NIGERIA: URUAN-EFIK ESSIEN DUOPEBA-AKWA IBOM EVOLUTION AND ORIGINS/PRE-HISTORY & HERITAGE OF THE OTHER ETHNIC NATIONALITIES

HAUSA, YORUBA, IGBO, LAGOS, EDO, URUAN-EFIK, OGONI, YAKURR, IJAW, TIV, NUPE, BEKWARRA etc.

The Evolution and Development of a Nation State in Africa

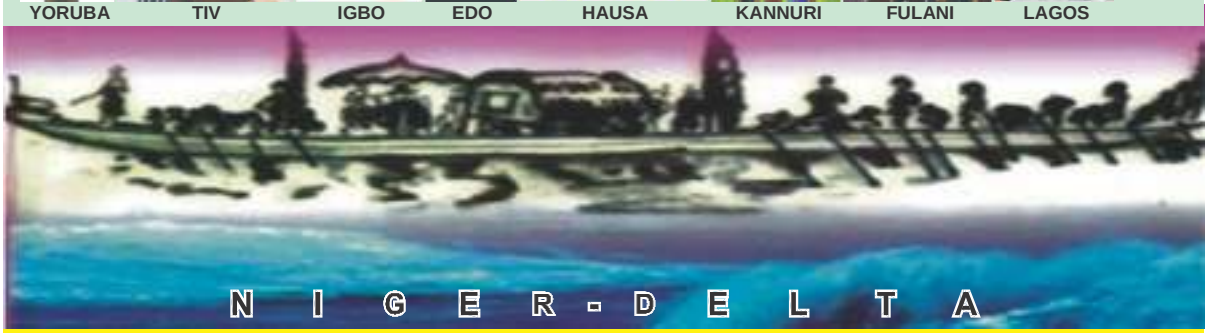




U R U A N – E F I K



YORUBA TIV IGBO EDO HAUSA KANNURI FULANI LAGOS



N I G E R - D E L T A

REVISED EDITION WITH SPOTLIGHT ON THE HISTORY OF THE ARCHDIOCESE OF CALABAR & DIOCESE OF OGOJA

J. P. Ekarika

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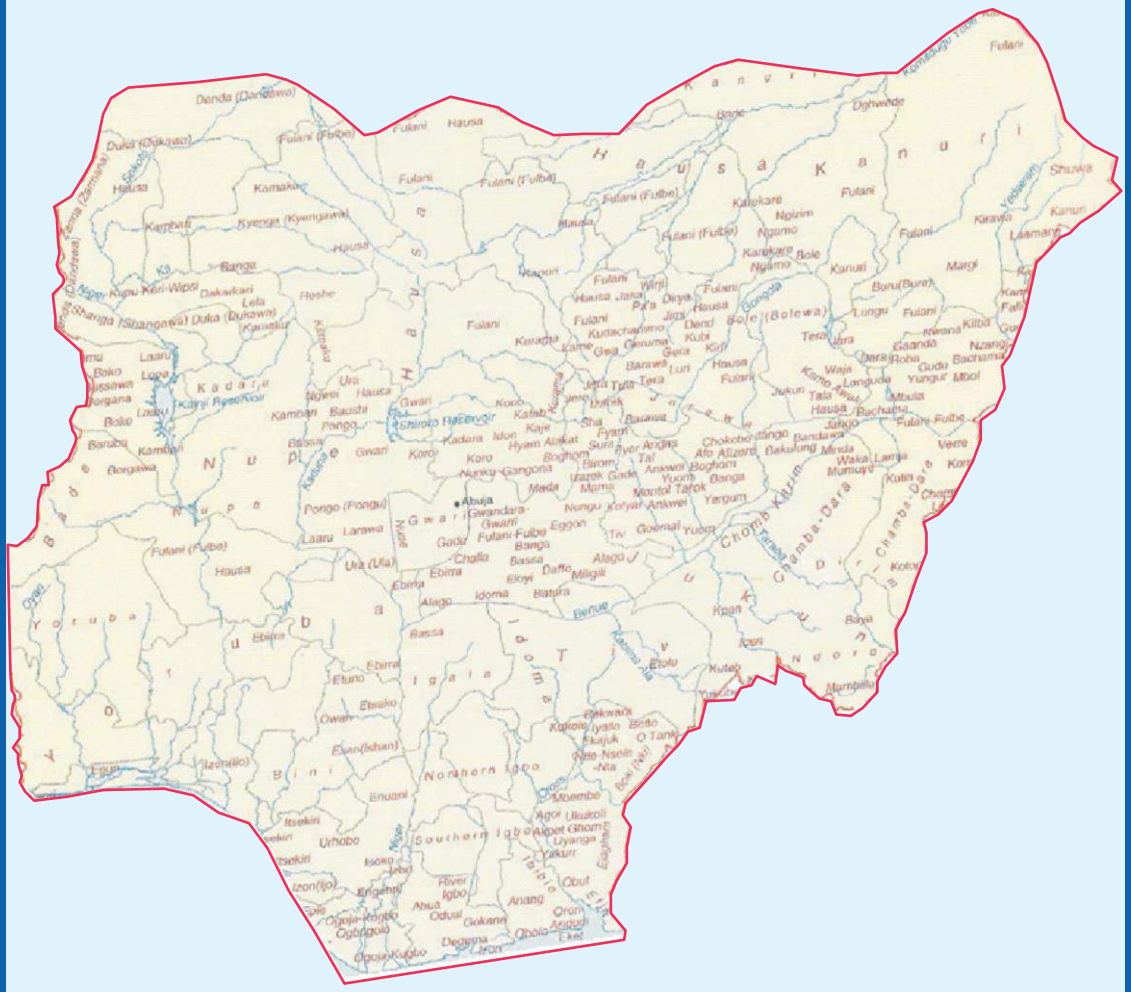
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THE OBONG OF CALABAR & NSOMM OF URUAN, THE ETUBOMs & MBONGs IN COUNCIL
URUAN EFIKESSIEN DUOPEBA-URUAN ATAKPOR AND EFIK EBURUTU KINGDOMS

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MAP OF NIGERIA SHOWING THE ETHNIC NATIONALITIES



MAP OF NIGERIA/CAMEROUN

SHOWING URUAN EKPE/USAHAEDET AND IDOMBI



Map of Nigeria showing URUAN/EFIK and ABIA/CR towns in ancient IBOM



DEDICATION

This work is dedicated to the following personalities whose photographs appear below:



HIS HOLINESS POPE FRANCIS

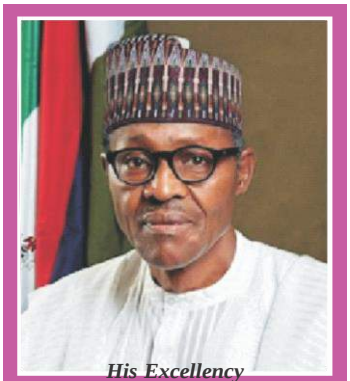
Patriarch of the Catholic Church and Bishop of Rome

This work is specifically dedicated to Pope Francis I under whose reign this work finds its completion

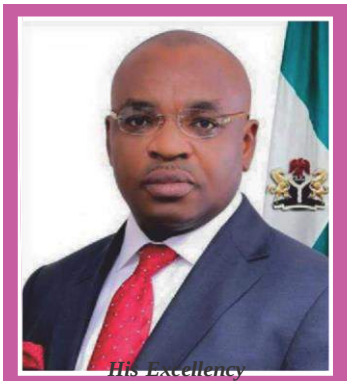
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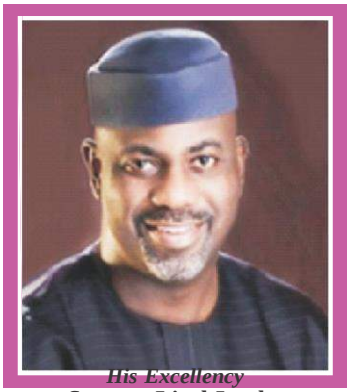
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Executive President,
The Fed. Republic of Nigeria



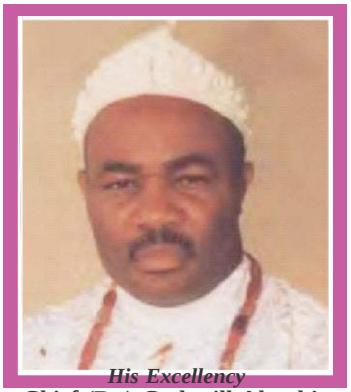
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Governor of Akwa-Ibom State



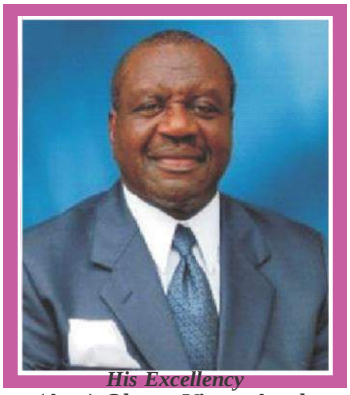
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Former Governor of Cross River State



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Goodluck E. Jonathan
Former Executive President,
The Fed. Republic of Nigeria



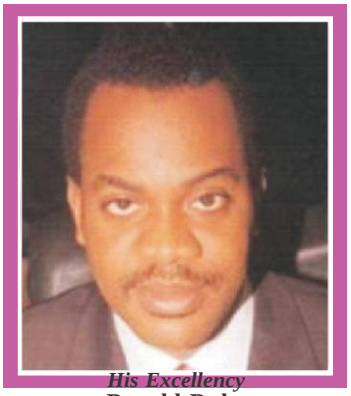
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Former Governor of Akwa Ibom State



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Former Governor of Akwa Ibom State



His Excellency **Matthew Olusegun Obasanjo** *Former President of Nigeria*



His Excellency
Donald Duke
Former Governor of Akwa Ibom State

This work is dedicated to the Royal Fathers of URUAN and EFIK Kingdoms under whose reign the Author lived



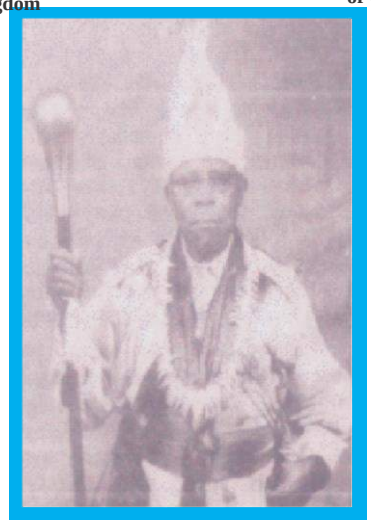
His Eminence
EDIDEM EKPO OKON ABASI OTU V
Crowned the Obong of Calabar and Patriarch
of EFIK EBURUTU Kingdom



His Royal Majesty,
EDIDEM ATAKPOR E. B. A. EKANEM
The Nsomm IV of Uruan and Patriarch
of Uruan Atakpor Kingdom



HRM EDIDEM OKON U. EKPE
(1922-2006)
Crowned Nsomm III and Patriarch of Uruan



HRM Edidem Atakpor Nyong Essien
(OBE, CMG CON, 1882-1976) Crowned
Nsomm I of Uruan and Patriarch
of Uruan Inyang Atakpor



HRM, Edidem Atakpor James
Udo-Afia CON (1902-1992)
Crowned Nsomm II and Patriarch
of Uruan Inyang Atakpor

P R O L O G U E

EFIK EBURUTU

ORIGINS, MIGRATION AND SETTLEMENT IN CALABAR
WHAT THE EFIK PEOPLE SAY ABOUT THEMSELVES

This brief history you are about to read is the summary of what the Efik people have said about themselves or as they say: "**About us".** This culture History with the origins of the present **EFIK** is so interesting as commented elsewhere. It is also the most intriguing, because it is perhaps the most documented in the whole of the Nigerian history books, nay in the continent of Africa. It is also unique. Efik people, according to their balladists and also as hinted by the early Scottish missionaries are said to have come from the Orient. The late Elder Chief Effiong Ukp?ng Aye Eyo Nsa in his book "The Efik People"[1] tried to demystify this "Orient" and pointed quite specifically and intelligently too that it was to Nubia, one of the ancient outgrowths of Egypt peopled occupied by the Falashas that this Orient actually refers. These Falashas have been identified by world historians as black Jews who, feeling disenchanted by the inhuman treatment of the Israelites by the Egyptians of the time, moved out to establish a kingdom of their own [2]. From Nubia, movement reached ancient Ethiopia which at some point in time became a world power. The birth, death and resurrection of Christ ushered in a new world view and a religion called Christianity ensued. The Ethiopians and Egyptians then went their separate ways. At a point in time another religion, Islam, was born in Arabia. This religion sought to take things by force. It swept through Egypt and conquered it, with a quite a number of deaths on its toll. When the Ethiopians (the Falashas) heard of the intention of the Muslims to invade Ethiopia, the majorrity of their ancestors pulled out and thus began the famous migration story of the Efik people. These migrations took them through Sudan to Lake Chad where the group became fragmented and went into different regions [3]. From these groups, the peoples now called Oron and Uruan went into Cameroun. Some went into Ghana while others went into Congo and Equatorial Guinea. Another group entered present day Nigeria through Adamawa plains while a few continued and settled in the Igbo country of the Aros in a village called Ututu. The majority of the moved to a place they named Gibbom now corrupted to "Ibom" a designation derived after their God Almighty. Here they placed their God basin and this was around the early 13th century AD. Here they told their hosts, when asked, that they were Hebrews. But the Igbos in reference to this Falasha fragment among them called them as "Hebrew Ututu". Thus from these two words the name "Eburutu" was derived as we have it today [4]. The tribal name was Eburutu and Iboku, its people [5].

MIGRATIONS - THE AROCHUKWU CONNECTION

History is not certain whether Iboku was the leader who brought his people into Nigeria or the one who actually led them out of Ethiopia. What is certain is that he was so important a personality that the group the majority of whom were his descendants, accepted him as their father. At least the first six Ndidem of the Eburutu tribe were named after him and his name adopted for the group[6]. Some claimants who wish to trace the origin of the Efik people to the Igbos have tried to create a meaning for this name as quarrelsome Igbos, but Efik is Efik. History gives the number of children derivable from this man to be two and we know for certain that he never lived in the Igbo country of the Aros, except of course, through his children. There was a son named Eno who settled at Gibbom or Ibom as we know it today, and was referred to as Eno Ibom, Ibom Eno or Ibom Iboku[7]. The alternative name, Ibom Iboku, was not his personal name as erroneously believed in most circles but referred to the Iboku group who lived at Gibbom. Edidem Ibom Eno or Iboku is regarded as the first Edidem of the Eburutu tribe. He had two children namely Abatim Ibom Eno and Atai Ibom Eno, known simply as Atai Iboku. The Efik talking drum reminisces their

relationship as '**Idibi aman Abatim enye aman Efik, Efik Ete ndit? Atai Ibom En?'**: which means "the man that begat Abatim begat Efik". The Efik are descendants of Atai Ibom En?[8]. There was also ? tong, the leader of the group that settled in Ututu village. His children were Ikpoto, Ama and Ebughu. Ama was the father of ? tong Ama of the famous Amaku story for school children. Ikpoto and Ebughu became the ancestors of Efiat and Ebughu respectively, now domiciled in the Oron region of Akwa Ibom State [9], ? tong Ututu, popularly called ? tong Iboku was the second Edidem of the Iboku people [10].

Thereafter, disagreements over objects of worship caused a lot of problems between the Iboku people of the Eburutu tribe and their Igbo host and Iboku people left Igbo land in their families. Foremost on the migration list were the ? tong Iboku descendants - at least the ones who did not get themselves muddled up in marriages with their hosts. Secondly, they were the descendants of Abatim Ibom Eno who founded the various Eniong sub-clans including Asang, Obio-Usiere and Atan[11]. Thirdly, some older children of Atai Ibom Eno or Atai Iboku broke off from their father to found places like Itu which first settled at an Igbo village called Itu Mba-uzo a.k.a Itu Mbon-uso, hence the name Itu Mbauz?.[11] Traditional history posits that from Itu-Mba-uzo, some adventurous families sailed down to present day Itu Township and the surrounding towns of Obot-Etim, Akunakuna, Um?n and Ikot Ana[12]. Others include **Ito** and its offshoot like Idere; **Eki and Ukwa.** Finally, Edidem Atai Iboku, the third Edidem of the Iboku people, left the Igbo country for Uruan with two sons and a daughter namely Ema Atai, Ekpe Atai and Ekei Atai Iboku in the last quarter of the 13th century AD[13].

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EFIK EBURUTU - URUAN CONNECTION

According to the story, in Uruan, an important event occurred viz. the entrance of a personality by name Efiom Ekpo into the history of the Iboku people. The story of his entry is laden with a lot of romance. Ekei Atai Iboku got married to an Uruan Chieftain by name Ibanga Nkenta and a son, Ekpo Ibanga was born out of the union[14]. His Efik contemporaries or cousins at the time were Odo Ema Atai, Atai Ema Atai and Inyang Ekpe Atai Iboku[15]. Ekpo Ibanga Nkanta married Ema Atari's daughter, Odo and fathered Efiom Ekpo by her[16]. This Efiom Ekpo became the 7th Edidem of the Iboku people[17]. His genealogical chart traces him to Iboku by maternal connections[18].

While **Edidem Atai Ema Atai** had four men namely Ukpong Atai Ema, Ema Atai Ema, Atai Ema and Adim Atai Ema [19], **Edidem Inyang Ekpe Atai** had Ekpe Inyang Ekpe, Ndem Inyang Ekpe and Osukp?ng Inyang Ekpe [20]. The summary of these events is that the two (2) males of Edidem Atai Iboku, namely Ema and Ekpe produced eight (8) grand children in Uruan; Ema Atai having five (5) and Ekpe Atai having three (3). These became the ancestors of the proverbial 'Esien Efik Itiaba' (seven Efik clans) in Uruan namely Iboku, Obutong, Adiabo, Mbiabo, Enwang, Abayen and Usukakpa[21]. Table 1 below simplifies the seven clans and their founding ancestors.

Table 1: The seven Efik Atai clans from Ema and Ekpe Atai Iboku

S/N	Major Lineage	Clan	Founding Ancestors
1	Ema Atai	Iboku	Eyo Ema Atai/Oku Atai Atai/Efiom Ekpo Efiom
2	Ema Atai	Obutong	Oso Ukpong Atai/Eso Adim Atai
3	Ema Atai	Adiab?	Ukpong Ukpong Atai
4	Ema Atai	Mbiabo	Et?n/Efiom/Edem Ukpong Atai
5	Ekpe Atai	Enwang	Anantigha/Esu Ekpe Inyang Ekpe Atai
6	Ekpe Atai	Abayen (Obomitiat)	Esien Ndem Inyang Ekpe Atai
7	Ekpe Atai	Usuk Akpa (Idua)	Ntekim Osukp?ng Inyang Ekpe Atai

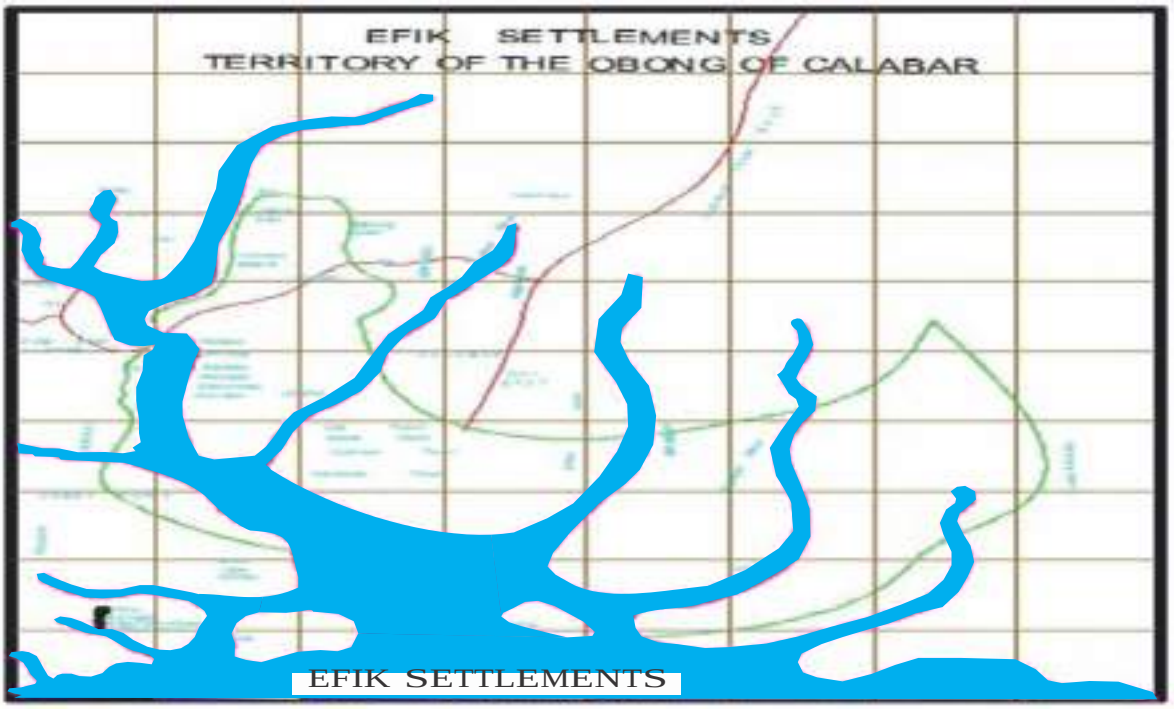
The deductions to be made from the table above are that while Ema Atai Iboku descendants were responsible for the founding of four (4) Efik clans, Ekpe Atai, the younger brother was responsible for founding three (3), and that about three of the four Ema Atai clans were founded by descendants of Ukpong Atai Ema Atai Iboku.

EXODUS FROM URUAN, IKPA ENE AND NDODOGHI EVENTS

Disagreements and disenchantments in Uruan over objects of religious worship as in the country of the Igbos generated a lot of bad feelings between the Iboku people and their Uruan host which came to a head during the famous axe story [22]. There were skirmishes which led to a war and the Efik people had to leave Uruan in their clans led by Edidem Ukpong Atai Ema Atai Iboku in the second half of the 14th century AD. There are also several accounts from Uruan history confirmed by the Nsomms of Uruan and corroborated by Efik oral history as also in songs and talking drums concerning the marriage between an Uruan King and an Efik Princess which took place while the Efik Iboku people sojourned in Uruan about the 13th century AD[23]. From these accounts and specifically from the comments of the Obong of Calabar concerning the progenitor of URUAN/EFIK, Edidem Ekpo Efiom Ekpo Ibanga a grandchild of the marriage between the grandfather Edidem Ibanga Nkanta and Princess Ekei Atai Iboku who took sides with the Efik people during the Uruan-Efik war, the man has since been regarded as "the ancestor of a large group of the Efik people viz. the Henshaws, the Dukes, the Archibongs, the Ntieros, the Eyambas, the Honestys and the Ephraim Adams." These groups became popular in Efik History only from the 18th century when white slave traders started meddling in Efik Kingship Institution [24]. This is the only part of Uruan that the Efik people might be keeping. All seven clans went to Ikpa Ene from where Mbiab? left to establish on their own. So Mbiab? clan left from Ikpa Ene in two groups, one heading up and the other down. The one that headed up is Mbiab? Edere and the one that headed down is Mbiab? Usuk. The name Ik?t Offiong is a more recent name for the Mbiab? group who specifically derive from Ani Et?n Ukpong Atai Ema. While Et?n Ani Eton is reputed to have had many children notably Ukpong and Okinawan, Offiong Ani Et?n is said to have had none [23]. Out of courtesy, the children of Et?n Ani decided to name the colony after their great uncle, so that his name may be remembered for ever [25]. The grandson of Et?n Ani Et?n called Oku Ukpong Et?n Ani Et?n was Jean Barbot's 1698 William King Agbisherea of Mbiab? Ik?r?fi?ñg and the founder of Tom Curcock House in the 1690 Efik House system[26]. Efiom Ukpong Atai Ema had a grandson **Añk?t (Ñk?t)** Odo Efiom who had two children; Eniañg and Eseku. Eniañg Ñkot Odo had two sons (Ani and Añwadet) and a daughter. The daughter, Añwaret (Arit of today) was given in marriage to Etinyin Oku Abasi Oku Atai Atai Ema and the union produced a son (Ekpe Oku) and a daughter (Ib?k Oku). Eniañg Ñkot Odo's son, Ani Eniañg Ñkot Odo Efiom was Jean Barbot's 1698 slave trader for Mbiab? Ikoneto referred to as Robin King Agbisherea and the founder of Ik?t Ani and Robin Curcock House of the 1690's when the Efik people established the house system [26].

The other six clans moved out of Ikpa Ene to create some distance between them and their Ibibio and Uruan enemies. They got to Ndodoghi Island. At Ndodoghi, three unfortunate events occurred. The first was the great malaria epidemic which nearly wiped out the entire race. The second was a disaster that befell two of the three Ekpe Atai clans namely Abayen and Usuk Akpa. It is said that one day, at a meeting under a large cotton tree, a branch of the tree fell on the Abayen and Usuk Akpa clans and greatly depleted them [27]. Notable among the surviving children of those clans were Esien Ndem Inyang for Abayen (now Obomitiat) and Ntekim Osukp?ñg Inyang for Usuk Akpa (now Idua) [28]. The third disaster was the appearance of the Harley's comet 'Akpan Nta-nta Ofi?ñg' in 1378 AD which claimed the lives of Ema Atai Ema Atai and other nobles as recounted in the Efik ballad of 1910 by Princess Ebi Etim Añwa Añwa (Adiaha-Akpan) of Ikoneto [29].

SETTLEMENTS - THE FOUNDING OF CALABAR AND CREEK TOWN



As stated earlier, six Efik clans went to Ndodoghi and suffered a whole lot of mishap there. The Ekpe Atai clans of Enwang and their grossly depleted brothers in Abayen and Usuk-Akpa left the Ema Atai clans in Ndodoghi for Calabar and thus became the founders of the region called Calabar today in the 3rd quarter of the 14th century AD. They therefore did not witness the disaster of the Harley's comet of 1378 AD [30]. The Eñwañg clan spread out by reason of their numerical strength to live in two villages. Anantigha Ekpe Inyañg had obtained two deities from God-knows-where, a male and a female. He named the male after himself as Anantigha Eñwañg and the female after his only sister Anansa Ekpe Inyang. This man built a shrine for the male deity at Iyonde which is present day 'Esuk Anantigha' (Anantigha beach) and a similar shrine at Eñwañg spring head where Calcemco is today, his female deity, Anansa. He placed his nephew Esemin Esu Ekpe Inyang in charge of Anansa as her first priest and taught him the esoteric rituals, while he tended to his male deity at Iyonde [31]. The Abayen survivors (Obom-Itiat) stayed at Afia-Obom; a place named after their deity obtained by Esien Ndem Inyang Ekpe Atai Iboku. That place is the famous NPA cat-walk disaster or what some people call Elder Dempster today. The Usuk-Akpa remnants (Idua) stayed at present day Tete Street. These were the formative years of the great historic city of Calabar[32]. The three Ema Atai clans of Iboku, Obut?ñg and Adiab? founded Creek Town in the late 14th century AD [33]. In Creek Town Efiom Ekpo Efiom Ekpo settled where Adak-Uk? is today while Edidem Ey? Ema and his people stayed where Otuñg is still. Obut?ñg occupied where Mbarak?m Ekpe lodge is and Adiabo stayed in the region of Idim Mbe, Ndomndom and Idim Esa [34].

All Efik clans were arranged in family units and each unit had her own trade canoe [35]. Only blood descendants of founding ancestors had the privilege to own such canoes and negotiate trade. The

trade canoes in later years, especially during the trans-Atlantic slave trade, evolved into family groups called houses which grew naturally from the patriarchal character of the Efik social system. Below is a table of Efik house arrangement as documented by the Dutch slave merchant of the late 17th century, Jeane Barbot and presented for posterity by Prince Magnus Duke (Ekpenyong Efiom Edet Nsa Efiom) on 12th June, 1890. An Efik person is therefore defined as anyone who can trace his genealogy paternally or maternally to Iboku [36], the founding ancestor of the Efik kingdom, through the various major ancestors and founders of the twelve Efik ancestral clans, houses or family units.

Table 2: The Efik Eburutu Houses of the 1690s

S/NO	HOUSE	FOUNDER	CLAN OR SUB- CLAN
1	EYO	EY? NSA EY? ENE EY? EMA ATAI EMA	OTUNG, IBOKU
2	DUKE	EFIOM EDEM EFIOM EKPO EFIOM	NTIERO, IBOKU
3	HENSHAW	EFIOM ANSA EFIOM EKPO EFIOM	HENSHAW, IBOKU
4	NONAW	NNENEÑ ESIEN NDEMNDEM ESIEN NDEM	OBOMITIAT, ABAYEN
5	NDEM	NDEM ESEMIN EFIOM ESEMIN ESU	ENWANG
6	OFFARY	? FI? NG ? K? H? EFIOM EKPO EFIOM	EYAMBA, IBOKU
7	EPHRAIM	EFIOM ? K? H? EFIOM EKPO EFIOM	DUKE, IBOKU
8	JOHN	EKPENYONG EFA OTU MESEMBE UKPONG	ADIAB?
9	ROBIN	ASIBONG ES? ASIBONG AKABOM OSO	OBUTONG
10	ROBIN CURCOCK	ANI ENIAÑG ÑK? T ODO EFIOM UKPONG	IKONETO, MBIAB?
11	TOM CURCOCK	OKU UKPONG ET? N ANI ET? N UKPONG	IK? R? FI? ÑG, MBIAB?
12	AMBO	EKPE OKU ABASI OKU ATAI ATAI EMA	MBARAK? M, IBOKU

NOTABLE EVENTS – EFUT ETC. CONNECTIONS

It is imperative to write briefly about a certain man Asib?ñg-Ekondo by virtue of the key role he played in shaping Efik history. This man was born Asib?ñg Anatiñg Ekpe Inyañg Ekpe Atai Iboku from Enwañg clan. His mother was Uyi Ntekim Osukp?ñ Inyañg Ekpe Atai Iboku of Usukakpa (Idua) clan. He preferred to join forces with his mother's depleted clan Idua and so his children know themselves today as Idua sons and daughters [37]. As a fisherman, Asib?ñg sailed in his canoe to the large waters of Usahaedet where he met and married a certain Mutaka of Efut Usahaedet. His father in-law, Ekondo, gave him a form of Usahaedet mystery to protect his family. It was his long stay in the home of Ekondo that made people come to refer to him as Asib?ñg Ekondo, a name that has found a pride of place in Efik history, yet complicates it by making many think of Asib?ñg as an Efutman. Well he could not have been an Efutman because the name Asib?ñg is wholly Efik as Mutaka is also wholly Efut. Besides, about 60% of Idua kingship revolves around his descendants. Upon the death of his father-in-law Ekondo, Asib?ñg returned to present day Tete Street where Idua people were. Here he learnt that the descendants of Ema Atai had reached Creek Town and Asib?ñg decided to go to them in the 1st quarter of the 15th century AD, with his wife Mutaka, three sons namely Mba, Ndem and Ebito, and some Efut Usahaedet in-laws [38]. These Efut in-laws constituted the very first set of Efut who lived in Creek Town.

In Creek Town, Asib?ñg lived among the Obut?ñg people where 'Idim Mbarak?m (Mbarakom spring of today)' is, with his bosom friend **Ñk?k Ofuta**; a name derived from the nickname '**Ñk?k, afo ata**'. It was in this context that the late Esien-Ekpe Edet Okon Itam came to write in the third paragraph of the 94th page of his Uyi Efi?ñg Esien that **"Iboku Utan, Enwang, Adiab? and Obut?ñg, nte mbufo ema ekef?fi?k, kpukpru ekeduñ? mi ke Akwa Ekot Etoñgko, ebuaha enyu emana"** (Iboku Utan,

Eñwañ, Adiab? and Obut?ñg, as you know, all lived here in Creek Town as one family) [39]. The Efik people of those days knew Asib?ñg as an Eñwañg man, so he and his house represented Eñwañg clan in Creek Town even though he preferred to associate with his mothers in Idua [40]. Asib?ñg revealed the secrets of Mb?k? Ekpe to Ema Atai people of the time, prominent among whom was Ey? Ema (the Priest-King at the time) and the secrets were entrenched in the **SANCTUM** of Ekpe Efik Iboku. His wife Mutaka unarguably knew about Mb?k? since it was a very common thing among Usahaedet women. And so when the Ema Atai people found her invoking Mb?k? one day, they decided in the narrow-mindedness of the time that she should die so the secrets would remain. Asib?ñg permitted them to kill his wife, only to have himself killed by the same people afterwards, so that his wife's death would be kept secret and Mb?k? secrets would not be revealed to other people. His children knew what went on and so fled Creek Town with their Efut maternal cousins back to Tete Street in Calabar [41].

The exit of Obut?ñg and Adiab? from Creek Town is said to have occurred in the 1st quarter of the 15th century [42]. The story goes that there was a wrestling contest between the Iboku clan and the Obut?ñg people in which an Iboku son was killed. Iboku demanded his replacement from the Obutong group, who stealthily withdrew from Creek Town to Calabar to settle with the Eñwañg group at the Calcemco area. Adiab? of the Ukpong Atai group left immediately after to where they now are, for fear of transferred aggression from the Iboku clan since they descended from the same mother as the Obut?ñg people [43]. By the exit of these clans, unoccupied territories were created in Creek Town. Edidem Ey? Ema Atai sent for his cousin Oku Atai Atai in Ikoneto (Mbiab?) who moved over to Creek Town with his descendants and became the ancestor of the **Ambos** (Mbarak?m) where Obut?ñg, Enwang and Adiab? had once occupied [44]. Edidem Ey? Ema and Etinyin Oku Atai died in the same year (1454 AD) after the appearance of the Harley's comet "Akpan Ntafi?ñg"[45].

Events in Adak-uk? saw some children of Efiom Ekpo Efiom Ekpo break off to found New Calabar or Kalabari in present day Rivers State, in about 1640 AD [46], but Efiom Ekpo Efiom Ekpo Efiom Ekpo of the second half of the 16th century had no child to succeed him. This was a source of worry for the entire Iboku clan. An informant persuaded him to visit Anansa who, said he, was responsible for the numerical strength of Enwang and Obut?ñg clans. Efiom Esemin Esu Ekpe Inyang was the then priest of Anansa and before him Efiom Ekpo presented his request for a child. With the passage of time Efiom Ekpo had a son whom he took back to Enwang for naming. The priest named the child after the giver as Anansa Efiom Ekpo Efiom, contracted today as Ansa Efiom Ekpo Efiom or simply Nsa Efiom [47]. A second male Edem and his sisters, ? k?h? and Odo, were also born, albeit by another woman. ? k?h? Efiom got pregnant for an Efutman and had her twin children of ? fi?ñg and Efiom. The three were supposed to be killed as was the fashion then, but their uncle Edem Efiom saved them by smuggling them out into Nsutana where the young lads grew. From Nsutana they crossed over to the present Marina where the Eñwañg people were. The Eñwañg people fled the beach for fear of reprisals from the gods saying **"Mbiomo oduk ine"** (evil has desecrated the fishing port) [48], and sank into the forests where Nsiduñg, Hope Waddell Training Institute and West African Peoples' Institute are presently located. The famous 'diamond hill' (on which the Union Jack was lined in commemoration of one of the diamond jubilee celebrations of Britain) still connected them to their Anansa shrine at Eñwañg spring [49]. Their inward movement brought them very close to the Idua people at present day Tete Street [50] with St. Margret's Hospital on its hill. ? fi?ñg ? k?h?, Efiom ? k?h?, Edem Efiom and his son Efiom Edem Efiom spread over the abandoned area and brought in ? k?h? Efiom. These became the founders of Duke Town in Calabar in about the middle of the 17th century [51]. Calabar or Old Calabar therefore was not founded by the twin children of Okoho Efiom as misconstrued by a lot of historians; otherwise it would be a younger town than New Calabar (Kalabari) [52]. The twins only erected their huts as part of a town that had been founded about 300 years earlier.

Ansa Efiom in Creek Town had children late and by the time they grew up, they found one Nsa Ekpeny?ñg, whose mother was Efiom Ekpo's second daughter, Odo, in control of their father's house. Internal wrangling ensued and the Efik people judged the case in favour of Nsa Ekpeny?ñg (Nsa Odo Efiom Ekpo) [53]. In anger, the children of Ansa Efiom left Adak-uk? for Nsa Odo Efiom Ekpo and his descendants. The exiting children included Efiom Ansa Efiom, Ansa Ansa Efiom, Ekpo Ansa Efiom, Ewa Ansa Efiom, Efañga Ansa Efiom, Ñkoro Ansa Efiom and Ekeñg Ansa Efiom [54]. They first dwelt with their cousins in Duke Town at a place they called Okopedi Ewa Nsa, and as their population grew, Efik people decided to give them all one separate Ekpe lodge to make of them an autonomous Efik settlement. Establishment of Ekpe Efik lodge in a territory by the Efik people of those days was synonymous with the hoisting of flags by nations in today's world [55]. Problems ensued at the point of erecting the pillars of the Ekpe shed. Ansa Efiom's children thought they should do the honour since they descended from Efiom Ekpo's first born, but the Efik people judged the case in favour of the twin children of Okoho Efiom and their uncle who established the town [56]. Ansa Efiom's children pulled out in disgust and went to dwell among the Eñwañg people. These events were those of the late 17th century AD, the period of intense slave trade in Calabar.

The close proximity of the Eñwañg people with Idua earlier hinted on brought problems in later years, the cause and nature of which we are unable to trace. War broke out between the two in the last years of the 17th century and many Idua sons were killed. Prominent among the survivors were Etinyin Umo Atiñg-Ita Atiñg Ndem Asib?ñg Ekondo who had married Ñk?r? Ansa Ansa Efiom Ekpo Efiom [57] and had a son Etim Ñk?r? as Idua remembers him [58]. This man, with a few others, left present day Tete Street for the Akpabuyo area. A few of them went to Eket and constituted Idua Eket. Eñwañ clan spread over Tete Street and the other Iboku people taunted Enwang clan in the saying 'Nduñ ndiana ama owot Idua ke Efak Tete, Owot ama, ada obio oduñ ete ke im? inyene" (a neighbor killed the Iduas at Tete street, then took over his land and claimed it to be his own) [58].

Of the proverbial seven Efik clans mentioned earlier, only Usukakpa (Idua) was left out in the house system. This could be attributed to the constant mishaps that came their way which left them always splitting until they found their ways to the Oron region from Akpabuyo in the 1st half of the 18th century. While still in Akpabuyo, descendants of Esañg Abatim Ibom En? of Eni?ñ clan arrived and realizing their kinship, settled down and both grew into one large community. The community later broke up into three groups namely Idua-Asañg Abatim, Buk?ñg Abatim and Abatim Akani Obio [59]. By reason of the hemmed-in geographical location of Akpabuyo, Idua-Asañg Abatim moved out to the shores of the Oron region in those years of peak slave trade, led by Etinyin Osukp?ng Inyang Atiñg Esu, Mba Ntekim, Ntekim Osukp?ñg Inyang and Ekpe Atai Iboku. They established the port now called Oron Port [60] in the 1st half of the 18th century so as to partake in the slave trade business of the time [61]. Buk?ñg Abatim and Abatim Akani Obio eventually returned to Eni?ñ to establish the famous slave market in Efik history and Akpabuyo was left unoccupied but for the frequent visits by Idua fishermen notably Aya Iy? Aka Nta Nya Ntekim Nta Ntekim Osukp?ng Inyang (Ayaiyo), Atu Iy? Aka Nta Nya Ntekim Nta Ntekim Osukp?ng Inyang (Atu Iyoka), Oboyo Ntekim Esu Mba Esu Mba Ntekim, Ntekim Osukp?ñg Inyañg and Osukp?ñg Ntekim Esu Mba Esu Mba Ntekim, Ntekim Osukp?ñg Inyañg Ekpe Atai Iboku [62]. It was from one of these visits that Aya Iyo Aka Nta Nya met his death in the last quarter of the 18th century as captured in a popular Efik saying" Mfon okowot Aya Iy?"(generosity killed Aya Iyo).

In the last quarter of the 16th century, Adiab? clan was visited by their share of internal wrangling. Descendants of Ukpa Otu Mesembe and Mb? Otu Mesembe had lived peacefully together at Adiab? Ik?t Mb? until descendants of Mb? Otu's daughter (Abasi Mb? Otu) established a rival Ik?t Otu Ibuot group which brought a lot of disenchantments over royal supremacy. Ukpong Mb? Otu descendants moved down to Obut?ñg in Esuk Utan where Otu Asiya, a son of Edak Efefi?ñg Otu Mesembe of Adiab? Ik?t Mb? Otu and Asiya Andem Asiya Es? Adim of Obutong was born to salvage the dwindling fortunes

of Obut?ñg Ik?t Adim [63]. This Otu Asiya is therefore the ancestor of Obut?ñg Ik?t Otu family. His son Prince Mb? Otu Asiya was decapitated by Willy Ey? Honesty (Ey? Nsa) in 1767 during the Duke Town-Old Town war [64]. His daughter Princess Edak Otu Asiya was married to King Mettinon of Eñwañg (Atiñg Añwa Efiom Esemin Esu or Siñkañwar Sindam circa 1690) [65]. It was through her marriage that Obut?ñg clan got integrated into the esoteric rituals of Anansa deity, albeit at the cost of her father's life. In Adak-uk?, Creek Town, Nsa Odo Efiom Ekpo Efiom had two sons namely Ekpeny?ñg Nsa and Eyo Nsa. Waddell reports that there was a third male called 'Tom Honesty', the descendants of which have defied all tracings. Eyo was the famous warrior who emerged on the side of Iboku people during those turbulent years of trade piracy in Efik history [66]. He is remembered for slaying the lead pirate of the Uruan people, Uko Akpakpan Uko, who menaced the trade business of the Efik people of those days. He returned to Creek Town to a warm reception and Etinyin Esien Ekpe of the Ambo ward and redeemed his promise by giving his daughter Inyañg Esien to him in marriage. Apart from the Ambos, the Eyo Ema group also gave him ? k?h? Ibritam Ey? Nsa Ey? Ene Ey? Ema [67]. Adiab? gave him Nyomoañwan Asido Efa. Obomitiat gave him Añwatim Ukp?ñg Ukp?ñg Nneneñg Esien Ndemndem, and Mbiab? Ikoneto gave him Ako Eniañg Añwadet Eniañg Ñk?t Odo Efiom [68]. So the purported annoyance and grudge by the Cobhams that Etinyin Esien Ekpe Oku had given Inyañg Esien in marriage to Ey? Nsa was not a group feeling but an entirely personal one, at least at that time. This fine man brought sanity to that part of Creek Town abandoned by his kith and kin and completely rebuilt it to the envy of other wards [69]. He is variously referred to as Eyo Nsa Ekpenyong [70], Eyo Nsa Odo Efiom Ekpo Efiom [71], Eyo Willy Honesty [72], Willy Eyo Honesty and C

I [73]. It must be stated here that if it was the grudge borne by Akabom Ene over the honour done Eyo Nsa in the 1760s that saw to the founding of Cobham Town in Calabar, then this segment of the Iboku clan would have been founded in the 2nd half of the 18th century AD, and the founder who died in Creek Town in the first quarter of the 19th century was Akabom Ene Akabom Antigha Akabom Akabom Ene Eyo Ema Atai Ema Atai Iboku and not Akabom Ene, the grandson of Eyo Ema who must have died since 16th century AD.

About the middle of the 18th century, Eñwañg clan and their Ansa Efiom brothers went into a bloody battle over Ekañg, a customary secret cult of the Eñwañg people [74]. There were casualties on both sides. Leading the war on the side of Eñwañg was Idem Orok Esu Eyo Efiom Esemin Esu, the maternal great grandfather of Asib?ñg Edem Asib?ñg Ekpo Efiom and King Duke Ephraim X (Edem Efiom Efi?ñg Edem Efiom Okoho). Similarly, on the side of the Henshaws was Ewa Ekeñg Ewa Ansa Efiom Ekpo Efiom, the grandfather of Ekeñg-Ita The Mettinon [75] family of Prince Atiñg Eyo Atiñg Añwa had moved to their mothers in Idua before the war, from where they founded Ikot Esu settlement in Creek Town in 1803 led by the famous swordsman Prince Esu Atiñg Eyo (alias Esu-uko Ating Eyo) [76]. This settlement was extended to Ikot Esu square (Akani Obio Ikot Esu or Ebiet Ntete) in Leopard's Town, Calabar by Prince Etim Ntete Ating Esu (alias Obong Ntete or Etim Whyte) and his aged father in 1891 [77]. Another Mettinon family of Esemin Esemin Ating Añwa had also moved to their mothers in Obut?ñg [78] while Prince ? y? Inyañg ? y? Ekpe Efiom Esemin Esu, the father of the famous Efik warlord, ? y?-Ita, moved to his mothers in Duke Town. Quite significantly too, the last Priestess of Anansa of Eñwañg extraction, Añwatim ? y? Ekpe Efiom Esemin Esu, before this conflict, had married Prince Ansa Efiom Ansa Efiom of Henshaw Town and Edet Nsa was born out of that union [79]. During the war, the young lad fled to his cousins in Duke Town and got christened by the Dukes as Adam-Duke Henshaw as was the fashion then. He became Great Duke Ephraim's Scribe during his reign. There was also Prince Abia Atiñg

Añwa whose mother was Henshaw and his descendants stayed back in Henshaw Town till this day [80]. Descendants of ? kp?ng Atiñg Añwa moved to their mothers in Obomitiat Ikoneto and kept the house of Enwang as Ndem Curcock House (ekpri ñk?k Ndem House) [81]. A combined force of Duke Town and Henshaw Town caused most Eñwañg people to leave Calabar, led by Prince Antai ? r?k Atiñg Añwa Efiom Esemin Esu (Mettinon V)[82,] first to Idua, then subsequently to Esuk Eñwañg in Mbo Local Government Area of Akwa Ibom State, where they are today [83]. It is said that the name Nsiduñg was adopted as an aftermath of that war, and Henshaw Town finally had a place to call their own. In another development, Prince Et?ñg Otu Mesembe, nicknamed Antai Ema, constantly lost his children to crocodiles in Adiabo creeks and feeling witch-haunted, sailed out in a canoe to ? k?b?, probably by maternal connections, and established a new Adiab? settlement called Atab?ñ, there in the second half of the 18th century AD. The settlement had since survived and blossomed into a large population which had caused some to move to Eket to form another Atab?ñ group called Atabong Eket and a fishing port, Ine Atab?ñ, in the Bakassi Peninsula [84].

In 1821, Great Duke Ephraim (Eyamba IV) sent out a clarion call to all Efik families to make an effective occupation of Akpabuyo which had been vacated by the Idua-Asang and Asang-Eni?ñg groups in the 1st half of the 18th century [24]. We had earlier hinted that this region was left unoccupied but for the frequent visits of few Idua fishermen. The entire area is named after Oboyo Ntekim Esu as "Akpa Oboyo (Oboyo's River)". Oboyo's cousin, Aya Iyo Aka was murdered in Akpabuyo by his trusted friend from Duke Town (Iboku Clan) in the 1790s and the place was held in contempt by the Iduas [85]. When Great Duke Ephraim heard that an overzealous and adventurous King Akwa from the Cameroons had plans to take over Akpabuyo, he called on Efik gentries of the time to effectively occupy the area. And so Akpabuyo became officially a consolidated group of Efik villages in the 1st quarter of the 19th century AD. [986].

In the last quarter of the 19th century, Prince James Egbo Bassey (Okon Ekpo Abasi Ekpo) set sail to found James Town in the Oron region by reason of the kingship tussle of the 1880s. Prince Archibong III (Asibong Edem Asibong Ekpo Efiom) also led his family out of Duke Town to found Archibong Town in the Bakassi Peninsula by reason of the same kingship tussle which King Duke Ephraim Eyamba IX (Orok Ededem Ekpo Efiom) won [87]. Prince Esien Etim Ofiong Esien Abasi Ofiong Okoho in the late years of the 19th century also founded Esien Town in Obutong through maternal connections, when there was family disagreement between him and his two brothers as well as with the Coco-Basseys in the Eyamba ward of Duke Town

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E D I T O R I A L

The culture history and origin of EFIK people including URUAN, Lagos, Edo, Tiv, Igbo etc. and Ibibio/Annang seems to be one of the most interesting and perhaps the best documented in the whole of Nigerian history books. It is also the most intriguing, fantastic, captivating, dramatic and even bizarre. From all accounts Efik writers and most notably E.U. Aye, O.E. Akak, Ekei E. Oku, etc. having traced the origin of the Efik ditto Uruan from the Orient, precisely from Egypt and Palestine identified the exact place as Nubia of Black Jews – the Falashas – including Ethiopians, where some like the Efik, Uruan, Oron, and even Ghanaians, to mention a few later pulled out into different regions. The Efik in particular migrated to Ututu in Nigeria acquiring in turn the soubriquet "EFIK EBURUTU. They moved to found Gibbom (IBOM) from where they later migrated to Uruan whereas Uruan and Oron went to the Cameroons and later to Nigeria. Surely, the Author has acknowledged and accepted all this account by the Efik, but insists that it should be the point of departure for all those mentioned Nationalities and Tribes. It is from the overview of all these coupled with the pulling out of Efik from Uruan and founding Creek Town, Calabar, Ikoneto, Adiabo, Akpabuyo etc. in their present locations, same with Oron and Uruan as also their pre-eminent claim in the evolution history of Oron clans, that the Author has argued to the glaring, incontrovertible and unmitigated position that the same Efik ditto Oron and Uruan are all along one and the same indivisible people of ancient Uruan who migrated and now find themselves with their separate entities and nomenclatures as at present. This view has been corroborated by most world historians on Uruan history, taking Uruan as progenitor. It is on this also that we as Editors of the Book, base our stand with the Author after a thorough overview of his book on **URUAN/EFIK** and other ethnic nationalities**:** Lagos, Edo, Igbo, Ijaw, Ogoni, Itsekeri etc.

The Efik seem to argue that the Author by disagreeing with what they say and claim to be is insisting that the Efik, Oron and Uruan are one and the same people thus insinuating that the Efik people are a sub-set of Uruan people, but this is impossible since the Author is calling upon all the Nationalities viz. the Efik, Yoruba, Itsekeri, Ogoni, Igbo, Hausa, Nupe, Tiv etc. to unite for a new Nigeria. There is a whole lot of difference between insult and dissent, even criticism. The Lord Jesus when addressing the crowds among whom were his disciples wanted to know what they regarded Him to be. He also wanted the disciples in particular to tell Him what they thought of Him. It was to enable the people have an objective assessment of Him, the type of thing that is implied here. For any objective assessment, it is what others say that matters and not what people subjectively think or say about themselves. It was St. Peter who promptly answered the interrogation: "You are Christ, the Son of the Living God" **(Mt 16: 16)**. It should not be exactly what the Efik or any other ethnic group or set of people regard themselves to be that matters but what others think of them. That is why URUAN/EFIK people give such names and designations like **Atam** to Ogoja peoples**, Ibibio/Annang** to Akwa Ibom peoples**, Uneghe** to **the** Igbos**, Umani** to Rivers people, **Asannu** to **the** Hausa/Fulanis, and **Okusa** to **the** Yorubas**.** Even someone invented the nomenclature **America, Nigeria**, etc. The Hausas call us **"Nyamiris**". No Igbo man calls himself **"Uneghe";** no Yorubas **says** he is **"Okusa".** Most people do not even know that such a designation exists regarding their identity and nomenclature. The Efik subjective claim to be a distinct and separate people is their "revisionist history" and is countered by a superior Uruan/Oron argument to the contrary, namely; that they are one and the same people all along. The word "**ORON"** is a corruption of "**URUAN**" which was one of the 12 clans in ancient **URUAN.** It is time people learn to recognize that the best way to ensure the integrity of their claims is to be open-minded to allow all the facts be put on the table. Obdurate and dogmatic refusal to reckon with evidence and suppression of dissent is simply atavistic and the surest way to emasculate enlightenment, maturity and progress.

When the position described by the Efik themselves, viz. that they migrated from Egypt - Nubia - together with some others who went into Ghana, the Congo, Equatorial Guinea and then specifically mentioned Uruan and Oron who moved into Cameroun while they went to Nigeria is matched with the situation where the three of them are speaking the same tongue and have identical cultures and traditions and are now located in present day Nigeria on the Lower Cross River. What glaringly emerges, unmitigated and unassailable is the position held by the Author, namely, that the three are unmistakably one and the same people having come from the same ancestor and moving together all the time. Though the Author is an Uruan Indigene, but any other author using the same parameters which the Author has used would arrive at the same conclusions. This is Didaction Analysis which the author is talking about. It is meant to objectify whatever has been said and garnered from the facts available. It is not meant to offend but to say the truth about what the Reality is. No insults are contemplated nor any points to be scored. But if anyone decides to counter or debate our position, Nigeria now is counted among free and civilized nations, where people can say their minds and hold their individual opinions, then the debate is still open and they should feel free and not hesitate to come on board one way or the other.

Finally, the Book is about **The Evolution and Development of a Nation State in Africa** viz. **NIGERIA** with particular reference to the Origins/Pre-history and Heritage of Nigeria's ethnic Nationalities including URUAN-EFIK, Lagos, Edo, Igbo, Ijaw, Ogoni, Itsekeri, Ikom, Bekwarra, Yoruba, Annang, Tiv, Nupe, Hausa-Fulani, Berom, Urhobo, Ibibio etc. The Book also articulates the perspectives which fall squarely within the bracket between the modern day aspirations of Nigerian peoples long lost to their ancestral customs/traditions and the immediate past generations enmeshed in the tragedy of identity crisis of perpetual slavery to primordial issues of indolence, fraudulent behaviours by embezzlements, bribery and corruption, malice, hatred, bigotry, ethnic/religious intolerance, violence, crime and wickedness. It is not about the identities that belong to other climes and centuries. It is about the situation now concerning the fabrications of indigenous ethnographic writers of late. These are disturbing issues which have been all the more exacerbated by Nigeria's neo-politicians and these exaggerated facts of history ostensibly to claim relevance and accolades as movers and shakers of history. These are issues that seem to defy solutions which bear upon the citizenry who need to save themselves from themselves – issues that have kept Nigeria prostrate with no end in view. Chapter 8 is concluded in this Revised Edition with the Author's Spotlight on the Archdiocese of Calabar and Diocese of Ogoja.

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For and on behalf of **BOARD OF EDITORS** on the Book.

F O R E W O R D

I see a major thrust of the contributions made in Msgr. Ekarika's book on "**NIGERIA:ORIGINS/PRE-HISTORY AND HERITAGE OF NIGERIAN ETHNIC NATIONALITIES"** with particular reference to his ethnic **URUAN-EFIK ESSIEN DUOPEBA** a.k.a **THE TWELVE TRIBES/CLANS OF URUAN-EFIK** and the perspectives which fall squarely within the bracket between the modern day aspirations of a people long lost to their ancestral customs/traditions and the immediate past generations enmeshed in the tragedy of identity crisis of perpetual slavery to primordial issues of identity that belong to other climes and centuries. As a result of the interest generated by the situation brought about by the fabrications of indigenous ethnographic writers of late, there are many disturbing issues regarding these views which have been all the more exacerbated by these exaggerated facts of history ostensibly to claim relevance and accolades as movers and shakers of history. This must be the reason that must have made that man of God and of vision, Pope Paul VI of the Roman Catholic Church among other things, to lampoon and pooh-pooh certain writings on African Insights and Traditions which could bring about terrible dangers and acrimonies among the people for whom the issues were targeted. First of all there is the worry he has about the recent write-ups and the distortions by certain neo-nationalist writers on their cultural history and heritage whether of **URUAN** or **EFIK** that seem to run counter to those solemn precautionary injunctions and exhortations of the legendary Pope concerning historical pluralism which can issue forth in local folklores or exclusive racism, or arbitrary separatism or even egoistic tribalism just to score some points of relevance and whip up rancor and disaffection among brothers, tribes and races. For what exactly were these people trying to rake out if not by so doing they had ended up extolling their noble emanations from incoherent and unauthenticated exaggerations of their origins which had evolved from "incredible Progenitors of the Orient and the Zodiac." That is why first of all as Africans, nay Nigerians South of the Niger, I totally agree that we just have to learn to accept the universality of mankind and human Brotherhood of Nations, and particularly those of the macro Semi-Bantoid Stock as recorded in Msgr. Ekarika's Book through the ages. When this symbolic and momentous evolution of a people from the shackles of ignorance, falsehood, and shame seems to stare all of us in the face, I think we need simply to wrestle ourselves from this destructive and despicable arrogance of triumphalism and mistrust and try to redirect the course of history and heritage towards the solid models of trust, collaborative and resolute emphasis for the emergence and enrichment of traditional culture vis-a-vis of nation building from which values of togetherness, joint-effort and evident growth and development can evolve. From there Msgr. Ekarika has urged his URUAN-EFIK peoples as brothers and sisters of the same indivisible Nigritic stock to constantly and patiently exercise a leadership in the message of unity and love so as to contribute their quota towards the emancipation and transformation of their two kingdoms and environments.

Msgr. Ekarika's Book is an attempt towards the evolution and development of the Nigerian Nation through the emancipation and revolutionary programmes of progressive change in all the ethnic communities that make up Nigeria, nay Africa blessed by God Almighty. This is what he thinks can transform every community into a city state and as a nation in the proper sense of the term, but always as part and parcel of contemporary Nigerian state among the comity of nations. I think this is also the same position of Restructuring Apologists with the mantra: **Restructure Nigeria NOW**, or else everyone **"Away to thy Tents O Israel" (1Kgs.12:16)**. More than anything else, Msgr. Ekarika goes on to emphasize his advocacy for purging out the misunderstanding in certain quarters of this great country of ours even among his URUAN-EFIK people of what he describes as **"New Ideas"** which can build either in a definite positive or negative way, and most often than not, negative. In fact, as often does, these neo-politicians and even the so-called leaders including present day "politically minded Royal Fathers" could wreck and ruin everything even the foundations of the past and present if they are allowed to continue to act and behave in the way they are doing now. Whereas the **"new ideas"** he is advocating should be such that could bring about changes as things just have got to change in this country ditto his URUAN/EFIK and other ethnic kingdoms of Nigeria. These ideas and changes will of necessity come with a heavy price since it is in the nature of **"New Ideas"** and changes to cause a lot of discomfort, especially to the few who have benefitted from the rut of the past because they

always want things to remain in their primordial past and still more so, because of their selfishness, greed, incompetence, sabotage, corruption and decay which have made most of these Nationalities even the Nigerian State to continue to stagnate and lie prostrate.

The problems of pre-historic peoples are enormous and dramatic, but so too are their resources and values – spiritual, moral, educational, socio-cultural, economic and political. The traditions of URUAN-EFIK and other ethnic groups in Nigeria argue to the global history evident in the enthusiastic embrace of transformation and developmental goals which are spreading in Africa today. The impressive analysis of our ancient past is complex and captivating but not without its shades and shadows. Worthy of note is the fact that those ancient customs and traditions as reflected in Msgr. Ekarika's re-writing of URUAN-EFIK culture history deal with this heritage of national growth and progressivism which are still relevant. Therefore, the new generation of Nigerians should purge and disentangle themselves from unbridled utterances of those who try to confuse and disparage the minds and hearts of the generality of the people because this will inevitably lead to their loss of faith and violent reactions, crimes and protests with amoral display of chicanery to hoodwink and cause chaos and anarchy in the land. That is why Msgr. Ekarika has done such a lot of research to clarify these seeming complexities and confusions. However, I see and trust in Msgr. Ekarika's ardent zeal and aspiration towards a radical highlighting of the ever pressing need to meet the challenges posed by tracing both the past and modern patterns of these Nationalities which bear wonderful marks of unbroken line with the original treasures of Nigeria's ancient past even towards the evolution of a new Nigeria Nation.

Most captivating is the methodology employed by the Author to galvanize his points of view especially at a time when the identities of these Ethnic Nationalities vis- a-vis URUAN/ EFIK are either assailed, denied, confused, doubted and or distorted, despite the materials for meaningful research available to scholars and students of all disciplines and persuasions. I do agree with him for having adopted certain methodologies which in recent times seem to outclass the researches hitherto undertaken viz. his **didactical research** which have enabled him to present a sort of mosaic of whatever materials, oral or written, folklores, rhymes, doxologies including proverbs worldwide, idioms, satires and even sarcasms that have characterized most of these ethnic cultures and mores, ancient and modern. When all these have been gathered and re-arranged, synthesized and retold in a book like this, I think what will emerge becomes an authentic unmitigated and absolutely complete profile which is altogether unassailable and incontrovertible, and I also agree that no true son or daughter of these nationalities can deny or contradict. The Author has given his **leit motif** that it is beamed from the great light of the Divine Grace and from the ancestors who handed down unmistakable land-marks of the Founding Fathers of our ancient past, some of which predated even the Christian era. His method of Christian Apologetics which he used as a defense is to enable him employ an unmitigated opinion as a method of proof, using objective arguments particularly those of external evidence in order to prepare his readers for a judgment of credibility and authenticity.

Finally, I salute the courage of Msgr. Ekarika for providing answers to some of the often misconstrued nature and cosmology of **Ekpe** Confraternity and his URUAN-EFIK and other arcane cultic associations of other nationalities including **Ekpo Ny?h?, Ek? kemba** etc., to the un-initiated which up to this, were considered recondite, exotic and esoteric because they have now become demystified and easily assimilated as part and parcel of the soaring socio-cultural and interesting fulfilling scenarios. I have no doubt that this Book will serve a very useful purpose, not only for academicians, but also for all Nigerians and indeed Msgr. Ekarika's new generation youths including those whom he describes as **AREA BOYS AND GIRLS** – mostly aliens and children of slaves, "mme **ndit? emana".** Msgr. Ekarika's Book has touched many issues that often agitate the minds of those seeking the truth which is the liberator of mankind. I strongly recommend this book to all who are interested in seeking the truth. Above all I thank Msgr. Ekarika for the great work and effort he has put into this work for URUAN-EFIK, for Nigeria, for Africa nay, the whole world.

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P R E FAC E

In recent times and more than ever before, their voices as deliberate and coordinated as they are, continue to beat incessantly on my ears **"Monsignor, write, try and write something mb?k, before we lose you to be gathered to your fathers on your final home-call to your Maker."** But why? Why me? Because after all, this is not going to be the first nor will it be the last of URUAN or EFIK or any other ethological HISTORY in print as many others especially the early European Historians, Anthropologists, Sociologists, Ethnologists & Religionists etc. have written; including the recent publications of URUAN/EFIK, the Yorubas, Igbos, Ogonis etc. sons and daughters and University Dons and Historians to wit: the late Dr. E. A. Udoh of Ndon Uruan **(ABU & UNICAL, 1981)** and Prof. Dominus Essien of Nung Ikono Obio ***(*UNIUYO, 1993*)*** Dr. E. N. Amaku, Dr. Eyo Okon Akak, Etubom Efiong Ukpong Aye, Madam Ekei Oku, all of Efik ancestry and Prof. A. E. Afigbo an Igbo, just to mention a few. But now almost clocked 80, not a few Nigerians vis-a-vis **URUANEFIK** citizens including **URUAN** in the Diaspora, our EFIK brothers, Ibibios, Igbos, Yorubas, priests, the Religious, and other friends and lovers of **URUAN/ESSIEN DUOPEBA**, even aliens notably scholars of Culture and History, Social scientists, the St. Patrick's Fathers and other Missionaries have continued to urge me with visits and demonstrations, to dust my shelves, ransack those ever ubiquitous files scattered all over my rooms, even to consult the Elders especially men and women of my generation still alive who had trod the length and breadth of this great country in yester-years. So in response and to register my 80 years on earth I have decided to acquiesce and put pen to paper however perfunctory and produce something to re-write **URUAN/EFIK** and some Nigerian ethnic nationalities **CULTURE HISTORY** as an up-date to whatever has been put forth whether through oral tradition, books, proverbs and other write-ups of eminent history scholars, Colonial Administrators as well as Missionaries and anthropologists as **AN UPDATE OF NIGERIAN NATIONALITIES vis-à-vis URUAN/EFIK IN WORLD HISTORY AND PROGRESSIVE CHANGE.**

DEVELOPING NOSTALGIA, TACT AND AUDACITY FOR LEGENDARY ANCESTRAL WISDOM AND EXPLOITS

All these have been further fueled by their nostalgia if not regrets in the remissness, apathy or lack of seriousness and commitment by Nigerian early scholars, and traditional Rulers, Chiefs and Kings who through their negligences and nonchalant attitudes had left nothing worthy of significance in print for posterity. Some even had the temerity and audacity to lay the blame at the feet of some educated Royal Fathers and elites including even for example, the last two Nsomms: Etinnyin Edidem Atakpor Nyong Essien **(OBE, CMG, CON, 1872-1972)** whose not-to-be-forgot libraries could not be located in the Archives in **URUAN** but are now installed and left to rot in the University of Uyo and also Edidem Atakpor James Udo-Afia **(CON+1992)** who while alive constrained me to write this book. But this is not to lay blames on anybody or groups or even to bamboozle or castigate; nothing like that has ever crossed my mind or being contemplated! Yet as all of you out there who have ever written even just a book, not two, not three but many, can attest to the amount of labour, the anguish and frustrations involved in the course of research and writing. It is only but the successful completion of the project that always brings joy and with that a sense of achievement and satisfaction. Honestly, it is very difficult to write a book, especially of this nature, yet it is also quite very easy to criticize it. What a misplaced regret! But those who have called on me to write have further reasoned rightly or wrongly that it has fallen on me by the irony of history that as the immediate direct descendant of their Imperial Majesties, Edidem Edet Isim Akpa - Inyang **(1855-1913)** my biological grandfather, and Etinnyin Edidem Ekarika Ekpo **(1859-1945)** my step grandfather, I should be better qualified to take on this onerous task for **URUAN** ditto **EFIK,**

other ethnic nationalities and for posterity. But yes or no my humble self, thanks to God Almighty, I am the grand child of the legendary Etinnyin Edidem Atakpor Edet I.A. Inyang who received the first British Colonial Administrators in the late 19th century and the Holy Ghost Missionaries (CSSP) in the early 20th century precisely in 1906. My step grandfather, His Royal Highness Edidem Atakpor Ekarika Ekpo took over as the Paramount Ruler of the entire territory of now Akwa Ibom State (including Annang territory and Oron, while also stretching his hand of fellowship to the Kings of Iboku Esit Edik and Iboku Utan of old Calabar Province). He was also crowned by the same Colonial Administrative Authority in the early 20thCentury. He it was who handed over to His Royal Highness the (Honourable) Nsomm Edidem Atakpor Nyong Essien who in turn was succeeded by His Royal Imperial Majesty, Edidem Atakpor J. U. Afia and afterwards was also succeeded by Etinnyin His Royal Majesty, Edidem Atakpor Titus Williams, alias Obong Okon Udo Ekpe, the last **NSOMM** to be coroneted in the line of **URUAN** Royal progenitors. He was afterwards succeeded by another in the line of new Royal Fathers whose ancestry has been contested for not coming on board through the customary age-old conduct of selecting new Kings in URUAN kingdom, His Royal Majesty Edidem Atakpor E.B.A. Ekanem formerly the Obong of Ituk Mbang, one from among the towns euphemistically designated as the "**nda-ndian Obio URUAN Nyong Essien".** The reason is that most of the towns and villages in **URUAN** South are not the aborigines of **ancient URUAN of 8000 BC** who migrated from **USAHAEDET** a.k.a Edik Afaha or **URUAN AKPE/EKPE =** "the creek where lions abound" in modern Cameroun Republic to **IBOM,** now **Arochukwu** and afterwards to **AKWA AKPA URUAN** on the Cross River ie. the great sea through the Atlantic Ocean in present day Nigeria. However, following this impetus and coupled with the incessant barrage of requests and appeals, and also considering the supreme importance of such an update and Culture History, more so that of **URUAN/ EFIK**, I have by God's divine providence and His Omnipotent guidance decided to undertake this task to further put the records straight knowing that **"if you get the courage to begin, you have the courage to succeed".** Everyone knows "history is made after it has happened", you don't plan history. That is why I have decided to write it, because it has happened as it does.

The story or more correctly, the ethnographic and culture History of **URUAN/EFIK** as also some other ethnic groups recorded in the Book you now have in your hand or on your desk/shelf is nothing but a powerful and compelling commentary of the tragedy consequent upon a people, to wit an ethnic nation like **URUAN/EFIK** and many others whose history have become at best legends, and at worst, ephemeral myths. For according to that great film producer and writer, J. R. Tolkien, who in his book **Lord of the Rings,** had said among other things that: "Thousands of years passed by, history became legend and legend became myth". What can we say but that this insightful truism has become the albatross of several ethnic groups of yore? If you do not learn and continue to remind yourself of your history as a person, as a family, as a people, as a tribe and even as a nation, the likelihood is that what is historical fact gradually pales into an intangible and unlikely legend and then eventually turns into nothing but an ephemeral myth. Once such sacred historical facts become nothing but myth, it destroys not only the soul but the very foundation of your existence whether as an individual, as one from a family or as a people and as a nation. When you do not know, or care to know and learn and remember what your roots are or even your mother tongue, no matter how humble and inconsequential those roots may be, you become a nothing. It is to avoid the possibility of our history which should remain sacrosanct turning into legend and legend turning into a myth that I have chosen to retrace the footprints of time and set the records aright concerning these humble facts of our ethnographic history which for some like **URUAN/EFIK** goes beyond 8000 BC – a history that predates even the Lord Jesus. For example, who could believe that there was no such history as "till the coming of the Aros"? From what planet did the Aros come or was it from Jupiter? Whereas the truth is that they are just the proud degenerate descendants and remnants of Igbo slaves and those of ancient **URUAN/EFIK** stock that we are talking about here.

They were those who stayed put at **IBOM**, the country of **URUAN** primal settlement in what is now renamed **Arochukwu** - the **city of "God's people".**

By this time the main **URUAN/EFIK** group had sailed southwards and discovered the estuary of what is now called Cross River - a sea of immense expanse emptying itself into the Atlantic Ocean which they named **AKWA AKPA URUAN** about 3000 - 2000BC. Or what of the **EFIK** in particular, the Canaan people of Calabar as they always pride themselves though unsuccessfully ostensibly as "the people from **ATAKPA** = through the **ATLANTIC"** to distance and extricate themselves from the core **URUAN** by trying to retrace their ethnographical history to Palestine whereas that is equally the claim of **URUAN**? On this moot point according to one of their chieftains, the **EFIK** "have spent time and resources on providing day dream evidence of their claimed Jewish origin". But the EFIK even of today are simply a heterogeneous lot - a conglomeration and admixture of neighbourhoods communities of Cross River Basin and the Gulf of Guinea. As a matter of fact, a good proportion of the people of Odukpani LGA of Cross River State viz. Iboku Esit Edik (Creek Town) Ikoneto, Adiabo, Ikot Offiong West, Mbiabo Edere (North) etc. as also most of them in Oron and Okobo are **URUAN**. But they now seem to deny this because of the aggressiveness of the Ibibios and **URUAN** peculiar submission and tendencies towards the **IBIBIO**. Very many of their lot have through the years defended this view one way or the other, but unfortunately those who hold this view are always divided among themselves. Yet we should always be reminded that a house/people or country divided against itself is heading towards its collapse, but **URUAN** is saying no, let us not be divided anymore, but rather let us retrace our steps to the way of the ancients who have always seen themselves as one and the same undivided and indissoluble people who want to and continue to be. After considering all these, one does not need any god or goddess to tell us how much **URUAN**, whether as modern **EFIK** or other ethnic groups or simply ancient **URUAN** have contributed and will still be contributing to the progress of Nigeria and the modern world. In the first place who directed the Portuguese, the first navigators and explorers ever known in the history of the world to come to African soil and by implication **URUAN/EFIK** country, Lagos, Benin etc. to which they gave that name Lagos ie. the land of lakes, or Bene/ ie. Benin in Edo or **Kalabros** ie. Calabar, the land of mangroves? Again, who told Imperial Great Britain to set up their Headquarters at Calabar for the emergence of yet to be named country now known as "**NIGERIA**" which Headquarters was later transferred to Lagos in 1906? Or again who advised or directed the same Imperial Britain to cajole, bamboozle and bring the king and Oba of Benin, His Royal Majesty, Oba Ovonranmwen to Calabar in order to kill him and have their way for the Amalgamation because I have said elsewhere that without Britain doing that there would never have been Amalgamation talkless of a Nigeria today?

Then if not so, what is their genealogical tree and what was their ancestry before the world? And/or are the **EFIK** not the same **URUAN**, the great sea-farers and famed navigators of yore? Some of them while exploring the depths discovered the mighty **ATLANTIC OCEAN a**nd proclaimed as it were: "Here we are at **ATA–AKPA** = **CALABAR**! This has been anglicized to mean that portion of AKWA AKPA URUAN meandering into Atakpa, which coastal land is the indisputable Canaan city of CALABAR? Yes, indeed one can navigate from where they sited this mysterious expanse of water inexorably into the **ATLANTIC**! And is it not the same distortion and forgetfulness of **HISTORY** that has made the great literary Icon of the 21st century, the legendary **CHINUA ACHEBE** to alert and warn the nation, all of us especially his people of **IGBO** in that his controversial book: **THERE WAS A COUNTRY?** So come on board with me as we navigate these inexorable issues.

THE IMPERATIVES OF SECURING NIGERIA'S FUTURE FOR US AND FOR POSTERITY

The Author therefore however most fervently exhorts all the citizens, lovers and admirers of **URUAN** not excluding other ethnic "Nations" of Nigeria to lay aside pride and prejudice and learn to

keep abreast of our cultural past which has helped to address issues of visionary developmental agenda as exposed in these pages and to appreciate the genuine effort so far made so that our time tested institutions, customs and traditions can continue to be perpetuated and handed on to posterity and generations yet unborn. As we enter this brand new millennium with a new spirit and euphoria of its Development Goals (MDGs) before us, let us make a compromise between the foreign and the native, the modern and the ancient, for the time is apparently right to revisit and rewrite our Culture history in order to imbibe anew the wisdom and vision of our forebears which evidently had helped the Nigerian society to achieve fame as one of the most cultured nations in Africa with deep and fascinating cultural and religious history; and to make progress so as to find her proper place in the scheme of God's creation and the comity of mankind, and the time to do it is NOW**.** Since God in His infinite wisdom, purpose and plan has positioned Nigeria and given her this strategic position and structures and also endowed this land of promise for our inheritance, let us begin now to breathe the new fresh air, with fresh talent and fresh energy. The Lord has blessed us with a common culture and mutually intelligent languages and dialects, thereby making us the most homogenous and monolithic society of all among the other nations of Africa living along the borders of Franco-phone territories, that vision should give us the ability to see beyond the circumstances around us. So let us start now with a new vision even beyond our present imaginings. Let us see ourselves now as a people belonging to the society of mankind –men, women and children, for as the great philosopher of all times, Aristotle had put it: A man/woman who thinks he/she has no need of society must either be a god or a beast. If not beasts, let us now stop our individualistic tendencies and mutual antagonism against ourselves for only beasts behave thus. Let us stop the empowerment of outsiders whose only aim is to divide and rule and then use us against ourselves. Accordingly, let us see ourselves and others as belonging together and reciprocally try to illuminate one another so as to understand our interconnectedness. Let us enlighten our consciences to the imperative of securing Nigeria's future for ourselves and for posterity. Let us join forces then to bury our clannish and political élan and decide now to shun self-hate and collective visionlessness in order to present a new road map for our future and common good.

AIMS: TO SPEARHEAD REGIONAL INTEGRATION OF NATIONALITIES

Today, let us endeavour to and allow the past experiences of our forebears recounted here enrich and enlighten us. Our aim here is to spear-head our regional integration as a paradigm development of all the tribes, sectors and clans of Nigeria including those in the Diaspora. But this integration policy should not mean that people/clans are to lose their identity into a Nigerian elite group of grabbers and self-aggrandizers or something. But let us be a united nation under God in freedom, tolerance and patriotism, a nation and a people that can translate into the personal and collective development of Nigerians as a people not just in structures and capacity building for personal control but that of effectiveness and collaboration. Then we can face up as to how we should develop ourselves not only as a unit but eminently as components of the Nigerian entity. This project is about the holistic integration of all ethnic nationalities in Nigeria, nay of all Africa and the world at large. It is not about ethnicity which people are afraid will threaten the unity of the nation. It is concerned with the overall integration of our ethnic nationalities with **URUAN/EFIK** as a paradigm towards achieving programmes which can uplift the national ethos and grow the educational, religious, moral, socio-political and economic potentials of the ethnic regions towards providing sound human development that can ensure good and sustainable jobs for the restive youths of this country. It is not about looking at the ethnic angle I repeat, as some might fear or think. It is not also complaining about the marginalization of "our ethnic nation" whether Ijaw, or Igbo or Ogoni or Bekwarra etc. No, it is about Nigerian unity and how she can come together with an undivided purpose to develop the nation together. When the different nationalities making up Nigeria strive to unite and make their individual projects succeed, then it is a certain sign that the unity of Nigeria can be assured and the Nigerian project as a nation will equally work.

I think we want Nigeria to develop and progress and the best way to develop this country is to encourage and allow the different nationalities to develop by getting them to work out how they can individually and severally do this for their benefit and that of the nation at large. All these should be that every ethnic group, each in its own pace and manner forwards, with the resources they can garner for achieving progress, hence this ardent yearning for the application of the National Conference which was put together by the Goodluck administration to kick start with a non- fettered and credible **REFERENDUM**. The first step towards developing a nation is to develop oneself and by implication your ethnic nationality even with the "mantra" of: **change begins with me!** When that is done your contribution towards the collective building up of Nigeria as an indivisible nation can then be achieved. That is why personally I want to pray and see to the change and transformation of the Nigerian nation. I also want to see my **URUAN/EFIK** nation and indeed other ethnic nationalities of Nigeria, nay Africa change.

SUBDUING PRIMORDIAL ISSUES AND INDENTIFYING FUTURE DEVELOPMENTS AND NEEDS IN THE TOWNS / VILLAGES & CHURCHES

I want to think and believe that my younger generation should be imbued with the same spirit like Mandela to aspire us to live in Nigeria that is better governed and organized educationally, economically, socio- politically, morally and religiously developed. I want to do that with what the Lord has made of me; a priest of His Universal Church. This Book should be seen by all both as a lamentation and a call for the solution to the myriads of problems bedeviling the Nigerian society today. It is a wake-up call to a people who appear to have been enmeshed in the tragedy of identity crisis and perpetual slavery to primordial issues and inventions of mythologies of identity that belong to other climes and cultures. Such cannot take us anywhere except towards stagnation, rot and decay. Nigeria has unique cultures and traditions which must not be distorted or confused but which we should cherish and strive to maintain at all times and this should point to a greater and better tomorrow. It means we must be ever ready and careful to note those areas where '**the rain started beating us**'. In other words, when did we become a pariah nation at the brink of collapsed and failed nation even becoming an "**URUANG**" in the case o**f URUAN/EFIK** and before the world! When did we start to abandon our identities, our customs, our laid down mores, our cultures and traditions as well as the paths of righteousness and hard work to follow for meaningful re-awakening, renewal and progress? When did we begin to live our individual lives and according to "**our own understanding in criminal pride and primitive acquisition"** as if to say" **nduhe ke idak owo - nyu ndiaha ke uf?k owo - nnam se mmade, ndia da a kokut mi**"? Because this is the type of mentality and behaviour we now find everywhere in Nigeria as people just live their life not minding anybody else or authority and doing whatsoever they choose. They go about selling patrimonial land holdings as if their lives depended on it because they are too lazy to go and work like our parents and grandparents did. They want to get rich quick and be able to manage their lives without working for it. The quickest way to make it is to sell out patrimonial estates or join criminal and cult groups of kidnappers, armed robbers, rappers OR better still join **POLITICS** as the easiest, the surest and quickest way. Our young people cannot nor do they want to recollect how and what their parents and grandparents were doing in order to make it in life. They do not want to bother themselves about how to work and get money in order to sustain themselves and parents, and they couldn't care less. According to Lynette Wallworth, the Australian Filmmaker, **"If we don't care about something, we don't feel the need to act"**. They just want to walk or even run without first learning how to crawl. They cannot and do not want to live up to the billing that it is only by dint of hard work, tenacity of purpose and the cultivation of good character that can lead to a successful living. They do not understand nor care to learn living up to the billing that "**when the going gets tough, only the tough gets going."** This is the bane of our modern society.

IGNORING THE LAWS OF WORK AND THE WORK OF GOD

People of nowadays do not want to "walk the talk, but prefer to talk the walk" thus ignoring the "law of work" given by God in the Garden of Eden to all mankind wherein the Lord God said "by the sweat of your face will you earn your food until you return to the ground" **(Gen. 3:19)**. Thus those who have money and especially in high positions become arrogant, refractory, stubborn, doing everything with Gestapo and impunity. Then they do not even think of or give a damn about their children and children's children yet unborn, nor even asking themselves" where would I have seen all these plots of land if my father/grandfather had behaved like this and sold them off?" They build houses anyhow leaving no space even for the roads/paths to lead them thereto. In modern Nigeria there are no spaces left for children's recreation, no provisions against erosion let alone other future developments and needs in the towns/villages. People begin behaving just like animals do, caring for nothing whatever and whoever except perhaps about themselves and for themselves. This has become a problem in the Nigerian society today. This is simply the era of lawlessness, chaos, madness, anarchy and doom. We are passing on nothing to posterity! Hence my appeal to the youths and neo-politicians of Nigeria, equally to our "**ndit? emana URUAN INYANG ATAKPOR/ EFIK EBURUTU** to: "arise and save themselves from themselves first – especially those of them who behave wildly and untowardly "**ek?t inan"** like beasts and immaturely like Area boys/Girls so that they can extricate themselves from these primordial hindrances that block their vision to dream new dreams and see better visions to forge ahead for a better tomorrow!

WICKED POLITICS AND MORASS OF INDOLENCE AND GREED

We must while lamenting the tragic effects of poor leadership, corruption and irredentism as also the monumental and obstacles of profiteering through "fantastic" bribery and corruption, chicanery and **"wicked politrics"** which have left Nigeria prostrate. Let them endeavour to overcome these evils and save themselves from themselves and from the shackles of criminality, vice, poverty, ignorance and underdevelopment. We must begin now to use our human capital, ethos and resources with which Divine providence has endowed us to propel progress and development. But in order to live up to these expectations of our ancestor, we do require new and consistent **IDEAS. IDEAS** rule the world. Like all changes, such **IDEAS** can build, in a definite positive way, or it can wreck and ruin everything past and present if we do not know how to plan and prosecute these **IDEAS** correctly and well. New **IDEAS** bring changes and with this book in your hands it is hoped that things have got to change in NIGERIA with the reign and rule of **IDEAS** we are proffering here because **"IDEAS ARE CAPITAL, THE REST IS MONEY "**. This book is my **IDEA** for **URUAN/EFIK** and the other nationalities, for NIGERIA, for AFRICA **et pour le monde entier**! **IDEAS** as we know are words written or spoken or even imagined and this book made up of words contains my **IDEAS**. Words as ideas according to that great Christian writer of antiquity, St Clement of Rome **(AD 150-216)** are first to exhort, then train and finally teach us **(Paidagogos PG. 8, 685)**. I am therefore using ideas/words in this trichotomy to exhort and teach my people of Nigeria to arise and glow and to work out this agenda to lift us from the morass of indolence and greed to the stratosphere of excellence and righteousness.

I know all these ideas and changes will of necessity come with a heavy price because it is in the nature of new ideas and changes to cause a lot of discomfort, especially to the few and old brigade especial our neaveau riche and neo-politicians who have benefitted from the rot in the Nigeria of today. They just want things to remain in their primordial past and done in the same old ways of ignorance, selfishness, greed, self-aggrandizement incompetence, sabotage, gerrymandering, corruption, deceit and decay so that Nigeria will continue to stagnate if not decline completely. They are those I may call 'forever people' who say "this is how it always has been, or was said or done; this is how it is and this is how it will be forever and ever, Amen". Ignorance is a very serious and dangerous disease, a potent factor undermining

change and progress. If people are ignorant or do not understand the motives underlying the envisaged change and programmes thereto, they will oppose and antagonize it. In fact, change cannot take place in an environment heavily dyed with ignorance and deceit with of course a big dose of evil intentions and pride. So this book is aimed at creating that atmosphere that will be receptive of as also galvanize change. To God be the Glory, this effort and vision will succeed as it will arouse many ethnic groups in Nigeria including **URUAN/EFIK** sons and daughters to make the operators to key into and run the system with efficiency and professionalism in order to change the status quo and "business-as-usual" mind-set and orientation.

Yes, there must not be practised any more the "cash and carry" attitude of Nigerian power brokers. The Elohim and the Abissah Gibbhom of a true people of our ancient ethnic stock will not allow them to continue to hoodwink the citizenry especially you **ndit? emana** out there the environment to wallow in unrighteousness, not again! As at now even before the book sees the light of day, some Nigerian so-called leaders and custodians of our culture and heritage seem to back-pedal and withdraw their assent and approval of this enterprise. But it is forward ever – backward never, because **NIGERIAN UNITY** is not negotiable, at least for now. It is time to work towards forsaking the old ways and to seek a new order that will herald a new Nigeria of our dream with good people in governance, functional social securities and values as well as purposeful sense of living because according to Nathaniel Howe, "the way to nothing is to do nothing" for as the saying goes: "if we fail to plan – we plan to fail" by allowing things to remain as they are. The descent of any nation into a pariah and "**BANANA REPUBLIC"** such as we now find ourselves is the stock of those who fall into this psychological wilderness more often than not defined by anomie and helplessness, God forbid.

It is pertinent from the outset to remind ourselves that problems of socio-economic and political development that have many of our nationalities today cannot be understood except within their historical and cultural contexts. We have suffered from this socio-economic and political dislocation on account of the pluralist constellations of culture and stomach politics but most especially from the plurality of religious sects and churches that have become part of our heritage. These have left their imprint on the "national psyche" with the consequent mindset which has constrained initiative and stifled hard work, assertiveness and maintenance of values that enhance the patriotic spirit, entrepreneurial and progressive change. I have insisted in Chapter 9 in my 10-point Agenda that for **URUAN/EFIK** and by implication all ethnic nationalities in Nigeria to return ever more urgently and with alacrity once more to their former glory, to be perfect and even better still to return to God not in the multiplication of religions organizations and Alladura sects but to the Religion and Church which the early Missionaries brought and which made these groups unique as testified in their histories herewith. They must also play and use politics in the way God destined it to be used and learn to see that "it is culture, civilized traditions and good morals not politics that determine the success of a society." The central liberal truth is that politics can change a culture and turn it against itself. Nigerians be wary. We certainly do not want and should not allow Nigeria to become the Sicily where mafia and criminal organizations of political thuggery, kidnapping, militancy, hustling, prostitution, women and child trafficking etc. are the order of the day. These make us perpetually backward and abhorrent and abominable. There is vast erosion of culture and good values in our communities and leading to the lack of unity, crises of values and absence of joint planning of development. These are factors militating against our socio-economic development and wellbeing. That is why my thrust in this venture is to stem the assault of our misguided youths and their mentors against their being used for sacrilege of distortions of our age-old historical and social values and traditions. In terms of planning, I am urging and insisting on the imperatives of drawing up a long term developmental plan with in common with all our ethnic communities in brotherhood together and for **URUAN/EFIK** in particular with our former **URUAN/EFIK** speaking communities including those of Enyong, Itu Arochukwu. Old Bende, Afikpo, Itigidi, Ugep, Ikom, Uzuakoli and others in the Diaspora as envisaged in the organization of **URUAN/EFIK NATIONAL UNION** and the proposed Constitution to galvanize and fast track the establishment of big time businesses like state-of-the-art hospitals, high quality and educational centres for example through the up-grading of Hope Waddell/St Patrick's Institutions in

Calabar and Uruan High School-Idu/Atakpor Central School Mbiaya educational Institutions into Polytechnics and Colleges of Education.

THE PROPER DEFINITION OF POLITICS AND ITS INSULATION FROM CULTURE AND GOVERNANCE

Our problem is how to define politics in such a way that our cultural factors can be held accountable for the development of the nation amidst the profligate endowments which Divine Providence has conferred on our ethnic kingdoms and to enable us use those ancient cultural circumstances to change the direction towards progress and the socio-economic, political, educational and religious orders of Nigeria whose ancient peoples were known to be industrious, courageous, highly talented and determined like what is happening now in Aba, Nnewi, Onitsha as also the co-operation paradigm of rice farming in Lagos and Kebbi States of Nigeria. But it is of course likely that the imagination of the current generation of writers on their ethnic nationalities has been heavily and significantly assaulted by the Nigerian reality of politicizing and monetizing of everything in the "cash and carry "atmosphere of "get rich quick "to the point that fiction and graft rather than reality have become more effective. This has also been acerbated by the modern preachments on miracles and breakthroughs syndrome in our Pentecostal assemblies and churches. The strength, power and progress of any nation lie in the collective will and readiness of the citizenry to take their destiny in their hands. You are the people for whom this book is written. All the Nigerian nationalities of this 21st century must therefore rise up as one to this and say yes to this proposal and project and damn all other influences. As a corollary, it should also be possible to envisage mitigating factors that can change and transform the Nigerian conundrum. Therefore, these **IDEAS** must help, clarify, enlighten and facilitate progressive change so that all our plans and endeavours through these **IDEAS** which though **GOOD** in themselves, but if not properly understood or well-articulated and prosecuted can hurt, annoy, confuse, scatter, delude, or even impede and stifle "**change mantra**" and progress. So I hope nobody is reading this work with such an evil and retrogressive **IDEA** which can only destroy us and make us worse than we ever were as we are all witnesses. Besides, I exhort all well-meaning people – men, women and even children of goodwill, particularly those with claims to the truth - to rise to the assistance of all Nigerian peoples and cultures so that humanity and lovers of mankind can be proud of and willing to assist us as they did in years past. Hence I now make bold to plead against their destruction and decay through derogatory, defamatory and abusive language against one another like "onye bullus", "nyamiris" etc. OR **"sese** URUAN **emekabare edi URUANG!'** which at the height of it, was commented by the legendary Hon E.O. Eyo **UYO – IBESIKPO.** Yes, because we see all this in the recent manner and ways of the very people whom God in His Infinite Wisdom and Goodness had blessed – these neo-politicians and neaveau riche over-pampered and "elected/selected representatives" of the peoples of Nigeria, who receive bogus salaries and severance pension fees as the so-called "co-custodians of ancient African personality and wisdom". Everywhere I went as a child, and whenever or wherever any blue blooded **URUAN/EFIK** citizen spoke as also whatever he/she stood out for or did, or wherever he/she was placed in charge of, he/she turned out to be a masterpiece. Many other nationalities like Lagosians, Tivi, Nupes, Abribas, Ikom or Afikpo peoples all put their hands to do with zest, candour excellence and pride were a masterpiece if not master-stroke

RESTORATION OF ALL THINGS IN CHRIST AND INCULCATION OF HIS THOUGHT AND TEACHINGS

Finally let this attempt so re-direct the hearts and minds of all readers of this book on the need for the restoration of all things in Christ and to inculcate in them the thought and teachings of Christ buried in germ as it were, within our ancient cultures, traditions and heritage over the centuries. Let it also assist them grow politically, socially, morally and spiritually along the path of Christ. It is this that has informed

the Author's special Spotlight on parts of the Dioceses of Uyo, Ogoja and the Archdiocese of Calabar. The concern then should be how to make the ethnic groups and nationalities and the churches in Nigeria including **URUAN/EFIK** move forward and this project should be seen as a soul searching contribution towards the re-definition of their cultural History to make us ask again: 'Where did we go wrong to have become a degenerate community and a laughing stock of other nations?' I guess what people think is that we have allowed ourselves to be compartmentalized such that humanity is missing whereas we can rise and become noble again. Then with patriotism and the spirit of "nationalism" we can think as a nation. We already have a myriad of fast neaveau riche, professors, court judges, politicians, business tycoons and other celebrities and performing groups in dance, fashion, modeling etc. including corporate bodies who can boast about acquisition of houses, cars and fat bank accounts, but the new yard-stick for success should be "how did they acquire them, from which source and how many lives have they impacted upon positively with their fame and fortunes?" What the nationalities need are people with generous hearts and an ardent desire to rescue the poor among us from abject poverty, neglect and want.

Poverty has taken away our pride, honour, integrity and nobility. It is this ancient ethnic chemistry we are applying in this volume. That is why we want to address the problem of poverty, underdevelopments, crimes and want so that our citizens will once again learn to know what are called dignity of labour, honour and integrity. When poverty and squalor have taken away the pride of a people, they cannot feel honorable anymore because they are now diminished and debased. They succumb to accepting peanuts to go serve the mighty and powerfully rich in carrying on dirty and criminal businesses. They become a failed citizenry because lack of respectable employment has made them into vagabonds and beggars and a humiliating lot. Then the poor have become poorer and the rich, richer giving way to a classless society for the rich and mighty and neo-politicians to get sway. I was lucky to grow up in an atmosphere where what is called security, honour, protection and comfort reigned and because this is something I enjoyed, I am in a better position to think about how things should be and what had been the situation in those days. All these can therefore present a kind of feeling which I think should distinguish us from others. It is not immodesty, pride or haughtiness. **URUAN/EFIK** nation and many other ethnic groups in Nigeria need people who can subdue the prevailing greed and selfishness we see all around us today and help others and the nation to "arise and shine" and become self-respecting and self-sufficient. It is not impossible if we have the love of Christ.

OBVIOUS LIMITATIONS INHERENT IN THIS BOOK

There is no need to dwell on the obvious limitations inherent in this book because the task in undertaking this type of study with the attendant problems can be intimidating if not overwhelming. Trying to condense and rewrite many millennia of ancient Nigerian ethnic groups and their **HISTORY** into one volume is a challenging task and by sheer limitation of space it means that much of even real importance may be left out. My hope is that the updated bibliography will help to fill the gaps because my main aim was to focus on the events and structures that had shaped our ancient nationalities and kingdoms and to make them become what they ever were if not better since most of the books written already seem to have stopped short of addressing those things that made our people of yesteryears tick. This also explains why much of what this book covers has come from first-hand knowledge and experience of the author. A more strenuous effort was made to use the literature from extraneous sources that would highlight the Nigerian patterns, culture history and heritage relative to similar and known cultural traits in other climes within and outside Africa. Just now the religious, philosophical, theological and cultural pluralist approach employed in these pages are meant to restructure, reconcile and figure out how these new insights could be fitted into the ancient rock-ribbed structure of our ancient history and traditions as well as an attempt to produce a balanced account of the complex concatenation of events, ideas that can constitute historical reality. And I can only hope that this book with all its imperfections will provide the reader with some insights into Nigeria's vis-à-vis URUAN/EFIK fascinating and incredibly complex past.

URUAN-EFIK LANDMARK TODAY AND YESTERDAY

S/N	SOME URUAN/EFIK LANDMARKS AS CONTRIBUTIONS TOWARDS THE DEVELOPMENT & PROGRESS OF THE NIGERIAN NATION STATE	R E M A R K S
1	Arrival of 1st Early Europeans-the Portuguese on the shores of Nigeria, W. Africa1482	1st Nation outside Africa
2	Kings Eyo Honesty II & Eyamba V invited the Presbyterian Mission to Calabar	To bring Christ & open School
3	Prince Essien Etim Offiong invited the RCM to Calabar 1in 1903	PCN & RCM 1st Churches
4	Oldest Church building PCN in Nigeria 1850 standing still @ Creek Town, Calabar	1st permanent Church
5	Oldest Church building RCM by Bishop Biechy standing still @ Eman URUAN 1910	1nd permanent RCM Church
6	1st Royal Church Coronation in the history of Nigeria/West Africa King Archibong III alias Edidem Edem Asibong Ekpo Effiom Okoho Effiom Ekpo Effiom on 6th Sept1878	DukeTownChurchCalabar–Eyamba Square
7	Decision of the Kings & Chiefs to apply the name Calabar to Efuts, Quas, Okoyong etc.1878	Admission of other tribes
8	Ordination of 1st Efik Convert Rev. Essien Essien Ukpabio (PCN)_in 1872	1st Nigerian ever ordained
9	1st woman convert (Mrs.)Ako EssienUkpabio nee Sarah Anderson grandmother of Elder Deaconess Ako Enene Oku Ene Oku, the erstwhile PCN Women's Guild Icon	Mother of 1st Woman Leader
10	1st Church Wedding in the whole of Nigeria @ PCN Creek Town on April 15,1850	1st Christian Matrimony
11	1st ever African language in Print **'EFIK"** in 1862 @ Hope Waddell Institute, Calabar	EDISANA ? WED ABASI
12	Calabar made 1st Capital of what is now known as Nigeria in 1891	HQ Oil Rivers Protectorate
13	1st President of the House of Chiefs (Senate) Eastern Region Hon Nyong Essien	From Issiet Ekim URUAN Kingdom
14	Arrival of 1st Holy Ghost RCM Missionaries @ on the shores of Use URUAN	1st RCM expanding to AKS
15	Obong of Calabar among 8 Natural Traditional Rulers in Nigeria.Others are Oba of Benin;Oba of Lagos, Obi of Onitsha; Oni of Ife; Sultan of Sokoto; Emir of Kano; El Kanemi of Borno	1stClass Chiefs in Nigeria who signed TreatyofAmalgamation
16	The Kings & Chiefs of Calabar signed the greatest number of Treaties for Amalgamation	Cf. Transfer of Oba of Benin etc.etc
17	**Ekpe** URUAN/EFIKConfederation as 1 st democratic system of Governance in the world studied, emulated, refined and transmitted worldwide by the white to the nations of the world.	**Ekpe** instituted @ URUAN AKPE - Usahaedet 6000 BC
18	Hardly any public School in Nigeria today which had no Uruan/Efik as Founder and/or Tutor, H/M	You can check this for sure
19	1st Justice of the Peace (JP) was King Archibong III crowned by the Presbyterian Church	1st crowned Monarch in Nigeria
20	The Obong of Calabar, member of the Comity of Christian Kings worldwide	Cf. Kings/Queens of England etc.
21	Hope Waddell Training Institute Calabar 1 st Higher Institution (1895) attended by Nigeria's Greats viz.Zik of Africa, Sir Festus Okotie Eboh, Sir Francis Akanu Ibiam, Denis Osadebe, etc.	Still waxing strong till today
22	8 hope Waddell boys were part of the 15-member National team to represent Nigeria in 1949	Ditto 1954 Kano G.Cupchamp
23	West African People's Institute (WAPI) founded by Prof Eyo -Ita as 1st ever Private Inst. in 1938	Still waxing strong with 2000+
24	Uruan/Efik could not support secession in 1967 because they were the ones who helped build her	Idu sons joined Army en mass
25	Duke Town School (converted into UNICAL) still waxing strong still on Duke Town environs	Established 1882 Cf.EyoHonesty
26	1st Nigerian to qualify as Professor was Prof Eyo-Ita of Creek Town Calabar (1936)	Ist VP.NCNC to Herbert Macaulay
27	Foremost Nigerian Literary Artist Chief (Dr)Ene Richard Henshaw) James with many Dramas & Plays	Chief Med. Consultant PH 1967
28	1st Medical, Princess Margaret (1897)now UCTH Calabar but Pharmacy transferred to Lagos in 1924	PrincessM.Hospitalstanding strong
29	1st Woman Pharmacist in West Africa was Chief (Mrs.) Ekanem Bassey Ikpeme	Husband Dr. Ikpeme
30	1st URUAN/EFIK Woman on Pilgrimage to Rome Lady Mary J.Edet & Studied in Ireland 1950	Hails from Use ADIAHAURUAN
31	1st Nigerian Boxing World Champion was (Dr) Hogan Bassey in 1957	Honoured Honoris Causa
32	1st Lady Librarian in West Africa was Chief Mrs. Ekei Essien Oku	Author of Chiefs &Kings of Cal.
33	1st Nigerian World FIFA guru Etubom Oyo Orok Oyo-Ita alias Mr. Foot Ball	1st Nigeria FIFA representative
34	1st Consecrated Bishop in West Africa @ Sacred Heart Cathedral Cardinal Dominic Ekandem in 1954	Also 1st Cath. Priest of Calabar
35	1st Indigenous Inspector General of Police (IGP) was Sir Louis Edet	Knight of the Church KSG
35	1st to sign Treaty for abolition of Slave Trade in Africa with G. Britain were the URUN/EFIK in 1841	Slave Trade abolished 1902
36	1st and longest serving Nigerian Clergy is Pastor Eyo Edet Okon-National President since 1956	The ApostolicChurch
37	1st Woman Nigerian Human Rights Activist Chief (Mrs.) Margaret Ekpo	Cf Aba Women's Riot 1929
38	1st Photographic Studio in West Africa was established in Calabar in 1876	Cf Willy Way/Hogan Foto Studios
39	1st Woman Ophthalmic Optician in Nigeria – Chief Afiong E.Edem Ekeng	An URUAN/EFIK indigene
40	1st Nigerian Pilot & Owner of Aeroplane - Aviation Development Corporation (A D C) 1982	Augustine A.Okon Mbiaya Uruan

Courtesy of Obong of Calabar Coronation Program 2008& Nsomm of URUAN Okon U.Ekpe alias Titus Williams Census Pamphlet 1978.

Rt. Rev. Msgr. J. P. EKARIKA
Feast of St Joseph, 19th March, 2019

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GENERAL ABBREVIATIONS

AD	Anno Domini –In the year of the Lord ie. After Christ came
AKS	Akwa Ibom State
ATR	African Traditional Religion
ATTC	Advanced Teachers' Training College
BC	Before Christ
BVM	Blessed Virgin Mary
CBCN	Catholic Bishops' Conference of Nigeria
CCRN	Catholic Charismatic Renewal of Nigeria
Cf.	Confer
CFR	Commander of the Federal Republic
CKC	Christ the King Church, Uyo
CMS	Church Missionary Societies
CLCN	Catholic Laity Council of Nigeria
CON	Commander of the Niger
COR	State Calabar, Ogoja, Rivers State
CRS	Cross River State
CSE	Congregation du Saint-Esprit
CSM	Church of Scotland Mission
CTS	Catholic Truth Society
eg.	Exempli gratia – ie. For example
GCFR	Grand Commander of the Federal Republic
GCON	Grand Commander of the Niger
HFC	Holy Family College, Oku Abak
HHCJ	Handmaids of the Holy Child Jesus
H/M	Head Master
ie.	Id est, that means
IYA	Idu Youth Association
LGA	Local Government Area (Authority)
MDG	Millennium Development Goals
MCW	Mother Charles Walker
MFR	Member of the Federal Republic
MON	Member of the Niger
OFR	Order of the Federal Republic
RNC	Royal Niger Company
OON	Order of the Niger
PCN	Presbyterian Church of Nigeria
PFN	Pentecostal Federation Fellowship of Nigeria\
QIC	Qua Iboe Church
RCM	Roman Catholic Mission (Church)
Rev. Fr.	Reverend Father
Rev. Sr.	Reverend Sister
RSC	Religious Sister of Charity SHCJ
Society of the Holy Child Jesus SPC	
Saint. Patrick's College, Calabar SPS	
Saint Patrick's Society	
TTC	Teachers' Training College
UNEC	URUAN/EFIK National Executive Council

INTRODUCTION

RETURN TO THE ANCIENT WISDOM OF THE CULTURE AND TRADITIONS OF URUAN ANCESTRY

This story or rather this work on **URUAN/EFIK HISTORY & PERSPECTIVES** vis - a - vis the Origins and Evolution of Lagos, the Hausas, Yorubas, Igbos, Ibibios, etc. towards the evolution and development of a Nation State in Africa is to be seen as an attempt however belated to rewrite the history of non-literate societies and is by no means an easy task to undertake since whatever records of the history available were written either by foreigners whose interpreters themselves had limited knowledge of the places they were writing about and more so, of the foreign language the foreigners used or even by URUAN/EFIK nationals and others who had made copious use of the aforesaid materials of foreigners. Some of these foreigners were administrative officers who were overburdened with their duties of state. Some of them on the other hand were travelers who had spent only a few months or even a few days at the place about which they were writing. To-date there has been no record of any archaeological work being carried out about the whole history of Nigerian peoples, nay URUAN/EFIK and this is quite a serious **lacuna.** It has contributed to a very serious problem nevertheless, it is still possible to fix dates and figures concerning some of these recorded events and more so on account of the key and central figures who as traditional Rulers and heads of communities, whether as Chiefs or Kings as we have them now were the accredited custodians of the customs and traditions of their kingdoms. There is also the lack of complete chronology of these Rulers since it may not cover the whole of URUAN/EFIK history. What we have now to rely upon as available sources are mostly oral traditions which are more often than not tainted with a dose of sectional politics and bias especially among her modern writers and historians. Yet it is only Tradition dominated by the quest for TRUTH that can put us on the path in search for the TRUTH since no one can presume to successfully start from scratch.

Yes, a study of the past is necessary because according to the great ancient philosopher-king of China, Confucius, 'study the past if you would define the future', which incidentally is the main point and raison d'être of this work. Here our aim is to retell the story of URUAN past glory and try to indicate the way forward for the modern URUAN/EFIK and Nigerians. King Futzu Latinized into **CONFUCIUS** meaning **REVEALED MASTER,** was the founder of that great ancient religion of the East known as CONFUCIANISM, a religion which upheld that Salvation, the answer to man's needs was simply a return to the way of the ancients and in our case, a return to the culture and traditions of URUAN ancestry since the failures and problems of modern URUAN/EFIK elites, politicians and administrators have left her where they are now as a consequence of their ignoring the wisdom of the Founding Fathers whose ancient ways had hitherto put URUAN on the world map, but now has left URUAN ditto EFIK prostrate. This abandoning of her ancient ways has upset the progress, proper relationships between classes and sexes, even the harmony among the people of URUAN/EFIK, including neighbours and aliens in their midst. To meet this challenge then, this work is going to be devoted to the revolutionary restructuring and reappraisal of those traditions and values which will appeal to modern URUAN/EFIK sons and daughters with a sense of identity and cultural values, and we know already that they are those which emphasize her communal and corporate dimensions. Strong societies are built with collective spirit and character of their citizens; with those who are ready and willing to stand up and be counted and she cannot be the exception. But here in URUAN/EFIK today, building a national spirit and character is a very serious problem to say the least because of some peculiar ironies that have unfolded. Overwhelmed by our collective inequities and irresponsibilities, the foundation of our nationhood has been further weakened by the irrationalities and eccentricities of parvenous elements among us who now parade the land and have suddenly maintained a jumped-up mentality that makes it possible for social reprobates to place the nation under virtual siege because these are the very people, yes these our sons and daughters who rose to power and recognition through intrigues and traitorous conspiracies and have become villains of history on account of their radical and downward trajectories.

These are URUAN/EFIK people today, who try "to revolutionize revolutionary revolutions" whatever that means. But we can guess, it simply means those upstarts who by reason of their new questionable positions try tooth and nail to distort, stifle, malign and destroy what the true revolutionaries have tried to do by presenting their own anti-revolutionary prototypes. They distance themselves from and refuse to co-operate or join hands towards another revolution that is yielding fruit. This shows there is still mistrust or if you like, a misjudgment or misperception about URUAN/EFIK identity and the revolution about to take place. These they do by condemning, criticizing or completely stifling the revolution that has or is about to bring about total progressive change. Thus they try polluting the systems and the society, and furthermore, make things worse to back up the status quo. For example, what you are reading about **URUAN/EFIK** here is imply that there was an ancient kingdom known as **URUAN** whose antiquity no one can doubt. When interviewing people concerning the existence of certain towns and villages like Obio Akpa, Ifuho, Ikot Osurua. Ikot Ibritam, Ikpe Ikot Nkon, Abiakpo Ntak Inyang or Nkap, all in Annang country of Northern Akwa Ibom State, just to mention a few, they begin to have a nostalgia about their ancient because they do not belong here. Thus these inhabitants begin to complain that they have been discriminated against by their Annang neighbours and you ask them: why so? Their unmistakable response is: They say: we emigrated from **INOKON**! What then should be the next logical question to ask? Is it not: "What and where is INOKON**?** Is **INOKO** not the same ancient **IBOM** ie. **URUAN** kingdom of yore we are talking about here!

Or again, when citizens of modern **EFIK** kingdom ie. Calabar say: They emigrated from the Orient – from Palestine, why don't people ask; "where is and which Palestine are you talking about"? Is it the Palestine of the ancient Jews or of the Philistines or the modern kingdom of Israel? Why then talk about **IBOM** as your first place of settlement if not ancient **URUAN** where also the tribes of modern Ibibio also claim as their primary place of settlement from **USAHAEDET?** Or again when some modern Igbos and others say: We are inhabitants of Arochukwu, Ohafia, Ebariba a.k.a Abriba, Item, Afikpo; Unwana including even Itigidi, Ugep, etc. why not ask about where these places are located? Are all these not towns and villages within the same massive ancient territory of **IBOM** ie. **URUAN,** the primary country of settlement as depicted in the old maps of Cameroun and Nigeria above? Yes, these are only trajectories of events that have occurred only within the past five to seven centuries within our Christian era, precisely 1600-2000+AD in which we now find ourselves, whereas we are talking here about events thousands of years before Christ, precisely beyond 7000 BC!

REBUILDING THE NATIONAL SPIRIT, IDENTITY, LANGUAGE AND CO-OPERATION

When as a child, thousands of the same Ebariba/Abriba, Ohafia lived at Idu where I was born, but departed just less than 50 years ago which is precisely less than half a century on account of the hostilities of the civil war (1967-70). They were coming and going from their lgbo homeland to and from IDU, and these included young children who schooled at St. Patrick's Marina, Beach town **IDU,** now gazzetted **Ifiayong Esuk** or **Ifiayong Beach.** From where did they learn to speak **URUAN/EFIK** or Efik language for short, if not right from where they came – their own native country now in Abia State of Nigeria? One of my childhood recollections is that I never did any promotion examination in Idu RCM town School right from my Infant classes. Indeed, I did my Infant II examinations in 1944 at St. Patrick's School which was the second Primary School within IDU town where more than half the pupils even till 1967 were from Igbo country mostly Abriba, Afikpo, Ohafia, Item etc. I never heard them speak in Igbo while at school otherwise how could I or any **IDU** child and others relate with them? How do I remember all this? Yes, because every child then loved to eat bread with the sweet tinned fish either of the **Tinapa or Ekpum?-ny?** brands. The mantra at that time was " **kedia uwem ke Tinapa** or simply put: " **Uwem ke Tinapa**".

On that examination day during the break time, my mother promptly bought these for me from the adjacent **ESUK MBEHE IDU** market overlooking the river. I am sure this was perhaps to serve as an inducement/encouragement to enable me continue to excel in the examinations which without being boastful, I always came tops even up to the University level. No child I guess can forget such gestures and goody-goodies! But where did they learn the Efik language if not that they were brought up with it, the

Igbo language being their second mother tongue nevertheless. But the Efik language for short was the lingua franca throughout ancient **IBOM** country, was it not? They and everyone else read and studied **E.N. Amaku Edikot ? wed**, in those days, so did I, didn't we? Go to Arochukwu or Ohafia or Abriba kingdoms today and verify from some elderly people there who were my school mates at the time. In 1945 my father carried me on his shoulders as I stretched my legs forwards to St. Dominic's Mbak Etoi, another border village with IDU barely three miles away for my Standard I examination. From 1946-1950 I did all my Examinations at our St. Joseph's Parish Central School Anua, near UYO which is just four miles away. That was the style of the Holy Ghost/St. Patrick's Irish Fathers to make sure children would not have any chance of either knowing or practising **EXPO**. Every school child enjoyed and looked forward to the end of year Promotion Examinations with all the goody-goodies appertaining, and most interestingly too, to enable us acquaint ourselves with our fellows from other localities and tribes. This even worked towards a greater advantage as I grew into adulthood. That genuine personal friendship and brotherhood that had evolved has stood the test of time not excluding inter-tribal marriages even with Igbos till today.

Another moot point from this is that it was impossible for any pupil of those days to even conjecture what the **EXPO** of today meant. The child to your left and right was from a different school and more besides from a class different from yours. Yes, because either the pupils would be placed in such a way that a child is from another school or where the examinations involved different classes of the same school, then they would be placed on the same desks but the pupils would be from different classes. If the examination involved various schools coming to the same venue to sit for the examinations, then each pupil from the different schools would be placed side by side one another: a pupil from School A sitting beside the pupil from school B, etc. XYZ. In such a situation it was impossible to know the pupil beside you: then you dare not ask him/her about anything. The result was that you could never contemplate of any type of examination mal-practice as happens today. The idea was: "learn/know no evil, see no evil and practice no evil". Most importantly, why do we find people in these parts of Igbo land and of the millennium still bearing the names **Okon, Edet, Bassey, Eyo**, Iquo, Nsa or Archibong, etc. if they are not remnants of the true descendants from **IBOM** ie. of ancient **URUAN** dynasty? Someone should be humble enough to even find time and interview such great sons of Abriba/Ohafia like Prof Anya O. Anya, Prof Kalu Uka or my bosom friend, Prof Emele Mba Uka, the Prelate and current Moderator of the Presbyterian Church of Nigeria P.C.N nationwide. Let them/him/her ask why they studied at our prestigious Hope Waddell Training Institute Calabar and from where they learnt the Efik language they were speaking while there? Was it before or was it during their studies there? Was His Excellency Dr. Francis Akanu Ibiam from Unwana not here too? And did he not speak in Efik like everybody else? Personally, in the course of writing this book, I have agonized and prayed asking God to cover me with the light of His face to see and know the Truth which can only be attained by the light of Divine Grace from on High. It cannot be by accident or by any human endowment or effort or even happenstance. But certain people think they know and can speak the Truth. No problem! But in doing so, they need tons of illogicalities and irrationalities to support their claims which can only be by standing the **TRUTH** on the head! That is the mystery as also the idiosyncrasies of humankind, which it behooves all of us for our own sanity to admit. It is not just about my writing this Book exactly. Sometimes I take a long look at myself and try to maintain my sanity while others may lose theirs.

METHODOLOGY: History has two parts: that which happens and that which is written. Now considering the spate of historical materials on Ibibio peoples of what used to be termed the **MAINLAND** in contradistinction to those of the riverine areas to wit, CROSS RIVER STATE, URUAN/EFIK including ORON, former BAKASI, IBENO etc. that have appeared in recent times, I am wont to encounter certain difficulties in the attempt to condense them into a single work because of the quantum of materials which were available to me. Having them in different volumes would probably have spelt out their uniqueness but the better management of specific Volumes has always proved unwieldy, awkward cumbersome, and tricky if not complicated and problematic especially trying to find out whether the issue at hand is in Volume One, or Three or Seven! It is difficult to carry all the Volumes along and this has been tried many times and by many people already.

This work is also aimed precisely at providing materials for those who wish to immerse themselves in historical research; nevertheless, it can be a diversion for those who just merely want something to read as well as for those who enjoy committing things to memory. This of course can be a

profit for each and perhaps for all who may happen to come by this Book. For some of us who have undertaken the drudgery, the Book is really an abridgment which has become by no means an easy task but one of sweat and the midnight oil comparable to the exacting task of someone organizing a banquet, whose aim is to satisfy a bewildering variety of tastes. Nevertheless, for the sake of rendering a general service, I am happy to endure this drudgery, leaving the accuracy of details to the historians and concentrating my effort on tracing the outlines in this sort of condensed work. For just as the architect of a new house is responsible for the construction of the whole building, it is the men doing the ceramics and painting etc. who have to take into consideration but only the decorative requirements, so it is with me and this Book. To make this subject my own, to explore its bye-ways, to concentrate and be meticulous about details is the business of the original historian, which I am not and so the person making the adaptations must be allowed to aim at consciousness of expression and to forego any exhaustive treatment of his subject. At the time when the identity of **URUAN ATAKPOR** vis- a-vis the **EFIK EBURUTU** is either assailed, denied, confused, doubted and or distorted, despite the materials for meaningful research available to scholars and students of all disciplines and persuasions, I have adopted a certain Catholic methodology which in recent times seems to outclass the researches hitherto undertaken viz. the **didactical research**. What has been presented here is like a **"mosaic"** of whatever materials, oral or written, folklores, rhymes, doxologies including proverbs, idioms, satires and even sarcasms that have characterized URUAN/EFIK culture and mores, ancient and modern and even those of other climes. When all these have been gathered and re-arranged, synthesized and retold in a book like this, what comes forth is an authentic unmitigated and absolutely complete profile which is altogether unassailable and incontrovertible and which no true son or daughter of URUAN/EFIK can deny or contradict because it is beamed from the great light of the Divine and from the ancestors who left us with such unmistakable land-marks of the Founding Fathers of ancient **URUAN** years before the Christian era. I have also employed another Christian method of Apologetics, a methodology which word derives from the Greek **Apologia** = defense, ie. a defense of one's conduct or opinion as a method of proof by objective arguments particularly through external evidence in order to prepare and project the way for a judgment of credibility and authenticity. Because the choice of any method is necessarily dictated by and predicated on the goal a person has in view, in our case therefore, it is to show that **URUAN** is the progenitor of whatever now is EFIK and how this came about.

We also present here a twofold goal for our treatment of this book. The first and major objective is to let readers gain a deeper and more precise knowledge of the arguments which guarantee certitude in historical matters and a better understanding of the reasonableness of our claims. The second is to help readers in how to lead others to the truth which ultimately is the moral perfection of mankind. So it is not exactly like one groping for the truth but as one who already possesses it and is merely seeking a deeper and wider knowledge of the arguments on which that truth rests. We shall equally employ the historical method whereby we seek through the study of written or even oral traditions the concerns and values of the great **URUAN** peoples of yore as well as **EFIK** ancient and modern, as also African and cosmic values through especially their folklores mores and proverbs. This approach will offer us the opportunity of benefitting from the wisdom of the past and we can employ this to prepare the way for a truly African background. Another approach is through critical analysis - the analytical methodology - as it is called. By this, facts will be assembled and their values ascertained to enable us make value judgment on every phenomenon presented - not just as to how far it has happened but also as to why it happened. Finally, we shall also employ the empirical methodology whereby we investigate whether all these observable data do really explain our point of view. We start off from what can be observed from the data of the natural sciences - physics, biology mathematics, chemistry etc. - and rise up to things we can only imagine; and then mount up to things visible and invisible - the unconquerable realities and mysteries of life. Then we can now try to understand what **URUAN/EFIK**, nay mankind stands for and a multitude of other things besides and the relationship which should exist between man and man, the Creator and man himself. But all this stems from the unique assumption of the ability of the human intellect (reason) to arrive at the TRUTH whether in metaphysical, moral or historical orders. We then begin to appreciate **URUAN/EFIK** history and heritage which are known to contain some of the most eminent truths on these matters as we are going to see. As one reads through these pages, it will be discovered that I have consciously repeated certain points. This is my purposeful attempt at introducing my readers into the complexity and varieties of the issues

discussed and more so on account of the new dimensions which have occurred with every passing day. So come on board. Unless these points are readily admitted, any discussion about these ancient peoples in Africa is a farce, even useless.

DIVISIONS AND CONTENTS: The book is divided into twelve chapters including some wise sayings - proverbs from other races and tribes in Nigeria and elsewhere garnered from those who were ready and willing to contribute as well as a Glossary and INDEX for easy references to materials which needed re-occurrence. Chapter one in this revised Edition deals with a brief Spotlight and history of Parishes in the Archdiocese of Calabar together with the culture and ethnographic history of ancient **URUAN** including the evolution of the great **EFIK** kingdoms and those in the Diaspora. Chapter two treats **URUAN/EFIK** Traditional and political structures with demographical and sub-tribal dimensions. Chapter three treats Cultic Organizations especially of the great **Ekpe** mystical cults including **Idem Ek? ? kemba, Ekpo Ny?h?, Akata**, etc. while chapter four takes on the whole issue of **URUAN/EFIK** Religion in all its ramifications including world religious practices and artifacts, even Christianity. Chapter five deals with **URUAN/EFIK** socio-cultural and moral Institutions together with a synthesis for crime detection and their penalties. Chapter six treats the whole structures on Marriage, both pre-Christian and modern with emphasis on crimes against the Marriage Institution, while chapter seven concentrates on Chieftaincy Institutions. Chapter eight gets back to Religion and particular churches as also denominations with specific reference to the Centenary of the Catholic Church in the land with a special Spotlight on the Dioceses of Uyo, Ikot Ekpene, Ogoja and the Archdiocese of Calabar in this revised Edition. Chapter nine treats the new re-organization of **URUAN/EFIK** in her clans and villages with reference to the rebuilding of the Nation. Chapter ten deals with URUAN/EFIK National Congress with IDU as paradigm. Chapter eleven treats the reader to the title of the book viz. the re-building of **URUAN/EFIK** vis-a-vis Nigeria as a progressive city state in Africa. Chapter twelve concludes the book and presents the proposed Constitution and Bye-laws as Paradigm for all for the Nigerian Nationalities. I have also taken time to supply my readers with some of our age-old proverbs and wise sayings to enable them avail themselves of the ancient language of our ancestors worldwide especially for their speeches and writings since they will also be beneficial even for those who preach the Gospel of love, tolerance, initiative and goodwill in our churches so as to add flavour to and vivify their expressions, homilies and talks. These are figurative expressions which constitute the spices that give taste to the language of the living as also to encourage intellectual exercise.

The generation which represented **URUAN/EFIK** ancient laws and traditions is fast disintegrating and this has sadly accounted for a generation adopting western ideas and fashion wholesale in almost every detail of life thereby putting the African pattern in jeopardy. Our new generation is deliberately casting off most of the traditional norms and customs too hastily, and that is the price of modernity, social change, progress and the impact of science and technology – the digital age in an age of radical cultural changes such as we find ourselves today. Yet the gnawing question of conserving whatever is good and noble in our native customs and traditions. The nagging weakness and problems of our time are due to the fact that it is the very native, the sons and daughters of Nigeria as also of **URUAN/EFIK** who are the chief cause and deciding factor in the conservation of whatever remains of what Nigeria should be and used to be even **URUAN/EFIK**. That is why a treatise of this nature is a task so overwhelmingly difficult and it is going to be inevitable to reach conclusions which not everybody will agree or be ready even to contemplate thinking about the solutions proffered therein. URUAN/EFIK citizens, even Nigerians and aliens should not bother to like my guts, but I have written this both as an Elder and Senior Citizen who is troubled by the deplorable situation of our Nation. Here I shall bring my Introduction to an end. If it has forebodings of a well composed piece and to the point, that will be just what I want. If it is worthless and mediocre, this is all I can manage for now. For just as it is injurious to drink any wine by itself or even water alone, no food, and no nothing; but it can only be wine mixed with water that is pleasant and beneficial and can produce a delightful sense of fulfillment and wellbeing. So the skill used in presenting the incidents in this Book is what can delight the understanding of those who will be willing to read the Book in the first place.

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CHAPTER 1

ETHNOGRAPHIC HISTORY & ORIGINS OF URUAN/EFIK PEOPLES URUAN & THE DISTORTIONS OF HISTORY IN MODERN HISTORICAL SETTING

There is a popular saying that **"Owo kiet akasiak afa "** is a popular saying/proverb anywhere, anytime and URUAN is no exception in its implications. Many years ago most towns and villages were surrounded by thick forests and access to them was through bush tracts which a jolly fellow could in trying to pass through use his sharp machete and by cutting right and left; then pronto, he has inadvertently opened a foot path and later a ROAD for generations unborn. After some years of use and some notable developments in the town it has become a mighty road across other villages and towns. Forty years ago nobody heard of Calabar-Ikom Road now leading to Northern Nigeria. Whoever heard of Calabar-Itu Road now leading to South Eastern Nigeria through Ikot Ekpene? Someone had a bright idea, and lo, these roads have come into being for Nigerians and generations to come. Come to think of it and even in those golden days of the Canaan city of Calabar and there thereafter into the not-to-be forgotten days of the Nigerian-Biafran war, and then we can remember there was a time there was a Lagos Street across Egerton, the street of Nite life along the beautiful **Willy-Way rendezvous**! Somebody must have opened it thereafter the name came to be. There was also the grand Bookshop – the New Era Bookshop – along Egerton at the Bassey Duke Round About off Garden by Ededem Street, yet nobody seems to remember that now. Then thereafter in the early 1970s some persons now tagged Akwa Ibomites, remembering their roots and ostensibly in trying to stamp their feet in Calabar city – yes in the suburbs of course, they also opened new streets and labeled them after their ethnic notations viz. Etoi Street. I can vividly remember this one and the schemer was no other than Dr. Sebastian O. Eyo of Mbak Etoi then a recent returnee from the UK after bagging the proverbial Golden Fleece. He was also the first to build his house there; there after came Itam Street, Ibesikpo Street etc. Concerning this last mentioned whose dwellers were aborigines of Ibesikpo Clan, mostly Catholics, they decided to build a Church on the street which they named it after St. Michael the conqueror of Lucifer because this was a very notorious slum area at the tail end of **EDIBE EDIBE** terminating at a timber market. That miniature Church has now grown into a Parish named after St. Vincent de Paul today on account of the patronage of Ntisong Vincent Uwemedimo. We can go on and on, but the fact of the matter is that there also was once a people known as **URUAN** many thousand years ago, and in retrospect there must have been a time they were not which fact by implication summons us to believe that some location in the world perhaps bore that name tag. So when we also talk of Nigeria, the centenary of which we have recently celebrated, somebody as it were manufactured that name, but there was a time it was not.

According to Prof. K. O. Dike, it is not that Africans, nay URUAN and other nations do not have a history, but that "there is profound ignorance concerning it, and there is also an almost pathological unwillingness to believe of it when presented" because they want to continue to live in their safety zones loathing to hear new things lest their illusions be destroyed. But history always has a way of correcting whatever misconceptions and fast-paced tempo of change for people to see. The only problem is that some of these people won't see or can't see it when it is presented because they always cling to their comforting illusions even as reality is breathing down their necks. But no demon can stop the truth when its time is due because in a time of universal deceit like ours today, telling the truth seems a revolutionary act. I certainly believe we have enormous resources from our forebears to reconstruct whatever researches have been done into the distant past of URUAN history and traditions. Even when we look at what the so-called foreign political cum colonial administrators, anthropologists, biographers, historian and missionaries

etc. recorded as the history and culture of URUAN, nay other African culture and ethnographic histories. But one cannot fail to admit that these people despite their prejudices and idiosyncrasies tried to present the truth because they had no axe to grind with anybody, and certainly they had no political points to score one way or the other. Surely as Africans, we just have to get something to start with and there are no other than most of what these foreigners had to say and we can be sure they tried to say them as they saw even if through the prism of their prejudices and preferred hegemonic tendencies.

Because of the interest generated by the situation brought about by the new ideas and fabrications of indigenous ethnographic and culture history writers of late there are many disturbing issues regarding these views and all the more exacerbated by these exaggerated facts of history ostensibly to claim relevance and accolades as movers and shakers of history. But we know that most new ideas can build either in a definite positive or negative way, and most often than not, negative. In fact, as often does, it can wreck and ruin everything even the foundations of the past and present if people act and behave in the way they are doing. Whereas the new ideas should bring changes as things just have got to change in URUAN/EFIK with the ideas we are proffering here, but we should know that all these ideas and changes will of necessity come with a heavy price because it is in the nature of new ideas and changes to cause a lot of discomfort, especially to the few who have benefitted from their tale-tell of the past because they just want things their ideas to remain in their primordial past and still more so because of selfishness, greed, incompetence, sabotage, corruption and decay of the past so that URUAN/EFIK will continue to stagnate.

Small wonder then that people always want to continue in the old world of education that has become irrelevant inconsequential and obsolete. It simply an expired old school even though the game is the same, but the rules have expired and must be changed. In the world of progress and success such as is envisaged here for URUAN/EFIK, the rules of the game have to change to meet the ensuing standards and ways of doing things. If our people want to remain here they are and refuse to be informed, hey will certainly become deformed. If our URUAN/EFIK people do not want to be updated, ipso facto they will continue to remain outdated as never before. If they do not want to be inspired especially by what is presented in this book, they are heading to expiration, they will expire. If they do not want to know what they should know and be about getting started to business they will most certainly be out of circulation for not wanting to flow with the progressives and those who want to succeed in life and keep our dream alive. As millennials we should not be happy with the present situation and order of things, we must resolve to change and begin to work out our mindset and institutional problems forthwith. This is a generation of solutions and we must be steadfast, willing and ready to solve all our problems ancient and modern.

Recent write-ups and the distortions by certain neo-nationalist revisit writers on their cultural history and heritage whether of the URUAN/ EFIK, Annang, Ibibio or whatever seem to run counter to those solemn precautionary injunctions and exhortations of the legendary Pope Paul VI in his address to the assembled Bishops of Africa in Kampala, 1969, precisely when among other things he had lampooned and pooh-poohed certain writings on African Insights and Traditions which could bring about terrible danger and acrimonies among the people for whom the issues were targeted. First of all, there is the worry about historical pluralism which can issue forth in local folklores or exclusive racism, or arbitrary separatism or even egoistic tribalism just to score some points of relevance and whip up rancor and disaffection among brother tribes and races. For what exactly are these people trying to rake up if not by so doing, they end up extolling their noble emanations from incoherent and unauthenticated exaggerations of their origins from incredible progenitors from the Orient and even the Zodiac by re-writing the history of their progenitors and confusing the citizens. Like all other exaggerations and conjectures, this level of historical revisionism blended with self-indulgent and negative triumphalism, documentations and lies have an expiry date, so also every evil. The reason is not far to seek because this sort of revisionist history is a text book example of the incredible capacity of URUAN-EFIK neo- historians to delude themselves as a result of historical amnesia and false hope of gaining currency whereas they are simply empty barrels and moral chameleons who would write anything to gain relevance ditto, our political class. So it is not

possible to confuse the masses ditto URUAN/EFIK forever. That is why first of all as Africans, nay Nigerians South South of the Niger, we just have to learn to accept the universality of mankind and human brotherhood of nations, and in particular we of the macro semi-Bantoid stock as recorded through the ages. When at this symbolic and momentous evolution of our peoples from the shackles of ignorance, falsehood, and shame, we simply have to wrestle ourselves from this destructive and despicable arrogance of triumphalism and mistrust and try to redirect the course of our history and heritage towards the solid models of trust, collaborative and resolute emphasis for the enrichment of our traditional culture and nation building from which values of togetherness, joint effort and evident growth and development can emerge.

As brothers and sisters of the same indivisible Nigritic stock, we must constantly and patiently exercise a leadership in the message of unity and love and so contribute our best towards the emancipation and transformation of our kingdoms and environment. We can do this by allowing the dynamism of our forebears permeate the core and permanent values of URUAN/EFIK ancient past, salvage the scrutinized parameters of global consciousness and ensure that the continuity between the past and present flow and not caught up in a limbo of imitative and innovative present. In trying to revivify the glories of URUAN/EFIK past, we should endeavour to abolish apartheid and provincialism in our manners and ways even in our body language. But this is never meant as a campaign that people are to lose their cultural and national identity in a globalized shapeless and totalitarian pudding of pan-**URUAN** or **EFIK** but rather to ensure that this advocacy will lead the citizens, men, women and children of these ancient great kingdoms to a culture of playing their part in building a strong, united, prosperous and richly diversified new Jerusalem for themselves, for Nigeria and for Africa at large. So be it!

SOURCES & BACKGROUND TOWARDS THE RE-CONSTRUCTION OF URUAN HISTORY

We shall now attempt to reconstruct a connected culture History of **URUAN** of semi-Bantu peoples in spite of the obvious fact that a good part of this is as observed already like going to be highly tenuous. In fact, we shall not even belabour the point. The URUAN/EFIK of ancient Calabar speaking peoples have various traditions with regard to the history of their origins; some quite elaborate though nevertheless contradictory, still there is a certain general history dealing with their evolution and migrations. In sum, their history of origin is that they most probably descended from the Nigeria Plateau to the adjacent coast after acquiring the Malaysian food plants; but this would indicate only the diffusion of the Malaysian complex to the South without telling us how, when and whether the actual aborigines migrated from elsewhere as we are going to see. The arrival of this Malaysian complex by overland transmission from the East most probably occurred around the last few thousand years BC quite a number of years before the Christian era. This overland transmission gives us a firm induction that the Malaysian complex of West Africa particularly Bananas, Breadfruit, Coconut Palm, Coco-Yams (Toro) and Yams came from South East Asia. The plants could not have arrived by sea because there is no shred of evidence that these early trading explorers including even the Arabs had sailed further south than the Mozambique or had anticipated the celebrated Vasco da Gama who in the 14th century AD had rounding the Cape of Good Hope in any direction whatever. Therefore, this diffusion of Malaysian crops to the Guinea Coast must have arrived by land, viz. through the Arabian country. Now since this played an extreme role in the economic and cultural development of the Uruan people, constituting as they did, the staple crops of the West African Coast before the coming of the Early Europeans, the traditional background and culture of **URUAN** as a sub-family of Bantu/Sudan-Nigritic Peoples can now be easily accounted for.

First of all, the traditions of migrations have their basis in the Central Sudanic speaking Peoples who occupy a position at almost the exact geographical centre of the African Continent. These have played not a little significant role as mediators in the transmission of the Malaysian cultigens, and in other diffusion processes across the East African frontiers up to the Nile, even as far back as the 8th millennia

B.C. It was they again who mediated the westward diffusion of pastoral activities through the Sahara fringes up to and across Lake Chad. But since recorded history cannot carry us very far in explaining or reconciling the above facts, we have therefore to resort to conjectures and inferences which are nonetheless reasonable and consistent with historical and scientific analysis. This is a scientific work not fiction - a work based on facts that you and I can verify and objectively subject to scrutiny and investigation. Instead of discussing theories let us list a number of facts which seem indisputable, incontrovertible and tenable as far as the facts can carry us, and then reconstruct a historical synthesis which at the same time will be seen to carry not only the highest degree of probability but also of veracity and acceptance.

AGRICULTURAL AND CULTURAL IMPACT OF INDONESIA

Now as various lines of evidence seem to indicate, this exceptional intensive agriculture as practiced by the tribes of the cluster must have arisen as a result of the introduction of the Malaysian plants through the East African Groups from whose stock they derive. **(Murdock, G.P, 208).** For about the 8th millennia B.C. Sudanic agriculture diffusing eastwards reached the Ethiopian highlands and similarly expanded south-west into the Bushmanoid territories as far as Uganda. Then about a few centuries before the advent of the Christian era, the Malaysian crops hitherto acquired by the Peoples of the East African Coast passed westward through Uganda into Central Sudan. Even the traditional and genealogies of the Central Sudanic Peoples lead us to get the impression that practically all the inhabitants of the interior whether to the East or West, owe their origin to the movements and emigrations of the Indian traders and therefore are a result of cultural parallelism. Specific features of Arabic, Negroid and Malayo-Polynesian stock clearly reflect this assumption. **(Grandidier, 192)**. Archaeological evidence has shown beyond question that most of East Africa from the Cape to Zambezi (**Zambia)** and the whole of the Congo basin and beyond were occupied entirely by hunting and gathering peoples viz. Bushmanoids, Pygmoids, and Negroids until the time of the Polynesian diffusion as mentioned above which also includes the Cameroun fringe as we are going to see.

CULTURAL IMPACT & EXPANSION OF THE BANTU PEOPLES

This brings us to yet a second affirmation of our stand on the evolution of the Bantoid Nigritic Peoples. It is simply not an overstatement to maintain that the introduction of the Malaysian complex led to the acculturation and migration of the Sudan - Nigritic Peoples. This is established from the fact that the cultivated crops of the complex hybrids could not have originated anywhere in Africa for societies without agriculture cannot transmit cultivated plants. **(Murdock. 221-222*)***. We are therefore led to look for an unbroken corridor of agricultural peoples living around the 8th or 7th millennia B.C or even of the first century Christian era across this Bushmanoid and Pygmoid territory up to the Guinea Coast, a territory such that its geographical conditions throughout its entire length and breadth are favourable and adaptable to the cultivation of these Malaysian complex, viz. Yam, Cocoyam, etc. In other words, on account of the prominence of the Yam in this region, we want to establish a territory which can briefly be called a **"YAM BELT"**, the diffusion of which will infallibly lead us to establish the possible penetration of a cluster of tropical tribes who occupy this Equatorial Forest Region today. In establishing this, we shall be left to a reasonable explanation of the facts which will avoid the gnawing and unsatisfactory assumption of historical accidents. This corridor will be seen to be no other than that which falls within the zone of tropical rain forest, a fact of very great significance, especially in the understanding of the cultures of this region and in the reconstruction of their history as we are going to see. For the tribes of these linguistic stocks, we have in all probability to admit that they occupied their present territory since the development of agriculture in the Western Sudan, a subsisting one at that even up till now, through "Shifting Hoe Cultivation" which was the vogue primarily in consequence of the introduction of the

Malaysian complex. The incidence and diffusion of agriculture among the Eastern Nigritic Peoples illuminates this culture history with exceptional clarity. First of all, we cannot escape inferring that it was the adoption of the Malaysian crops that enabled the Sudanic Eastern Nigritic Peoples to penetrate the Rain Forest Region which was originally inhabited by the Pygmy hunters and gatherers to cultivate their acquired crops since a few Pygmy remnants still survive among the Nigerian Plateau and Cameroon Highlands today. Therefore, occupation of the region by the Eastern Nigritic Peoples must have occurred only within the last 3000 years. **(Murdock, G.P., 231)** Secondly, linguistic and distributional evidence render us another inescapable inference as to the historical role of the Plateau Nigerians and the Cameroon Highlanders in this diffusion process, since the largest portion of the region comprises members of the Bantoid sub-family of the Nigritic stock who speak semi-Bantu languages**.** Thirdly, this diffusion once begun suggests that a rather explosive expansion eastwards must have taken place at the expense of the Central Sudanic and Pygmoid Peoples who as has already been shown, occupied this fringe and who having therefore been displaced to the left and to the right must have descended from the Adamawa territory in the North to the Mande of Guinea in the West, and to the Congo even far beyond Rhodesia now Zimbabwe, to the South East. This fringe therefore embraces a good proportion of the Central Sudanic and the whole of the Eastern Nigritic semi-Bantu territory to the East and West of Africa as illustrated in the Chart below. There are therefore six main Culture Provinces of this **YAM BELT.**

CULTURE PROVINCES OF THE YAMBELT IN AFRICA

S/N	LINGUISTIC&CULTURAL PROVINCES	PRESENT COUNTRY OF ORIGIN
1	THE KRU AND MANDE	SENEGAMBIA, GUINEA, SIERRA LEONE, LIBERIA.
2	THE TWI	IVORY COAST, GHANA, TOGO, S. DAHOMEY (BENIN).
3	THE SEMI- BANTU URUAN/EFIK, IBIBIO & IGBO	SOUTH SOUTH / S EAST REGIONS OF NIGERIA.
4	THE CAMEROON HIGHLANDS	WESTERN CAMEROUN.
5	THE EASTERN NIGRITIC PEOPLES	WESTERN & NORTHERN NIGERIA, CHAD, S. SUDAN, CENTRAL AFRICAN REPUBLIC
6	THE CENTRAL SUDANIC PEOPLES	CENTRAL ZAIRE, C. SUDAN, UGANDA, KENYA, ETHIOPIA.

The Cameroon Highlands which connect the Eastern Nigritic and South East/South South Regions of Nigeria doubtless acquired this Sudanic agriculture at an early period, and later may well have mediated the Malayan crops from the East African countries to the inhabitants of Coastal Southern Nigeria including **URUAN**. This diffusion could also have taken place overland through the adjacent Plateau Nigerians. Whatever the case, this really completed the trans-continental diffusion of the crops from the Indian Ocean to the Atlantic Coast which clearly proves the direction of the migrations. These migrations set the scene of what follows blow. Equatorial Rain Forest as some would have us believe. On the other hand, the Malaysian complex which we have been talking about, which also might have originated in similar environmental conditions in the South East of Asia turned out to be ideally suited to the Pygmoid/Bantoid habitats, such that once these **URUAN** Bantoid ancestors had adopted them; then, their expansion to the South and East became inevitable. We have drawn this conclusion from a solid induction based on the lists of food plants reported in ethnographic sources, for once a people have acquired a better way of life and economy, it would seem impossible to conceive that they should revert to a primitive hunting and gathering economy once again - a fact which throughout human history has been invariably attested to as unattained.

HISTORY AND ORIGINS OF THE BANTU PEOPLES

With the corridor of ancient agricultural peoples running across the Bushmanoid and Pygmoid territory explored, the landmarks of attested facts stand out in sufficient clarity to enable us construct the history of events with only a minimum of inference. It now becomes our first task to locate the place and origin of the Bantu Peoples to date, trace and account for their explosive and phenomenal expansion, the impact of which catapulted both the economies and populations of the rest of the African Nations south of the Sahara. Our main source of reference is now **Linguistics**, for this clearly indicates the region from where they came. In his classic book, Greenberg has demonstrated very clearly that Bantu languages constitute only a sub-family of the Nigritic stock. Macro-Bantu sub-division of Bantoid sub-family of the Nigritic stock is strictly coordinate with the Bantu as a whole who are confined to only a small area near the Cameroon/ Nigerian Border as we have seen. **(Greenberg E., 55)** On these grounds it is impossible for **URUAN** to have migrated from anywhere else. Therefore, the last original homeland from where **URUAN** must have migrated lay immediately adjacent to the Macro-Bantoid territory in the Cameroon Highlands where these plants were adaptable to their geographical conditions and not the Equatorial Rain Forest. Since the "**YAM BELT"** was occupied by full-fledged agricultural peoples capable of adopting new crops with ease, the Bantu whose homeland is next to the East African Nigritic Peoples e.g. the Ugandans, could then have continued their expansion and mediation into all the adjacent geographical environments. One obvious route into the tropical forest is that running south along the Atlantic Coast and this seems to be the one which they followed into the Cameroun region we are at present considering. Hence if we allow about a thousand years of linguistic differentiation in the original Bantu region before this dispersion, or even from the attested historical evidence of the coming of the East Asian Traders to the shores of East Africa, we cannot be far wrong if we fix the eighth or seventh millennia BC we have already surmised, as the estimated date of the evolution and expansion of the Bantu Peoples, vis-a vis of the Semi-Bantoids of the **URUAN/EFIK** speaking Peoples and their occupation of their present geographical position in West Africa and South Southern Nigeria.

F. RE-ONSTRUCTION OF URUAN/EFIK HISTORY FROM THE CAMEROUN REPUBLIC URUAN ATAKPOR ORIGINS & EVOLUTION

WHO ARE THE URUAN PEOPLES?

On all accounts we cannot answer this and what **URUAN** and her peoples signify with a straight foreword answer since we cannot escape the incontrovertible conclusion from the above survey that the now URUAN/EFIK peoples of South Southern Nigeria have always traced their origins and migrations to the sub/semi-Bantu tribe of the Cameroun Republic of Central Africa to wit, URUAN - AKPE/EKPE, meaning the country of **Ekpe** peoples which invariably terminates in **ISANGELI** in Cameroun but corrupted by URUAN/EFIK to **USAHA-EDET- IBIBIO, Usahaedet.** This is a town in Rio del Rey popularly tagged **IDOMBI** by the same URUAN/EFIK but in Cameroun dialect it is called **BAROMBI**, that is centuries before CAMEROUN came into being just like Nigeria, both of which never existed in the first place before this time. Concerning this moot point, there is a history about the origin and evolution of the now **REPUBLIC OF CAMEROUN**. History has it that it was founded during the time of the great explorations by Portuguese and Spanish explorers in the 15th Century. Precisely it was said to have been founded by a Scottish chieftain by the name **"ANGUS CAMERON"** who later came up with the name tag of "**CAMEROUN"**, thus naming this territory after himself. **(Cf. The Origin and Evolution of the BENUE-PLATEAU PEOPLES above.**) But URUAN EKPE originally was a fishing village and port which was founded by ancient URUAN during the period of the historic great migrations and dispersion of peoples world-wide as attested to by great world archaeologists of antiquity and corroborated by various ethnologists, historians and anthropologists, ancient and modern. USAHA-EDET or EDIK AFAHA meaning Afaha creek came to be so named much later and became inhabited by those who later became the IBIBIO, Oron, etc., because it had at this time become the melting pot of all the ethnic nationalities now inhabiting AKWA IBOM STATE.

In fact, URUAN even claimed that AFAHA was originally one of its original tribes but then spread to all the LGAs into which they were scattered on migrating from USAHA- EDET. There is no known LGA or clan in either Efik speaking Cross River or in present day Akwa Ibom State in which Afaha groups of villages cannot be found. They are found in Odukpani, Akpabuyo, Creek Town, URUAN, Etinan, Abak, Uyo/Oku, Oruk Anam, Essien Udim LGAs to mention but a few. We can now see why the early European historians and explorers who came to these parts jumbled them together under the linguistic title of IBIBIO ie. later on when a name tag had evolved for all these peoples under that general name of IBIBIO which never existed as we are going to see. **URUAN** are the semi-Bantoids and also perhaps the earliest peoples to occupy their present location in Nigeria. But URUAN AKPE has always been their terminus and ancestral land of settlement and cradle of abode having migrated from the East Central African Coast through the Congo into the Cameroun borders. This analysis comes from the documents I gathered which dates back to the 1960s when I was the General Manager of RCM Schools and later Education Secretary. I had established the St. Peter's RCM School there in ABANA kingdom which was originally in St Mark's Parish but now BAKASI in the Cameroun Republic. St Mark's Oron was hitherto the Central Parish and Headquarters of the entire **ORON KINGDOM – AKPAKIP ARO** which has recently been created into six LGAs viz.: **ORON, OKOBO, URUE OFFONG/ORUKO (EYUBIA), UDUNG UKO, ENWANG** and **MBO** whereas all these which constituted **ORON** of course were in old **EKET DIVISION** with the Paramount Ruler of Northern **URUAN** clans, His Highness, **Etinnyin** Bassey E. Akpan, of Mbiaya Uruan at the time (1960s) as the **RESIDENT** or **DISTRICT OFFICER** as the colonial Administrator was called then. Rev. Fr. Vincent Hannigan of the St. Patrick's Congregation, SPS, was the Parish Priest and Manager of Oron RCM Schools at the time and later Very Rev. Fr. Okon Francis Mbaba, the first African priest of the **AKBC** fame.

Tracing this bit of ancestral cradle land from the Cameroun borders was very fascinating because it was then very clear to me that **URUAN** ancestors must indeed have migrated from the present Cameroun Republic from the very context where the **ABANA KINGDOM (BAKASSI**) is situated. It was easy to see the connection why URUAN/EFIK could trace her origins and connections back to the region of their emigration which they had founded as also the ABANA KINGDOM, the nearest to their birth place in **USAHAEDET** which is at the border of the Cameroun Republic. In fact, in March 1968 during the civil war (Nigeria-Biafra war 1967 -1970), the gendarmes from Yaoundé in the Cameroun Republic with bravado of the war situation came to **ABANA** and in a commando fashion brought down the Nigerian Green - White-Green flag. They then proceeded to hoist their Red-Green-Yellow Cameroun flag and carried the 8 Catholic teachers away and took over the school. The existence of URUAN AKPE, ie. URUAN COUNTRY, this land of primary origin was first related to me by no other personality than Etinnyin (Engr) Bassey Effiong Bassey a native of **OBIO OKO** - Creek Town**,** an **EFIK** great grandchild of **URUAN** stock. Engr Bassey popularly known and addressed **as BEBS,** was then Commissioner for Education and later, Commerce & Industries, in the Old Cross River State of the then Governor Clement Isong Government. His great grandparents are descendants from Use Uruan in Northern Uruan. He is also the son in-law of the late Nsomm HRH Edidem Atakpor James Udo-Afia (1902-1988).

CREEK TOWN is usually called both by **URUAN** and **EFIK** as **IBOKU ESIT EDIK** which is now in **ODUKPANI LGA** in the present Cross River State of Nigeria. Most of the groups and other tribes in what is now **IBOKU CLAN** in **URUAN** were those who migrated from **AKWA AKPA URUAN** to the present Creek Town before further migrating to Calabar, the present **EFIK** territory as we are going to see. He had visited this land of **URUAN** ancestry earlier before, in connection with the writing of his book on **EKPE EFIK (Bassey, B.E, 21).** But in conjunction with this, everybody knows and accepts that **URUAN** peoples in present day Nigeria are the owners and custodians of **EKPE INSTITUTION. URUAN** peoples have many cultural and historical aspects regarding their migrations eg. **ADADIA/ISSIET** and **IBENO URUAN** peoples, all of **EKONDO CLAN**, are the custodians of **EKPE NKANDA URUAN**. This clan was among the last group of the Original 12 tribes in **URUAN** to migrate to **OKOYONG** in now CRS and from there departed in 1703 to **URUAN SOUTH** where they are now located while bringing **EKPE NKANDA** along with them. Similarly, another cultural History of **URUAN** and this is the testimony both from oral and written traditions, is that what we now know as

ORON nation, **AKPAKIP ARO,** are the custodians of **EKPE OBON URUAN** and were the very last to have left **USAHAEDET.** For having stayed there for far too long, their original **URUAN** language became so diffused and if we allow that length of time and inter-cultural linguistic transformation, **URUAN** language which they were originally speaking naturally changed into what is now their present **ORON** tongue, before their emigration by sea to their present location on the lower Cross River basin of Akwa Ibom State. Today for example, it has so much become evident to everybody that over time, the IBIBIO language has so much permeated the length and breadth of the entire **URUAN, ORON** and **EFIK** kingdoms that due to inter-cultural interaction, association, trade etc. some, especially of the present generation after the civil war can no longer correctly speak or write their original tongue again. Everybody is speaking the Ibibio dialect as if their lives depended on it. So we can now begin to understand why things seem to be happening so fast and why some may be wondering what is happening to their heritage; so we are not making up stories. This is a scientific study using the redaction methodology of presenting cultural history as otherwise we would never have been able to know who were our forebears and what language they must have spoken. If all this is happening just within living memory; what more talking about thousands of years ago! People in those days of yore were able to retain their culture, language and heritage through oral traditions, also because inter-tribal movements and contacts were so limited and even curtailed. Yet people are talking now as if they knew what the situation even fifty years ago ever was.

Yes, **Oron** tribe, as their cultural History of migrations has testified never joined the other 11 tribes of **URUAN** through the **CROSS RIVER** to **IBOM**. They came through the **Cross River** but not knowing which way the others took, missed their way and instead of going northwards, they most probably continued southwards down the lower **Cross River** estuary to their present location **(Cf. Uya, E.O.32).** Still rescinding from this **EKPE** account, we can also conclude according to some **URUAN** elites and historians that **EKPE URUAN** took its origin from the Mithraism of the ancient Religions of Egypt. From Egypt they tried to trace how some of those who were expelled by Pharaoh Turankhamen who restored polytheism and the worship of Amenism, through whose cult the practice of worshiping the ancient Egyptian gods flourished had ruthlessly executed most of these followers of the monotheistic practice of Pharaoh Akhenaton II. It was these of Akhenaton's followers who had escaped from the persecutions including the Jews that founded Palestine. Small wonder why many of such historians including the Efik traced **URUAN/EFIK** origins to Palestine thus claiming that the Canaan Calabar was founded by those remnants who further migrated from the ancient Canaan of their Hebrew ancestors and having passed through many tribulations and wanderings finally arrived at and founded their present location in the Cross River and Akwa Ibom States respectively. This also according to them seems to conclusively prove why they are neighbours and border kingdoms of the same progenitors of the peoples of Palestine. But this conclusion falls flat on its face and is drawn from a false premise thus standing the truth on the head. Rather it should be the other way round.

It was the Africans and by implication URUAN who mediated the symbols and sign of NSIBIDI into Egypt according to the account of Paul Amaury Talbot (10) who has shown that the **EKOI NSIBIDI** writings exhibit traces of the early Egyptian hieroglyphs and even some of their buildings resemble the circular super-structures similar to the savannah types, ditto of **URUAN**. According to D.M McFarland, **URUAN** probably had circular buildings in distant past and so being of the Bantoid stock they are a mixture of Hamitic (Hebrew) and Negroid blood and that may well explain why some earlier anthropologists described them as emigrants from the Nile valley in Egypt. Then URUAN/ EFIK nationalists especially those of modern **EFIK** and **URUAN** kingdoms viz. Etubom E.U. Aye, Dr. E. O Akak, Chief (Mrs) Ekei Oku, Dr. E. A. Udoh, Prof Dominus Essien, DSP Asuquo Etuk etc. also insist that the progenitors were immigrants from the Orient and by implication Palestine. But some historians specifically point to this Orient as NUBIA in Egypt, the ancestral land of the Falashas or black Jews. I have also invariably accepted all this, but my contention is: where do we go from here? For sure, this should be the point of departure to land us at the now Cameroun Republic from where both URUAN nomenclature and final emigration into Nigeria began to unfold. The lion which is the totem of Ekpe abounds in these Equatorial highlands and savanna/forests which go to explain why **EKPE** Fraternities

flourished in these parts. More of this will be elaborated upon as we are going to see when we take up **EKPE URUAN CULT** in the preceding chapters.

There are also other historical origins of **URUAN** including **IBIBIO** origins by many **URUAN** historians, pastors, administrators and poets especially the latest by Dr. Edet A. Udoh (37) of the University of Ahmadu Bello **(ABU)**: **WHO ARE THE IBIBIOS** and Prof. Dominus Essien (23) of the University of Cross River State (**UNICROSS)** now University of Uyo: **URUAN PEOPLE IN NIGERIAN HISTORY.** But these should not occupy our precious time and space as they are deemed so spurious and bordering on legends and mythology as we have shown already. Yet this notwithstanding, our research has shown that **USAHAEDET** was the first port of call and rendezvous into which many Bantoid peoples flocked and due to frequent internecine raids coupled with mass occupation of the territory by other groups making the available land too small for such a large concourse of people, **URUAN** in particular as natural seafarers and not being used to wars and squabbles, had to migrate from the region in search of larger portions of river port and arable land after having settled there for centuries. Our account reveals that they sailed up the **CROSS RIVER** till they saw before them a large agricultural land mass which they named **IBOM**, and given the fact that the **CROSS RIVER** takes its rise from the Cameroon Highlands/mountains, and flows northwards to **IBOM** and southwards for about half its 250 - mile course before entering the Atlantic Ocean in Nigeria. **(Daniel, W. F., 21)** This testimony by Daniel goes to show convincingly and unmistakably confirm our earlier conclusion that the Cameroon border town ie. **URUAN EKPE/AKPE** near **USAHAEDET** was the original homeland of **URUAN**. The territory covers the land mass and coast hitherto referred to by **URUAN** ancestors as **IDOMBI** ie. **BAROMBI** in modern Cameroun Republic. Similarly, another pioneer expatriate, a Lutheran Missionary has also opined that **URUAN** ancestors might have migrated from the Cameroun (Nau, Henry, 92). Kenneth O. Dike reviewing the peopling of the Niger Delta with **URUAN** as part and parcel thereof in his **Trade and Politics in the Niger Delta,** has also observed that the **IBIBIO, URUAN/EFIK, IJAW, EDO,** etc. were migrants from the Cameroun Highlands and that here might have been their area of evolution **(Dike, K.O. 20).** But recent researches notably by Talbot and Mulhall have established strong similarities between **URUAN, THE IBIBIO, THE ANNANG,** etc. and the **BAKOKO** peoples of Southern Cameroun indicating they had all lived there together. **(P. Amaury Talbot & H. Mulhall, 120) Again Barry Floyd (95)** has expressed the same view that "it is most probable that they (URUAN and IBIBIO) migrated to their present area from the Cameroun Uplands to the East and, from the Cross River estuary moved up the River as well as westward (inland, and along the coastal swamps) until checked by other tribes".

In fact, many of such traditions of **URUAN** ancestry has **USAHAEDET** as their first port of call in their emigrations and these have been corroborated both by oral and written testimonies to the effect that the core of **SOUTH SOUTHERN NIGERIAN** peoples including **THE IBIBIO, URUAN/EFIK, ORON, IBUNO, EKET, ANNANG** all have the **USAHAEDET** linkage and **OR IBOM** in modern **AROCHUKWU** of **ABIA STATE** of Nigeria**. (M. E. Noah, 6)** Incidentally on this, Dr. J.U Ekong was one of those including Bassey U. Attah, father of Governor Victor Attah and four others who were given Scholarship for further studies abroad by the **IBIBIO UNION** in the early 1940s. Another point to be noted here concerns the antiquity of URUAN as also the **IBIBIO** to the effect that many historians on Africa notably G.P. Murdock have opined that URUAN and IBIBIO had settled for centuries in their present location ie. on the estuary of the Cross River and parts of the MAINLAND. Thus URUAN as also IBIBIO antiquity in the area dates back to a few millennia BC. **(Murdock GP, 53) Also J.M.D. Jeffrey's (7)** in his **Ibibio Thesis** concluded that the peoples of the stone axe may have been the immediate ancestors of URUAN and IBIBIO peoples. Even Talbot has also postulated that by the year 7000 BC some ethnic groups of IBIBIO and by implication URUAN also**,** had settled in the area because "with her equatorial forests abounding in wild fruits, her waters teeming with fish and salt which could be obtained from the mangrove and salt water" in abundant and sufficient quantities were capable of supporting from very early times, such large populations for a very long time **(Talbot, Amaury P. 12-13)**.

THE IBOM AROCHUKWU CONNECTION vis-a-vis THE IBIBIO OF AKWA IBOM STATE URUAN SETTLEMENT IN IBOM (NIGERIA) NOW AROCHUKWU IN ABIA STATE

THE ORIGIN OF IBOM, ITS FOUNDATION & EVOLUTION

Having established beyond reasonable doubt the ancestral homeland of URUAN from URUAN AKPE and their movement to **USAHAEDET** a.k.a **EDIK AFAHA =** afaha creek, where they had settled for a long time let us now trace as chronologically as space will permit, their further emigration to **IBOM** and afterwards to where they are now located on the borders between Odukpani in Cross River State and Ibibio mainland of Akwa Ibom State of Nigeria. URUAN historians as also other historians who have documented the migrations of the other tribes which had moved from **USAHAEDET** have written that while seeking for a more expansive and comfortable settlement beyond the Cameroun Republic they sailed up the CROSS RIVER to IBOM where there was a large agricultural land mass, given the fact that the CROSS RIVER takes its rise from the Cameroon Highlands/ mountains, and flows for about half its 250 - mile course before entering the Atlantic Ocean in Nigeria **(Daniel, W. F. 211)**. IBOM was the expansive arable land that these ancient URUAN/EFIK sea farers discovered after leaving **USAHAEDET**. It was the new name which they gave to this extensive arable territory beyond compare. They were delighted; they were excited and ecstatic. They were so much overjoyed and overawed at this great land of promise. They were so captivated by its size and expanse so much so that they named every large or great and powerful thing whether in the heavens above or on the earth below after it. Thus the Almighty God and Creator of Heaven and Earth they named and called Him AKWA ABASI IBOM. They also named the great seas and oceans, INYANG IBOM. They similarly named all tall, robust, dynamic, versatile and powerful young men, **IFA IBOM** or (**IFABOM,** for short) etc. Ancient IBOM country of URUAN/EFIK at the time extended to and included the whole of are now parts of EBONYI and ABIA STATES viz. Afikpo, Edda, Uzuakoli, Bende, Ohafia, Abriba and Arochukwu as also parts of Cross River State including the entire Abi and Yakurr **(Cf. 2nd Map of IBOM above)**.

But first we have to accept the fact that as observed above and in many a forum and write-ups as can be gathered from and attested by those early European explorers, merchants, ethnologists, historians not excluding the Missionaries whom our fore-fathers met face to face and who had no ulterior or political motives and bias when they wrote about the IBIBIO in general, they considered URUAN, EFIK, IBIBIO, ANNANG, ORON, etc. as "a homogeneous society living around the same and contiguous geographical location". They also saw them as closely related to one another by reason of language and cultural expression. It could have been that the term **IBIBIO** was never at all used by these early writers on **URUAN/EFIK, Ibibio, Igbo,** etc. since it never existed nor even our country Nigeria; certainly, not even **IBOM** now named Arochukwu. All came to named what they now are. URUAN/EFIK must have settled at IBOM for hundreds of years before the Ibibios and others later on also emigrated from Usahaedet and settled there. That word IBIBIO came about in the same general sense for an amalgam of Semi-Bantu nationalities just the same way as one would regard all the nation States in Europe as EUROPEANS**,** or those of North and South America and Canada as AMERICANS, ditto peoples of the **EAST** as ASIANS. By drawing the analogy further one could also talk of AFRICANS, IGBOS, HAUSAS, YORUBAS, etc. This point need not detain us because even today, no URUAN citizen regards himself as IBIBIO whereas I always heard my mother saying: " **ka ko ke Ibibio ndida eyen utom"** implying, "I am going to IBIBIO country to hire a house help. Neither ORON nor ANNANG of today regard themselves as Ibibio though all had been jumbled together as IBIBIO by the early Europeans on seeing that they could understand each other's dialect during the time they settled at IBOM. Certainly neither the EFIK ever considered themselves as IBIBIO, not even perhaps in the farfetched context as analyzed above. **URUAN/EFIK** had always tried to maintain her singularity at Ibom. Even with the coming together of the other nationalities where they now find themselves in AKWA IBOM STATE, they only saw themselves as close neighbours and contingent to them, the core IBIBIO.

Indeed, at the height of it all when within the present 4th Republic, URUAN had gone on protest to the then sitting Governor of **AKWA IBOM STATE**, His Excellency Governor Victor Bassey Attah, to demand for their own slot in the Vernacular News Translation versions in the Akwa Ibom State Broadcasting Services and Bulletin, because other Akwa Ibom languages were being used for news telecast, drama, magazines, plays etc. But the Governor had unwittingly asked: "Are you not from or in this AKS and by implication, a scion from AKWA ABASI IBOM country"? This moot point should not be lost to any discerning reader of this book here, because very correctly Attah without knowing it was implying that "**there was a territory called IBOM from where all the tribes in AKWA IBOM STATE emigrated as the country of Akwa Ibomites primary settlement"**. Hence we can also understand now why most of these tribes bear IBOM after their distinctive clans and tribes eg. Ibiono Ibom, Nsit Ibom, Ikpa Ibom, Ikono Ibom just to mention but a few. That is why we shall devote a section of this study later to the IBIBIO in general rather than URUAN in particular since most of these early writers had opined that they all were originally of the same STALK and they had said this without any qualms or apology to anybody on account of the profound influence they had noticed among them and upon one another on account of their congregating together for ages before politically/ geographically existing as distinct and separate cultural groups as they do today. Professor Dominus Essien, himself and URUAN son and historian of note seems to align with this idea when he opined that URUAN people had continued with their familiar occupations like farming, fishing and hunting in URUAN AKPEH including their neighbours viz. the Efuts, Bulundus, Bakundus, Bafes Batanga, Balue, and Bamkoko all of whom are now to be found in the Cameroun Republic. They are those who also like URUAN/EFIK people are the descendants of Semi-Bantu or Bantoid" **(Dominus Essien, 14).**

ORIGIN OF URUAN-EFIK IN PRE-HISTORY

URUAN-EFIK peoples occupy the South Southern part of Nigeria and have been conceded as perhaps the earliest settlers in their present locations for centuries such that they no longer have recollections of having migrated from anywhere. Therefore notwithstanding the recent claims of separate ethnic identities by all these sub-tribes of the IBIBIO to which they are morally entitled, the establishment of **IBIBIO STATE UNION** to which most of them belonged, with their establishment of Uyo T. T. C. in 1932 (now University of Uyo, AKS) and Ibibio State College at Ikot Ekpene in 1946, (now State College Ikot Ekpene) which had endured and waxed strong for years until the civil war, all these bear eloquent testimony as to why all of them were so grouped as the IBIBIO.



Chief the Honourable NYONG ESSIEN (1872-1972)
Great Orator, Veteral Politician, Educationist & Nationalist

Dr. Ekpo Nta Amaku
Efik teacher, educationist, writer and poet

Concerning this matter, it is a well-known and documented **(Ekpo Eyo, E.O., 43-45)** fact that it was the legendary icon and charismatic **URUAN** son in the person of Chief the Honourable **NYONG ESSIEN, OBE, MFR (1872-1972)**, the great orator, veteran politician, teacher, educationist and nationalist, High Court Interpreter of Calabar and later Lagos Branch Secretary of the Calabar National League and Secretary of the Calabar Branch of the Nigerian Civil Service Union **(1923-24),** who conceived the now defunct Ibibio State Union in the late 1920s. He too became the Organizer and Leader/President General of the **IBIBIO UNION (1924-29).** Most of his counterparts were Efik sons including the legendary Dr. Ekpo Nta Amaku of **Edikot ? wed Mbuk** fame, himself an Eniong son. He was a teacher, educationist, writer and poet and a product of the same famous Hope Waddell Institute as Chief Nyong. Later, he was discriminated against by the Efiks perhaps out of jealousy, prejudice and pride. Then he, the Honourable Nyong Essien had to call off their bluff and single-handedly used his influence and authority to master-mind the inauguration of that famous **IBIBIO STATE UNION (1928-1943**). Whereas it was this same Honourable Nyong Essien who was the brain child of the formation of the Calabar People's Rights and Liberties Union and Secretary General of the Efik National League which over time sponsored the Overseas training of Efik sons and daughters especially in the legal professions and the Sciences/Arts in universities abroad, notably in the UK. **(1920-29)**. Yes, it was he who raised 'sleeping Calabar' as it were and became the '**political demon**' of the Legislative Council of Nigeria as remarked by some contemporary writers. Before them all, he was the local "wizard" of the EFIK kingdom in those good old days **(1938 -1949).** A great lover of knowledge, hard work, honesty and truth and justice, the Honourable Chief Nyong Essien was reputed to have had one of the richest private libraries – "**The Ibibio Shekinah Library"** in the whole of Africa. But what overturned the table and perhaps the last straw that broke the camel's back as it were, was when he was denied the Calabar Obongship in lieu of himself going Overseas also to study Law. This last act of injustice and disgrace as it were led to and thus inevitably constrained him to go team up with the ubiquitous IBIBIO.

In fact, as the story went, he sorts of without qualms relocated permanently to his kith and kin in **URUAN** where he was subsequently adopted and later crowned the Nsomm of **URUAN** when he wasn't even seen or known there as he was deputed to be a son of the EFIK kingdom. But in those early 1940s as a child, I used to notice that he was coming and going from my grandfather's Court and palace. By 1945 when my grandfather's Royal Obsequies began, he literally relocated to IDU and often dined with my father in our house. He later became my late grandfather's successor, the legendary and charismatic Nsomm, His Imperial Majesty Ekarika Ekpo who was then gathered to his ancestors. This moot point must not be lost to any citizen of URUAN because as much as I can recollect, my father while still a pupil at Sacred Heart School, Calabar often narrated that he often heard of Chief Nyong Essien being a 'great Calabar son' at many a forum but nobody ever knew then that he was from URUAN. In fact, as at the time, he was all over the place in those early 1920's. His rejection and coming back to his roots in URUAN was often received with mixed feelings and suspicion because nobody really knew exactly from whence he came, and nobody seemed to have known his ancestry, since he appeared like Melchizedeck of sorts **(Heb. 7:3)**. Again he was staying at Uyo at the IBIBIO UNION Secretariat Headquarters, and the IBIBIO UNION matters took away all his time in those days of 1939-45. Of course it could be noticed that when he became the Nsomm all that changed and he abandoned the IBIBIO STATE UNION affairs altogether to concentrate his attention on his primary assignment of the affairs of state viz. URUAN nation. It will also be recalled as explained elsewhere, that His Excellency and Head of State, General Johnson Thomas Umunakwe Aguiyi-Ironsi, was the one who ordered the closure of the Secretariat and confiscation thereof of all the apparata and documents concerning the IBIBIO UNION which at the time was at its apogee and very visible on the Nigerian scene. Trust Honourable Nyong Essien, the ubiquitous Calabar/URUAN man! In destroying and confiscating both the Headquarters and instruments of the Union, General Ironsi did so in order to completely obliterate its existence from the face of the earth and from the annals of colonial Nigeria. General Johnson Aguiyi-Ironsi it will be recalled, was the first Major General of the Nigerian Colonial army who foiled the first coup d'état that toppled the first Republic of the Nigerian State then under Dr. Nnamdi Azikiwe as Governor General. This resulted in the deaths of Sir Ahmadu Bello, the Sardauna of Sokoto and Leader of the Northern People's Congress, NPC which was

the governing party of the Federal Republic of Nigeria at the time as also the Prime Minister, Sir Abubakar Tafawa Balewa both of the Hausa-Fulani tribe of Nigeria.

What exactly happened was that on 15 January, 1966, a few young Nigerian army officers popularly aged, the six Majors led by one of them, Major Chukwuma Nzeogwu an Igbo carried out the first ever coup d'état in Nigeria. It was later on in the later 1930's after he had succeeded in achieving one of the most import aims of the Union, viz. sending six qualified sons of the Union Overseas ie. to the white man's country to bring home the 'Golden Fleece' as it was popularly expressed in those days, also coupled with his accession to the Legislative Council of Nigeria in 1938, that made him pipe down and search for his roots in URUAN. Even then with my interaction with him, Nsomm Nyong Essien never found much favour with some of his chiefs in URUAN traditional Council of Chiefs. There was so mush betrayal and apathy and disloyalty; he couldn't really achieve much. I have recounted one of these bitter encounters elsewhere in this book. I knew HRH Nsomm Edidem Nyong Essien not because he took over from my grandfather while I was still a kid but because he tried to bring URUAN back to glory and his presence and authority was noticeable. Every URUAN kid up till the 1970s heard about this URUAN/EFIK phenomenon. It was his successor Nsomm HRH Edidem Atakpor James U. Afia who tried to pursue his goals but could not do much because of the war. At least one thing was achieved and that is also why I am encouraged to write this book: URUAN cohesion and unity. If he had lived longer than he did, there would have been no need of this book. He appointed me President of his so-coined 'Privy Council' Institution, which had nothing to do with the political advisory advocacy of nations, but as a sort of Director General and Chief of Staff Institution, to help whip up URUAN into action. Together with his in-law, Etinnyin B.E. Bassey of Creek Town, Calabar often quoted here, we toured URUAN going from village to village in the 1980s, and URUAN was proud to come back to life with the slogan: "**Ojei bab URUAN"!** It was an action slogan that could wake up people from their slumbers. When he died in 1988 everything fell apart, as his successor was not given any chance perhaps due to the fact that some members of his Nsomm in-Council did not regard him much being perhaps more educated. They seemed to have forgotten that this very Nsomm was previously the President of the same URUAN Council of Chiefs in Akwa Ibom State while his predecessor was alive. So let's take a break there.

It is a known fact that most of the nationalities found now in Akwa Ibom State and also within the Southern Senatorial District of the Cross River State, viz. EFIK, ODUKPANI, ABAKPA, EFUTS, UMON, EJAGHAM, EKOI, BIASE, AQUAGUNE (**AKWANAKWNA**), etc. (and later on the Igbos during the infamous slave trade) had congregated here at IBOM. What seems quite clear and certain is that IBOM was a major dispersal centre of these peoples and this dispersion must have begun after they had departed the scene about 1000 BC. They continued and reached the area now known as **N I G E R I A**, a territory which even had by then never existed before AD 1914, and which of course was brought about by the Amalgamation of the legendary colonial British master-planer and strategist Administrator, Lord Frederick John Dealtry Lugard, whose girlfriend was Lady Floyd nee Shaw (whom some say she was rather Lady Margaret Perham). She was a very intelligent, talented and well renowned British journalist, and she it was who invented that name **Nigeria** in the first place. Later on when Lugard became the Governor General he married her. Nigeria at the time as everybody knows was made up of different cultures with autonomous identities and values. For Awolowo Nigeria was simply a geographical expression a creation of imperial artifice – an artificial conglomerate. But historically it was held together by Britain by forces that shaped her into an organic indivisible groups or nationalities such that after Independence in 1960 she emerged a free authentic nation such that in 1963 it was no longer an appendage of Britain but a Republic and sovereign country with the new tag of **THE FEDERAL REPUBLIC OF NIGERIA**.

In fact, and according to Professor Obi Nwakanma of the UNN-Nsukka, there is not a single nation in the world that is not a product of "artificial creation" often founded to serve the higher political or commercial or even spiritual interest as in the case of Nigeria, Great Britain, the ancient Greco-Roman Empire, etc. Hence Nigeria like every other nation of the world is an artificial creation. Nigeria as discussed elsewhere in this book was actually a creation of colonial Britain to serve British mercantile interests in the inter-trade in the 19th century which involved her counterparts and rivals viz. the French, the Germans, etc. Before now the entire Southern Provinces had become known as NIGER-AREA, a title first coined by the early Portuguese merchants and explorers who had previously sailed to, discovered

and named the river **NIGER** – ostensibly as the **River of the black Peoples of Africa**. These nomenclatures stuck for a long time because the Amalgamation of Nigeria was not a simple feat of a whiff of the waves or by a Fiat. That same River is the one which the European multi-national merchants before the European "scramble for Africa" in what became known as the **Partition of AFRICA** in 1884, were trying to explore. But it was the British in particular who by now had through their first class diplomacy masterminded and wrestled the Benin Kingdom from the Portuguese because they were interested in the River. That is why between 1818 and 1830 many British explorers including the celebrated Mungo Park who actually discovered the Delta part of River Niger, after whom Richard Lander and his brother John - the Lander Brothers endeavoured and succeeded in discovering the source of the Niger at IBUSA. The rest is history as they say.

ORIGINS OF THE TERM "NIGERIA"

From these two words **N i g e r + A r e a** = the area inhabited by **N i g e r s** ie. Latin = **black peoples,** Miss Flora Shaw, then a British journalist on the coast coined the word **Niger Area.** Before the Amalgamation, and to cap it all, she combined the two words **NIGER** and **AREA** and came up with the new name "**N I G E R I A"** by which this land of promise became known ever since. Also by some coincidence this river became known as the **River Niger** = the River of black peoples. It has become a RIVER of great forebodings - as Nigeria was destined to become the only single undisputed most populous and gigantic nation of the black race south of the Sahara. Thus the entire territory now NIGERIA became indisputably a country effectively in British hands. Consequently, Lord Lugard had no qualms and therefore seeing in this cerebral and beautiful girl not just a journalist friend and mate but one who would not only write good reportage about events concerning him, Nigeria and Great Britain, but also help him to manage and organize the statecraft called Nigeria, he promptly proposed and married her, and she became not just his mistress but now Lady Flora Lugard. Yes, but it was not just as simple as that for Lord Lugard to amalgamate Nigeria. There were overtures, subtle diplomacies, subterranean intrigues, maneuvres, wars and killings, even coups in the bargain for the so-called Amalgamation of Nigeria to take place as we are going to see. It even led to such strange and bizarre situations whereby reigning monarchs and traditional Rulers were by intrigues and betrayals deposed, handcuffed and exiled with the active connivance of mostly their wicked and greedy subjects, but sometimes their rivals as in the case of the Nanna of Itsekeri, who was the first Niger Delta victim and casualty in the hands of British imperialists masterminded by Lord Lugard. For after subduing the Northern potentates, the Emirs, and in order to hold sway and stamp their authority over what was to be known as the Protectorate of Northern Nigeria, Lord Lugard then as the official British warlord and General, decided to take on the Southern Provinces. The British were only able after much fighting using their West African Frontier Force to subdue the Western Obas, but the Provinces of the Niger Delta Empires became such a hard nut for them to crack. These Niger Delta kings were too much for them to easily overpower and subdue because even long before the British came calling, these kings were forces to be reckoned with in their various domains. After fighting in vain to subdue the kings of the Niger Delta they resorted to blackmail and subterfuge and tried to capture them alive in order to cow them down, intimidate, maltreat and send them into exile at their Headquarters then in Calabar.

THE NIGER DELTA ETHNIC NATIONALITIES: OPOPO-IJAW/ITSEKERI - BENIN - EDO

KINGS AND POTENTENTATES WHO STOOD ON THE WAY OF AMALGAMATION

ORIGINS & EVOLUTION DELTA - WARRI: ITSEKERI KINGDOM

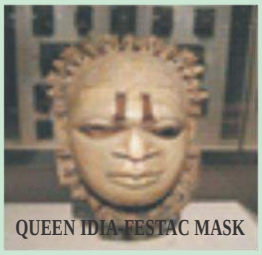
Of all his contemporary traditional rulers, particularly those of the Niger Delta who fought the intruding and invading British imperialists against the amalgamation of the Southern Provinces, King Nnana a.k.a "**Nanna Olomu"** (1840-1916), the legendary paramount Ruler of Koko in Warri, popularly known as **the**

Nanna of Itsekeri was probably the most powerful, exceptional and colourful. He was crowned the Govfena (Governor) and Royal Father of "Benin River" (territory) in 1885. He was a great warrior and was always in conflict with the colonialists using his war boats, rifles, cannons, swords, spears and poisoned arrows all of which constituted just a fraction of the arsenal he employed in his resistance of the imperialists' invasion. It was not easy to overpower King Nanna but for the pent up, revolting and pathological hatred within - the enemy within sort of - because not all his people liked him within his domain and time. History has it that it was this pent up hatred that escalated the imperialists' resolve to bring his empire down and this could have only been accomplished through his rival and relative, Chief Dore Numa who became the leading Itsekeri figure in the eventual capture of King Nanna. It is also on record that after his removal and until his return thereto, no peace ever came to the land. It so happened that in 1894, Sir Ralph Moore the then Acting Consul General in Calabar, was said to have placed a £500 price reward for his arrest. King Nanna was the first before the Oba of Benin, His Royal Majesty Oba Ovonranmwen, whom the British thought was a cork in the wheel of progress towards Amalgamation as also the one to resist the British annexation of his territory by force of arms. However, at long last the King was overpowered, tried and sentenced to life-imprisonment by the imperialist Consul Moore. After seizing all his entire wealth and treasures, he was hand-cuffed and exiled to Calabar. In 1895 he again was deported to Accra in the Gold Coast (Ghana).

Meanwhile Consul Moore who handed over to Sir Walter Egerton returned to Britain, got lunatic and later committed suicide. In 1906 King Nanna returned home from exile amidst pomp and pageantry of his admiring subjects. He soon gathered his people together, appointed new men and women of good conduct and patriotism and re-established his throne and pre-eminence before he died ten years after in 1916. His palace, the **Nanna Living History Museum** of Koko in Warri North, was declared a National Antiquity in 1979 by the Federal Government. In 1996 General Sani Abacha upgraded and dedicated it for the preservation of Nanna's Legacy as an out-station of the National Commission for Museums and Monuments. In fact, King Nanna was the only king of his time who fought the British, got tried and exiled and returned home alive and in honour. All others died in captivity including Oba Ovonranmwen of Benin who was deposed and handcuffed as it were, and afterwards exiled to Calabar in 1897. He eventually died there under dubious circumstances because the British had first to deceive, cajole and hoodwink him under the contrivance and pretext that he was sent there to understudy proper statecraft at the feet of the great king, the Obong of Calabar - Edidem (King) Archibong IV of Duke Town whose real name was Obong Ekpo Eyo Asibong Ekpo Effiom Etim Okoho, the reigning Obong of Calabar then, (1892 - 1916).

He was deputed as being endowed with wisdom, authority and power and with organizational skills of governance. It was to the effect and understanding that the Oba of Benin, Oba Ovonranmwen on his coming back from exile to his Benin throne, he would so organize his empire and reign in such a way that his dynasty would be incomparable in the whole of Africa, even imperial Britain itself and the whole world, if it so be. If the Oba had not been subdued and killed in exile at Calabar, it would have been impossible for Amalgamation to take place because after the Obong of Calabar, he was the last bastion of hope for the Niger Delta Empires and the last straw - the obstacle standing on the way of the British to break the camel's back, ie. the Niger Oil Rivers Protectorate strongholds. Remember that King Nanna of Itsekeri/Warri and Oba Ovonranmwen of Benin were not the only powerful Southern Nigerian/Niger Delta kings they had to contend with in order to impose Indirect Rule on the whole country in order to get the Amalgamation project on course for their selfish mercantile gains, authority and power over their acquired territory, Nigeria. Amalgamation was the key to open the door and give them the upper hand over their other European rivals. They also had to contend with King Jaja of Opobo, excepting of course the Obong of Calabar whom they all removed by force of arms ostensibly with the aid of the West African Frontier Force (WAFF) which Lugard had put together in 1899 just to push for Amalgamation to happen.

OBA OVONRANMWEN vis -a - vis THE OLD BENIN EMPIRE
ORIGIN & EVOLUTION OF THE BENIN KINGDOM - EDO
IMPORTANT PERSONALITIES IN EDO STATE, NIGERIA


QUEEN IDIA-FESTAC MASK


OBA OVONRAMWEN OF BENINU




OBA EWUARE II


BLASTS BENSON IDAHOSA OKOGIE

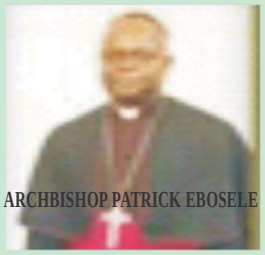

ANTHONY ENAHORO




SENATOR DAVID DAFINONE

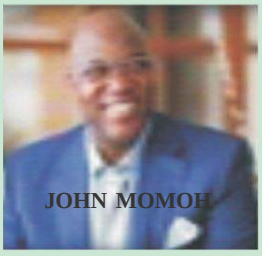

CHIEF ALFRED REWANE


CHIEF TOM IKIMI


ARCHBISHOP PATRICK EBOSELE

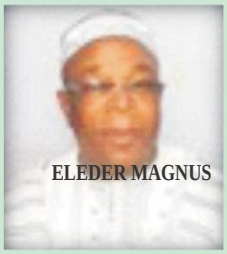

EKPUOHN ODIGIE OYEGUN


CHIEF TONY ANENIH


JOHN MOMOH

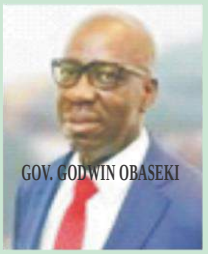

PASTOR OSAGIE IZE-IYAMU

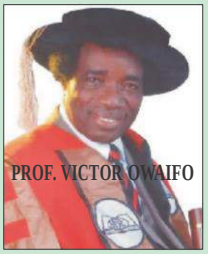

MAGNUS ODION UGBESIA


ELEDER MAGNUS


PROF. JULIUS AMIOBA OKOJIE


COM. ADAMS OSHIOMOLE


GOV. GODWIN OBASEKI


PROF. VICTOR OWAIFO

The exploits of that famous Oba of Benin, Oba Ovonranmwen have informed our interest to dig into the history of the old Benin Empire especially about this powerful and tenacious African king who was not doltish as attested to by his chiefs and contrary to the accounts of treaty portrayers such as Sir H. L. Gallwey as they want to have us believe. History has it that the Oba, for example, did not and could not have signed the treaty of Amalgamation when the British Colonial Authorities brought it to him to sign especially because that was a very restricted and sanctimonious season, the time of a very important festival in the territory, viz. the traditional **IGUE FESTIVAL** season which prohibited both the presence of any non-natives, aliens and any other category of persons within the empire and also all other activities during the sacred season. Ipso facto, it also prohibited even the king from doing anything else including signing any treaty thereof. Oba Ovonranmwen had always maintained that he **"did not touch the white man's pen."** But Sir Gallwey, one of the writers of ancient Benin history later claimed in his report that the Oba basically accepted the signing of the treaty in all respects. Despite the ambiguity over whether or not the Oba signed the treaty, the British officials easily accepted it as though he did. We may as well leave it as that because I have maintained here in this book that had the Oba, ditto the then Obong of Calabar not signed that treaty, though under duress as every evidence seems to point in that direction, the Amalgamation would never have succeeded and by implication, there would be no such a country called Nigeria today. But who was this Oba of note? Oba Ovonranmwen was the reigning Oba of Benin when the British colonials came calling to the Benin Kingdom around 1870. The city and empire of Benin had started to decline after 1700AD or thereabout. By this time, European activities in the area, most notably through the Trans-Atlantic slave-trade were on top gear and this resulted in major disruptive repercussions with the result that the Benin empire was seriously threatened and it naturally was destined to wane. However, during the last decades of that 17th century when Oba Ovonranmwen ascended the throne of the Benin Kingdom, he strenuously tried to revive Benin's power especially through the development of the trade in palm oil as exports from the kingdom and textiles as imports to the territory from Europe. To preserve Benin's independence, the Oba unfalteringly, but bit by bit banned the export of goods from Benin, until the trade was exclusively in palm oil. From all these it could be seen that it was not long before the Kingdom managed and retained its independence as the Oba exercised a firm monopoly over trade which the British found irksome. The territory was coveted by an influential group of investors for its rich natural resources such as palm-oil, rubber and ivory. He tried tooth and nail to make the kingdom independent of British control, but pressure continued from figures such as Vice-Consul James Robert Phillips and Captain Gallwey, the British vice-Consul of the Oil Rivers Protectorate then resident in Calabar. They were pushing for British annexation of the Benin Empire and the removal of the Oba. It must be noted that during the last half of the 19th century Great Britain had become desirous of having a closer relationship with the Kingdom of Benin for the purpose of trade especially in palm produce which by now had become the in-thing of foreign trade in West Africa. **(Cf. Bondarenko, Dimitri M. 2005, 6-8).**

The British officials were increasingly interested in controlling trade in the area and also in accessing the kingdom's rubber resources to support their own growing motor tyre market. Several attempts were made to achieve this end beginning with the first official visit in 1862 to Benin by Sir Richard Burton who was then the British Consul at Fernando Poo. He was the one who was following that attempt to establish a treaty between Benin and the United Kingdom. But it was actually Sirs Hewett, Blair and Annesley, all of who were resident in Calabar. These succeeded in doing so between 1884, 1885 and 1886 respectively. However, their efforts did not yield any tangible results because the Benin Empire resisted becoming a British protectorate throughout the Oba's reign right into the 1880s. But the British, who were never known to say die, remained persistent. Progress was however made in 1892 during the visit of Vice-Consul H. L. Gallwey. This mission was significant since he was the first British Official to visit Benin after Richard Burton. Moreover, it would also set in motion the events to come that would lead

to Oba Ovonramwen's exile to and demise in Calabar. **Ovonramwen** ruled Benin from 1888–1897 when the British Colonial Consuls of the time because of his intransigence and refusal to sign the Treaty of Amalgamation organized a punitive expedition to sack his kingdom, capture him and send him into exile in 1897 as we are going to see**.**

THE LIFE AND TIMES OF OBA OVONRAMWEN (1888-1914)

In the late 19th century when the 37th Oba, His Royal Majesty, Oba Adolo (1848 - 1888), joined his ancestors, a new king was elected/appointed the Oba of Benin in the person of **Overami Idugbowa Nogbaisi.** He was crowned the new Oba of Benin and he took the new title of **Oba Ovonramwen** as the 38th Oba **(Cf. Ben-Amos, Paula. 1999, 34).** This was and had been the practice just as Prince Uko Akpolokpolo took the title of His Royal Majesty, **Oba Erediauwa** in 1979. In Benin Kingdom, when the Oba dies, an official announcement is made by the **Iyase of Benin**, informing Edo people that the Oba had joined his ancestors. This is usually the first process to be carried out and is an internal affair of the palace. Thereafter there is another programme to inform everybody about the coronation after certain rituals would have been completed. In fact, in Benin history, the new king is already known, because in ascending the throne of the Oba of Benin, it is from father to the first son. That is why the reigning Oba His Royal Majesty the Oba elect was easily and readily able to announce his new title at his coronation as **Oba Erediauwa**. Regarding Oba Ovonramwen Nogbaisi, he ascended the throne as the Oba of Benin in 1888. At the end of the 19th century, the Kingdom of Benin had managed to retain its independence and this Oba tried with every available means at his disposal to exercise monopoly over trade which the British found irksome, audacious and insulting to their pride. This was at the time the territory was coveted by an influential group of investors for its rich natural resources such as palm-oil, rubber and ivory. The kingdom was largely independent of British control, but much pressure continued from such British colonial Authorities as Vice-Consul James Robert Phillips and Captain Gallwey who was then the British vice-Consul of the **OIL RIVERS PROTECTORATE**. They were the people pushing for British annexation of the Benin Empire and the removal of the Oba. Shortly they organized a British invasion force captained by the Vice-Consul James Robert Phillips. These set out to overthrow the Oba in 1896. The force's weapons were hidden in baggages, with troops disguised as bearers. Phillips plan was to gain access to Ovonramwen's palace by announcing that he intended to negotiate. But Ovonramwen's messengers issued several warnings to them not to violate Benin territorial sovereignty, insisting that he, Vice-Consul Phillips would not be permitted to see the Oba due to certain ceremonial duties taking place at that time. Having been warned on several further occasions on the way, Phillips sent his stick to the Oba, a deliberate insult designed to provoke the conflict that would provide an excuse for British annexation **(Cf. Roese, P. M., and Dimitri M. Bondarenko. 2005, 34-7).** Unknown to most people, the indirect rule which Lugard had in mind was what he wanted to extend to everywhere in the area they just acquired. Captain Philip had seen that there was no way this could be done without coming to provoke a situation that will lead to war between Benin and the British. Philip wrote to the British Colonial Office saying they must invade Benin. He assured that there was plenty of reasons to believe that the value of the bronze and ivory they will find in the Benin palace will be enough to offset the cost of the war; it was another way of telling them that they were not going to lose anything in the war. So they came to provoke the Benin people. At the end of the war, they tried everybody including Oba Ovonramwen and could not find anything against him because the chiefs who were physically present at Ogbenewen where they killed Captain Philips and his six men were interviewed and they denied that the king sent them to kill the white men. Some even said the Oba told them to go and clear the road and make it passable for the British people. What they told him was that they had set up a new administrative system in Calabar and he should go there and be exposed to it so as to know how to administer his people in future. They were cajoling him; they knew they will never allow him to come back; they controlled the means of movement at the time. So

they took him away. They kept him in Calabar for 17 years. Thereafter, they made efforts two or three times to install another Oba in Benin; the Benin people of course resisted. Lugard needed a powerful king through whom the British could introduce indirect rule in the South. They got to Lagos and precipitated problem between Dosunmu and Kosoko. The one they met that the people actually put there, they instigated another set of people against him and consequently removed him and put another one but he didn't have authority over many areas in the South like the Sultan had in the North through the emirs. They heard of another one, King Jaja of Opobo, they thought he could be it, they got to the place, they were not satisfied with him, and they removed him, now they had Nana of Itsekeri. Nana was not the traditional ruler, he was only an influential businessman and they thought they might be able to use him, they didn't succeed. To remove Nana, they had to build a military cantonment in Sapele and it was from that cantonment that they invaded Ovonramwen in Benin. They knew he was the man who fitted the role like that of Sultan they wanted but he was also the man they hated because he had some high degree of independence, he was not subservient as they would have liked. Very surprisingly, but with the Oba's strategy, Vice-Consul James Robert Phillip's expedition of eight was ambushed and himself and five others perished, only two escaped alive. However, one thing we should know is that these pre-colonial kings were not doltish at all. They were wise and brave to the core. Most of these Niger Delta kings like King Jaja were also great warriors and were prepared for any eventualities being seasoned war lords. In fact, until the introduction of guns in the 15th century, these kings had already acquired the art of making traditional weapons like the spear, short sword, and bows and these held sway till the coming of those early European supercargoes who brought guns and gun powder into the fray. Until then efforts were made to reorganize Locals Guilds of blacksmiths in the 18th century to manufacture light firearms, but dependence on imports was still heavy. But the snag about it was that before the coming of the gun these guilds of blacksmiths were charged with war production, particularly swords and iron spearheads ostensibly so that the natives would have nothing to rely on. This was exactly what happened immediately the British colonials came. They would cajole and bamboozle into order the chiefs and elders to assemble their weaponry as if for exhibition and then charge them for amassing armaments without license. They would then confiscate everything and erect their Union Jack of annexation of the town or territory with their own force of arms. But as for Oba Ovonranmwen it was a different thing altogether. The Benin Empire was solidly under his full control and he knew exactly what and how to do it. He coordinated everything well and Benin's tactics were well organized. The Oba and his sub-commanders could always weigh the situations with tactics and with preliminary plans and logistics they easily could support the missions from the usual porter forces, water transport via canoes, and requisitioning from localities through which the army passed. Movement of troops via canoes was critically important especially in the lagoons, creeks and the rivers of the Niger Delta which were key areas of Benin's domination. Tactics in the field seemed to have evolved over time. While the head-on clash was well known, documentation from the 18th century showed greater emphasis on avoiding continuous battle lines, and more effort to encircle any invading enemy. Even we have it on authority that the Oba by this time had such an organized army with the "Great National Benin Military Flag" to boot. This Flag is said to have been stolen when the British struck in 1897. **(Cf. British National Maritime Museum and Institute for Benin Studies Retrieved May 26, 2008).** Fortifications were important in the region and the Oba made sure that the numerous military campaigns fought by Benin's soldiers were to be undertaken around sieges. As noted above, Benin's military earthworks were the largest of such structures in the world, and Benin's rivals also built extensively. Barring a successful assault, most sieges were resolved by a strategy of attrition by slowly cutting off and starving out enemy fortifications until it capitulated. On occasions however, European mercenaries were brought in to aid with these sieges. As recompense these Europeans mercenaries received items, such as palm oil and bundles of pepper. Little wonder then why the kingdom of Benin was impregnable and the Oba invincible. Perhaps this was the

type of tactics the Oba who first sent Prince Ado employed in order to enter, subdue, and conquer the **Awori people** and founded **Eko**, which is known as **LAGOS** today as we shall soon see. These mercenaries were said to have used European cannons which helped them batter and destroy the gates of the town of present-day Lagos, thus allowing hundreds of the warriors of Benin to enter and conquer it. This example of Benin goes to show not only the power of indigenous military systems of those Niger Delta kings, but also the role outside influences and new technologies brought to bear. In deed this has become the normal pattern among many nations today and was to be reflected across the entire African continent when the 19th century dawned.

THE BRITISH INVASION OF BENIN AND CAPTURE OF OBA OVONRAMWEN

Consequent upon the in 1897 led by Harry Rawson, the city of Benin City was burnt down resulting in the deaths of untold numbers of its inhabitants. Although the British had orders to hang the Oba, but the Ovonramwen escaped and later surrendered himself to the British forces. Characteristic of invincible Niger Deltans, nothing could touch or break the Iroko of Africa and to prove to the British war lords that he was impregnable, he simply said as if Pontus Pilate had said of old: "**Ecce homo, "Here is the man you have been looking for!"** Yes, he surrendered; but they could do nothing to him. In fact, they couldn't have done anything except perhaps that what they could only do was first to try to deceive, cajole and hoodwink him under the of their so called diplomacy - contrivance and pretext to the effect that they were bring to their colonial Capital at Calabar where he would have the benefit to understudy proper statecraft at the feet of another of their greatest and wisest kings, the Obong of Calabar - deputed to be endowed with wisdom and organizational skills of governance. He would thereafter become so wise and great such that on coming back to his throne in Benin, he would organize his empire and reign with such dignity, candour and honour that would be incomparable in the whole of Africa even Europe. That how they were able to take Oba Ovonramwen away on exile to Calabar with his two wives. As I said above, if the British had not employed their diplomacy but tried to deal with him within his own Benin kingdom, nothing would have happened to him, the British **"Brussai"** and commando abracadabra or abbrocadacio tactics would have availed them little or nothing because according to an URUAN/EFIK proverb: " **kp? inamke Abasi Abriba ke Abriba: Ojei – Ojei – Ojei bab Odudu: Owei! koro kakat itaha ekpeme, ibuot inyu ik? ke Ekpe"** At certain times God creates "**very strong persons** "with strength, great intellect, large heart, courage and maximum will power like Edidem Okoho Nkpang-Inyang, the Founding father of Akpa-Inyang Royal House in Akpa Osurua, IDU URUAN and Edidem Ibanga Nkenta both of ancient Uruan, Edidem Duke Town King Archibong IV, the reigning Obong of Calabar (1892 - 1916) at the time, King Jaja of Opobo, King Nanna of Itsekeri, and in ancient times; King Hammurabi of Babylon (Iraq), King Nebuchadnezzar of Persia (Iran), King Confucius of China, the Buddha of India, King Alexander the Great of Greece, Queen Deborah of Ramah, King David of Bethlehem, Queen Jezebel of Sidon, Prophet Elijah of Gilead, Emperor Caesar Augustus of Rome, King Herod the Great of Israel, etc.; then in the Christian era – Pope St. Leo I the Great, King Charlemagne of the Holy Roman Empire, Pope Gregory the Great, St. Catherine of Siena, Napoleon de Bonaparte of France, Pope Pius IX (Pio Nono) of the "**Famous Sentences & Syllabus of Errors** in the age of **Enlightenment**" (1846-78), 'Uthman dan Fodio, Owelle Benjamin Nnamdi Azikiwe, etc. etc. Concerning the latter, when my mother returned on that eventful day in 1947 from the famous Esuk Mbehe Idu URUAN which had a large beautiful square adjacent to it, she reported about the visit of this Igbo charismatic figure who had come to address Uruan people about on-coming events in Nigeria viz. moves towards Independence and the impending London Conference, this man who could "appear and disappear at any place and at any time", the man everybody held as a legend; and so he was especially when it is recalled that a meteor had appeared at his birth in faraway Zungero, in Northern Nigeria then.

Yes, it was this Oba Ovonramwen who of his own volition, agreed to go down to Calabar to stay with his friend, King Eyo Honesty IX. Even there at Calabar, they could not have done anything to him because he even stayed there, married many more wives of Efik stock and greatly fructified as it were. For 17 good years he stayed there, and as long as he and King Eyo were alive and ticking, the British could do nothing; neither could they carry out the issue of Amalgamation. It was exactly in January 1914 he died under inexplicable circumstances, yes because the time was up; and this is a veritable lesson for us all. He died the death when the time came. Then it was the turn to face King Eyo, but he on his own accord - **"koro ?kp? anam owo enye ekere idem"**, decided to sign the Treaty of Amalgamation. That same January, Lord Frederick declared the Amalgamation of Nigeria. That is why I said that had Oba Ovonramwen not died the death, and had the reigning Obong of Calabar not signed that Treaty, Amalgamation would never have taken place, and there would perhaps be no Nigeria till today. What then was this ominous and portentous Treaty which at the time was known as:

"THE GALLWEY TREATY OF 1892" FOR AMALGAMATION?

The Treaty reads Article 1: "Her Majesty the Queen of Great Britain and Ireland, Empress of India in compliance with the request of [the] King of Benin, hereby extend to him and the territory under his authority and jurisdiction, Her gracious favour and protection"). The Article 2: "The King of Benin agrees and promises to refrain from entering into any correspondence, Agreement or Treaty with any foreign nation or power except with the knowledge of her Britannic Majesty's Government".

Article 3: "It is agreed that full jurisdiction, civil and criminal over British subjects and their property in the territory of Benin is reserved to her Britannic Majesty, to be exercised by such consular or other officers as Her Majesty shall appoint for the purpose...The same jurisdiction is likewise reserved to r Majesty in the said territory of Benin over foreign subjects enjoying British protection, who shall be deemed to be involved in the expression "British subjects" throughout this Treaty"

Article IV: "All disputes between the King of Benin and other Chiefs between him and British or foreign traders or between the aforesaid King and neighboring tribes which cannot be settled amicably between the two parties, shall be submitted to the British consular or other officers appointed by Her Britannic Majesty to exercise jurisdiction in the Benin territories for arbitration and decision or for arrangement." Oba Ovonramwen being such a tenacious man, it is inconceivable that the Oba would have accepted the terms laid out in those articles nor that would he knowingly bestow his dominion upon Queen Victoria for whatever apparent remuneration. There were some other Articles, about ten of them in all which need not detain us here. Like my late great grandfather did, the Oba would have audaciously told the British officials to the face: "Even if you put your sword through my neck, I will not sign."

That is why I said elsewhere that he refused point blank to enter into any agreement to give out even one square foot of Benin land or by extension my great grandfather Edidem Edet A. Inyang, who refused when threatened to surrender Idu URUAN ancestral land to the British. Then upon his refusal, a British invasion force headed by Phillips set out to overthrow the Oba in 1896. The force's weapons were hidden in baggage, with troops disguised as bearers. Phillips plan was to gain access to Ovonramwen's palace by announcing that he intended to negotiate. Ovonramwen's messengers issued several warnings not to violate Benin territorial sovereignty, claiming he was unable to see Phillips due to ceremonial duties. Having been warned on several further occasions on the way, Phillips sent his stick to the Oba, a deliberate insult designed to provoke the conflict that would provide an excuse for British annexation. Phillip's expedition was ambushed and all but two were killed. Subsequently a military operation against Benin in 1897 led by Harry Rawson resulted in the burning of Benin City and the deaths of untold numbers of its inhabitants. Although the British had orders to hang the Oba, Ovonramwen escaped, but later surrendered. Ovonramwen was exiled to Calabar with his two wives, and died there in 1914.

During this time, and with the development of the trade in palm oil including trade in enslaved captives, and textiles, Oba Ovonramwen in order to preserve Benin's independence began bit by bit but persistently to ban the exportation of certain goods from Benin, until the trade was exclusively in palm oil. This was his strategy which was to make him lord and sole master of the trade in the entire Niger Delta region. By then the British had gained ascendancy in what came to be known as the Oil Niger Protectorate, and was scheming to take full control of the entire region, nay, what was to become the Southern Nigeria Protectorate – and even the Protectorates of Northern and Southern Nigeria. Let's leave it at that for the moment! Yes, with Oba Ovonramwen coming into the scene and taking full control of the affairs, the Benin Empire and by implication the Oba, stubbornly and persistently resisted signing any protectorate treaty with Great Britain through most of the 1880s and 1890s years of his reign. By this time also, the city and empire of Benin had reached the depths of its decline ie. from 1700 and thereafter and even well into the closing years of 1800s. Then occurred the slaying of eight British representatives who had come to Benin territory for the first time ostensibly on espionage by the Bini natives. But predictably and knowing the British for who they are, and as a reprisal a sort of, a '**Punitive Expedition**' was launched in 1897 by the British Commandieries in what came to be known as the British West African Frontier Force under the command of Admiral Sir Harry Rawson. This commando Force conquered and burnt the city, destroying much of the country's treasured works of art and dispersing nearly all that remained to all parts of Europe. Some of them they carried off to Her Majesty', Queen Victoria Kingdom. The portrait figures, busts, and other groups of art works which were cast in iron and some carved ivory but most especially those crafted in brass, viz. the famous **"Benin Bronzes"** were all carted away. Some of the remaining ones can still be found in Benin while some are now to be found displayed in museums around the world. In fact, not less than 3000 were removed and carted away. For many years they were stowed away in secret to perpetuate the myth that no such artwork could ever have been of African provenance.

Igodo, the first Ogiso, wielded much influence and gained popularity as a good ruler. He died after a long reign and was succeeded by **Ere**, his eldest son. In the 12th century, a great palace intrigue and battle for power erupted between the warrior crown prince, **Prince Ekaladerhan**, son of the last Ogiso and his young paternal uncle. In anger over an oracle, Prince Ekaladerhan left the royal court with his warriors. When his old father the Ogiso died, the Ogiso dynasty was ended as the people and royal kingmakers preferred their king's son as natural next in line to rule.

A SHORT HISTORY & ORIGIN OF THE BENIN EMPIRE: EDO

Indeed, when we begin to discuss the famous Ancient Benin Empire of yore and try to examine it in bold relief in order to put everything in its proper perspective, we cannot but discover a well shot picture of an organized and sophisticated African city state in operation, a polity already functioning before the major European colonial interlude, to wit, a country already in existence over eight hundred years before the coming of the first early Europeans, viz. the Portuguese and a little after, another five hundred years before the British invasion and intervention. According to one traditional account, the first name of the territory by which it was known, ie. about 810 AD, long before it later metamorphosed into the great and ancient Benin Empire was **Igodomigodo.** This was the name it was called by its own inhabitants. Their ruler or traditional king was called **"Ogiso**" in Bini tongue meaning the **"King of the Sky".** The aborigines and forerunners of the Benin Empire, the Binis or Edos were a people initially ruled by these mythical beings whom they regarded as the "**Kings of the Sky"** or **Ogisos** as mentioned above. King Igodo was their first Ogiso. He wielded much influence and gained popularity as a good ruler. He died after a long reign and was succeeded by Ere, his eldest son. The very city of Benin which in their tongue was called **Ibinu** and lately called **BENIN CITY** was actually founded by these kings of the sky about 1180 AD; so it is believed before the city-state turned into an empire named Edo. But around 1400, about 36 of these "**Kings of the Sky"** the **Ogisos,** counting from the first **Ogiso,** King Igodo, accounted

for those who ruled the city state as monarchs before it metamorphosed into the city state of Benin. It happened in this way: In the 12th century, a serious palace intrigue, "a sort of palace coup," and battle for the control of power erupted between the warrior crown prince Ekaladerhan who was the son of the last Ogiso and his young paternal uncle. The issue that brought this about was as a result of one of the Queens changing the message given by the oracle to the Ogiso his father. In anger over this oracle, Prince Ekaladerhan the heir apparent, is said to have left the royal court with his warriors on exile. When his old father the Ogiso died, the Ogiso dynasty was ended as the people and royal kingmakers preferred their king's son as natural next in line to rule.

The exiled Prince Ekaladerhan is said to have wondered through thick and thin until he eventually arrived at Ile Ife in the country of the Yorubas. There he later became the **IZODUWA** or **ODUDUWA,** the first Oni of Ile Ife. Oranmiyan, the grandson of Oduduwa took up his abode in the Benin palace built for him at **Usama** by the elders. This structure is now the coronation shrine for the crowing of an Oba. Soon after his arrival he is said to have married a beautiful lady by name **Erinmwinde**, the daughter of Osa-nego who was the ninth Prime Minister in Bini tongue> She gave birth to a son. After some years of residence here he called a meeting of the people and renounced his office and title remarking that the country was a land of **Ile-Ibinu** by which name he meant "land of vexation" The country was afterward known by that name. It was later corrupted to **"BENIN"**. Then he commented that it would only be a child born, trained and educated in the arts and mysteries of the land that could reign over the people. He caused his son born to him by **Erinmwinde** to be made King in his place, and returned to Yoruba land Ile-Ife. After some years in Ife, he left for **Oyo** where he also left a son behind on leaving the place, and this son **Ajaka** ultimately became the first **ALAFIN OF OYO** of the present line of which **Oranmiyan** himself was the reigning Oni of Ife. It could therefore be concluded that **Oranmiyan** of Ife, the father of Eweka I, the Oba of Benin, was also the father of Ajaka, the first Alafin of Oyo. The Oni of Ife and Alafe/Alafin of Oyo are all Bini titles in Bini spoken language and all the Kings titles are of Edo language.

But another version of this episode and history has it that on the death of the 36th and last **Ogiso**, his son and heir apparent named **Ekaladerhan** although he grew up to be a very powerful warrior and a well-loved Prince among the people, was banished from Benin as a result of one of the Queens changing the message given by the oracle to the Ogiso his father. At a certain point in time, he Prince **Ekaladerhan** is said to have exited from Benin travelling through forests and rivers to the West of the present day Nigeria until he arrived in the land of the Yorubas. Before then a Yoruba oracle had predicted that their King ie. the king of the said Yorubas, would come out of the forest and rule over them. Eventually, as the story went, **Ekaladerhan** finally emerged from the forest and later arrived at Ife. He was there and then received in jubilation and pomp as their King by the inhabitants. He changed his name to **Imadoduwa** meaning **"I did not misplace my royalty",** and became "the **Great Oduduwa of Yoruba Land**." On the death of his father who happened to be the last of the **Ogiso**s in Benin, a group of Benin Chiefs led by Chief **Oliha** travelled to Ife to plead with Ekaladerhan, the **Oduduwa** to come back to Benin and ascend the throne of his late father. His reply was that since he had become the king, it was not lawful for him to come back "since a king cannot leave his kingdom". However, while staying in Ife, he is said to have sired seven sons. Then he asked one of them to go down to Benin and rule there as the next king after his father, the acclaimed last **Ogiso** who had joined the ancestors. **Oranmiyan**, one of the sons of **Ekaladerhan** a.k.a **Oduduwa**, agreed to go down to Benin. He spent some years in Benin and came back to Ife after his wife had given birth to a son named **Eweka**. Eweka who succeeded him then became the first Oba of Benin. In 1440, one the successors of Eweka named **Ewuare** came to power. It therefore implies that he Oba Ewuare was a direct descendant of Eweka I and the great grandson of Oduduwa, the first Oni of Ife. He became so famous and powerful that he was nicknamed **"Ewuare the Great'**. He it was who then turned the city-state of Benin into an empire. It was around 1470 AD and he named the new city-state

EDO. But there was nothing by the name **BENIN CITY** until the 15th century. It was during the reign of Oba Ewuare the Great that the kingdom's administrative centre, the city **Ubinu**, began to be known and addressed as Benin City. It was given by the early Portuguese navigators as mentioned elsewhere, and was later adopted by the local peoples as well. Before then, due to the pronounced ethnic diversity at the kingdom's headquarters by the mix of the Itsekiris, Esans, Ikas, Ijaws, Edolites as also the Urhobos, all these were living together in the royal administrative centre of the kingdom. During the 15th century therefore, the successors of Oba Ewuare, the earlier name **"UBINU"** which was that of a tribe of the Edos, the colloquial language spoken then was adopted as **"Bini"**. The Portuguese would later write this down as "Benin City" and this has stood till today. As can be ascertained from an early tradition, the farther Edo clans, such as Itsekeri and the Urhobo still referred to the city as **Ubini** up till the late 19th century.

This great Benin Empire of yore came about the system of a sort of military rule championed by the Oba in his kingdom who at the time, ie. the 15th century even through the golden age of the kingdom, was still loosely based after the **Ogiso** dynasty. It was combined military and royal governance for protection in exchange of the use of the kingdom's resources and implementation of taxes paid to the royal administrative centre by the annexed territories. Language and culture were not enforced but remained heterogeneous and localized according to each group within the kingdom as observed above. The local Prime Minister/ Governor, **"Enogie"** in local parlance was often appointed by the Oba for specified ethnic areas as Administrators. The military operations which relied upon a well-trained disciplined force were put together in place by these new great kings called Obas beginning with **Oba Ewuare the Great**. At its apogee, the Benin Empire had spread enveloping most of what became known as the Western Region of Nigeria and as far up north as Dekina in Kogi State and as far down East to the heartland of Igbo land. **Oba Ewuare the Great** had become the **de facto** Paramount Ruler within the region. He had become the mountain of power within the region. Oba Ewuare, the acclaimed **first Golden Age Oba**, is credited with turning Benin City into a City State from a military fortress originally built by the **Ogisos** and protected by moats and walls. These series of great walls marked the incremental growth of the sacred city from 850 AD.

It was from this bastion that the Oba launched his military campaigns and began the expansion of the kingdom from the Edo-speaking heartlands. The lands of Idah in Kogi State and Owo, Akure in Ondo State, all came under the central authority of the Benin Empire. At its maximum extent the empire is claimed by the Edos to have extended from Onitsha in the east, through the forested southwestern region of Nigeria and into the present-day nation of Ghana. Till today, the Ga peoples of Ghana trace their ancestry to the ancient Kingdom of Benin. In the 15th century, Benin became the greatest city of the empire created by Oba Ewuare. To enclose his Palace, he commanded the building of Benin's inner wall, an 11-kilometre-long earthen rampart girded by a moat about 6 metres deep. This was excavated in the early 1960s by Graham Connah. It was estimated that its construction, if spread out over five dry seasons, would have required a workforce of 1,000 labourers working ten hours a day and seven days a week to complete it. Ewuare also added great thoroughfares and erected nine fortified gateways to the city. In fact, further excavations have also uncovered that a rural network of earthen walls 6,000 to 13,000 km (4,000 to 8,000 mi) long was also built. This wall could have taken an estimated 150 million man-hours to build. In fact, it must have taken hundreds of years to build. These were raised ostensibly to mark out territories for towns and cities. Thirteen years after Oba Ewuare's death tales of Benin's splendours reached to the ends of the earth comparable to the tales of the magnificence and splendor of the city and Temple of Jerusalem, one of the seven wonders of the world built by King Solomon. **(Cf. 1kgs 6 -7:51; 10-29).** Then these so attracted and lured more Portuguese traders to the city gates of Benin resulting in their being the first European country to set foot on the shores of Black Africa in 1485 **(Cf. Roese, P. M., and Dimitri M. Bondarenko. 2005)**. At its maximum extent, the empire extended from the Western Ibo tribes on the

shores of the River Niger, through parts of the southwestern region of Nigeria of present-day Ondo State, and the isolated islands of current Lagos Island and Obalende in the coastal region of present-day Lagos State. The Oyo Kingdom, which extended through most of South Western Nigeria to parts of Dahomey of present-day Republic of Beni was to the West of the Benin Empire.

ORGANIZATION OF THE BENIN MILITARY FOR TERRITORIAL EXAPANSION

The organization of the Benin Military for campaigns abroad was a very sophisticated one as we are going to see. At the head of the host of the army stood the supreme **Ogiso,** the great monarch one of whose descendants metamorphosed into the **Oba of Benin** as we have seen. He it was who served the empire as the supreme military commander. Beneath him were subordinate generalissimos, the **Ezomo**s, the **Iyases**, and others who supervised a sort of Metropolitan Regiment based in the capital Benin, and a Royal Regiment made up of hand-picked warriors who also served as bodyguards to the great king. Benin's Queen Mother also retained her own regiment, the "Queen's Own." The Metropolitan and Royal regiments were relatively stable because they were of permanent formations. **(Cf. Roese, P. M., and Dimitri M. Bondarenko. 2005, 17-19)**. The Village Regiments were so organized that they provided the bulk of the fighting force and were mobilized as needed. Whenever there was any serious emergency for military call up, the King of Benin could in a single day make 20,000 men ready for war, and, if there was great need, he could mobilize 180,000; **Uk?m ibietke ke ika** ," Because of this he had great influence among all the surrounding peoples. His authority stretched over many cities, towns and villages. There was no King thereabouts as his equal who was in the possession of so many beautiful cities and towns; He had the army at his beck and call. These would be sent as contingents of warriors on the command of the king and his generals whenever necessary. The formations were so organized and neatly broken down into sub-units under designated commanders such that foreign observers who visited the territory often commented favorably on the discipline and organization of Benin's military expertise. These foreigners used to remark that they were a better disciplined military organization than that of any other Guinea nation, thus contrasting them with the slacker troops from the Gold Coast, Ghana. Most of the early European Supercargoes often regarded this region of the Niger Delta as the territories along the Guinea Coast.

Until the introduction of guns in the 15th century, traditional weapons like spears, short swords, and bows held sway. Later on in the 18th century, efforts were made to re-organize the local guilds of blacksmiths to manufacture light firearms, but dependence on imports was still heavy. However, when the British came with their guns, those guilds of blacksmiths were charged with war production of contraband goods particularly swords and iron spearheads since they wanted to subdue "the natives" but allowing only their military hardware to fly. Yet Benin's tactics were extremely well organized, with preliminary plans weighed by the Oba and his sub-commanders. Logistics were organized to support missions from the usual porter forces, water transport via canoe, and requisitioning from localities where the army passed through. Movement of troops via canoes was critically important in the lagoons, creeks and rivers of the Niger Delta, a key area of Benin's domination. Tactics in the field seem to have evolved over time. While the head-on clash was well known, the documentation from the 18th century showed there was greater emphasis on avoiding continuous battle lines, and so more effort was put to encircle the enemies - the **ifianyakos (Cf. Bondarenko, Dimitri M. 2005, 45-56).**

THE GOLDEN AGE OF THE BENIN EMPIRE 1500 - 1800

We can now graphically look into the goings-on within the Benin Empower at the zenith of its organization in her military, in arts and crafts, in her economy, governance and human development etc. For maximum effect fortifications were also very important in the region since numerous military

campaigns were necessary and the Benin soldiers on ground were always handy and ready to fight off whatever revolved around sieges. As noted above, Benin's military earthworks were the largest of such structures in the world, and Benin's rivals also built extensively. Barring any successful assault, most sieges were resolved by a strategy of attrition by slowly cutting off and starving out the enemy fortifications until they capitulated. On occasions however, European mercenaries were called on to aid with these sieges as happened in the cases of King Jaja of Opobo as shown. In 1603–04 for example, European cannons helped batter and destroy the gates of a town near present-day Lagos, allowing 10,000 warriors of Benin to enter and conquer it. As payment, the Europeans received items, such as palm oil and bundles of pepper **(Cf. Scholefield, Alan. NY.1975; 67-81).** This example of Benin shows the power of indigenous military systems, but also the role outside influences and new technologies brought to bear. This is a normal pattern among many nations and was to be reflected across Africa as the 19th century dawned. Again we see the state developing an advanced artistic culture especially in its famous artifacts of bronze, iron and ivory. These included bronze wall plaques and life-sized bronze heads of the Obas of Benin. For example, the Oba's palace or court was a square, but was actually a very large town and as large as the town of Haarlem and was entirely surrounded by a special wall, like that which encircles the town. It was divided into many magnificent palaces, houses, and apartments of the courtiers, and comprised of very beautiful and long square galleries as large as the Exchange at Amsterdam. Each gallery was one larger than another which rested on wooden pillars, from top to bottom covered with cast copper. On these were engraved the pictures of their war exploits and battles. The state developed an advanced artistic culture, especially in its famous artifacts of bronze, iron and ivory. These include bronze wall plaques and life-sized bronze heads depicting the successive Obas of Benin. The most common artifact is that based on Queen Idia which is best known as the **FESTAC Mask** used in the 1977 logo Second Festival of Black & African Arts and Culture **"FESTAC 77"** which was hosted by Nigeria.

Most of these artworks were commissioned by or created for the palace, often for ceremonial purposes. Some of them depicted the Obo in various costumes. The guild of artisans enjoyed royal patronage and occupied a designated district of the capital. When the early Europeans particularly the Portuguese first saw these beautiful arts species, they regarded them as not originating from African craftsmen because they did not think Africans were capable of making such sophisticated works of art. They did suppose instead that they were ancient art works crafted either by the "Ancient Egyptians or even by the lost tribe of Israel." They were dumbfounded and were never convinced that they should be credited to Edolites. During the sixteenth and seventeenth centuries, Benin grew increasingly rich on the slave trade with Europe. They acquired slaves from enemy states of the interior and carried them in Dutch and Portuguese ships to be sold to the Americas. The Bight of Benin's shore soon came to be known as the "Slave Coast."

Government and Peoples: Just as the Benin Empire was vast and extensive, so also did the monarch and his team of lieutenants including the **Ezomo**s, the **Iyases**, etc. who waited at his beck and call for Sundry services, emergencies and needs. Whatever needed to be done was carried out with dispatch. Everybody was kept at his toes. At the beginning, the empire was ruled by a regent called the Oba. Today, the Oba of Benin is still very much respected in Nigeria; he is the most revered traditional ruler in Nigeria though his powers are largely ceremonial and religious. The capital of the Benin Empire was Edo, now known as Benin City in what is now southwestern Nigeria. The Benin Empire derives its name from the Bini people who dominated the area. The ethnonym may possibly derive from groups in western Nigeria, where the term "**ibinu"** means "anger" reflecting the warring nature of the Binis or from central and north-central Nigeria, where the term **birnin** means "gated" or "walled area" like Kano. The city and its people are more properly called the Edo. That may well have informed the creation of EDO STATE in 1991 by the Babangida Military Regime. Today, this population is found mostly in and around modern day Benin

City. It is from Portuguese explorers that we get the name of the Benin Empire as seen above. However, the Bini name for the land and even the capital city was Edo. When the first European travelers, Portuguese explorers arrived in Benin in 1485 AD, a strong mercantile relationship developed with the Portuguese trading their European goods and guns in exchange for West African tropical products and soon afterwards but increasingly in slaves. In the early sixteenth century the Oba sent an ambassador to Lisbon while the king of Portugal sent Christian missionaries to Benin. It is believed that the missionary enterprise was so successful that many young men and women joined the Religious Congregations and went over to train in Europe. Many of them were caught up with the fascinations of European life and civilization and never came back. At the time many residents of Benin picked up the language and there were some still who could speak a pidgin Portuguese version the late 1800s. The first English expedition to Benin was in 1553, and a significant trade soon grew up between England and Benin. It was mostly based on the export of ivory, palm oil and pepper. The trade consisted of: 20 percent ivory, 30 percent slaves, and 50 percent of other West African merchandise. European visitors in the sixteenth and seventeenth centuries brought back to Europe tales of "the Great Benin Empire," which the regarded as a fabulous city of noble buildings, ruled over by a powerful king, the Oba.

THE GREAT DECLINE AND ITS AFTERMATH

Like everything in life, whatever begins, will always have and end, whatever comes to be ceases to be; so too with the great Benin Empire we have been considering. It did come to an end not because of anything else but most precisely on account of the involvement of the British in West Africa in particular and other parts of Africa and the world in general especially in her built-up towards what became known as the British Empire which itself also declined and even collapsed. The Benin Empire declined considerably with the exit of the last and greatest of the Obas, Oba Ovonramwen as discussed above. Yes, as Holy Writ in the Book of Ecclesiastes has declared, “there is a season for everything under the sun – a time for building up (an Empire), a time for knocking (it) down.” There is always an “expiry date” for everything including drugs vis-a-vis our ubiquitous NAFDAC jingles. This reminds me of those good school days and in Standard IV History class, because then one had to study about the Slave Trade and the Discovery of the source of the River Niger by Mungo Park; in Standard V Class especially in Geography lessons, one had to study about every single city-state of British Dominion of both East and South Africa to wit: Rhodesia, the Orange Free State, Cape Coast, Tanganyika, Azania, etc. while in Standard VI History and Geography lessons, we had to study about the Inventions, the Age of Great Discoveries and the Industrial Revolution masterminded by Diego Cam Vasco da Gama, Bartholomew Diaz, David Livingstone, Albert Schweitzer, Mungo Park etc. which divided up the United Kingdom into cities with specific specialties in Inventions and Manufacturing to wit: Manchester, machinery, Birmingham, bicycles and motor cycles; Middlesex, Nickel knives, spoons, etc. I could still recall this latter city specializing in “small arms”, hence “Birmingham Small Arms”. It was being regarded as 3rd Class in bicycles and motor cycles manufacturing tagged BSA whereas its 1st Class and 2nd Class counterparts were Raleigh and Phillips bicycles. Lancashire was noted for its manufacturing of cars ditto Wexford in Ireland, while Ipswich and Liverpool were noted for their deep sea ports and Railway terminals. Not to be forgotten was the city of New Castle specializing in the production of coal, hence the idiomatic expression: “Carrying coal to New Castle”. But the climax or was it the anti-climax of them all regarding this issue of decline and expiry, was that on that eventful morning in 1957, we had all trooped out, both pupils/students and teachers for the Morning Assembly. I was a pupil teacher then. After the routine activities of “Inspection” of uniforms, other aspects of practical hygiene including the inspection of teeth, nails, sandals/Canvas (White or Brown), hair etc. of the pupils, the tutor on duty intoned the British Empire song for marching in. At the words “the British Empire shall never perish, Hurrah –hurrah, hurrah, hurrah!” the Head Master

watching out from his office window shouted down on both teachers and students **"S -sha -rap there, you baboons"!** And this should not be lost to you and me dear readers, because while innocently and happily singing and clapping for the eternal reign of the British Empire, that Empire also met its eventual Waterloo and collapsed, ditto the great **UNION OF SOVIET SOCIAL REPUPLICS (USSR)**. But why all this? It is all about the beginning and end of all things under heaven. The year 1957 was declared "Internal Independence Year" both in the Western Region and Eastern Region of Nigeria. The North understandably was not ready and postponed her own to 1959. While the West perfected the three "F" s of Free Education for all, Free Health Services for all and Free and Integrated Employment for all" by the Government of Western Region under Chief Jeremiah Obafemi Awolowo as the Premier of Western Nigeria, Dr. Benjamin Nnamdi Azikiwe, Premier of the Eastern Region had also declared Free Education only in the Eastern Region that year, and it ended in a fiasco. The economy of the East plummeted with a bang and the entire Eastern Region of Nigeria lay prostrate. This and others resulted in Dr. K.O. Mbadiwe mockingly and derisively commenting with his mantra of "Boycott the boycottables! But why? Because these were surely those mute events which lead to the collapse and fall of the ubiquitous British Empire with Nigeria's Independence in 1960 after India had gained her Independence in 1947, similarly Gold Coast in 1956 with the new name tag of **Ghana** to show for it. Yes, as it did happen, the British Empire collapsed, so did the great Persian Empire, the Greek Empire, the Holy Roman Empire. Yes, the Great Benin Empire had also to give way; it did decline as we shall soon see. And that another species of **A???ùë???** digression for you!

By the last half of the 19th century the city and the great Benin Empire began to decline ostensibly through the slackness, flagging and diminishing influence of the kings but more so as a result of the decline in Slave Trade in favour of the "Legitimate Trade" in European goods and services which the reigning Obas and potentates of the time were not used to, and more poignantly too, because they were quite unwilling to let go. So they were faltering and caught up between and betwixt. First, like it always happens when people are sated with the good things of life, the Obas began to relax and lose focus. Because there was so much affluence and the good things of life seemed inexhaustible, what they ever thought about was to sit back and enjoy life. They began to indulge in luxuries and debauchery and were caught up with the easy life and pleasure. The latter age Obas began to marry uncountable Olories and concubines and forgot about whatever happened in the Empire. Similarly, the army generals and other officials of state were also caught up with this bug of relaxation, enjoyment and indolence. They forgot about patrolling the frontiers and staying alert and fit. The dukes and kings including those who were stakeholders in the good governance of the city as also other functionaries of state became enmeshed in hedonism and ravenousness to the extent that the apparatus of state began to rut and decay. They lost touch with the citizenry but most especially with both their vassals and conquered citizenry by ignoring their complete integration and the welfare of those from their acquired territories. This led to the loss of faith, exasperation and unhappiness of the people who then began to complain of marginalization, neglect and high-handedness. With all these inequities and complaints galore, imbalances and mounting discontents, the citizens began to extricate themselves from the concerns of the Benin Republic. It became a sort of *"***to your tents O Israel" (1 Kgs 12:16)**. All these were an avenue for internecine wars here and there such that the Captains of war and the militia warlords became stretched beyond their capacities. This led to the loss of fitness, drive, focus and dissatisfaction. The inevitable result of all these was disintegration and decline. The Obas and their chiefs could not just understand. They became flat footed, clueless and bereft of ideas. Hence they could not just cope with the happenings in an era of such a situation. Then the consequence was its collapse. Again by this time, European activities in the area, most notably through the Trans-Atlantic Slave-trade had begun to wane as a result of the British Government's ban on slave trade by force of arms. This resulted in major disruptive repercussions such that in the early 1800s the European Supercargoes also began to change gear in order to concentrate on the booming

“Legitimate Trade” in the interior with the Kings and Chiefs of the Niger Delta. They had also begun to develop their own tactics and new trade versions with various maneuvres to deal with the overbearing British merchants and nationals who masterminded the entire West African coast trade. This inevitably brought with it intermittent trade wars that ensued as will be discussed in another article below. The last straw came with the discovery of the River Niger whereby Great Britain became more desirous of having a closer relationship with the Kingdom of Benin than the other kingdoms of Africa. The British merchants and officials also became increasingly interested in controlling trade in the area. They began accessing the kingdom's rubber resources to support their own growing tyre market at home. Several attempts were made to achieve this end beginning with the official visit of Richard Burton in 1862 when he was appointed Consul at Fernando Po. Following that was an attempt to establish a Trade Treaty between Benin and the United Kingdom by Messrs. Hewett, Blair and Annesley in 1884, 1885 and 1886 respectively. However, these efforts did not yield any results. Benin resisted becoming a British protectorate throughout the 1880s, but the British remained persistent. Progress was finally made in 1892 during the visit of Vice-Consul H. L. Gallwey. This mission was significant, being the first Official visit after Burton's. Moreover, it would also set in motion the events to come that would lead to Oba Ovonramwen's demise.

The British tried to use their **Brusai** “Gestapo” of power to force themselves on the Obas and their chiefs. They even began to do so by force of arms. In their first encounter and bombardments they brought out their **WAFF** as discussed elsewhere to bring down the Benin Empire, but they were thoroughly thrashed by the Oba's reigning Oba's counter forces **grace a la** the accession of a new no nonsense and powerful warlord and king, Oba Ovonramwen to the throne of Benin ancestors at that point in time. This came about after the likes of his predecessors viz. Oba Obanosa (1804 - 1816), Oba Ogbebo (1816), Oba Osemwende (1816 - 1848) and Oba Adolo (1848 - 1888) who by their commissions and omissions, but most particularly due their weakness, love of pleasure and leisure, redundancy and lack of focus had brought the mighty Benin Empire prostrate. They could not face the invading Supercargoes and their colonial power-drunk and territory seekers for the annexation of African territories. The task at hand was not such that weak and hedonistic lazy and complaisant kings and bloated military commanders and war officials like those mentioned above could handle. With the added vexed question of conquered and annexed territories within the empire shouting marginalization and seeking to be released to seek their destinies as is happening now in Nigeria, only powerful potentates like the Oba could decisively take action and bare their fangs to deal with such emergencies threatening the corporate existence of the Benin Empire. Yes, because as soon as Oba Ovonramwen became solidly established on his throne, he took full control of proceedings. He tried to revive Benin's power by enthroning the development of trade solely in palm oil and textiles. To preserve Benin's independence, he gradually banned the export of goods from Benin, until the trade was exclusively in palm oil. He then began to work towards restoring the past glory of the Ancient Benin Empire, It should be recalled that the Ancient Oyo Empire which eventually gained political ascendancy over even Ile-Ife triumphed and absolutely took over political strength and ascendancy over much of what is now Mid-Western and Western Nigeria as the Benin Empire was waning. Then, the Oyo Empire was bordered on the territory of and Empire of Dahomey (Benin Republic) on the west, on the east the River Niger and on the north, the northerly lands which later succumbed to Uthman dan Fodio's Fulani-Muslim invasion in the early 1800s. Interestingly, much of what later became known as Western Ibo land and even Yoruba land was conquered by the Benin Kingdom in the late 19th century under Oba Ovonramwen. Agbor (Ika), Akure, Owo and even the present day Lagos Island, which was named **“Eko”** then meaning “War Camp” in Bini tongue was under the sway of the Old Benin Empire. Nevertheless, as soon as the Oba began to suspect Britain of larger colonial designs, because in these matters there is always a **quid pro quo**, he cut off communications with Britain until that Expedition in 1896-97 when British troops captured, burned, and looted Benin City.

Britain came not just for business and trade but for acquiring territory. They knew what they wanted to get out of Africa before they came. It was this that brought the Benin Empire to an end **(Cf. Benin Edo Princely State. uq.net.au. Retrieved May 26, 2008)**.

Yes, because as noted above, when Captain Philip, who led the British Commando WAAF exhibition to Benin got to Benin area, before he came, he had sent an intelligence report between 1895 and 1896 to the British Home Office informing them that they were about to come to Benin and depose the king, the Oba of Benin hoping that they their strategy would be successful. What people thought he meant was that the Oba did not want trade between his people and the British agents. But strictly speaking, could they have mounted a war to depose the king of a foreign country just because of trade? Surely the reason for this must be far more important than that; because unknown to most people, it was the **"Indirect Rule"** which Lugard had in mind and that was what Lugard wanted to extend everywhere in the area they had hitherto acquired. Captain Philip must have discovered that there was no way this could be done without stoking and provoking a situation that would lead to war between Benin and the British. That was why he, Captain Philip wrote to the British Colonial Office saying they had no choice but to invade Benin. He assured them that there were a number of reasons to believe that the value of the bronze and ivory they would find in the Benin palace would be enough to offset the cost of the expedition. Certainly, this was another way of telling them that they were not going to lose anything in the war. So they came to provoke the Benin people. At the end of the war, they tried everybody including Oba Ovonramwen and could not find anything against him since the chiefs themselves who were interviewed and who were physically present at Ogbenewen where Captain Philips and his six men were killed actually denied that the king sent them to kill the white men. Some of the chiefs even testified that it was the Oba who gave orders to them to go and clear the road and make it passable for the British people to come to Benin as there were no roads in those days. That event was as a result of the ambush and slaying of the eight British representatives in Benin territory with Captain Philips as Head of the British espionage to Benin. But it led to the British organizing a 'Punitive Expedition' which was launched in 1897. The British forces, under the command of Admiral Sir Harry Rawson, conquered and burned the city, destroying much of the country's treasured art and dispersing nearly all that remained. Thus Oba Ovonramwen was captured and eventually allowed to live in exile until his death in 1914. In the end they tried cajoling the Oba and informing him that they, the British, had set up a new administrative system in Calabar and advised that he should go there and be exposed to it so as to know how to administer his Benin people the better on his return from Calabar. But everybody knew the British would never allow him come back because they controlled the means of his movements at the time. So they took him away they kept him in Calabar for 17 years. Thereafter, they made several efforts to install another Oba in Benin but the Benin people of course resisted. The main reason Lugard was interested in the Oba's case more than any other ways that he needed a powerful king through whom the British Colonial Government could introduce indirect rule in Southern Nigeria as they had done in the North. Failing to get the Oba to do business, they turned to Lagos and precipitated some problems there between Oba Dosunmu and Oba Kosoko, two powerful kinsmen. The one they met that the people actually put there, ie. Oba Kosoko, they instigated another set of people against him and consequently removed him and put another one, Oba Dosunmu, but discovered he didn't have authority over many areas in the South like the Sultan had over almost the entire North through the Emirs. It was the same scenario that they found out in King Jaja of Opobo whom they thought he could be it. But when they got to the Opobo they were not satisfied with him and so they removed him. Now they also tried to get at King Nanna of Itsekeri. But they discovered to their confusion that King Nanna was only the local not the like of a great traditional ruler they thought him to be. He was simply an influential businessman and local chief and they thought they might be able to use him, they didn't succeed. To remove Nanna as seen above, they had to build a military cantonment at Sapele and from that cantonment they invaded Oba Ovonramwen territory of Benin.

THE BRITISH STRATEGY AND END OF OBA OVONRAMWEN

The British knew that the Oba was the man who fitted the role like that of the Northern Sultan they had wanted, but he was also the man they hated because he, the Oba had some high degree of independence. He was not as subservient as they would have liked. They were no longer comfortable, so they needed to act fast and introduce Indirect Rule in the South in order to align it with the North and eventually get the Amalgamation of them both on course. Yes, they needed to do something about him hence his seventeen years exile and eventual death at Calabar on the eve of December 31, 1899. Yes, they needed to do something about him and I have reasons to believe that they gave him the kind of treatment they gave to Abiola. My belief is reinforced by two events. During the centenary just elapsed a few years ago, it was discovered both in Nigeria, the United Kingdom and America that the death certificate of Oba Ovonramwen could not be found, and this is very unusual. The Public Office in London is very rich, there is nothing that happens in that country that cannot the evidence cannot be found whether about marriage, death, birth or whatever eg. Sir William Shakespeare's birth certificate is there but the one of Ovonramwen is not there. When asked they will say "Go to Nigeria, go to Ibadan archives etc. But it is not there; "go to Calabar, go everywhere", it is not there. That is another moot point they have kept quite close to their chests and this should not be lost to the readers of this book because it seems they did not want to show it to anybody. But then where is it? There is a place called Etinan in Akwa Ibom State. In 1982 still marking his Installation of 1979, the present Oba Erediauwa Omo N'Oba N'Edo Uku Akpolokpolo I made his goodwill tour of the country and came to Calabar and from there he visited Etinan. There and then the Obong of Calabar told a story to the effect that the Calabar people were friends of Oba Ovonramwen. He said that years before then, one of their princes who came trading in Benin-City, took ill and died. So, people came from home, Calabar to look for their prince. They led them to Oba Ovonramwen who gave them a certain number of chiefs to assist them to exhume their prince and they took the body home. Shortly after they got home, they heard that the Europeans had brought a big chief to Calabar. This was no other than Oba Ovonramwen. The people knew what had happened to King Jaja of Opobo, to Nana and all of these; so they were wondering who the big chief they had brought to Calabar again could be. There at Calabar they, to their great surprise, the people discovered that it was the same Benin king who gave them all that help when they came to Benin to look for their dead son that the British had brought to Calabar. From that moment, these chiefs became his friends and they were visiting him regularly. Then they heard the story that the man was dead. But they reasoned that during their visits the king was always in good health; he was jovial, everything was fine with him. But how could it be that they just got back home only to hear that the man was dead? This is the second reason that convinced me that what they did to the Oba in Calabar was similar to what they did to Abiola, ie. to eliminate him. The British planned to invade Benin, depose the king and, after doing what they did, they couldn't press forward with their Indirect Rule while he was yet alive and well. Yes, then, they had to eliminate him and having eliminated him, they could go ahead to effect the amalgamation which he Lord Lugard had wanted more than anything else 20 years before. If Ovonramwen didn't die, it would not have been possible for the British to amalgamate the Northern and Southern protectorates, and if that was not done, Lugard's fiancée or girlfriend as they described her could not have named the area Niger area which in turn, became Nigeria as she conclusively named it. Therefore, it was the death of Ovonramwen that created the country called Nigeria.

However, the office of Oba continued to be recognized during the colonial era even till the Nigeria of today. At his demise, Oba Eweka II (1914-1933) ascended the throne as the new Oba of Benin. Versatile and charismatic, he rebuilt a new palace to replace the one that the British destroyed when they burned the city. Akenzua II (1933-1978) became the next Oba. He was one of the longest reigning Obas in the history of the Benin Kingdom spanning the reigns of King George the V of England and that of his daughter, Queen Elizabeth II gloriously reigning. He it was who received Elizabeth II of the United

Kingdom during her state visit to Nigeria in 1956. In 1966 Oba Akenzua II became Chancellor of Ahmadu Bello University, Nigeria. The Oba who by tradition is advised by a Traditional Council, both together with the Obo and the Nigerian Government he purchased back some of those items looted by the British in 1897, viz. the portrait figures, busts, and groups created in iron, carved ivory, and especially those also carved in brass which are conventionally called the "Benin Bronzes". Most of these "Made in Benin Bronzes" are now displayed in museums around the world. About 3000 objects were said to have been removed and for many years stored in secret to perpetuate the myth that no such artwork could have had an African provenance. Today the Obas in conjunction with the Federal Government still continue to request the British Government return what they describe as the "stolen" arts of the Ancient Benin Empire to Nigeria. At his demise in 1979, Crown Prince Eheneden Erediauwa, a graduate of the University of Wales was crowned the 3rd Oba after him at a time he was appointed the Nigerian Ambassador to Norway.

A LIST OF OBAS OF THE BENIN EMPIRE 1180-PRESENT

OBA EWEKA I (1180 - 1246)	OBA EWEKA I (1180 -1246)	OBA UWUAKHUAHEN (1246 – 1250)	OBA HENMIHEN 1250 – 1260)

A LIST OF PRE-IMPERIAL OBAS OF BENIN (1180 -1440)

OBA EWEDO (1260 – 1274)	OBA GUOLA (1274 – 1287)	OLBA EDONI (1287 – 1292)	OBA UDAGBEDO (1292 – 1329)
OBA OHEN (1329 - 1366)	OBA EGBEKA (1366 – 1397)	OBA OROBIRU (1397 - 1434)	OBA UWAIFIOKUN (1434 -1440)

A LIST OF OBAS OF THE BENIN EMPIRE (1440-1897)

OBA EWUARE THE GREAT	1440 - 1473	OBA OHENZAE	1656 - 1661	OBA AKENZUA I	1713 - 1740
OBA EZOTI	1473 - 1475	OBA AKENZAE	1661 - 1669	OBA ERESOYEN	1740 - 1750
OBA OLUA	1475 - 1480	OBA AKENGBOI	1669 - 1675	OBA AKENGBUDA	1750 - 1804
OBA OZOLUA	1480 - 1504	OBA AKENKBAYE	1675 - 1684	OBA OBANOSA	1804 - 1816
OBA ESIGIE	1504 - 1547	OBA AKENGBEDO	1684 - 1689	OBA OGBEBO	1816 - =====
OBA ORHOGBUA	1547 - 1580	OBA ORE-OGHENE	1689 - 1701	OBA OSEMWENDE	1816 - 1848
OBA EHENGBUDA	1580 - 1602	OBA EWUAKPE	1701 - 1712	OBA ADOLO	1848 - 1888
OBA OHUAN	1602 - 1665	OBA OZUERE	1712 - 1740	OBA OVONRAMWEN	1888 - 1914

A LIST OF POST-IMPERIAL OBAS OF BENIN (1914-PRESENT)

OBA EWEKA II 1914 - 1933	OBA AKENZUA II 1933 - 1978	OBA EREDIAUWA I 1979 - 2016	OBA EWUARE II 2016---

Yes, Prince Edaiken N'Uselu was crowned on his Birthday, Saturday, 20th October 2016. But this young crown Prince, His Royal Majesty, Omo N'Oba N'Edo Uku Akpolokpolo on his accession to the throne took the new title of **OBA EWUARE II**. Before then, the new Crown Prince had by tradition visited **USE** community where every Benin Oba picks his name as one of the most significant events in the coronation of the Oba of Benin. But as was rumoured and earlier expected, that he was going to pick the name of his great grandfather **OBA OVONRANMWEN** ie. as Oba Ovonranmwen II, however the ancestors of the revered Benin Kingdom knew better. That was why and to the surprise of all, he picked the new title of **OBA EWAUARE II** to the amazement and admiration of his adoring and watching Edolites. To God be the Glory.

As observed above, Oba Ewuare 1, the Golden Age Oba **(1440 -1473)** was the first ever and greatest Oba of the ancient Benin Empire. He was honest, straight forward and a no nonsense leader. He it was who planted the first Emotan Tree" while Oba Akenzua II commissioned the Statue. He also started the Ewuare Ceremony and the **Igue Festival** to commemorate his third year of reign. He conquered over 200 towns and villages and expanded the Benin Kingdom and also restructured Edo governance. No wonder this young Crown Prince is being seen as a replica of his father Oba Erediauwa and more so his great grandfather Oba Ovonramwen, and like them all, he will never shy away from the truth. Hence this second coming of Oba Ewuare II will bring great reforms, prosperity, the strengthening of Edo Traditions and a New Agenda for the legendary Edo peoples. He has already started by keeping the records straight by making himself the 40th Oba of the great Benin Kingdom starting from Oba Ewuare 1 as the first Benin Oba thus making his father Oba Erediauwa the 39th OBA right from 1200 AD. But who is this young new OBA of the Ancient Benin Kingdom?

THE NEW OBA OF BENIN, OBA EWUARE II HIS PROFILE AND CORONATION EVENT 20 /10 / 2016

PREAMBLE: The Oba of Benin, or as traditionally designated **"OMO N'OBA, EMINI MINI MINI"** is the Traditional Ruler of the Edo peoples as also Head of the historic Eweka dynasty of the Great Benin Empire as noted already. The ancient Benin homeland discussed above should not be confused with Modern-day **EDO STATE** or the **REPUBLIC OF BENIN** in West Africa which was then known as **DAHOMEY**. Present-day Benin Republic of course has been and continues to be mostly populated by the Edo peoples known as the **BINI OR BENIN ETHNIC GROUP**. The title "**OBA"** was first used by **OBA EWEKA 1**, of the Old Benin Empire as seen above. He was the first to assume that designation and title **'OBA'** about 1180 AD. The Oba of Benin was the **de facto** Head of State or Emperor of the Benin Empire and remained so until the annexation Benin by the British in 1897. The present Oba picked his new name and title as **OBA EWAUARE II** ostensibly to indicate that there was the first great king and Oba named **OBA EWUARE 1** (1440-1473). Oba Ewuare II is seen by many as one of the greatest modern Obas of Benin Kingdom who has ascended the throne after Oba Erediauwa his father. Oba Erediauwa was the son of Oba Akenzua II born in 1923. Before being crowned he was known as Prince Solomon, Aiseokhuoba, Igbinoghodua Akenzua. His Royal Majesty is the grandson of Oba Akenzua II and his new title is **Omo n'Oba n'Edo Uku Akpolokpolo, Oba Ewuare II**, the 40th Monarch of the Benin kingdom.

Born Prince Eheneden Akenzua, His Royan Majesty Omo N'Oba Ewuare II ascended the throne of his forefathers on his birthday, October 20, 2016. He attended Edo College, Benin City, Immaculate Conception College (ICC) Benin City, Government College, Ibadan and Yaba College, before going for his post-secondary studies at King's College, Cambridge where he studied Law. Later on the young prince went on to the United States for his Master's Degree in in Public Administration. On his return, he undertook the compulsory National Youth Service (NYSC) Programme at the Nigerian Institute of International Affairs (NIIA), Lagos. Instead of joining the Civil Service after his NYSC, he boldly ventured into the corporate world setting up several business ventures and services. But he later on joined the International Public Service when he served as the Nigerian Ambassador to several countries.

CORONATION OF OBA EWUARE II AND HIS NEW STYLE OF PALACE RULE

Today Oba Ewuare II has changed the narrative of palace administration by his use of customary arbitration instead of the time-used previous Panel Systems, putting back the shattered customary adjudication system to quickly address the numerous disputes brought to the Palace. In short, restored peace and sanity to the kingdom by banning the use of Panels, which were notoriously abused and used for intimidation and extortion to compromise justice and fairness. The young Oba is equally a man of great advocacy of agricultural development, arts and culture and he has capably created the much-needed employment opportunities for Edo teaming youths to further secure stability, security and peace in the kingdom. According to Simon Ebegbulem **(Cf. Saturday Vanguard, Oct. 13, 2016),** Oba Ewuare 11 was crowned at about 2am on Thursday at the **USAMA PALACE** by the Usama N'Ihinro, known as the **EDION**, headed by Chief Oliha. After being crowned, the Oba used a white hand-kerchief to cover his mouth as stipulated by tradition after which the **IHAMA** presented him to the Bini people at Usama palace. However, the name the monarch picked was kept secret until the grand finale of the coronation at **URHOKPOTA HALL** where it was disclosed after he was handed the Staff of Office by Governor Adams Oshiomhole. Thereafter, the Oba spent seven days at Usama palace which is located along **SILUKO ROAD.** This was the first palace built by **OBA ORONMIYAN** before **OBA EWEDO** moved it to the present location in the 15th century. However, the final journey to the throne was between Usama palace and Urhokpota Hall where the new Oba met dignitaries from all over the world who came to grace the occasion. The last journey was not easy. By Benin tradition, it is only the gods that give the Oba the strength to survive that last tedious task. The task, worsened by the full regalia made of coral beads with the crown on his head weighing about 20Kg. Oba Ewuare then left Usama palace that Thursday at about 1:45pm and had to follow the ancient path as did by Oba Ewedo to ascend the throne. But before he left the Usama palace, a he-goat was slaughtered at the gate while Ihama, accompanied by Chief Leteman, poured libation to pray to the Ancestors. Then he was held by Chiefs Osa and Osuan, two other chiefs representing Benin ancestors, the twin brothers who escorted Prince Oromiyan from Uhe – a.k.a Ile Ife. When he arrived the palace of Chief Oloton, the young Oba stopped in order to pay homage and perform some rites. He again stopped at **IWEHEN N'EWAISE SHRINE** before he proceeded to cross the River **OMI OTEGHELE**. Amidst joy and exclamations by the hailing crowd, Oba Ewuare 11, assisted by Chief Isekhere, crossed the River to meet the 92- year-old **CHIEF SAMSON EDOGUN**, who had assembled a mock army to fight the enemies of the Oba who may want to stop him from getting to his destination, viz. the **URHOKPOTA HALL**. When he arrived there 3:25pm, the ceremonial coronation began and was conducted by the **USAMA N'IHINRO.** Thereafter, his new name was publicly announced to the joy and admiration of the adoring Edolites. At the reception Oba Ewuare II in his 'Acceptance Speech' declared that he was already filling his father's shoes and hoped that His Excellency, Godwin Obaseki, the Governor-elect would do his best “to fill the shoes of the out-going Governor Adams Oshiomhole”, the new Oba of Benin said. He further strongly advised his faithful Benin people, to strive to maintain Benin culture, especially Bini/Edo language by insisting on its use in communicating with the children and with each other admonishing them that the Benin empire which formerly encompassed part of Lagos, across to Asaba, even to the then Dahomey, has now reduced to only a State and that to survive, it was imperative for them to maintain their culture as the only unifying force for the Edo peoples.

ORIGINS AND ESTABLISHMENT OF THE UNIVERSITY OF BENIN

We cannot bring this Odyssey of the Ancient Benin Empire to its logical conclusion without making no matter how brief, a short account of the origins and establishment of the Premier Higher Institution of the Benin Empire, viz. the **UNIVERSITY OF BENIN** (**UNIBEN**), masterminded by the indefatigable and no nonsense Action Military Governor, Brigadier General Samuel Ogbemudia.

ORIGINS OF THE UNIVERSITY OF BENIN (UNIBEN)





When in 1970, Col. Samuel Ogbemudia (1932-2017), then Military Governor of Mid-Western Nigeria conceived the idea of establishing a Higher Institution of Learning in the State, he so designed that the Institution would be named **INSTITUTE OF TECHNOLOGY.** Later on, he applied to the National Universities Commission for the upgrading of the Institute to a full-fledged University. In July 1971, the NUC acceded to the request an upgraded the Institute accordingly. But in his Budget Speech in April 1972, the Military Governor announced the change of name of the Institute to the **"UNIVERSITY OF BENIN"** with all the privileges appertaining. Three years later, precisely on April 1, 1975 the University at the request of the State Government, was taken over by the Federal Government of Nigeria thus making **UNIBEN** then, the 6th Federal owned University in Nigeria. The earlier established Federal Universities were the University of Ibadan – **UI**, (1948); the University of Nigeria, Nsukka (**UNN**) 1960; the University of Ahmadu Bello (**ABU**) 1963; the University of Ife now Obafemi Awolowo University (**OAU**) 1963 and the University of Lagos (**UNILAG**) 1965.

VISION AND PROGRESS OF THE UNIVERSITY OF BENIN (UNIBEN) Right from its inception, the University of Benin (UNIBEN) had carved out a niche for itself and also unambiguously set out its vision to "establish a model institution of higher learning which would rank among the best in the world and responsive to the creative and innovative abilities of the Nigerian people". To this end the University, **ab initio** set out with a Collegiate system right from the 1990s. It meant that what had obtained in the wee years were Colleges and Institutes eg. College of Arts, College of Physical Sciences, College of Medicine, etc. instead of the time-tasted and

universally known establishment of Faculties. Having experimented on this, the University Senate decided on reverting to the Faculty system leaving out the Colleges of Medical Sciences and Institute of Child Health. Today **UNIBEN** has grown beyond our wildest imaginings. The University now boasts of more than twelve Faculties together with the College of Medical Sciences, the School of Dentistry, and several other Institutes and Centres of Learning. In addition, UNIBEN offers Diploma and Undergraduate / Postgraduate Course at various levels and all these have been accredited by the NUC to wit:

FACULTY OF ARTS	FACULTY OF EDUCATION	FACULTY OF ENGINEERING	FACULTY OF ENIVRONMENTAL SCIENCES
FACULTY OF LAW	FACULTY OF MGT. SCIENCES	FACULTY OF LIFE SCIENCES	FACULTY OF PHARMACY
FACULTY OF PHYSICAL SCIENCES	SCHOOL OF BASIC MED. SCIENCES	FACULTY SCH. OF DENTISTRY	FACULTY SCHOOL OF MEDICINE
FACULTY OF SOCIAL SCIENCES	SCHOOL OF PUBLIC HEALTH	SCHOOL OF PETROLEUM -EFFURUM	SCH. OF FORD FOUNDATION

It is pertinent to note that **UNIBEN** is also affiliated with local and International bodies like USAID, FAO, United Negro College Fund (**UNCF**), Raw Materials Research and Development Council (**RMRDC)**. Others are in the areas of Agriculture, Public Health and Engineering. Today, UNIBEN has a total enrolment of over 45,000 students from every state of the Federation, Africa and the rest of the world. There are sufficient provisions and adequate facilities for all including academic and non-academic centres, extensive library, lecture theatres, faculty buildings and administrative services. Just to round up and perhaps readers of this piece were expecting that it must not be omitted: UNIBEN has the enviable reputation and privilege of producing in 1985 the first ever female Nigerian born Vice-Chancellor in the person of Professor Grace allele Williams (1985-1991).

THE OLD RIVERS OF THE "COR STATE" OF NIGERIA

IMPORTANT PERSONALITIES OF OLD RIVERS - RIVERS & BAYELSA STATES

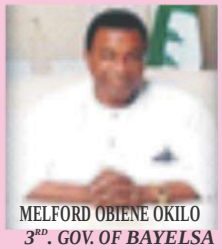
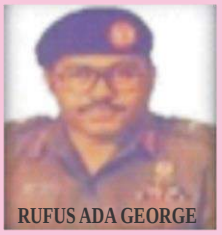



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CHIEF DIETE SPIFF

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CELESTINE OMEHIA
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MELFORD OBIENE OKILO
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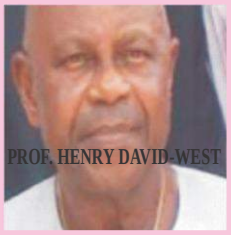
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CHARI OKAH
4TH GOVERNOR R/S

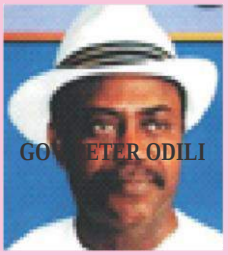
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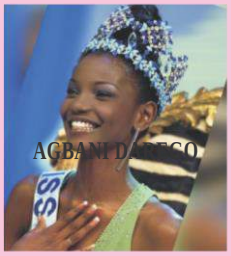

JEREMIAH OMOTO FUFEYIN

TAMUNOEMI SOKARI

ANN-KIO BRIGGS

PROF. HENRY DAVID-WEST



GOV. DUOYE DIRI

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AGBANI D EGO

ENGR. REYNOLDS DAGOGO-JACK

THE OPOBO KIGDOM vis – a - vis KING JAJA OF OPOBO ORIGINS OF OPOBO & KING JAJA

Before 1869, what is now known as Opobo was called **Opubo**, which was christened by King Jaja. in appreciative remembrance of Chief Opubo, the family head of their House at Bonny to which Jaja had originally belonged as a slave until his emancipation by operation of customary law regarding the gaining of freedom by slaves in those days. Actually King Jaja himself was originally better known and addressed as "**Jojo Nwa Nkwerre"** ie. Jojo, a "(son) native of Nkwerre in Orlu Administrative District, by the people of Bonny among who he was a slave – a very strong and energetic one at that. As far back as 1869, a civil war had broken out in Bonny on account of a dispute between "Opubo House under the leadership of Jojo Nwa Nkwerre ie. Jaja who then after gaining his freedom had become a reputable chief in Bonny and addressed as: Chief **Jack Jojo Annie Pepple** on the one hand, and "Manilla House under the leadership of Chief Fugbara which supported the King of Bonny ie. King George Perekule otherwise known as King Pepple. But when Jaja and his comrades-in-arms saw that defeat was imminent, he retreated with 12 other chiefs, each in his canoe with personally recruited and loyal fighting men with their followers and dependents. They made good their escape in search of an asylum in Andoni territory. The flight took them through the creeks of Andoni to Ikot Abasi River now christened Opobo River. The Manilla House in several canoes manned by heavily armed militia men gave them a hot pursuit and almost overtook Jaja but for the intervention of some Andoni stalwart canoe men, who were also arrayed in their fighting armour. These latter successfully blockaded the creeks by felling trees across the creeks thereby cutting off the Bonny warriors and Jaja with his men successfully gained Andoni territory on December 20,1869.

Taking advantage of this protection offered them, Jaja and his fellow adventurers took shelter and settled on some of the islands scattered around. Jaja and his immediate household specifically sheltered themselves in **NKORO** Island which was then under the governance of King **KPOKPO** of now Western Obolo. Surprisingly despite this favourable acceptance and refuge granted them, his Andoni hosts did not wholeheartedly trust them whereas Jaja never intended them any harm. Jaja and his men had put themselves at their mercy. To assure the Andoni people of their clear conscience, Jaja and his people arranged that a blood oath of fidelity be taken by both parties and they mutually agreed on a date. This solemn oath by implication bound both sides and their successors never to suffer any harm by way of treachery to either side. Then on Christmas day 1870 by a special arrangement and permission, Jaja and his fellow adventurers sailed to another island further into Ibibio land called **Nkontoro** which was usually occupied by the Ibibios as a fishing village a.k.a **"Ine"** but not as a permanent settlement. Having been permitted by the latter to settle there, Jaja christened the place "OPUBO" in memory of his slave master as the head of **"OPUBU House"** at Bonny. "**Opubo**" was later corrupted to read "**OPOBO**" by the European traders just as "**JOJO**" was changed to **"JAJA"** This became the trade name of the island including the entire mainland territory for the European traders. With the British colonial administration later, Opobo became the Administrative District encompassing what is now Ogoni land, Eastern and Western Obolo (Andoni) including Ikot Abasi and Mkpat Enin – to wit, eleven Local Government Areas to-date. Opobo had unwittingly acquired considerable prominence among the comity of Divisions and Native Authorities (N/A) in old Calabar Province. With the establishment of the Oil Rivers Protectorate in 1891 a Vice Consul was posted to Opobo River. He established the first consulate at **Itak Abasi**, a land opposite Opobo ie. Down Town or what they called "**Down Below**" proximate to the Atlantic littoral. Many European Companies like the Miller Brothers which around 1920 so flourished as to become a conglomerate and a multi-national company and which later changed her name to the United African Company(**UAC**), Johnson & Cooper, etc. were attracted thereto ostensibly being assured of the British Consulate protection. Meanwhile Jaja had been crowned king with the new title of Jaja of Opobo. He wielded enormous influence and became very rich on account of his trade links with these European

companies. He owned fleets of canoes withes with hundreds of servants to man them. King Jaja was known to have established the practice of shipping his palm produce and other articles directly to Europe on his own and profited immensely thereby. His aim was to maintain and consolidate his trade links and importing British manufactured goods into his domain and this independent and powerful manipulation often brought him in conflict with British imperialists who tried to annex his territory and establish the Consulate at Ikot Iwuo near Ikot Abasi under the already recognized name of Opobo. But Jaja stood his ground, and even the King of Ikot Abasi with his people also objected to the British Authorities who had readily opted to pay them compensation in respect of the land. Even Ikot Abasi people also objected to any form of compensation pointing out that it was contrary to their Ibibio custom to sell their land to strangers. At the height of it all, when Jaja became a thorn in the flesh of British imperialists who wanted to exercise full suzerainty over the territory with of course amalgamation in mind, the imperialists placed a ban on Jaja's merchandise with a view to crippling his enterprises. This interface snowballed into open conflict such that when the British posted Sir Harry Johnson as Consul to Opobo in 1887 he immediately schemed out the deportation of Jaja to St Vincent, one of Tenerife Islands in the West Indies where he eventually died.

It only remained for the Obong of Calabar to "voluntarily agree to sign the Treaty of Amalgamation" to make Amalgamation a **fait accompli.** Till today, every Obong of Calabar has always added to his designation: **'Natural Ruler, Treaty King and Patriarch of Efik Eburutu Kingdom';** which treaty except that of Amalgamation! That is why the Obong of Calabar has always remained the most eminent King in the line of Kings. Obas, Emirs Etc. of Nigeria ever since, hence the designation, **His Eminence**. Lord Lugard among other things deferred to the Obong and promoted him "Primus inter Pares and First Chief." It was only left later for the **"Khaki Boys"** when they took over control as Military Rulers of Nigeria to acquiesce and therefore as if to assuage and not incur the envy of the Hausa-Fulani potentates the "Almighty North" raise the Sultan of Sokoto, himself also a First Class Ruler and King in Nigeria - the Supreme Head and Commander of the Muslim Faith to the same rank as "His Eminence, the Sultan of Sokoto" till today. But there will also be other **"Eminences"** in Nigeria, mark my works. In fact, the same scenario had also played out in Calabar metropolis as the Ndidem of the Quas and the Muri Munene, Patriarch of the Efuts discovered to their chagrin, that they were often schemed out in the political affairs of Calabar on account of the ascendancy and hegemonic tendencies of the Efiks who inhabit but a fraction of the metropolis. But immediately after the civil war, the Khaki Boys in tow promptly raised both Monarchs to the status of First Class Chiefs in the land and even tried though unsuccessfully, to keep them at par with the Obong of Calabar. The British under Lugard had of course previously subdued and abolished the Sokoto Caliphate including the Kwararafa Empire in the North. Having finished off and defeated Uthman dan Fodio the potentate Sultan of Sokoto and Commander General or Field Marshall of most of the Northern empires stretching even to Senegal. They had to also abolish the great Fulani and northern Emirates by subduing the El Kanemi of Borno Empire, etc. amalgamate and impose Indirect Rule in the entire North. This made it possible for them to handle the territory as they wanted. Remember also that the World War I was in the offing, it was there shinning like the Sun on the horizon, and so they needed to act fast to introduce Indirect Rule down South, impose Amalgamation and get the entire territory solidly in their hands. Now you can exactly imagine the fortunes this would bring to them in the event of the outbreak of the World War which inevitably happened and the British in consort with America had held the upper hand. Wasn't it so? All these were taught to us right in the primary schools of those days. This was a Standard IV History Course which text book my mother had bought for me right from our town IDU, precisely at Nwaniba where the British and other European Companies like the United African Company (UAC. British) Chellerams (Dutch), (M&K. Italian), Compagnie Française Africaine Occidentale (CFAO/ French), and Paterson Zochonis (PZ. German) etc. were situated. I have mentioned this elsewhere in this book yet all this is news to our

younger generation for not teaching them History and Geography in Schools any more. The deposition of Oba Dosunmo of Lagos and the Installation of Oba Kosoko, their yes man and protégé were done in order to carry out their tricks and programmes of political expansion and conquests of the West because they also had abolished both the great Oyo as also the Benin empires. But when this could not work out, yet with another subterfuge, they masterminded the deposition of Oba Akitoye in 1906 for the Unification of Lagos with rest of Southern Nigeria. All these were part of the British game plan through Sir Lugard and his clique as Architect-in-Chief, including of course the inexplicable transfer of the capital of Nigeria then together with Sir Walter Edgerton from Calabar to Lagos in that same 1906. Of course they had to do this, because after bringing Sir Egerton the erstwhile Consul General to Lagos the new Headquarters of what they destined to become Nigeria; soon after, the British Foreign Office decided to "kick him upstairs" by promoting him as Lord Mayor in the British Crown Office in London. That is why they sent him back to England ostensibly in order to install Lugard as Lord and later Governor General with Lagos as the new colonial Head Quarters of the Nigerian State. Again all this was a calculated planning for the eventual AMALGAMATION of 1914 we are all talking about now and planning to celebrate the centenary thereof next year 1914, which will be 100 years from then. So to Lagos then we must go as high profile location for the scheming of the intrigues of Amalgamation. But first of all let us take on even if superficially the profile and history of the origins of those some of those ethnic nations like Ogoni, Okrika, Ijaw, etc. which constituted the great empire of King Jaja.

ORIGINS AND EVOLUTION OF OGONI, OKRIKA, IJAW, ETC. IN ANCIENT OPOBO.

We cannot get a complete picture of the great empire over which King Jaja of Opobo presided over without mentioning if only perfunctorily the ethnic kingdoms of Ogoni land, Ijaw land and **ACRIKOCK** a.k.a Okrika kingdom all in now the Oil Rich Rivers State of Nigeria which was created in May 1967 together with the other two Eastern States of the defunct Eastern Region of Nigeria under Chief Michael I. Okpara as Premier and Sir Francis Akanu Ibiam as Governor, viz. South Eastern State with Headquarters at Calabar and East Central State of Nigeria with Headquarters at Enugu. The States were created by no other authority than General (DR) Yakubu Gowon, GCFR, the legendary war lord of the infamous Nigeria-Biafra war. He was then the Head of the Military Government and Commander IN-Chief of the Federal Armed Forces of Nigeria.

EVOLUTION HISTORY AND ORIGINS OF OGONI LAND

Not so long ago and precisely in the 1990s during the reign of the then tagged "evil maximum ruler", General Sani Abacha GCFR, Head of State and Commander of the Armed forces of the Federal Republic of Nigeria, **OGONI**, this land of promise came into the lime light if not for any other reason but more so over the great storm which also brought about a great turmoil and lamentations among the Ogoni peoples leading to the so-called "**OGONI 4 v/s OGONI 9**", after the gruesome decapitation of the amiable poet and playwright Comrade Ken Saro-Wiwa under the gulag of the aforementioned maximum ruler. Why? Just for the simple reason that he had looked into the 1989 Constitution of this country which guarantees the citizens as well as offers ethnic nationalities the freedom to seek self-determination under the same Federal Republic of Nigeria and by his declaration and championing of the **"Movement** for the Survival of the Ogoni People - MOSOP**"** as we shall soon see. The **Ogoni Kingdom** is an ethnic nationality among the many kingdoms of ancient Opobo now in the present Rivers and Bayelsa States of Nigeria - a region in South South of Nigeria. The population of the Ogonis is put at about 1.5 million people with a land mass of 404 square miles or 1,050 square Km. The inhabitants always refer to their territory and homeland as Ogoni land. They share common boundaries with the Oruk Anam nationality of Akwa Ibom State and the Ikwerre and Okrika in the Rivers State. They also have oil-related environmental problems and hazards with the oil-bearing territories of Niger Delta viz. Ibeno in Akwa

Ibom State as also the Ijaw, the Urhobo, Itsekeri and Edo. As mentioned above, Ogoni land rose to international attention after the massive public protests and campaigns against the "Royal Dutch/Shell" Company there which had neglected and literally destroyed their source of living, their economy, environment etc. in the despoliation of their rivers and land which bore the rich black gold for Nigeria. Then due to oil spillages all over the place, these protests led to their formation of the famous **Movement for the Survival of the Ogoni People – MOSOP** as mentioned already.

The Ogoni territory is located as seen in the Rivers State of Nigeria on the coast of the Gulf of Guinea and lies east of the city of the Capital Port Harcourt. It extends across the Local Government Areas of former Opobo Division now numbering five LGAs viz. Western Obolo ie. Ancient Opobo proper, Khana, Gokhana, Eleme and Tai. Other LGAs of ancient Opobo numbering three now belong to Akwa Ibom State Viz. Eastern Obolo, Ikot Abasi and Mkpat Enin. Traditionally, Ogoni land is divided into six kingdoms namely, Babbe, Gokhana, Ken-Khana, Nyo-Khana, Eleme and Tai. There are six linguistic groups in Ogoni ethnic nationality of which the major ones are Khana, Gokhana, Tai or **T??**, Eleme, and Ban Ogoi, but they are all coined from **Khana**. The beautiful T Road Junction at Taaba speaks very eloquently of the greatness and importance of this great ancient town and kingdom of Khana. This is indeed the characteristic twist of the Niger Delta region as an "**atomistic society**" with a multiplicity of sometimes mutually unintelligible linguistic diversity. Brosnahan has made a detailed study of this ethnic group and has come up with a compendium and word list of Gokhana dialect **(Cf. Brosnahan, L.F. 1967; See also Hyman, L.M. 1983**, **171–179**; **Ikoro, S.M. 1989, 19; Ikoro, S.M. 1996, 45; Piagbo, B.S. 1981, 78; and Thomas, N.W. 1914, 37-41. 32)**

Oral tradition has it that the Ogonis migrated from ancient Gold Coast now Ghana down to the Atlantic coast and eventually made their way to the eastern Niger Delta, hence the recurring decimal of **Khana v/s Ghana**. Kay Williamson has also done some linguistic calculations to place the Ogonis in the Niger Delta since 15 BC, but it could be much earlier considering the antiquity of the Niger Delta peoples which also includes URUAN/EFIK. This has made them one of the oldest settlers in the eastern Niger Delta region. Radiocarbon dating taken from sites around Ogoni land and the neighbouring communities coupled with oral traditions also support this claim. Traditionally, the Ogonis are an agricultural people, also known for livestock herding, fishing, the production of salt and palm oil cultivation as also trading. Like other peoples on the Guinea Coast, the Ogonis have an internal political structure which is subject to the political arrangement and organizational expertise of their community leaders. It is a sort of "government of the community by the community and for the community". This extends to the appointment of chiefs and other community developmental bodies. Some of these are recognized by Government but others are not.

The Ogonis also survived the scourge and period of the slave trade masterminded by King Jaja, but in their relative isolation they did not seem to lose many of their members to enslavement. During the built-up towards the colonization of Nigeria by the British around 1885, the British soldiers arrived in Ogoni by 1901 and a major resistance to their presence continued through 1914 as mentioned above in the treatment about Opobo. The Ogonis were integrated into a succession of economic systems at a pace that was extremely rapid which really exacted a great toll from them. But at the turn of the twentieth century, according to their own writers **"the world to them did not extend beyond the next three or four villages" (Cf. V?bnu, S.K. 2001, 12)**. But that soon changed because the late DR. Ken Saro-Wiwa, their own son and activist as also the President of MOSOP, described the transition that engulfed Ogoni in such an emotion-laden temperate to the effect that "when people begin to think that within the space of seventy years when the people of Ogoni were as it were struck by the combined forces of modernity, colonialism, money economy, indigenous colonialism and very poignantly by the Nigerian Civil War, certainly the people Nilly Willy would have had no other choice but to adjust to these forces without adequate preparations or direction." It was this sort of situation that caused the bafflement of the people and the

subsequent confusion engendered within the society. Anybody who could not "appreciate this should have nothing to do with our people" **(Cf. Ken Saro-Wiwa, "Genocide in Nigeria: The Ogoni Tragedy"; See also "Quotes from Ken Saro-Wiwa; "Letter to Ogoni Youth.";" Ogoni Bill of Rights)".**

In their contributions on this matter of Human Rights violations and the persecution of Ogoni peoples, two very important Conflict and Conflict Resolution Ogoni citizens and commentators, Steven Crayford, similarly David Kupfer wrote among other things that "the Ogonis have been victims of degradation and that over 200 locations of Ogoni land have been wasted." The United Nations Environment Programme (UNEP) also concurred on finding out that with the impacts of the 50 years of oil exploration in the region and on account of oil spills and oil flaring brought about by the despoliation of the entire Ogoni land, the people must be rehabilitated and compensated because according to them the extent of Environmental Contamination were "threats to Human Health". Following in the same vein, the United Nations Environment Programme **(UNEP)** as also the **WHO** declared in their assessment in 2011 that on account of waste discharges all over the place, the alluvial soil of Ogoni land, nay the entire Niger Delta was no longer viable for agriculture. Furthermore, in many areas that seemed to be unaffected, they also judged and concluded that the groundwater was found to have high levels of hydrocarbons and consequently were very contaminated with benzene, and carcinogen at 900 levels above WHO guidelines. Then in their estimation they concluded as a sort of both caution recommendations to the effect that "it could take up to 30 years to rehabilitate Ogoni land to its full potential and that the first five years of rehabilitation would require funding of about US$1 billion" (Cf. **News Centre. August 4, 2011)**.

It will be remarked that the Ogonis have been victims of human rights violations for many years. It can also be recalled that in 1956 ie. four years before the Nigerian Independence in 1960, the Royal Dutch/Shell Company in collaboration with the British Government, discovered a commercially viable oil field on the Niger Delta precisely in a village called **Oloibiri** now in Bayelsa State of Nigeria and promptly, the British started oil production in 1958. I can remember this vividly because apart from the fact that we had a radio set which had broadcast this novel and heart-warming news, though the radio was not common in those day, our Geography Tutor, the late Dr. Aloysius B. Usua of Calabar origin at the St. Thomas Higher School and Teacher Training Collect alerted us to this event during a lecture programme on Seismic Studies at a Geography lesson. But just within a 15-year period ie. from 1976 to 1991 there were reportedly 2,976 oil spills of about 2.1 million barrels of oil in Ogoni land alone which is a neighbouring territory by sea to this very oil well town located in Bayelsa. This has accounted for about 40% of the total oil spills of the Royal Dutch/Shell Company worldwide. Can you beat that? But this is exactly what brought Ogoni land to the eyes of the International Community due to their plight in the despoliation of their land, thanks to UNEP and WHO for bringing this disaster and degradation of Ogoni land and the plight of the people to the attention of the world for immediate redress. It was this also that infuriated the people such that in 1990, under the leadership of their own son Ken Saro-Wiwa, an activist and environmentalist started the Movement of the Survival of the Ogoni People (MOSOP). With this, he planned a revolution to kick-start the action against the Federal Republic of Nigeria and the Royal Dutch/Shell Company. In the month of October 1990, MOSOP presented "**The Ogoni Bill of Rights"** to the Federal Government during the military Presidency of General Ibrahim Badajoz Babangida. It was hoped that this Bill would gain political and economic autonomy for the Ogoni peoples. The aim was to give them some control over the natural resources of their kingdom and to protect her against further land degradation. But unfortunately with the execution of Ken Saro-Wiwa and three others known as **"Ogoni 4"** by the maximum evil war lord, General Sani Abacha led Federal Military Government and counter reprisal retaliation in the killing of other Ogoni citizens who were the official mouth piece and leaders of the opposition to their "beloved Ken" in what became tagged as the **"Ogoni 9"** in 1994, MOSOP disintegrated and lost steam till today.

Then in 1996 led by David Kupfer, the Ogonis launched a “Worldwide boycott" of Ogoni Progressives against the Shell Company. The protests were designed to stop contractors from laying any new pipelines for the Shell Company. But the Government ordered the Mobile Police, the combatant force equivalent of “Front War military in action” in a war situation to raid the area in order to quell the unrest. It was another disaster for the people of Ogonis since in the ensuing chaos about 27 villages were alleged to have been raided resulting in the death of over 2,000 Ogonis and the displacement of 80,000 people as refuges. But thanks to the accession and appointment of Niger Delta citizen, an indigene of Bayelsa in the person of Dr. (Mrs.) Deziani Allison-Madueke in 2012 as the Nigerian Minister of Petroleum Resource by another Niger Deltan of Bayelsa, His Excellency Dr. Goodluck Ebele Jonathan GCFR, the Nigerian President and Head of State, Commander In-Chief of the Armed Forces of Nigerian who personally, during that Administration announced the eventual establishment of the Hydrocarbon Pollution Restoration Project as follow-up to the UNEP report to usher in the clean-up of Ogoni land to prevent further degradation. Very recently and precisely in 2016 under General Muhamadu Buhari, GCFR, the new Nigerian President and Head of State and Commander In-Chief of the Nigerian Armed Forces, the clean-up has been officially flagged off to the greater Glory of God and the eternal wellbeing of the Ogoni peoples.

RIVERS: A HISTORY AND ORIGINS OF OKRIKA KINGDOM

As a follow up towards the restoration of the ethnic nationalities in former Opobo Division of ancient Calabar Province of the colonial era, there is need to also comment briefly on the origins and evolution of those colonial towns and clans which the early European Supercargoes and explorers precisely the Spaniards traded with viz. Ogoni, ancient Okrika part of which have been subsumed into what is now called **PORT HARCOURT**. The early European slave merchants had christened **this ancient village “ACRIKOCK”** a.k.a **OKRIKA** which is also situated in the Rivers State of the Niger Delta region of Nigeria. In our childhood days in the 1940s and 1950s, nobody ever associated the name **Okrika** with any town or village or even a people for that matter. Rather what one heard and saw were the second-hand clothings especially dresses for the women folk which were sold in the open floors in the markets of big towns and cities like Calabar, Idu Beach Market a.k.a **Esuk Mbehe**, Aba, Onitsha, Port Harcourt, Lagos, Enugu and Kaduna. In those days these tokumbo clothings popularly and jokingly tagged **“OKRIKA WAKE UP**” were thought of as clothings thrown away in America and Europe but which the so-called **“been-tos”** had collected and brought back home after obtaining the proverbial “Golden Fleece” academic degrees after their studies abroad. They had collected these god-forsaken clothings from dust bins and brought them home to show off that they had been to America or Europe for further studies. These clothings were not like the dresses usually worn in Nigeria and they were easily distinguished as such. At first it was just that and nothing else. But later these clothings began to win the attraction of the masses because most of them after all were not exactly so worn out or torn or dirty. With time, trust Nigerians, some people really embarked on going to Europe and America to bring home these forsaken items of clothing. Apart from the cost of freight there was nothing else to them. No wonder why they were so cheap, hence the nick name **“sat- eke-amade”** or **“sat ekema”** in URUAN/EFIK and Ibibio tongues for these **“Okrika”** clothings. People used to come from all parts of the hinterland to Calabar or Idu or Port Harcourt to pick up these cheap dresses. Keeping up with Joneses is not only expensive, it innovative and trust our women, they won't stop at flogging the fashion to buyers in faraway places outside Lagos or Calabar. Some have even stopped asking their business associates to help them sell their fairly used clothes because some believe buyers are not forthcoming with cash at hand payments. Men's used outfits are more difficult to fling. Husbands are advised to dry-clean their expensive clothes so that they can keep well and can later be sent to the high-brow fashion houses to be sold. Sometimes it is worrisome why so much fuss is made of the sale of second-hand clothings in this country. Maybe it has to

do with the crude and unsavoury sales methods marketers adopt. But nothing looks so good when marketers dump them in a heap asking buyers to fight for them.

It was later on that people began to hear and learn that **"OKRIKA"** was actually the name of a kingdom and territory not quite far away from our shores, ie. from Calabar. Then those hearing about it for the first time began to wonder whether it was not rather in this area of Port Harcourt that such type of clothings were manufactured. Nevertheless, **OKRIKA** is indeed an island port town situated quite near the southern port of Port Harcourt which therefore makes it a of the city of Port Harcourt. It is also the capital of the Local Government Area of the same name. It lies on the north of the Bonny River and on Okrika Island, 35 miles ie. 56 Km upstream from the Bight of Biafra now Bight of Bonny. The town can be reached by vessels of a draft of 29 feet (9 metres) or less. The Okrika peoples speak one of the nine closely related Niger–Congo languages, all of which belong to the "**Ijoid"** branch of the Niger–Congo tree. The primary division between the Ijo languages is that between Eastern Ijo of Bayelsa and Western Ijo in Delta State, the most important of the former group of languages being "**Izon"**, which is spoken by about ten million people. The local language of Okrika people "**Kirike"** is part of the ljaw group of languages. It is also spoken by some natives as first language. Some Proverbs of Okrika can be found in the Appendix of this book in the Niger Delta section. Also spoken by some natives as their primary language in Okrika is the Igbo language as well.

Before the coming of colonial Britain to the shores of Port Harcourt, Okrika was just a small fishing village of ancient **"Ijo"**- Ijaw people who were living along the mangrove swamps of the eastern Niger River delta. But by early 17th century when the early European Supercargoes came calling, Okrika became the capital of the Okrika kingdom and actively participated in the booming "Slave Trade" of the Niger Delta region. With the abolition of the evil trade in the 1830s, it served as a port for the exportation of palm oil and kernels, but it was a less significant port facility than Bonny 18 miles ie. 46 Km away to the south of Opobo and 32 miles ie. 81 Km away to the east-southeast of Opobo. The estimated population of Okrika is put at 145,000 by the 2006 census and this constitutes the entire population of the **Wakirike** Local Government Area of Rivers State. But an estimated Okrika native population is put at 222,026 and these live elsewhere around the world, mostly in the United Kingdom and the United States.

By the turn of the century, precisely around 1912, Okrika was completely eclipsed by Port Harcourt. It was only around 1965 that it was revived as a commercial port when the nearby **Alesa-Eleme** Oil refinery was completed and pipelines were built to a jetty on Okrika Island. There is also a major gas plant, the **"Alakiri Gas Plant"** facility in Okrika now and it is this that supplies gas to the refinery and others. The only significant exports in Okrika for now are the refined petroleum products but there are other considerable avenues of commerce and commercial enterprises viz. the local trade in fish, oil palm produce, locally processed salt, cassava ie. manioc, taro, plantains, and yams. There are nine traditional towns constituting the Okrika Kingdom including Kirike, Ogoloma, Ogu, Bolo, Abuloma, Ogbogbo, Ibaka, Ele and Isaka. Most of these traditional towns also have satellite villages. Today the constituent towns of Okrika kingdom has increased to eleven towns. The additional two towns are Obumoton which have become part and parcel of Port Harcourt City as also Koniju Town ie. Koni-ama. Obumoton is a collective name for Okrika villages which were acquired by the British Colonial Government in 1913 to establish the sea port of Port Harcourt. Some Ikwerre villages were also acquired by the Colonial Government to constitute "Obumoton" which was the old township now renamed Port Harcourt after the colonial High Commissioner J. Harcourt during the reign of King Jaja, but it is now also part of Okrika Kingdom. In 1995 the Koniju section of Kirike was declared Koniju town by a Rivers State High Court. It is now also a constituent town of Okrika Kingdom. The traditional towns that constitutes the Okrika nation has therefore increased from nine towns prior to 1913 to eleven towns as at 1995. The constituent towns of Okrika are therefore as follows:

OKRIKA TOWN	ABULOME	ELE	OGU
OGOLOMA	IBAKA	ISAKA	OBUMOTON (NOW IN PORT HARCOURT)
BOLO	OGBOGBO	KONIJU	CAPITAL CITY

OKRIKA WAR-CANNOES AND OKRIKA HOUSES

The people of Okrika as mentioned above and like the Ijaw and other sub-groups of the Niger Delta are organized into autonomous and co-equal "War-Canoe Houses", the **"Omuaru-wari"**and see themselves as kith and kins living together in the same area each sub-group constituting a "War-Canoe House". This is because in ancient times these HOUSES were made up of warring groups principally for war and defense.

Placed against the background of ancient Opobo, there were always wars between one community and another such that each autonomous community or kindred in the ancient kingdom of Okrika would always be living in a war situation well prepared and well-armed and set in battle array to contain any attack by another warring community, hence these sort of "house-systems ie. **"War-Canoe Houses"**. The people in these houses living together by their kindreds just as military battalions or brigades who are constituted for any war situation. Since the war situation having ended with the coming of the colonial masters and missionaries, these **Omuaru-wari** ie. "War-Canoe Houses" were retained as a political unit just as the URUAN/EFIK Royal Houses an institution of kinship. There are different kinds of War-Canoe houses in Okrika kingdom in terms of size and man power. Nevertheless, benefits and community assets are shared equally to the "Houses" irrespective of their numerical strength. Every "War-Canoe House" is headed by a "**Warinyanabo**" or "Waridabo" which is the Okrika nomenclature for "Chief" or village/house/kindred Ruler. They are assisted in various capacities and functions by sub-chiefs. The Chiefs also are addressed as according to their status as heads of the entire War-Canoe houses known as **"Omuaru-wari"** or "**Warinyengi"**. Similarly, each War-Canoe house is constituted by sub-units known variously as **"Warikubu"** or **"Oko**". Each sub-Warikubu or Oko is headed by a sub-chief known locally as the "**Oko-tibidabo**"'. Again, each sub-unit of the **Warikubu** or **Oko** is further divided into extended family units known as "Furo". Okrika people are characterized by strong kinship ties composed of grandfathers, parents, uncles, aunts, brothers, sisters, cousins, nephews and nieces just as in URUAN/EFIK and other territories of the Niger Delta region. There is or "Age Grade" or class system in Okrika land just as was the case in URUAN/EFK, Igbo land, etc. though these class systems may not be working as they did in the olden days. The male members of the War-Canoe house apart from the Chief and the King or Paramount Ruler ie. the **"Amayanabo**" are classed into "**Opu Mumbu** ie. First class, "**Ogbobiri Mumbu"** ie.' second class, "**Kala Mumbu"** ie. Third class and "**Owuapu-awo** for the teenagers below 18 years of age. Similarly, female members of a War-Canoe house are classed into the "**Opu Mumbu"** for the first class, 'Kala Mumbu' (second class) and 'Iria-Soka Awo' (Maidens). The class system is an

The Ijaw peoples also practice a type of **"Class System".** Within each War-Canoe house, there are four classes for men and three for women. Classes are referred to as "**Mumbu**". The male members of the War-Canoe house apart from the Chief and the King a.k.a **Amayanabo** are classed into "**Opu Mumbu"** ie. first class, "**Ogbobiri Mumbu**" ie. Second class, "**Kala Mumbu**" ie. Third class and "Owuapu-awo' for teenagers below 18 years of age). Similarly, female members of a War-Canoe house are classed into the "Opu Mumbu" ie. First class, "Kala Mumbu" ie. Second class and "**Iria-Soka Awo**" (Maidens). The class system is an ordinary ranking system; however, it ensures hard work and progress within the War-Canoe House. Ranking is usually based on age and achievements. However, the main factors that determines promotion to a given class may vary between War-Canoe Houses. As opposed to the Indian Caste system, classes are neither heritable nor transferable. Therefore, no member of the War-

Canoe house is born into a class. Members higher up the class have a greater share of the benefits and financial burdens of the War-Canoe House but decision making within the War-Canoe house is democratic. In ancient Okrika as was the case with most of the riverine villages towns in the Niger Delta region most the people practised animism or African Traditional Religion. In modern Okrika since the Coming of the Missionaries notably the Roman Catholic and Anglican Churches many of the Okrika people have become Christians and baptized into these Faiths. Later on around the 1960s but more so after the war, many are now adherents to the multifarious Evangelical and Pentecostal brands like the First African Church (FAC), the Christ Army Church (CAC), the Assemblies of God Church, the· Apostolic Church, Deeper Life, Greater Evangelism, El Shaidai Church, Church of God Mission, Winners Chapel, Christ Embassy, Cherubim and Seraphim, the Salvation Ministries etc. In the main Okrika town the St. Peters' Anglican Cathedral is the most prominent Church. It is this same church that honoured Dame Patience Faka Jonathan the former First Lady and wife of Dr. Goodluck Ebele Jonathan GCFR, the out-going President of Nigeria as a Knight of the Anglican Communion. Other prominent sons of Okrika include the former Governor of old Rivers State, Chief Rufus Ada George and Group Captain John Ibiwari, former Military Administrator of Yobe State during General Sani Abacha's maximum regime.

HISTORY AND ORIGINS OF IJAW PEOPLES OF NIGERIA

As a child, the name Ijaw always conjured up sentiments of fear and awe at these sea faring coastal communities which were always armed to the teeth and ready in battle array to strike down any invasion or warring neighbours not minding their business. In fact, like the Umani, the people of URUAN/EFIK kingdom often hired these great invincible warriors whenever there was a scheming attack on the land. Small wonder then that quite in recent times the name **IJAW** has also come into prominence ostensibly on account of the Itsekeri/Ijaw wars during the past twenty years or so. One manifestation of ethnic violence on the part of the Ijaw peoples has always been in the increase in the number and severity of clashes between Ijaw militants and those of Itsekeri origin who are close neighbours in Delta State particularly in the town of Warri. Deadly conflicts had rocked these two communities of the South-South region especially in Delta State where they were often engrossed in terrible internecine, intertribal killings. Over the years these conflicts have resulted in uncountable deaths on both sides with the Ijaws "never saying die." Scattered all over the Niger Delta region of the South including Ondo in South Western Nigeria, are these warlike collection of indigenous peoples of the Niger Delta also known by the subgroups as "**Ijo** "or "**Izon". They** are spread all along communities and kingdoms mostly in Bayelsa, Delta, and Rivers States within the Niger Delta region of Nigeria. Some are also in Edo and Ondo states of Nigeria as noted above. Many are found as migrant fishermen in camps as far west as Sierra Leone and as far east as Gabon along the West African Coast. Some are said to be of the line of the Timi Dakolo Family that migrated from Ghana to the present location. Most of these wars in the recent past were as a result of disputes of a political nature over the siting of local councils at places and headquarters deemed to be within Itsekeri strongholds which are unfavourable to the Ijaw eg. The most disagreeable issue which cause a more serious conflict between the Ijaws and the Itsekeris was the creation of a new Local Government Authority in Warri East with Headquarters at **Ogbe Ijoh** right in Ijaw enclave whereas Warri is deputed to be the stronghold and Headquarters of the Itsekeris. The Itsekeris reasoned that as an Itsekeri city no amount of politrics should warrant the siting of the Headquarters thither for the Ijaws. It should be sited within Ijaw communities though sharing borders with them. In most cases several Itsekeri villages, including Gbokoda, Udo, Ajamita, Obaghoro and Ayerode-Zion on the Benin River axis, were razed to the ground with many Itsekeri citizens losing their lives in the resultant encounters. Thanks to the ingenuity and great heart of the former Governor of the State, Dr. Emmanuel Uduagham, himself an indigene of Itsekeri who brokered peace and brought the two warring brethren together in peace and harmony.

ORIGINS AND CULTURE HISTORY OF IJAW PEOPLES

Regarding the origin of the Ijaw peoples, oral tradition has it that the probably settled where they now find themselves in the Delta Region from the earliest of times of antiquity, similarly the other nations of the Niger Delta as observed above. But unfortunately not much is known about this period. Traditionally their early ancestors were said to have "dropped from the sky". It means that the ancestors, ie. the **"Orus"** were of divine origin and also were devotees of a spiritual culture that made much use of the waters, hence their allusion to mermaids and "water peoples" which are simply mythologies and legends of the **"Beni-Otu"** common among the Niger Deltans. Then later they were joined by other ancestors **"Kumoni-Orus**" between 400AD - 650 AD after settling first in the Nupe and afterwards in the Borgu regions of Niger State. Then again they were said to have settled in the Ile-Ife region before moving to the Benin region via Nupe, and Ile-Ife (**Cf. Ijaw-naa.org. Retrieved 2016-02-09**). From the Benin region they eventually settled and launched expeditions into the Niger Delta where they came across remote settlements of the **Orus** whom they termed the **"ancient people"**. But because they had been the **Orus** from the beginning they then began to establish communities in their new territory as one people. The Ijaws or **Ijos** were known by the two names of **Kumoni** and **Oru** up till the 19th century when the European slave merchants came calling. But on noticing that the name **Oru** as a distinct term was different from **Kumoni** as another term for Ijaw, the compilers of the Izon/English Dictionary concluded that since "to speak **Kumoni** is to speak pure Izon language", the term **Ijo** ie. Ijaw or Izon should be preferred as the name for the whole ethnic nationality. That was how the nomenclature **IJAW** evolved through time. But there was another ancient tradition about their evolution. This tradition has it that there was an ancestor by the personal name "**UJO**", hence the derivation of **IJAW** from this one ancestor.

The Ijaw speak nine closely related Niger–Congo languages, all of which belong to the **"Ijo"** branch of the Niger–Congo tree. The primary division between the **Ijo** languages is that between Eastern Ijaw in Rivers/Bayelsa States and Western Ijaw in Delta State. But the most important of the former group of languages is **Izon** which is spoken by about ten million Ijaws scattered all over Nigeria. Similarly, there are two prominent groupings of the **Izon** language. The first is that of either Western or Central Izon (Ijaw) and consists of Western Ijaw speaking communities viz. Ekeremor, Sagbama **(Mein)**, Bassan, Apoi, Arogbo, Boma **(Bumo)**, Kabo **(Kabuowei)**, Ogboin, Tarakiri, and Kolokuma-Opokuma or Yenagoa district. South-eastern **Ijo** (Izon speaking areas include Nembe, Brass and Akassa **(Akaha)** dialects represent). Buseni and Okordia dialects are considered to be those of Inland **Ijo.** The other major Ijaw linguistic group is Kalabari. Kalabari is considered an Eastern Ijaw language but the term "Eastern Ijaw" is not its normal nomenclature. Kalabari is the name of one of the Ijaw clans that reside on the eastern side of the Niger-Delta viz. Abonnema, Buguma, Bakana, Degema etc. These have formed a major group in Rivers State, hence their involvement in the fight for greater oil control. Other "Eastern" Ijaw speaking clans are the Okrika, Ibani or the natives of Bonny, Finima, Opobo and Nkoro in Western Obolo – the **"Umani/Andoni"**.

They are neighbours of the Kalabari peoples. Other related Ijaw subgroups which though have distinct languages yet are of very close kinship, cultural and territorial ties with the Ijaw are the **Epie-Atissa,** ie. **? g?n?** and Degema also called **"Udekama** or **Udekaama"**. These groups speak Delta languages akin to Edo. The **Ogbia** clan, **Andoni** as well as residents of **Bukuma** and **Abuloma** or **Obulom** speak Cross River languages akin to URUAN/EFIK. In fact, the name **Kalabari** is no other than the Portuguese name of "**Kalabros** meaning **"CALABAR"** as discussed elsewhere. They were the warriors of ancient URUAN now turned EFIK as emphasized throughout this book. They were obviously those warriors who needed to team up with the hired Ijaw warriors for the fighting army at Calabar on those occasions of attack on URUAN/EFIK. Later some of them migrated to the present Rivers State notably Ijaw land where they confused the language now resulting in what is known as **KALABARI.** Then right into our era in the 1980s, it was discovered that a nearly extinct **Berbice Creole Dutch**, spoken

in **Guyana** is actually an Ijaw dialect which is partly based on **Ijo** lexicon and grammar. Its nearest relative seems to be that of Eastern **Ijo** and most likely **Kalabari**. **(Cf. E. Kouwenberg 1994, 23)**.

These Ijaw peoples in connection with our discussion on ancient Opobo were one of the first of Nigeria's great people to have contact with Westerners, and were active as go-betweens in the booming slave trade since the 1800s. They were engaged because of their aforementioned war mongering nature in bringing slaves from the peoples of the interior to the European slave merchants and this ennobled and greatly enhanced their political and economic profile more than their other Niger Deltan neighbours. This was also the case when the ignoble slave trade ended in favour of the "Genuine or Legitimate Trade" introduced by the British as discussed elsewhere. This was more so, particularly in the era before the discovery of quinine, when West Africa was still known as the "White Man's Graveyard" because of the endemic presence of malaria which killed many of the European Supercargoes arriving on the coast. As a result of these trading enterprises by the Ijaw, many **"kin-based trading lineages"** developed among the Ijaw peoples which metamorphosed into substantial corporations which were known as **"business houses"**. It so came about that many of these "go-between" groups grew into trading and business companions, each group constituting what was known as **"Houses"**. Each house had an elected leader as well as a fleet of war canoes for use in protecting trade and fighting rivals as commented above. While many influential Ijaw communities were engaged in these enterprises with the Europeans, others were engaged in fishing and farming which were the tradition and main occupation common among the Ijaw. Being a maritime people, many Ijaws were also employed in merchant shipping sectors in the early and mid-20th century. Then with the advent of petroleum and gas exploration in their territory, many Ijaw people especially those with business acumen became engrossed in the sector especially even into becoming so extensive that State-government sponsored scholarship programs were granted for studies Overseas in the 1970s and 1980s. This programme produced many Educated Ijaw personnel capable of competing with and engaging the European Petroleum Masters and other Niger Deltan Oil experts. Many beneficiaries of the scholarship scheme also produced a significant number of Ijaw professionals in other sectors of the economy. Many others also stayed put after their Overseas studies in Europe and North America to form the so-called the Ijaw in the Diaspora. But this has resulted in a sort of double edged sword with another contributing factor resulting to human capital flight as a consequence of abject poverty in their homeland of the Niger Delta. The palpable and unavoidable tragedy resulting from decades of neglect of the Ijaw oil bearing communities by the Nigerian Federal Government as also the Oil Companies in spite of continuous petroleum prospecting in Ijaw country and other communities of this region. This has brought about the decay and frustration of the people.

Like many other Niger Delta ethnic groups in Nigeria, the Ijaws have many local foods that are not widespread in Nigeria. Many of these foods involve fish and other sea foods such as clams, oysters and periwinkles; yams and plantains. But some of these foods and specialties of the Ijaw include **Polofiyai** a.k.a "**iwuk abia"**. This is a very rich soup made with yams and palm oil. The Ijaws also eat **Kekefiyai**, which is a type of pottage made with chopped un-ripened green plantains, fish, other seafood or "bush HYPERLINK "https://en.wikipedia.org/wiki/Bushmeat" HYPERLINK "https://en.wikipedia.org/wiki/Bushmeat"meat" and palm oil, fried or roasted fish and plantain ie. fish fried in palm oil and served with fried plantains, **Gbe** — the grub of the raffia-palm tree beetle that is eaten raw, dried and fried in groundnut oil or pickled in palm oil, **Kalabari "sea-harvest" fulo** which is a rich seafood soup mixed with stew and can be eaten with fofoo, rice or yams.

As with all other Niger Deltans on the West African Coast, the ancient Ijaws were animists ie. those who practised ATR and believed in a multiplicity of spirits including marine spirits a.k.a "**Owuamapu"** especially **MMAMI-WATER** in their Ijaw pantheon. The Ijaws believe that water spirits are like human beings and have personal strengths and shortcomings, and that humans dwell among the water spirits before being born. The role of prayer in the traditional Ijaw system of belief is to maintain the

living in the good graces of the water spirits among whom they dwelt before being born into this world. Year by year the Ijaws hold celebrations in honour the spirits lasting for several days. Central to these festivities is the role of masquerades, in which men wearing elaborate outfits and carved masks dance to the beat of drums. They believe that by so doing they are manifesting the influence of the water spirits through the quality and intensity of their dancing. **(Cf. Hlaváèová, Anna, 2012, 17; See also. Ottenberg, S. and Binkley, D. eds.1957, 164.** These spirits are taken to actually possess particularly those spectacular masquerades on whose behalf they are dancing. There are also a small number of Converts to Islam the most notable being the founder of the "Delta People Volunteer Force" viz. **Mujahid Dokubo-Asari. Jeremiah Omoto Fufeyin** also comes from this ethnic group. They also believe in the spirits of their ancestors. Veneration of ancestors plays a central role in Ijaw traditional religion. Nowadays most of the Ijaws are primarily Christians. About 95% profess to be Roman Catholics and Anglicans. But there are other varieties of Christianity most prevalent among them namely, the Evangelical and Pentecostal brands. The most prominent ones are the Cherubim and Seraphim church of Christ including Mount Zion church, all of the C & S Churches. A prominent founder of one of these churches is Apostle J. E. Patani, a police officer from the western Izon division. They still also maintain the elaborate traditional religious practices of their own. The Ijaws also practise a form of divination called **Igbadai** by which they interrogate recently deceased individuals about the causes of their death. The Ijaws are also known to practice ritual acculturation ie. Inculturation whereby an individual from a different, unrelated group can undergo certain rituals to become an Ijaw. An example of this is King Jaja of Opobo, the Igbo slave who rose to become a powerful "**Ibani**" a.k.a **Bonny** chief in the 19th century who is actually the forerunner of this piece. Besides King Jaja the real great sons and daughters of the soil include the first and only President and Head of State of the Federal Republic of Nigeria of so far South South Nigeria extraction, the amiable and lucky chieftain from Otuoke, DR. Goodluck Ebele Jonathan GCFR. He is himself an Ijaw aborigine, similarly his wife (DR) Dame Patience Jonathan from Okrika. "Governor General" H.E. D.S.P. Alamieyeseigha 1st Civilian of Bayelsa, Jonathan's predecessor was Ijaw, similarly his successors Timipre Silva, Seriake Dickson from Bayelsa are Ijaw. The great leader of the Niger Delta and South South, Chief Edwin Clark, former Federal Minister of Information together with his brother, DR. J.P. Clark are Ijaw. The war lord Chief Pompolo of **Gbaranmatu** is also Ijaw. Dr. Peterside the former Gubernatorial Candidate of the APC is Ijaw. Not to be forgotten are some Ijaw notables viz. The first Iron Woman Petroleum Minister of the Federal Republic of Nigeria, the inimitable Dr. Mrs. Deziani Allison Madueke, then the World's Most Beautiful Girl/Queen "Miss World"- Agbani Darego, the "Generals" and freedom fighters of the Niger Delta especially the Movement for the Emancipation of Niger Delta – MEND and other officials notably General Boyleaf, Henry Okah and brother Charles, etc. There are many Ijaw citizens in and out of Government in their preferred professions who are Ijaw. One of the 9 new Universities of Science and Technology which was established by the Jonathan Government is also located in Ijaw country, viz. the University of Otuoke.

The Ijaw ethnic group consists of 50 loosely affiliated clans. These clans are based along kinship lines and/or shared cultural and religious traditions. The clans, towns and village span the whole of Rivers, Delta and Edo States of the Niger Delta also including Ondo in South Western Nigeria. They include:

NAMES [Alternate Names]	STATES
AKASSA AKAHA, AKASA	BAYELSA
ANDONI A.K.A OBOLO	RIVERS
APOI (EASTERN)	BAYELSA
APOI(WESTERN)	ONDO
AROGBO	ONDO
BASSAN A.K.A BASAN	BAYELSA
BILLE A.K.A BILE, BILI	RIVERS
BUMO BOMA,BOMO	BAYELSA
BONNY IBANI, UBAN	RIVERS
BUSENI A.K.A BISENI	BAYELSA
EGBEMA OR EKEREMO	DELTA/ EDO
OPEREMOR	DELTA/BAYELSA
EKPETIAMA OR OJOBO)	BAYELSA
ENGENNI NGENI	RIVERS
EPIE -ATISSA	BAYELSA
FURUPAGHA	EDO
GBARANMATU (OR	DELTA
GBARAN GBARANMATU) (IE.	BAYELSA
IDUWINI GBARAIN)	DELTA
ISABA	DELTA
KABO KABOWEI, KABOU	DELTA
KALABARI	RIVERS
KOLOKUMA	BAYELSA
KULA	RIVERS
KUMBO KUMBOWEI	DELTA
MEIN	DELTA/BAYELSA
NEMBE	BAYELSA
NKORO KALA KIRIKA	RIVERS
OBOTEBE	DELTA
ODIMODI	DELTA
OGBE OGBE-IJOH	DELTA
OGBIA	BAYELSA
OGBOIN	BAYELSA
OGULAGHA OGULA	DELTA
OKORDIA OKODIA, AKITA	BAYELSA
OKRIKA WAKIRIKE	RIVERS
OLODIAMA (EAST)	BAYELSA
OLODIAMA (WEST)	EDO
OPOBO	RIVERS
OPOKUMA	BAYELSA
OPOROMA OPOROMO	BAYELSA
ORUMA TUGBENE	BAYELSA
OYAKIRI TUGBENE	BAYELSA
SEIMBIRI	DELTA
TARAKIRI (EAST)	BAYELSA
TARAKIRI (WEST)	DELTA
TUNGBO	BAYELSA
TUOMO	DELTA
TUOMO	DELTA
UKOMU	EDO
ZARAMA	BAYELSA

Having concluded the odyssey of King Jaja of Opobo and the evolution of those great autochthonous ethnic kingdoms of Ogoni, Okrika and Ijaw lands which were vassals and suffragan territories of the great Opobo empire, let us now turn to Lagos the centre of which bore the great storm of the master schemer the ubiquitous master-mind of that master-stroke called AMALGAMATION, which brought about the emergence of the country which his consort Lady Flora had reasoned out to be named "Nigeria" which she coined from the two words: NIGER + AREA = NIGERIA ie. the country of black peoples as explained above.

LAGOS: HISTORY OF ORIGINS & EVOLUTION

INDIGENOUS AND VERY IMPORTANT LAGOSIANS



That **AMALGAMATION** of Nigeria in 1914 stands out clear and loud in bold relief as the epi-centre of the evolution and history of LAGOS, ancient and modern. The very title and nomenclature **"LAGOS"** to all intents and purposes is a linguistic term and on all accounts, it seems to be so from the conclusions of ethnologists, historians, anthropologists, colonial administrators, religious writers and even explorers of the African continent who all agreed as mentioned already in the case of **KALABROS** – **CALABAR** (ie. Land of mangroves), to be the name originally given by the Portuguese explorers to this land and "**CENTRE OF EXCELLENCE"** when they arrived the shores of West Africa in 1472. Unlike Calabar territory which they observed to be a coastal location where mangroves abound, Lagos territory to them was a habitat surrounded by "lakes" hence **"LAGOS"** in Portuguese, meaning "**THE LAND OF LAKES"** ie**.** a locale with numerous lakes. What can be confirmed here is that the history of Lagos and origins predate the rounding of the **Cape of Good Hope** by the Portuguese, Vasco da Gama in 1492 – 20 years later as also the discovery of the West Indies - the New World of America by Magellan and Christopher Columbus respectively around 1400-1500 AD. It is that which many historians and ethnographers of ancient Yoruba history and in this case, Lagos in particular, including of course Dahomey (now the Republic of Benin) have tried to make us believe. Lagosians at this point in time were the indigenous aborigines of this ancient land whose identity and nomenclature both of habitation and people were simply "**Awori"** a name which they called themselves. **(Cf. http://www.hubert-herald.nl/NigeriaL.htm)** These inhabitants therefore happened to be a well-organized and cultured people just like URUAN/EFIK peoples when these early Portuguese explorers came calling. Actually it was the Portuguese explorer, Ruy de Sequeira, who visited the area in 1472 and named the area around the city "**LAGO DE CURAMO"**; which is the Portuguese nomenclature for "**lakes"**.

Another explanation is that Lagos was so named ostensibly for the benefit of colonial Portugal and specifically for her citizens' imperial and mercantile quest to conquer African territories and to make Lagos the maritime town which at the time was the main centre of Portuguese expeditions on the West African coast and whose own name is derived from the Celtic word **Lacobriga**. Later, after the discovery of the West Indies which later became known as the new world of the Americas, especially when the Portuguese and their counterparts, the Spaniards, began the notorious slave trade in order to get slaves from Africa to work in their American plantations, Lagos became a major centre of this slave trade until 1851. Thereafter Great Britain, which also had joined and even became masters of the trade on account of their new-found alternative economic mastermind at a time which became known as "the Age of Discoveries and Inventions and the Industrial Revolution", craftily hoodwinked the other European powers and decreed the abolition of slavery in 1807. In fact, this alternative economic "master stroke" had in time become a more powerful and lucrative economic venture for the British than slave trade. They began to bombard those other European nations which did not toe the line as it were, and craftily established a treaty which ushered in the British Consular Period through which they appointed British technocrats and seasoned economists cum war lords like Captain Frederick Lugard, Lt. Harry Johnson, Cpt. James Watt, etc. as Consuls to man their new found colonies Overseas. Then they annexed Lagos via "The Lagos Treaty of Cession" in 1861 thus ending the Consular Period and starting at the same time the British Colonial Period. **(Cf. The Reduction of Lagos. Retrieved 1 February 2015, 23)**. Thereafter they seized and colonized the remainder of modern-day Nigeria in 1886. **(Cf. Bigon Lewiston 56-59.)**

Every student of history from Primary to Secondary of our time could remember that it was in the early 15th century when Pope Martin V **(1415-23)** by what was known as the **Papal Bull of Demarcation** divided the known world between Spain and Portugal, the then two world powers. This decree enabled them to discover other territories and empires and to found new settlements in their imperial and mercantile quest to conquer the world of the astronomers including **BENY** ie. Benin which was a well-known world-class empire then the **Benin Empire**. **Lagos** including **Beny**/Benin which fell within the axis of the Portuguese was one of the first within what is now Nigeria in Africa to be visited. In fact, it was

later on that the British came and conquered Lagos, also Benin whose monarch then, Oba Ovonranmwen they dethroned and then exiled to Calabar where he married several Efik women and had many more additional children partly of EFIK descent. All these are what every true URUAN/EFIK as also Yorubas, Lagosians in particular, can and should recite from memory. Modern-day Lagos is now a state in South-Western Nigeria formerly known as **Western Region** in colonial terms. It is bounded on the west by the Republic of Benin, to the north and east by Ogun State with the Atlantic Ocean providing a coastline on the south. Lagos has a total land mass of 3,577 square Km; 787 square kilometers being the real locale of numerous lakes – the lagoons as they are often called and the creeks including: Lagos/lsland, Lagos Harbour: Apapa, Five Cowrie Creek, Ebute-Metta Creek, Porto- Novo Creek, New Canal, Badagry Creek, Kuramo Waterside and Light House Creek.

HISTORY OF THE ORIGINS & EVOLUTION OF LAGOS

As can be garnered from oral history on Lagos, it was about 1300-1400 AD, when the Oba (ie. King in Bini language) of the Benin Empire is said to have received serious and incessant complaints from one of his traders that he and his men were being hounded and maltreated by the **Awori people** then occupying the area of present day Lagos among whom they sojourned. The Oba then sent a trade expedition by sea to engage the Awori indigenous inhabitants. They immediately overpowered and attacked the mission sent by the Benin monarch. In consequence of this and upon hearing about the fate of the mission which had returned to report to Benin City, the Oba of Benin ordered an assemblage of a war expedition, to be led by one Ado, a Benin Prince, against the selfish and treacherous Awori people. The expedition headed straight to the settlement of the Aworis, surrounded the citizens and demanded an explanation for their untoward action. But quite surprisingly, Prince Ado and his army were more than well received. To their utter amazement rather than treat the seeming invaders with scorn and bravado, the Awori aborigines instead requested Ado, the Benin Prince to stay there with his "army", and there and then himself become their leader and king thereof. Prince Ado gladly agreed, but gave their terms of agreement to the effect that they were prepared to stay with them on the condition that they **Aworis** would be ready and willing to surrender their sovereignty to the Oba of Benin, to which the Awori people readily and gladly agreed. Since this territory they were going to occupy appeared to have no discernible nomenclature, they had no qualms but to name it **EKO** in their Bini tongue meaning "**war camp"**. Upon hearing this, the Oba of Benin gave his permission for Prince Ado and his expedition team to remain in Eko with the Aworis. The Oba of Benin later sent some of his chiefs, including **Eletu Odibo**, **Obanikoro** and others to assist Prince Ado in the running of Eko land with **Ado** as King – invariably as the first **Oba of Lagos**. It can therefore be said without contradiction that modern-day **Lagos** was founded by the Binis in the sixteenth century. It was later called **Eko** by them. But this is not to say that the Benis created the Kingdom of the Lagos Yorubas and the reason is not far to seek. It is certain Yoruba history and by implication Lagos history that the **Aworis** are the costal Yoruba people of Lagos and by the 10th century they had spread and settled in the island all the way to Ota. This according to Yoruba history was he time most of the Yoruba kingdoms evolved viz. Ife, Oyo and Ilesha. The Awori kingdom later evolved into Ota which was the oldest, then Isheri and Lagos kingdom which evolved from Iddo and Lagos Islands with an Awori king.

This first king of Lagos, Oba Ado, had two sons and also a daughter named **Erelu Kuti**, who gave birth to Ologun Kutere, who later also became a king. Shokun his brother, who was more aggressive and whom **Erelu** suspected could plan a palace coup, was given the Chieftaincy title of "**Onile-gbale"**, and a palace just behind the king's palace. This was the first time that a Chief would be appointed and installed at the same time as a King. **(Cf. Adefuye Ade; et al., eds., 23-7;See also**,**eraffoundation.org/erelukuti.php).** Till today, the Oba of Lagos is the head of all the Obas (Kings) in Lagos State and his status is different from other Oba's most of whom were later given back their crowns and staffs of office only within the last 40 years. Those who got their crowns back were the Olofin's children who were the

original land owners. Modern-day Lagosians have so intermingled that no single tribe or people can claim to be the owner of Lagos even though the predominant language is Yoruba. In fact, every settler in Lagos regards him/herself as a bona fide Lagosian. Perhaps that may well account for her republican status whereby many citizens are given equal opportunities, and some have even become Chairmen of Local Governments, heads of Administrative Boards, etc. in the Government of Lagos State, a laudable situation such as that should be emulated throughout Nigeria of which all are to be regarded as freeborn citizens.

ANOTHER VERSION OF THE ORIGINS AND EVOLUTION OF LAGOS

Just as in the case about Igbo Origins recounted above, many Igbo groups who have traced their ancestry to the Nri and Aguleri as the cradle of the people who inhabited the territory of the Umueri clan and who in turn also have traced their lineages back to the patriarchal king-figure **ERI**, some educated Igbos are confused about this Eri's origins and try to reject the whole mythology altogether. So too, some Yoruba historians do not seem to be comfortable with the culture history we have traced about the origin of Lagos as presented above. They would rather prefer to recall that the present day LAGOS State has a higher percent of many of those sub-groups who allegedly migrated to the area ie. Lagos, from the word **ISHERI** –a region along the Ogun River. History also has it that the Awori people mentioned above were actually from IFE, the cradle of Yoruba land. **(Cf. A History of Lagos: "The Reduction of Lagos: Introduction". Retrieved 1 February 2015)** The Awori people were originally said to be a very peaceful and accommodating people, not taken to warfare. Perhaps that may well explain why in our account above, they preferred to remain docile and so readily acquiesced as to allowing themselves to be surrounded by the strong and powerful aggressive and warlike Binis. The story has it also that due to incessant wars happening during those days, those from the hinterlands like the Ekiti, ran towards Isheri, which at that time had more than one **OLOFIN** (Alafin) who were sort of Village Heads of their settlements about 1400 AD, almost the same time as we surmised above. Currently and with those fleeing people from the war-torn hinterlands, most of them were said to have scattered again, some to IRO, some to **Otta, Ado**, and others to **Ebute Metta** i.e. the three landing places of **Oyingbo, Iddo Island** and **Lagos Island (Eko)**. The **OLOFIN** who brought those that went to Ebute-Metta was Ogunfunminire later known as **Agbodere**. With the full commencement of the war about 2000 of them were alleged to have moved to the nearest island of Iddo, others to **Otto Awori** or **Otto Ijanikin** towards modern-day **Badagry**. Those from Ekiti Aramoko came to settle at **Ebute-Metta,** Iddo and then **Ijora.**

After the demise of **Agbodere**, the name **Olofin** became the name used for remembering him while the title of **Oloto** was given to his successor. With one of his sons becoming the **Oloto**, his other children parted ways to settle in what is **known as present-day Lagos.** Until the coming of the Binis, Lagos's geographical boundary encompassed Lagos Mainland and Lagos Island. The seat of the Oba of Lagos, then consisted of a pepper farm and fishing posts. No one lived there. The name **Eko** was given to it by its first king, **Oba Ado**, during its early history, **LAGOS,** also saw periods of rule by the Kingdom of Benin. Eko was then the land area now known as Lagos Island where the king's palace was built. The palace is called **IGA Idunganran**, meaning "**palace built on the pepper farm"**. Oba Ado and the warriors from Benin, as well as some of the indigenous people who sought safety, settled down in the southern part of **Eko** called "**Isale Eko**". Isale literally means bottom, but must have been used to indicate downtown just as in **Downtown Lagos**, or **Down Below** which is proximate to the Atlantic littoral of Opobo as seen already. These are the names and regimes (administrative periods) of the Obas after Oba Ado who ruled Lagos before their break off from the authority of the Oba of Benin. But King (Oba) **ASHIPA** (1600–1630) died on his way back to Benin.

A LIST OF OBAS WHO RULED LAGOS BEFORE THEIR BREAK - OFF

KING (OBA) ASHIPA (1600–1630)	KING ADO (1630–1669)	KING GABARO (1669–1704)	OBA ELETU KEKERE (1704 -1749)
KING OLOGUN KUTERE (1749–1775)	OBA ADELE AJOSUN (1775-1780)	OBA ADELE AJOSUN (1775-1780)	OBA ESHILOKUN (1780 –1819)
OBA IDEWU OJULARI (1819–1832)	OBA ADELE AJOSUN (1832-1835)	KING (OBA) OLUWOLE (1836–1841)	==========

Then came King (Oba) Akitoye, who at his demise, was not buried in Benin. After him no other Oba is said to have gone back to the tradition. These Kings (Obas) of Lagos thereafter were the successors of King Akitoye as Obas of Lagos as follows: **A LIST OF THE OBAS OF LAGOS & SUCCESSORS OF OBA AKITOYE**

KING (OBA) AKITOYE (1841-1845)	OBA KOSOKO (1845-1851)	KING-OBA AKITOYE(1851- 1853)	KING-OBA DOSUNMU [DOCEMO] (1853-1885)	KING-OBA OYEKAN I (1885 -1900)
OBA ESHUGBAYI ELEKO (1901-1925)	OBA IBIKUNLE AKITOYE (1925-1928)	==========	OBA SANUSI OLUSI (1928–1931)	OBA ESHUGBAYI ELEKO (1932)
OBA FALOLU DOSUNMU(1932–1949)	OBAADENIJI ADELE (1949–1964)	OBA ADEYINKA OYEKAN II (1965–2003)	OBA RILWAN AKIOLU (2003–PRESENT)	==========

[Courtesy of the Timeline of Lagos History]

LAGOS: PART & PARCEL TRIBUTARY TO THE BENIN EMPIRE

Following upon the crowning of Ado as the first Oba of Lagos then called **EKO**, Lagos then served as a major centre for slave-trade which Oba of Benin, Oba Ado of Lagos and his successors. Then came King (Oba) Akitoye, who at his demise, was not buried in Benin. After him no other Oba is said to have gone back to the tradition. Those Kings (Obas) of Lagos thereafter were the successors of King Akitoye as Obas of Lagos as outlined above. They were supported for over four centuries until 1841, when Oba Akitoye ascended to the throne of Lagos and attempted to ban it. By this time slave-trade had been embargoed by the British Government. But the local merchants strongly opposed the move and consequently dethroned and exiled king Akitoye, and installed his brother Kosoko (ie. his nephew). Yorubas also URUAN/EFIK regard their close blood relations eg. cousins, uncles, nephews, nieces as brothers and sisters; so Oba Akitoye was actually Oba Kosoko's uncle. **(Cf. http://www.hubert-herald.nl/NigeriaL.htm)**. Oba Kosoko believed in and strongly supported the continuation of slave trade. That is why he was often at loggerheads with the British, hence his dethronement and flight, first to Badagry and later to **Epe** where he founded kingdoms that still exist today. What exactly happened was that when his people dethroned and exiled Akitoye for attempting to suppress slave-trade, he escaped and took refuge in Europe. Then during his exile in Europe, Akitoye met with the British authorities who had decreed the banning of slave-trading since 1807. With this development therefore, the British decided to support the deposed Oba and help him to regain his throne. This intervention of the British met with success and in 1851 Akitoye was re-installed as Oba of Lagos. By now British influence over the kingdom of Lagos had become absolute in practical terms, such that ten years later, ie. in 1861, Lagos was formally annexed as a British colony. Oba Akitoye who ceded Lagos to the British was Oba Kosoko's uncle. Oba Akitoye was the first Oba not to be buried as a Bini in Benin kingdom. Prior to this, all the Kings of Lagos were buried in Benin. They passed on all the taxes collected in their domains to the Oba of Benin until the British came and explained that there was no need to send taxes to Benin anymore especially as the Binis themselves were equally paying their taxes to Imperial Britain. It was during his reign that the direct influence of the Binis on Lagos ended.

COLONIAL LAGOS BECAME THE CAPITAL OF NIGERIA

After Imperial Britain had annexed Lagos as her colony in 1861, the remainder of the which encompassed the vast territory of almost modern South West and South South Nigeria was seized by the British in 1887 to form the Southern Provinces of Nigeria and amalgamated as the Colony and Protectorate of Southern Nigeria. By 1910, ie. after Sir Walter Egerton the then Consul - General of what was to become NIGERIA had been transferred from the then Headquarters and Capital City of Calabar to Lagos in 1906, Lagos became the capital of the Southern Protectorate of Nigeria. It is note-worthy always to remind ourselves that before all this, there was no such name not to talk of a "geographical expression", territory or nation known anywhere in the world by the name "NIGERIA" until the Amalgamation in 1914 as was discussed already. When the Colony and Protectorate of Nigeria was established, Lagos thereafter experienced rapid growth throughout the 1960s and 1970s as a result of Nigeria's economic boom from her three products of palm produce - East, cocoa – West and the groundnut "pyramid" – North, prior to the Biafran War. This continued through the 1980s and 1990s even up to the present. In that year both the Protectorate of Southern Nigeria and the Protectorate of Northern Nigeria were joined together in the famous "Amalgamation of Nigeria" by Sir Frederick Lugard as treated above and Lagos was declared the capital of Nigeria. Lagos continued to maintain its status as capital when Nigeria obtained its independence from Britain in 1960. But in 1991, Lagos was replaced by Abuja as the Federal Capital Territory, a move which was masterminded by the Federal Military Government under General Muritala Mohammed in 1976 and eventually executed by General Ibrahim Badamosi Babangida in 1991. Lagos therefore stood strong as the capital city of Nigeria from 1914 until 1991 when Abuja was planned as a Federal city and specifically built for that purpose. Indeed Abuja as a capital like is just like those great world Capitals eg. Washington, DC in USA and Brasilia in Brazil in that it was built from scratch specifically to be a capital. This observation is pertinent otherwise we would never understand what it has taken to make Lagos what it is today. From its humble beginnings, Lagos became Nigeria's largest city and even in the whole of Africa. It the nation's economic nerve centre and a modern city of prestige and economic leverage though as observed already Onitsha is rivaling that position. I really the appreciate the great wisdom, painstaking endeavours and planning of her rulers and administrators both military and civilian since after the war.

But it is good also to laud the contributions of the Oba of Lagos especially her new-time. political governors and in recent times Oba Rilwan Akiolu, Asiwaju Bola Tinubu, Babatunde Raji Fashola, and Akinwunmi Ambode in toe for keeping faith with Lagos, Nigeria's centre of excellence and melting pot of all nationalities without discrimination. In fact, one can say with all modesty and without any fear of sounding apologetic, that even the most interior village in Nigeria is represented in Lagos, thanks to the republican and accommodating nature of Yorubas. However, it has retained its importance as the country's largest city and as its economic nerve centre. Worthy of mention here is the magnificent work done by the past two Administrations towards the reclaiming and development of the Bar Beach to wit, Eko Atlantic which has really become a well-planned city being constructed on land reclaimed from the . It is located on former Lagos Bar Beach. The new island is still under development is, and one expects that the young indefatigable Governor Ambode, who has outstandingly stepped into the big shoes of his predecessors, their Excellences, Bola Tinubu and Raji Fashola, will bring the work to its logical conclusion for the anticipated of at least 250,000 residents and a daily flow of commuters over and above 200,000 upon completion. This development will also have a positive environmental impact; its purpose being to stop the erosion of the Lagos coast **(Cf. The Punch Newspaers: May 21, 2009).** The Eko Atlantic City project received global recognition as the Lagos State Government and its private sector partners on the Project, "South Energy" received the Clinton Global Initiative Commitment Certificate in 2009. **(Cf. This Day: September 29, 2009).**

THE LAGOS STATE OF NIGERIA: ESTABLISHMENT

Lagos State together with other 11 States were created by decree on the 27th May 1967 by the Nigerian Military Government of General Yakubu Gowon as Head of State and Commander in-Chief of the Armed forces to wit: Western Nigeria, former Mid-West renamed Bendel State, East Central State, South Eastern State and Rivers State all in Southern Nigeria; others were North Eastern State, North Central State, North Western State, Benue – Plateau State, Gongola State and Kwara State, all in Northern Nigeria. Before the promulgation of this Decree, Lagos city then was Nigeria's Capital and was administered directly by the Federal Government through the Federal Ministry of Lagos Affairs. **(Cf. Lagos State Information Services and the National Bureau of Statistics**). But Ikeja, Agege, Mushin, Ikorodu, Epe and Badagry were administered by the then Western Region Government. Thereafter Lagos along with these other towns were grouped together to create what is now Lagos State as a fully recognized semi-autonomous administrative division on April 11, 1968. Lagos then had the dual role of Lagos State Capital as well as Federal Capital until 1976 when her capital was moved to Ikeja. After the full establishment of the Federal Capital Territory at Abuja, the seat of the Federal Government was also formally relocated thereto on December 12, 1991. Nevertheless, Lagos remains the financial and economic nerve centre of Nigeria and perhaps the fifth largest economy in Africa **(Cf. Ekundayo John M. O, 135)** if it were a country though she is now challenged by Onitsha and Aba both in South Eastern Nigeria. Lagos has now also grown to become the most populous city in the state and the country, nay Africa. Lagos State has a geographical area of 1,381 sq. Km with an estimated population of over 20 million to-date. Alhaji Lateef Jakande became its first civilian Governor in 1979. **(Cf. Filani Michael 2012, 67-81)**

LOCAL GOVERNMENT AREAS AND CHIEF CITIES

Lagos State is divided into five Administrative Divisions, which are further divided into twenty Local Government Areas. The chief cities are Eko Atlantic which constitutes exactly our overview on the history of Lagos above; others are Ikorodu, Lagos Island, Lekki, Epe and Ojo with Ikeja as Capital City and Headquarters. The divisional Headquarters are Lagos, Badagry, Ikeja, Ikorodu and Epe. Its main towns which are also the Local Government Headquarters. There are officially 20 Local Government Areas in Lagos but 16 of the LGAs constitute the statistical area of Metropolitan Lagos as follows:

A LIST OF THE ORIGINAL 20 LAGOS LOCAL GOVERNMENT AREAS

IKEJA, HQ	LAGOS ISLAND	LAGOS MAINLAND	APAPA
SURULERE	AGEGE	ALIMOSHO	IFAKO-IJAYE
KOSOFE	MUNSHIN	OSHODI	SHOMOLU
ETHOSA	AJEROMI- IFELODUN	AMUVO - ODOFIN	OJO-UNIVERSITY TOWN
BADAGRY	IKORODU	IBEJU-LEKKI	EPE

The first 16 of the above LGAs comprise the statistical area of Metropolitan Lagos, but the last four LGAs viz. Badagry, Ikorodu, Ibeju-Lekki and Epe are not part of Metropolitan Lagos. In 2003, many of the existing 20 LGAs were split by the Bola Tinubu Administration into Local Council Development Areas ostensibly for better administrative purposes. These lower-tier of administrative units now number 56: Agbado/Oke-Odo, Agboyi/Ketu, Agege, Ajeromi, Alimosho, Apapa, Apapa-Iganmu, Ayobo/Ipaja, Badagry West, Badagry, Bariga, Coker Aguda, Egbe Idimu, Ejigbo, Epe, Eredo, Eti Osa East, Eti Osa West, Iba, Isolo, Imota, Ikoyi, Ibeju, Ifako-Ijaiye, Ifelodun, Iga ndo/Ikotun, Igbogbo/Bayeku, Ijede, Ikeja, Ikorodu North, Ikorodu West, Ikosi Ejinrin, Ikorodu, Ikorodu West, Iru/Victoria Island, Itire Ikate,

Kosofe, Lagos Island West, Lagos Island East, Lagos Mainland, Lekki, Mosan/Okunola, Mushin, Odi Olowo/Ojuwoye, Ojo, Ojodu, Ojokoro, Olorunda, Onigbongbo, Oriade, Orile Agege, Oshodi, Oto-Awori, Shomolu, Surulere and Yaba.**(Cf. "Local Government Areas" Retrieved 2010-03-20).** Since the creation of Lagos, the following personalities have prominently figured towards its development and present status viz:

A LIST OF IMPORTANT PERSONALITIES IN THE BUILT-UP OF MODERN LAGOS

HAKEE M OLAJUWON	BABATUNDE OLATUNJI	FELA R. KUTI	HERBERT MACAULAY	HENRY RAWLINSON CARR	MOBOLAJI JOHNSON
ASIWAJU BOLA TINUBU	BABATUNDE RAJI FASHOLA	BRUCE ONOBRKPEYA	JIMMY AGBAJE	HENRY AJOMALE	FEMI OJO ADE
FUNSHO WILLIAMS	AYODELE AWOJOBI	BODE GEORGE	AKINWUNNMI AMBODE	OLUREMI TINUBU	

Lagos is the socio-cultural melting pot attracting both Nigerians and even foreigners especially from West Africa as observed already. Many early Europeans who came to Lagos lived and intermarried and died there, hence some of those foreign names like T.O. S. Benson, Carmen McCain, Dan Murray,Cyril Stober, Patrick Dele Cole etc. **(Cf. Ajose, Sunny A. 2010.45-7.)** To-date Lagos State boasts of the following Higher Institutions of Learning to wit: University of Lagos, Lagos State College of Health Technology, Lagos State University, Lagos Business School, Caleb University, Yaba College of Technology, Lagos State Polytechnic, , Adeniran Ogunsanya College of Education, Lagos City Polytechnic, Wolex Polytechnic, It is hoped that with this development coupled with the breathtaking drives of the "Action Governor", His Excellency, Akinwunmi Ambode Administration, Lagos will ever grow to still remain the financial centre of Nigeria, and also become the most populous city in the country and the whole of Africa.

LORD LUGARD AND THE PUSH FOR AMALGAMATION TO HAPPEN: QUEEN VICTORIA LORD LUGARD, LADY FLORA LUGARD, PRINCE HENRY AND THE BRITISH SLAVE SHIPS


LORD F. LUGARD THE 1ST GOVERNOR


QUEEN VICTORIA (1837-1901)


LADY FLORA LUGARD (NEE SHAW)


SPANISH CARAVEL WITH SAILS


MME UBOM UWAT OWO WITH SALES


PRINCE HENRY, THE NAVIGATOR

It is important to note that a people who do not know their past and where they came from, can never know their future and where they are going. The study of History has been deleted from the school curriculum. Today the only teaching and instruction bordering on History/ Geography lesson or is General Knowledge or the so-called Social Studies such that what the Nigerian child from the Nursery School to Secondary is fed with is something like: "**In what year did the AMALGAMATION of Nigeria take place –A, B, C, D? Who caused the Amalgamation of Nigeria – A, B.C.D?**" In all these we begin to talk glibly of AMALGAMATION as it were a tea party! There is nothing the British colonial potentates did not do to get A M A L G A M A T I O N on course because they also had to grapple with the African power blocks and potentates of the Kingdoms and empires of Lagos/Ibadan, Sokoto, Kano, Benin, etc. especially the city states and kingdoms of the great Niger Delta under the supreme authority of their Imperial Majesties, the Nana of Itsekeri, King Jaja of Opobo, the Obi of Onitsha, the Obong of Calabar, the OLU of Warri etc. because these became a thorn in the flesh of imperial and potentate Great Britain. They had stood as the

rock of Gibraltar against their schemings. For after having subdued the likes of Othman Dan Fodio and his almighty empire which stretched across the length and breadth of the Sokoto Caliphate, the Emirates of Kano and Katsina, etc. the Colonial Juggernauts thought they could easily also dismember the El Kanemi Borno empire and those of the Niger Delta mentioned above which were the most powerful in the whole territory of Africa that was once known as the Dark Continent by these European potentates! They had applied all the arsenals in their armory so that they could fall like a pack of cards.

THE TRIANGULAR TRADE: EUROPE-AFRICA-AMERICA
PORTUGAL - SPAIN - AND THE NORTHER LANDS TRADING NATIONS

THE GREAT ARMADA OF THE PORTUGUESE, SPANISH AND DUTCH OF THE 1600s-1800s





It was a big miscalculation and blunder to so think because the army of these empires at their apogee could be equiperated with the great ARMADA of the Portuguese, Spanish and Dutch of the 1600s-1800s which were brought to the fore in the wake of the infamous Slave Trade. Perhaps Imperial Great Britain was recounting their blessings when they masterminded the Great Trade by drowning as it were the fleets of the Spaniards and Portuguese who were the original Founders and Discoverers of the new World of the Americas a.k.a West Indies, led by Magellan and Christopher Columbus. The Netherlands naval squadrons later overpowered and took over the command of the **Triangular Trade** as it was called from Spain and Portugal and soon after, it was the turn of the master-craftsmen of gigantic British ships powered by steam engines which were invented at the time by big time discoverers and inventors like James Watt, Michael Faraday, George Stephenson/Livingstone, etc. fleets which then hit the combined forces of the Dutch – Belgium, Holland and ie. the Netherlands. The British war cum merchandise ships were captained by the Arch-Pirate and Commander in-Chief and master, Sir Francis Drake who released a reign of terrorist and piracy regime of looters a.k.a high profile robber on the high seas only comparable to Boko Haram and Al Qaeda cum Al Shabab terrorist gangsters on the Dutch. In those days it was customary for well-equipped naval fleets to intercept and overpower ships carrying merchandise and slaves from Africa on the high seas and overturn their cargoes of men and goods, plunder them and transfer them into their ships and off to England or Germany, or France or Holland or wherever in Europe after disembarking and offloading the slaves at their plantations in the Americas. That is why it was called the "Triangular Trade" ie. the supercargoes trade voyages from Europe with their finished products by those who came down to Africa for exchange of slaves and goods mostly raw materials for their factories while in turn they brought gun powder, tobacco tinned foods like **ekpum? ny? and tinapa**, clothings etc. then sailing up across the **AKWAAKPA URUAN** Atlantic to the Americas and rounding up the quasi-parallel voyage back to Europe with the African goods after discharging the slaves in the Americas. That is how these pirates took over the flourishing trade both in slaves and merchandise from the Spaniards and Portuguese who were the first to explore and discover the African coasts and begin trade on the shores of Warri, Bonny, Calabar and IDU a.k.a **NWANIBA.**

Similarly, we see today, children in URUAN/EFIK and beyond who only see or hear about marine vessels – ships, boats or even trains and the railway etc. in pictures and the TV. They have nothing to see or talk about while on picnics or School excursions or recreations at school. Some do not even know that there was something like trains plying the railway tracts in this country from nearby Niger Delta Port Harcourt to the North through Enugu to Kaduna, Kafanchan, Kano and to Katsina ie. East-North routes; OR from Port Harcourt to Benin, Ibadan and to Lagos known as East-West Routes just not too long ago. Nevertheless, thanks to the amiable President Goodluck Ebele Jonathan for resuscitating these railway routes systems in

Nigeria, at least the much he can do so far. But when will such a thing be seen in the Niger Delta and other parts of this great country of ours? Elsewhere in this book I have anguished that there should be a railway terminal at IDU at URUAN Headquarters which is only three minutes away from UYO Capital city of Akwa Ibom State. I have also suggested that the return of the maritime ventures with a mini sea port for plying local boats, canoes and launches there at **NWANIBA** and **ESUK MBEHE IDU** a.k.a **"ESUK IKOT ETUONG"** including of course Ikot Offiong, Ikon Eto, Creek Town and Atimbo – Akpabuyo would boost international trade involving our neighbours of the Cameroun Republic, Equatorial Guinea and Gabon; and that such a project would re-connect, facilitate and get Northern Cross Riverians bringing in their merchandise especially agricultural products of yams, garri and rice by sea to the bargain as formerly when IDU was the melting pot of these nationalities as a trading port. Equally the local youths and neighbouring coastal peoples from areas like Oron, Eket, Ibeno, Ikot Abasi, Ikono, etc. would get back to the sea-side to ply their trade and haul in quantities of fish, crayfish, periwinkles etc. because all these goods can easily get to other parts of Nigeria by train since also there is an airport scarcely 20 kilometres away, if these goods exited from here. This would thus involve creating honest and genuine non-collar jobs for over a million people engaging in buying and selling aside whatever cool collar jobs the Federal and State Governments would thereby provide because, when as a child, I could notice and calculate that not less than ten thousand people were gainfully eking out their living every blessed day here. But does this sound like anything meaningful, practicable and achievable or is it just plain wishful thinking from an idle and lazy mind?

EMIGRATION OF NATIONATIES FROM IBOM AND EVOLUTION OF AKWA IBOM NATIONALITIES WHO MIGRATED TO UYO, ABAK, IKOT EKPENE, UKANAFUN, OBOT AKARA, IKA, ETIM EKPO, EKET, ETINAN, IKOT ABASI ETC.

Therefore, as we get back to our account of the emigration of the great URUAN peoples, we also notice that it was from **IBOM** that those other nationalities migrated to Uyo, Abak, Ikot Ekpene, Ukanafun, Obot Akara, Ika, Etim Ekpo, Eket, Etinan, Ikot Abasi etc. which constituted the area described by Darryll Forde and G. I. Jones as Eastern and Western Ibibio and now people of AKWA IBOM STATE ie. the territory now inhabited by immigrants from ancient IBOM country of URUAN. That is also the reason why URUAN as the original settlers and by implication the author has been able to give the true picture and account of what exactly happened about what was what, or who was who in the narrative you are now reading in this book. That is also the reason why these accounts are considered incontrovertible. **(Cf Forde Daryl & Jones, G.I; 31).** But on this G.I. Jones in particular has noted that:

> **A study of the present distribution of the Ibibio tribes suggests an early scatter of Ibibio over an area extending from Arochukwu in the North, Ika in the West and Oron in the South. This was followed by a massive dispersal North and South from a centre somewhere between the present Abak and Uyo Government stations and a differentiation into Annang (Western) and Ibibio (Eastern) [Jones G.I. 31-33].**

The routes of their migrations must have been many and varied. Some must have reached IBOM by land while others like URUAN, ORON, and IBENO who might have moved earlier, some straight to their present locations like ORON, while others like URUAN and IBENO reached IBOM by sea. URUAN has never had a history of having displaced any previous inhabitants anywhere. They had always been the first to discover a place, and then move on when it became obvious that the land would not accommodate them and all the new and subsequent comers as this could become a source of disputes and conflicts. URUAN fights shy of handling such unwarranted confrontations and has never been enmeshed in conflicts and never fought a war of confrontation with any nation, tribe or country throughout her history, even till today. These land users were obviously numerically superior and their major centre of dispersal after IBOM to AKWA IBOM makes this evident. Many written and oral traditions have attested to this migration of the bulk of Ibibio nation from USAHA-EDET popularly known as **EDIK AFAHA** ie. **AFAHA CREEK** in the Cameroons to IBOM or modern AROCHUKWU of Abia State. **(M. E. Noah 7)** The history of what is

known as the **'Ibibio war'** between them and the Aros /Igbos is also well documented and can be found in any State Library in the Federation. History has it that after settling in IBOM and establishing their shrine, the IDIONG oracle, which later popularly became known as IBRITAM INOKON, then afterwards known as the **Long Juju** or the **Arochukwu oracle** was owned and used by URUAN for years before their departure to AKWA AKPA URUAN. This is because afterwards a bitter enmity resulting in warfare ensued between the Ibibios who had then become custodians and owners after URUAN had left and the descendants of the remnants of URUAN ie. the Aros now turned into Igbos with their now Igbo settlers who subsequently dispossessed it from them, the Ibibios. **(Cf. Ashley, 12)**. Another account by Talbot A.P. has it that the Efik peoples a.k.a URUAN, originally a branch of the Ibibio tribe known as URUAN before they migrated to their present abode in Cross River State on account of inter-tribal wars and constant harrying of their villages by the slave-dealing Aros who were then the principal custodians of the shrine. Corroborating this Chief J.S.B. Ikpe of the IBIBIO STATE UNION fame, in 1939 had remarked that this Ibibio secret society, IDIONG IBRITAM INOKON was also known as **EKPENYONG (NNUK),** since as a principal URUAN/EFIK deity it was previously called **EKPENYONG IBRITAM.** He also opined that it was the Eburutu clan that was appointed the principal custodian **(Cf. J. S. B. Ikpe; 12-24).** This happened hundreds of years after URUAN had departed for AKWA AKPA URUAN leaving everything behind, such that from their present abode ditto the EFIK, whenever they needed to seek the services of IDI? ? oracle, they had then to go to either AKWA IBOM country or EKOI country, and this is happening till this day. T.M. Shankland, who was then the Assistant District Officer for Arochukwu also wrote that:

> **It is fairly certain before the coming of the Igbos into Arochukwu the Ibibios had a Juju Ibritam situated by a little stream not far from the present town at Ibom. What particular property or power was attached to the Juju in those early days will be ever uncertain, but certain it is that the Juju survived the Ibibio War and was before long to become the most famous shrine in Nigeria, indeed on the West Coast (T. M. Shankland: ENUGU, 3/1/55).**

EXPULSION OF IBIBIOS, ANNANGS ETC. AND EVOLUTION OF AKWA IBOM

Dr. P. Amaury Talbot also confirmed that the expulsion of the Ibibios from Arochukwu might have occurred between the 14th and 15th centuries but this is a relatively recent phenomenon compared to their settlement in IBOM Arochukwu, because they had settled in IBOM for such a long time that the Aros themselves are believed to be their descendants, a fact that is also corroborated by certain oral traditions. It is also true that as a result of the war between the Aro confederacy and the Ibibio referred to in historical accounts as the **Ibibio WAR**, the last group of the Ibibio which happens to be those now living in the border towns such as Ikpe Ikot Nkon, those of Eastern Ibibio Ikono, Nkari, Usakka, Itu Mbuzo (Mbon-uso) etc. were forced to leave Arochukwu between AD 1400 and 1600. In fact, that account of Dr. E. N. Amaku in his Edikot ? wed Mbuk 2, **(Amaku, E.N 2-5)** seems to confirm this although most of the accounts are quite tenuous and URUAN in particular has rejected it in toto, considering it as a myth and a later fabricated version of URUAN/EFIK ethnographic history. It is also incontrovertible that every bona fide and blue-blooded citizen of URUAN/EFIK ancestry heretofore recounted has always accepted that the true culture history of EFIK dates from that further migration of some URUAN groups from AKWA AKPA URUAN via ATA AKPA ie. the confines of the ATLANTIC OCEAN, the region bordering the Atlantic Ocean which they at first sight had exclaimed: **THE REAL SEA =”EH, ATA AKPA”,** which is URUAN/EFIK expression for an infinitely large expanse of water like the ocean: **'HE THALLASSAR**'! 'Behold the sea'! This was the exclamation made by the Greeks of old to express the same idea. It should be pointed out here that most of these documents especially those concerning the expulsion of the Ibibio from IBOM and the taking over of the Long Juju by the Aros is a much recent history because by this time the Ibibios and others now living in Akwa Ibom State had already migrated to Akwa Ibom and were living there for several hundreds of generations. It could also be true as noted above that a sizeable chunk of Ibibios, Annangs, etc. must have stayed put at Ibom from the early 1300 – 1600 and beyond when the Ibibio war occurred, that is, if they did not immigrate to their present locations in AKWA IBOM STATE as a result of that war. That is why Talbot corroborating this as it were, had remarked that this episode might have occurred between 1300 and 1400 AD thus suggesting that the Aros themselves were their remnants and descendants. It is pertinent to remark

here for the umpteenth time, that any world history concerning URUAN should always pre-date and not be subsequent to that describing the events that ensued concerning the Ibibios, the Aros and later on the Igbos. This is because URUAN had left the scene of IBOM hundreds of generations before these events and the slave trade met them at their present location as seen already. The Aros of course as observed above being the renegades and remnants of URUAN had stayed put as proud owners and custodians of the oracle having dispossessed the Ibibios and craftily using the oracle, the awesome LONG JUJU to hoodwink and capture the Igbos and send them to Calabar when the slave trade became so large and lucrative an enterprise worldwide. It was the Ibibios who having been dispossessed of the oracle derisively nicknamed them **In?-Ikon** anglicized into **INOKON** meaning "**mme Inokon or Ibritam meaning" ie. "thieves of the Ikon".** The xylophone and hat were the veritable instruments effectively employed by the intimidating and bogus oracle for making the divinations as we are going to see.

THE IBIBIO WAR WITH THE ARO CONFEDERACY & AKPA GROUPS/BIASE

This Aro confederacy was a power block to reckon with at the time perhaps between 3000 BC - 1000 AD and made up of the three ethnic groups viz. the AROS themselves who were URUAN proud descendants and remnants including the IBIBIO remnants, the IGBO and the AKPA or IKPA ie. BIASE and EJAGHAM including Umon, Aquagune (Akwanakwana) and Ugep. This last group also consisted of those of OKOYONG origin, a fragment of the remnants who stayed put within the Cameroun tribe and now long resident in the colonial old Calabar Division of AKAMKPA, also remnants of the EFUT, the bulk of whom are those now resident in Calabar South metropolis who must have occupied their present location centuries before URUAN/EFIK immigration in the present Calabar and beyond. Regarding the OKOYONG a sub-tribe, some earlier historians have reported that after having left the Cameroons, the AKPA/IKPA group first settled at AKAMKPA which became the centre of OKOYONG clan stretching from Ekong-Anaku to Mbarakom. As earlier said in this account, the Akwa Ibom Ibibio people were the early settlers and indeed the owners of IBOM country and custodians of the IBRITAM INOKON or EKPENYONG IBRITAM, after URUAN had departed from the scene. The arrival of the IGBOS served only to make the ethnic configurations in the area more complex. The Igbos had come into this land just like others of pre-historic times worldwide being driven by hunger, scarcity of land holdings to plant their crops and this therefore made them come in collision with the northern fringes of the IBIBIO. This undoubtedly and inevitably must have created a situation which no matter what events that led up to it - the Ibibios and the Aro remnants of URUAN, having then acquired the Igbo tongue and using the Igbos as their **cammeradie** (allies) lay facing each other, both prepared to slug it out for possession of the land. Trust URUAN; trust the AROS of URUAN remnants and descendants in their master mindedness and craftiness! Recounting further on this, Sir Shankland who was the colonial Administrator of Arochukwu at the tail-end of the infamous slave trade remarked in his REPORT that at the beginning of the hostilities:

> **The Igbos met with no outstanding success in the struggle with their opponents until the third tribal element appeared upon the scene (ie. the AKPA). Tradition is agreed throughout Aro towns that at this juncture the Igbos sought the aid of the AKPA/IKPA mercenaries and the Igbos won in what is now termed the Ibibio war. (P. J. Shankland: Intelligence Report on the Aros).**

Having lost out in that war, the bulk of Ibibio remnants migrated to join their kinsmen in the MAINLAND, now Akwa Ibom State**,** some of whom having already settled there for centuries while other still remained. They are those mentioned above as URUAN remnants and descendants in now some parts of Obot Akara LGA and INI. What has given prominence to that Ibibio war was that it involved so many other ethnic groups and written accounts of that war are still extant. All this goes to confirm what we had earlier said to the effect that most of the Ibibios had lived in their present abode for several millennia long before the war. In fact, as speculated above, it seems the Ibibios were the agents of the magic lores that reached Egypt and not the other way round. Dorothy Talbot has alluded to this when she opined that the likeness in rituals and legends of Egypt can be traced to the West Coast Tribes of Africa and would appear to have been borrowed from the latter and borne across the Continent from the Niger to the Nile. **(Talbot, Dorothy Amaury**

Talbot; 5) It therefore seems most probable although tenuous that the mixed crowd of peoples who went with the Israelites out of Egypt in the Exodus account were the people referred to here. At Egypt during and after the time of the Pharaohs, many nationalities had settled there just like the Jews did on account of the famine that rocked the face of the earth. The black people from Africa South of the Sahara must have settled there too. Those were the years before the ascendancy of the Pharaohs who had reigned supreme after Joseph, son of Jacob a.k.a Israel. Therefore, when URUAN now turned EFIK talk about coming from Canaan or wherever, they should start their story from there in order to make sense. This would also mean that they were not the only people who must have emigrated from Palestine if we want to carry the story further. The truth of the matter is that the EFIK in particular who tried to snob ancient URUAN and the rest of humankind could not be telling the world the simple truth, unless they want to stand the truth on its head. **(Cf. Exodus 12:37-40).** These multitudes of mixed crowd which left Egypt with Israelites as captured in the above scriptural passage**,** from whence did they come in the first place? Would the simple truth not rather be that they were the descendants of those who left West Africa for Egypt and not vice versa? Were they the aborigines of Egypt? Do the aborigines flee their country of origin unless there was something to have driven them into bondage? I have concluded elsewhere in this book that the **NSIBIDI** of **Ekpe URUAN** were native to URUAN and not borrowings from Egypt or anywhere else and Ekpe is not the preserve of URUAN alone although they might have been the progenitors and founders. Therefore, it must have been this group of people who transmitted NSIBIDI to Egypt if we follow the trend of argument of these early historians and ethnographers like Mmama Talbot who had nothing to gain from URUAN or any other ethnic African tribe, one way or the other and who had put the evolution of URUAN ditto Ibibio, Annang, Ghanaians, Beninoirs etc. well beyond 8000 BC. I have already stated somewhere that the history of URUAN/EFIK predates even the biblical accounts about Joseph and the Pharaohs including the Jews of Palestine. Likewise, Robert S. McKeown also remarked that of all the peoples of the Cross River the IBIBIO and by implication **URUAN** are "probably the native stock from whom most of the smaller tribes in the Qua Iboe and Calabar have sprung". They could not distinguish between the Ibibios and URUAN, for them they were from one and the same linguistic group, hence the same people. That is why in writing about the EFIK, they simply concluded that they were descendants of URUAN from the IBIBIO **(Robert S. McKeon, 35)**; thus confirming our stand on the URUAN antiquity in their present location.

THE AKWA AKPA URUAN - AKANI OBIO THE ATLANTIC OCEAN CONNECTION: FINAL SETTLEMENT SETTLEMENT OF ALL URUAN PEOPLES INCLUDING THOSE WHO LATER BECAME EFIK

ORIGINS OF THE EFIK - THE TRUE URUAN CONNECTION

URUAN peoples who now occupy most of the entire territory from the Lower Cross River estuary right up to the Atlantic did not necessarily all emigrate together from **IBOM** to their present locations in their thousands but rather the pioneers might have come in droves in their canoes on sails and some even stayed behind till this day, viz. those who later became the AROS and neighbouring **ENYONG**. As observed already, there were originally 12 tribes (clans = ESSIEN URUAN DUOPEBA) corresponding to their 12 Idem Ekpe Globes. There are also those who left from **USAHAEDET** or from **IBOM** to their present abode. Some clans like Oron, Ibeno, Ikono, Ikpa Ibom (mostly in Mkpat Enin and Ikot Abasi LGAs eg. Ikpa Nung Asang ie. ESSENE district) Obio Akpa in Abak LGA, Ifuho, Ikot Osurua, Abiakpo, Nkap, etc. all these emigrated to where they are now located in Akwa Ibom State mostly in the Ibibio and Annang Mainland from ancient Ibom otherwise tagged **INOKON** a.k.a **AROCHUKWU**. This will be treated in a subsequent article as URUAN in the Diaspora. URUAN nation which is treated here now constitutes the seven remaining tribes (CLANS/ESSIEN) popularly so designated as ESSIEN URUAN/EFIK ITIABA located in the geographical and contiguous territories of ancient CALABAR, URUAN NORTH, URUAN

CENTRAL, URUAN RIVERINE and URUAN SOUTH; bounded on the north by old ITU DIVISION in Akwa Ibom State and ODUKPANI LGA in Cross River State, on the South by ORON nation and the Atlantic Ocean, on the east by the old UYO DIVISION and on the west by old EKET DIVISION all in Akwa Ibom State.

According to certain other ethnologists like Roland Oliver and Brian M. Fagan, migrations at this time even from the Cameroons into **IBOM** or even direct to **AKWA AKPA URUAN** by sea, was in trickles over the centuries through a variety of sea routes **(Roland Oliver & Brian M. Fagan;31)**. Though this might not have been exactly so, yet it seems a natural postulate because to suggest otherwise would carry the unnatural burden and implications that there was a worldwide date-line on which the migrations were supposed to commence or end. Our treatment also of the IBIBIO as we are going to do subsequently, should never give the impression that either all the IBIBIOs or URUAN for that matter are the AFAHA people who had emigrated from **USAHAEDET** to IBOM where most of them must have met as described above. No single ethnic group should ever be considered as a biologically homogenous breeding population because it could have happened that URUAN being such sociable, tolerant and accommodating people, would have absorbed many other disparate groups and other stocks of Nigerians who also had emigrated from the Cameroon via **USAHAEDET** and who would also have been tolerant, law-abiding, amicable, and ready and willing to accept URUAN identity, speak URUAN (now **URUAN/EFIK**) language and become part and parcel of URUAN as history has demonstrated so admirably and unmistakably worldwide. I can still recall that some old maps of the world of the 1920s -1960s put some towns in the maps of Italy or Germany or France etc. whereas today these towns are either in Germany, France or Spain/Portugal world maps and vice versa eg. Sicily which hitherto was located in the old map of Italy is now located in France. Similarly, Kiel was formerly in the ancient map of Germany but is now located in Poland. What is implied in all this is that in all humility, URUAN accepts the amorphous nomenclature of IBIBIO as then known by the early expatriate historians and ethnologists who had neither cultural bias nor political points to score, one way or the other. URUAN/EFIK people are quite unique in their culture, language (DIALECT) with their customs and traditions etc. ditto the EFIK as every intelligent and reasonable person can admit and detect. We have also come to accept that the attitude of the majority towards the minority is a characteristic of humans even in our age because according to Etinnyin (Engr.) B.E Bassey, the Romans of Europe, the aborigines of Australia and New Zealand, the Red Indians or the West Indians of the two Americas, etc. suffered the same fate, the teachings of Jesus, Muhammed and Buddha notwithstanding. Wherever the populations are high the acculturation effect is so great that most of the smaller societies just get swallowed up both in culture and language if care is not taken. URUAN is becoming gradually swallowed up and many of the new generation cannot utter or spell a word of the original **URUAN/EFIK** language except the Ibibio language which surrounds them.

In Calabar the **Ekoi**/ABAKPA - QUA language is gradually being forgotten about. Unlike Oron, Okobo all now in AKPAKIP ARO as also EKET and IBUNO/NKPENEK-UPENEKANG are still holding on to their own language and traditions because they are cut off by sea and not swamped by their gargantuan Ibibio neighbours, yet gradually the young generation especially those born outside the stock are now speaking Ibibio as if their lives depended on it. Whereas the greater URUAN on the mainland of Akwa Ibom State are almost subsumed by the Ibibio language and culture those of Adadia, Ifiayong Obot, Asong who are of the core ancient Iboku stock can still speak flawless URUAN/EFIK tongue whenever prompted. It must also be admitted that with such a cultured species, URUAN expects that people see ethnicity not as static but as something dynamic and revolutionary, bearing in mind that the recent mushrooming of ethnic nationalities all over the world especially in Ibibio land and wherever in Nigeria as also elsewhere in Africa, is but part of the gradual evolutionary process worldwide which in turn, should testify to the antiquity but most demonstrably the ubiquity of URUAN which this venture is trying to address before people continue to confuse the issues further and things get worse. Therefore, **URUAN** culture history is that they probably pre-dated the others ie. the core Ibibio in their emigrations, stopping first in **IBOM** where they discovered

such a large and incomparable expanse of arable land, settled there for ages, until many other ethnic nationalities including the IGBO subsequently joined them. Then with the inconveniences and hostilities due to too much concentration and concourse of nationalities in a territory that had become jam-packed, also coupled with inevitable squabbles, wars and other socio-political factors, they (URUAN) inexorably were compelled to set sail from **IBOM** passing through **ITU** to where they discovered and named AKWA AKPA URUAN – ie. the large Atlantic peninsula adjoining what they later also discovered which became known as CALABAR, via the same Cross River to the estuary which empties itself into the main Atlantic Ocean including what later became known as Calabar or EFIK country just mentioned above.

RECONSTRUCTION OF URUAN NEW TERRITORY & FOUNDING OF AKWA AKPA

ORIGINS AND FOUNDATION OF ITU IN MODERN ITU LGA

This continuing issue of URUAN migration and their settling at **IBOM** which is contiguous with present - day AROCHUKWU in modern Abia State of Nigeria, inexorably leads us to notice that URUAN peoples had settled here for hundreds of years until compelling forces caused them to move again. This must have happened due perhaps to the same factors that had reared their heads there at Ibom and/or other socio-political factors which also had militated against them and inevitably catapulted their quitting **IBOM** for good as commented earlier. Moving out from IBOM they traced their way back to the Cross River from where they came. But this time, they had to sail southwards through a vast rocky and undulating territory they named and called **ITU.** The word **ITU** is derived from **ITIAT** – ie. a rocky and mountainous land of stones which they, URUAN-EFIK founded. **ITU** simply means = land of stones. Because of the rocky nature of the land and typography they decided to move while some remained including some cutters of stone and artists who later became known as **ITU MBON – USO** meaning **ITU** artisans or craftsmen and women versed in pottery and smiting as they turned out be but which nomenclature the Igbos overturned and converted it to read **ITU MBAUZO.** In time Itu became noted for pottery and stone cutting until late in the 1960's when stones became the most important instrument and masterstroke in galvanizing palm produce especially palm kernels which became the key economic product of the East. Moving further from Itu they continued to sail southwards to the great river which they named "**AKWA AKPA URUAN**". This great river is a Confluence of the Cross River which empties itself into the Atlantic Ocean. Now we are in a position to graphically reconstruct the remaining history. But before that, let us return to Itu for a brief spotlight on **ITAM** and **ITU** Local Government Authority with its peoples.

SPOTLIGHT ON ITU LOCAL GOVERNMENT AREA ORIGINS OF EAST AND WEST ITAM IN MODERN ITU LGA ANCIENT ITU DIVISION – MODERN ITU DISTRICTS & CLANS



OLD ITU D.O's OFFICE
OFFICES AT (NTIAT) - ITU HILL



OLD ITU D.O's RESIDENCE
MARY SLESSOR'S HOUSE



NEW ITU SECRETARIAT MBAK ITAM
OFFICES AT ITAM EAST



ANOTHER VERSION OF THE ORIGINS & FOUNDATION OF ITU

But according to the Paramount Ruler of Itu, the Ada Idaha ke Eburutu, HRH Obong (Barr) Nyong Edet Inyang, **ITU** was founded about 1000 years ago by Captain Eyo, probably Etinnyin Eyo and later the Obong of Calabar, but this was only about two – three hundred years ago **(Cf. Etinnyin Eyo Eyo Nsa Odo Effiom Ekpo a.k.a King Eyo I [1827- 1838] v/s Etinnyin Uko Akpakpan Uko Okon Edem Eyo Abasi Mesembe Otu a.k.a UKO MBIAKONG of "*Ek? okoowot Uko edem-edem*" fame as discussed above)**. But as commented elsewhere, this could only have happened "**ke Mbakara ema eked?k obo**t," ie. from the 1700s, centuries after 1000 AD. Then according to the "**Ete Idorenyin Ayadehe**" HRH N.E. Inyang, traversing from Iboku Esit Edik a.k.a Creek Town across the Cross River in one of his expeditions, Captain Eyo with his **"Ndit? Ubom"** discovered to their excitement, but at the same time enthusiasm characteristic of sea farers, some aquatic mammals swimming and mating with their flappers along the beach. These happened to be **"ITU"** fish ie. **Manatee**. With excitement and curiosity, they dropped anchor and killed a number of them with their **IKE? /USAM.** Then fearing that some of them could rot on the way while rowing back, they quickly smoked and packaged them to Creek Town for the Elders to ascertain whether these could be safe for eating. To their delight and amazement, the Elders assured them to be safe and they also discovered that they were very delicious aquatic animals just like any other type of edible fish. Knowing that plenty of them abound in that area, they named the location **ITU** till this day. Equally they also discovered that the green forests were also full of wild animals especially monkeys. Thus began the rush for the newly founded **Itu** town for the **ITU** manatee fish. Readers can make their appraisal one way or the other vis - a - vis **ITAM Clan**. Since its foundation in the 1800s the following Clanal Kings and Rulers have reigned in ITU to wit:

OBONG EFERE ANSA (1887-1899)	OBONG EKPO ADIAHA (1899-1922)	OBONG ASUQUO MBANG (1922-37)	OBONG OKON ONOYOM (1937-45)	OBONG OKON EKPO ANWATIM (1945 -46)
OBONG EKPO EKPO (1946-66)	OBONG IKONI EYIBIO IKONI (1966)	OBONG EDET OKON EKPO (1966-06)	OBONG UDOETTE EBIANGA BASSEY (2006 -15)	OBONG (BARR.) NYONG EDET INYANG (2015====)

Ancient Itu as captured above, remained part and parcel of URUAN/EFIK and by implication, such that its peoples spoke Efik language until long after the Slave Trade era. Thereafter, the Efik opened up trading posts at Esuk Itu and environs dealing in palm produce and other items of merchandise brought into Calabar by the European Supercargoes with East Itam peoples in particular as the main beneficiary until in recent times and well into the post-civil war period. As discussed already above, on account of the rocky nature of the land and its typography, the majority of **URUAN** Founding fathers decided to move on while some remained at **ITU** including those who later became the **ITAM**.

ITAM IN PARTICULAR: CULTURE HISTORY & ORIGINS

There are several culture and ethnographic histories on the origins of **ITAM**. Most of the versions of Origins are pure legends. That is why most of the traditions about **ITAM** origins speak of endless waves of their migrations. In fact, one of the traditions is based on a legend that the kindred was founded by a brave hunter by name **"ITAM"** who had wandered from the heartland of IBIBIO country, probably from **IKONO** into the area. He had roamed in search of a suitable hunting grounds and place of settlement and for farming. At the time, there were internecine wars among the **IKONO** and as people were displaced and scattered, he had wandered into this area and found a suitable settlement. Thereafter, the man begat three sons namely; **Afaha**, **Ekit** and **Ibiaku** and their descendants grew into three lineage groups of **AFAHA ITAM (**7 Villages**)**, **EKIT ITAM (**14 Villages**)** and **IBIAKU ITAM (**26 Villages**)** OR simply that Ekit, Afaha and Ibiaku were his co-travelers who later formed the three kindred groups above. Those places occupied by these groups then came by a sort of general designation and the area came to be named after him as **ITAM**. Most of the villages enumerated in Itam Clan are classified under these three kindred groupings **(Cf. A History of Itam, Ndeco Pub. Uyo, 2012; 15-16)**. Here we also discover that Ikono has the same border with **ITAM**. Another Ethnographic origin of **ITAM** and theory which most writers on Ibibio history seem to support, has it that **ITAM** people migrated from the Cameroun Highlands and specifically **USAHAEDET** and journeyed from there with other tribes and Clans like Offot, Ikono, Nsit and Iman passing through Western Calabar, Arochukwu, Ikono, **ASAN IBOM** and founded their present locations. **ITAM** in particular left Asan Ibom due to overcrowding passing through Offot and **URUAN** settled first at Ntiat Itam. Thereafter, they journeyed through the river at Esuk Uyo through IDU a.k.a Ifiayong to **ITU**. As a location associated with the abundance of Iyak **"Itu"** (**MANATEE**), their hunters and fishermen killed them at Esuk **ITU** down to the Upper Cross River region. Monkeys were also found in abundance here in **ITU** thick forests and the people often used them as thank-offerings sacrifice to their gods for their safety and prosperity. That is why ITAM people have considered and assumed monkeys as sacred animals and **TOTEM** of **ITAM**. Till this day, both the original settlers and their descendants are forbidden from killing and eating monkeys. Yes, but this version receives **only partial acceptance and recognition in URUAN.** The version which **URUAN** owns and maintains has it that **ITAM** peoples are the direct descendants of **ITU,** the Founding Fathers of which stayed put as founders of **ITU** as discussed above. Period.

Itam as one of the core Ibibio Clans is a Clan in Itu with an area of approximately 556.1 square Km. and a population of over 100,000. **ITAM** is bounded in the North by Enyong Abatim River (**EFIK**), in the South and South East by Oku and **URUAN** Clans, in the West by Ibiono Ibom and in the East by Ayadehe and Oku Iboku (**URUAN**) Clans. At a point in time and even right into the 1960's, Esuk Itam was a bee-hive of trading activities connecting **URUAN**, Oron, Eket, Old Calabar, Arochukwu, Ekoi, Cameroun, Sao Tomé and Principe including Equatorial Guinea. In those days Itam business men and women dominated the entire Old Uyo Province with the famous URUA EKPA market as the melting pot

of traders from places far and near. Others were Urua Nkiduehe at Ekit Itam, Urua Etaha at Nung Ukot, Urua Atan at Mbak Obio, Urua ? kwed eyop at Mbak Atai, Urua Edodido at Northern Itam, Urua Whyte a.k.a Urua Mbakara at Nkim Itam, Urua Nyehe Iso at Nkim, Urua Enen at Ekritam, Urua Umia a Ekpat and Urua Obo on **"OBO MARKET DAY"** at Ekritam Ikot Obong or Ekritam I. Leading the whole pack of course was URUA EKPA at Ikot Obio Atai. All these markets led to the ascendancy of Itam nation and the phenomenal influence of Itam peoples in the development of Uyo Metropolis in the coming years. Most of the traders at Uyo city market were Itam citizens leading to the popular phrase: **"Itam, Itam anie kp?"** = only Itam people are wealthy. Infact, the first storeyed buildings ever built in Uyo were all owned by the Itam. Some of these Itam traders like Chief Etim Uwa a.k.a **Abriba,** Isaac Ita Uwa, Edidem Udo Ikot Idem, J.J. Akpan etc. started their business empires at Esuk Itam and then transferred to the Central Uyo market now Urua **AKPAN NDEM** as the Uyo Colonial Capital was developing in leaps and bounds then. Today Urua Itam ranks as one of the greatest local markets in Uyo Senatorial District. There are also many communities outside **ITAM** Clan which even till today have links with the core Itam – Itam communities in the Diaspora, and some of them include Item in Abia State, Ikot Akpan Ndua in Ibesikpo/Asutan, Obong Ntak in Utu Etim Ekpo and several other Obong towns in Abak LGA. Before now Itam people mostly of Ikot Ebom and Nkim Itam were noted for their skilled craftsmanship in pottery and cane furnitures. Most of the important personalities in Itu LGA as noted below are from **ITAM** Clan.

Moving to **ITU** as also the exploits of **URUAN** Founding Fathers, the thick forest, the gaping canyons and swamps before them were so terrifying that they were constrained to write off the area as very unconducive for habitation. Added to this was the fact that during their settlement there at **ITU**, they had increased in their populations and this had made them to continue to set sail further southwards through the tributaries to found what is now **EAST ITAM** and **WEST ITAM** which river is still part of the Cross River which runs as far as **IDU** a.k.a **NWANIBA** as discussed above. All these go to explain **ITAM** connection with **URUAN** and why Itam people between the 1700s -1800s were so visible during the booming trade at **ESUK MBEHE IDU - URUAN** Headquarters**.** Nowadays everybody in **ITU** L. G. A. seems to have abandoned **URUAN-EFIK** culture for Ibibio culture and language. They now speak Ibibio and adopt Ibibio ways as if their lives depended on it including Oku Iboku and Ayadehe peoples. But for the River Cross a.k.a **CROSS RIVER** which separates them, Mbiabo peoples would have long forgotten their Efik tongue and heritage, even so, they are gradually and inexorably caught up with the Ibibio bug, ditto **IK? R? FI? ÑG**, a.k.a Ikot Offiong with borders with Oku Iboku and Ayadehe. But this should not detain us here. If truth must be told, it is due rather to the wonder of the Calabar – Itu – Odukpani Road and masterstroke of Chief (Brigadier) U. J. Esuene, the erstwhile Action Governor of the defunct South Eastern State of Nigeria which metamorphosed into Cross River State by his opening up the new macadamized wonder and thoroughfare which terminal was named after yet another wonder Action Military Chieftain, General Muritala Muhammed, the Nigerian Head of State who toppled General Gowon's Military Government in 1975.

But where is **ITU** then? As noted above, this rocky and undulating URUAN/EFIK territory of yore is located further south as one moves from Ancient **IBOM**, now renamed Arochukwu through one of the tributaries of the Cross River towards AKWA AKPA URUAN and the Atlantic bay. Itu is the Headquarters of the Local Government Area and covers the physical area of about 606.10 sq. Km. It is bounded on the North by Odukpani in Cross River State, to the West by Ibiono Ibom and Ikono LGAs and to the South and East by Uyo and URUAN LGAs respectively. With Coordinates: 5^{o}N10 - ON, 7^{o} 59^{o}E // 5-16667^{o}N – 7-98333^{o}E, Itu LGA total population as recorded in the 1983 -1990 National Census stands at 129, 033 persons. Itu of course is part and parcel of the core Ibibio nation and most of the people speak either Central Ibibio or corrupted URUAN/EFIK today. There are five distinguishable Districts and Clans in language and culture viz. Itu proper, Itam East and West, Oku Iboku, Ayadehe and Mbiabo. The Paramount Ruler is His Royal Majesty, Edidem Elder (DR.) **Edet Akpan Inyang, the ETITU of ITU**

Amb.P. The Chairman of Itu Local Government is Hon. (Barr.) Etetim Ituh Akpabio Onuk. Some of the important personalities of the area include HRM, Atakpa, the immediate past and former Paramount Ruler of Itu and HRH EDIDEM (BARR) NYONG EDET INYANG, Paramount Ruler and Clan Head of **ITU**. Others are hereby accredited:

IMPORTANT PERSONALITIES OF ITU L. G. A. ANCIENT & MODERN

Some of the Important early and modern Personalities **WHO IS WHO** in ITU L.G.A. include the following:

HRM EDIDEM (DR) EDET AKPAN INYANG AMB.P	SENATOR (CHIEF) ANIETIE OKON	HON. BARR. ETETIM A. ONUK	HRH EDIDEM EKPEOBONG ATAKPA IX
OBONG UMOREN UDO AYA	OBONG UMO EKPA EKPU	OBONG ASUKWO UDO	AIR VICE-MARSHALL, EMMANUEL DAVID AQUA-ISUA
HRH (BARR.) OBONG NYONG EDET INYANG	MR. EMMANUEL EDUOK	AMB. EBONG EYIBIO EBONG	NAVY CPT. EDET AKPAN ARCHIBONG
OBONG (ELDER) JOHN SAM	KGT. (CHIEF) PETER A. AKPAN – KSM	W/ CHIEF UDO NSUK OBOBO	SENATOR ANIETIE OKON
HON BASSEY ESSIEN BASSEY (FICMN)	OBONG GEORGE BASSEY INWANG	ITUHON. NSIKAK JEUELJOHN	HH. ETEIDUNG EFFIONG IKOT IDEM
OBONG ALOYSIUS BASSEY ETIM	OBONG ARCHBONG OKPON UBOH	CHIEF EFFIONG UDO OKON	RT. REV. MSGR. GOWIN P. AKPAN
RT. REV.MSGR. DOMINIC EKENG INYANG	SIR MAURICE E. AKPAN – K S M	H.R.H. CHIEF EFFIONG ESSIEN	REV. FR. ALOYSIUS BASSEY EBONG
OBONGANWAN GRACE EDIM INYANG	OBONGANWAN GRACE EYIBIO EKONG	REV.SR. LUCY CLEMENT ETIM SSND	REV. SR. JOYCE IKOTT D. C.
HRH ETEBOM DONALD ARCHIBONG	OBONG EBONG ARCHIBONG OKON	KGT.ALFRED EFFIONG ETIM -KSM	ELDER(PROF) EFANGA JAMES USUA
SIR KEVIN A. ETIM - K S M	HH OBONG SYLVESTER INWANG EDET	HON NICHOLAS FRANCIS EFFIONG	HON KENNETH EDET AKPAN ARCHIBONG
REV. FR. MARTIN PETER AKPAN	HH OBONG(HON)ANTHONY EFFIONG UMO	HON AKAN E. O. AKAN	REV. FR. THADDEUS C. ETIM
HRH ETEBOM (ENGR)UBONG OKOKON	HH ETEIDUNG WILLIAM IKOTT	HH ETEIDUNG AKPABIO BASSEY AKPAN	ETEIDUNG(PROF)EFANGA USUA
HH ETEIDUNG EVANS ENWAN	PROF. GREGORY PETER AKPAN	PASTOR(ENGR) BASSEY EKANEM	HH ETEIDUNG EFFIONG BASSEY IKOTIDEM
PROF MOSES AKPANUDO	OBONG HON. B. A. U. ADA JP	DR. IME EKOP EBONG	HH ETEIDUNG VALENTINE ODUNG NTAKA
HH ETINNYIN ETIMASUQUO OKON OFFIONG	DEACON (DR) EDEM ESARA	KGT. MR. KILLIAN A. ETIM – K S M	SURV. MKPANAM NYONG MKPANAM
PASTOR OBONANWAN GRACE EKONG	PASPOR (PROF) OKON ANSA	PASTOR ASUQUO EDET ANANA ACA	HH ETEIDUNG VALENTINE ODUNG-NTAKA
RT. HON. OKON ETIM OKON	RT. HON. DR. (ELDER) EKATE EBONG OKON	ELDER ESSIEN BASSEY AKPAN	ENGR. UBONG ETIM NYONG
ELDER ESAU ESSESSIEN AKPAN	RT. HON (DR) HENRY ARCHI BPONG	MR. GABRIEL UKPE	HON(BARR) GODWIN AWAT
RT. HON KUFRE-ABASI EDIDEM	RT. HON. PATRICK ARCHIBONG	REV. PASTOR MRS. OTU EDEM	ELDER(BARR) RAPHAEL ETIM
HON. PRINCE SAMUEL ESSIEN	VERY REV. AKPABIO ONUK	REV. PASTOR IME UYIRE	REV. PASTOR IDORENYIN JAMES
ELDER OKON UYIRE ENIANG	OBONG ASUQUO OKON EFFIONG JP	ELDER JOSEPH E. USANGA	ELDER (PHARM) EDET U. ENIANG
ENGR. BASSEY EKANEM	DEACON (DR) EDEM ESARA	OBONG FRANCIS WILLIAMS	HH ETINNYIN ETIM ASUQUO OKON OFFIONG INYANG
MR. UFON PETER AKPAN	ELDER PETER UDO AKPAN RTD.	OBONG BARR. GODWIN AWA	HON MFON JAMES
ELDRER UDOEK UDOEKOP USORO	OTU-EKONG IDONGESIT UDOEKPO	OBONGANWAN (HON)ENO UDOK	ELDER (ETEIDUNG)UDOK IWAT UDOK

[COURTESY OF HON BASSEY ESSIEN BASSEY, WARD II AYADEHE // MBIABO - ITU LOCAL GOVERNMENT AREA]

IMPORTANT PERSONALITIES OF ITU LOCAL GOVERNMENT AREA CIVIL SERVANTS, HEADS OF DEPARTMENTS, COUNCILLORS, ETC.

HON. MRS. EMEM EKPAYA ,Vc. CHM	LADY DORATHY JOHN UDO, DIR.of ADM	MR. ANIEFIOK UDONTE, DIR.of FIN	PASTOR DANIEL EKWERE, DIR.of WKS
MR. MICHAEL NDOKH, CLRK OF LEGSTURE	MR.EMMANUEL EFFIONG OBOT,NULGE	MRS PEACE OKON ASUQUO,vc NULGE	HON. LADY HELEN NTA, WARD 1
HON. FELIX ANDEM OKOKON, WD. 2	HON. IFIOK EKPENYONG, WARD 3	HON. IME VICTOR ETIM, WARD 4	HON. GEORGE AKPAN, WARD 5
HON. BOKIME EDET, WARD 6	HON. PEACE OKOKON, WARD 7	HON. OTOBONG EKONG, WARD 8	HON. BASSEY ETIM, WARD 9
HON. INIEBEHE EFFIONG, WARD 10	MR.SAMUEL EKPENYONG ESSIEN,SECT	MR. EMMAN A. NDAYONGMONG – EDU.	PASTOR MRS. RUTH UDOFIA (HOS)
DR. DANIEL UMOREN - HEALTH	MR. PATRICK EKIM – AGRIC.	MR. INIEBEHE AKPABIO - WORKS	MRS. ITORO BASSEY – W.AFFAIRS
MR. DANIEL ARCHIBONG – SP. DUTIES	MR. DANIEL EKPENYONG - URBAN RWL	MR. ANIEDI EFFIONG ESSIEN - LANDS	MR. EFFIONG UMOH – COMM. LIAISON
DR. EKANEM EKANEM – ADV. EDU.	SIR REPEAL EDEN - SA PUB. AFFAIRS	MR. BASSEY ARCHIBONG - SA PROT.	CHARLES A.NDAYONGMONG, BOARD M.

[COURTESY OF HON OTOBONG EKONG - W8, GEORGE AKPAN – W5 & HON BASSEY ESSIEN BASSEY- WARD 2 AYADEHE]

IMPORTANT PERSONALITIES OF ITU L.G.A CHURCH MEMBERS

ETEIDUNG ALOYSIUS T. EBONG	KGT. SIR JOSEPH UDUOHO (KSM)	MAJOR GENENER MICHAEL IKON	ETEIDUNG GABRIEL EDET a.k.a EDDY WATER
HH ETINNYIN OKON ETIM OKON	NAVY CPT. (ELDER) EYO ETIM UMOH	ENGR. JONATHAN O. BASSEY (KSM)	CSP. (CHIEF) OFFIONG IBANGA AKPAN
MRS. COMFORT G. AKPAN	MRS. REGINA S. ABIA	MRS. AGBES E. EDEM	MRS. MARY D. OKON
MR. THOMAS ELECHI	MR. MICHAEL EDEM	MRS. IMELDA F. ASUQUO	MRS. MARIA M. EFFIOM
MRS. VICTORIA GREGORY UDOH	LADY MARY F. EKPE	MRS. LUCY GREGORY IKOTT	MRS. MARGARET CHRISTOPHR
SIR BRIAN C. INYANG	MR. PETER UDOH	MR. PATRICK USORO	MR. GREGORY IKOTT
MRS. JOSEPHINE U. UKPE	MRS. THERESA J. UDOH	MRS. VERONICA A. EBONG	MRS. ANGELA P. JOHNSON
MR. ALPHONSUS UDOH	MR. SAVIOUR P. ABIA	MR. AUGUSTINE I. EKANDEM	MR. EMMANUEL E. UDO

[COURTESY OF MR. CLEMENT ETIM & REV. FR. THADDEUS C. ETIM c/o VERITAS UNIVERSITY, ABUJA]

MR. FRANCIS E. EYO	MR. JOSEPH U. MEH	MR. COSMAS I. EBOM	MR. LEO E. JAMES
MRS. CORNELIA C. OKON	MRS. VERONICA E. EDEM	MRS. CHRISTIANA C. ETIM	MRS. REGINA A. AKPAN
MR. GABRIEL S. OKON	MR. GODWIN C. EDEM	MR. COSMAS B. ASUQUO	MR. & MRS. DONATUS BASSEY EDEM
MRS. JOSEPHINE G. UDOH	MRS. MARGARET IME EFFIONG	MRS. JULIANA FELIX EBONG	MRS. MARIA TITUS UDOBONG
MR. EMMANUEL ITA EKPENYONG	CATECHIST FIDELIS SUNDAY EKONG	GREGORY M. ARCHBONG Esq.	FRANCIS EME ESOP Esq.
JOSEPH N. JACKSON Esq.	JOSEPH EMMANUEL EDEM Esq.	MRS. BERNADETTE DONATUS EDEM	KGT. LAWRENCE A. E. NDEM

[COURTESY OF RT. REV. MSGR. BENEDICT EKPENYONG and PRINCE PIUS B. INYANG – ST. PAUL'S PARISH, WEST ITAM]

KGT. FIDELIS U. UKPE	KGT. SYLVESTER E. TOM	DOMINIC E. OKON Esq.	CATECHIST KILLIAN ETIM JAMES	
MRS. FDELIA GABRIELE MBOM	MISS UDUAK OKON EDWARD	MRS. AGNES UMOREN	MRS. ESTHER OKON EDET	MRS. CATHERINE BASIL
DR. JOSEPH A . UDOHO	MR.&MRS. EMMANUEL I. EKPENYONG	MR. JOSEPH UDOH	CATECHIST FIDELIS EKONG	

[COURTESY OF REV. FR. ANIETIE UDOH – ST. HILARY'S PARISH, EAST ITAM]

ROLL CALL OF CATHOLIC PRIESTS & RELIGIOUS IN ITU LGA

S//N	NAMES OF PRIESTS/RELIGIOUS	DATE OF ORDINATION/ PROFESSION	DIOCESE/CONGREGATION /DESTINATION	VILLAGE/TOWN/STATION
1	RT.REV.MSGR. GODWIN PIUS AKPAN	31 / 07 /1960	MISSIONARY SOCIETY OF ST. PAUL (MSP)	MBAK ITAM III
2	RT. REV.MSGR.DOMINIC EKENG INYANG	17 / 04/ 1966	ABUJA ARCHDIOCESE	NKIM ITAM
3	REV.DR. AUGUSTUS EFFIONG	O8 / 07 /1978	DIOCESE OF UYO - ROME	MBRIBIT ITAM
4	REV. FR. CHRISTOPHER AKPAN INYANG	04 / 06 / 1988	DIOCESE OF UYO	MBAK ITAM III
5	REV. FR.LAWRENCE ASUQUO EBUK	18 / 06 / 1988	MISSIONARY SOCIETY OF ST. PAUL (MSP)	OKON ITAM
6	REV. FR. (DR) MARTIN USEN AKPAN	13 / 11 / 1993	DIOCESE OF UYO - ITALY	EKIT ITAM II
7	REV. FR. EPHRAIM GILBERT UKPE	11 / 12 / 1994	DIOCESE OF UYO	EMAH ITAM
8	REV. FR. ALPHONSUS ANTHONY UBOH	14 / 09 /1997	DIOCESE OF UYO	EKIT ITAM II
9	REV. EMMANUEL SAMUEL UDO	23 / 10 / 1999	DIOCESE OF UYO	MBAK ITAM III
10	REV. FR. MICHAEL RICHARD INYANG	03 / 09 / 2011	DIOCESE OF UYO	MBRIBIT ITAM
11	REV. FR. THADDEUS CLEMENT ETIM	25 / 10 / 2014	DIOCESE OF UYO	MBRIBIT ITAM
12	REV. FR. IGNATIUS INIOBONG JOHNSON	28 / 09 / 2018	MISSIONARIES OF TWO HEARTS OF LOVE (SHL)	MBRIBIT ITAM
13	REV SR. PHILOMENA ENANG UMANAH, HHCJ	15 / 08 / 1975	HANDMAIDS OF THE HOLY CHILD JESUS (HHCJ)	OBONG ITAM
14	SR. TERESA CLARENCE UMANAH, SHCJ	17 / 01 / 1981	SOCIETY OF THE HOLY CHILD JESUS (SHCJ)	OBONG ITAM
15	SR. PERPETUA IMAOBONG SAMUEL, HHCJ	26 / 04 / 1986	HANDMAIDS OF THE HOLY CHILD JESUS (HHCJ)	NTAK INYANG/IBIAKU ITAM
16	SR. ANTHONIA IDONGESIT EKONG, HHCJ	6 / 04 / 1988	HANDMAIDS OF THE HOLY CHILD JESUS (HHCJ)	IKOT AYAN ITAM
17	SR. MAGDALENE UWEM IBEH, HHCJ (RIP)	07 / 10 / 1989	HANDMAIDS OF THE HOLY CHILD JESUS (HHCJ)	MBAK ITAM III
18	SR. JOYCE CELESTINE IKOTT, DC	27 / 09 / 1995	DAUGHTERS OF CHARITY (DC)	IBIAKU ITAM
19	SR. LUCY CLEMENT ETIM, SSND	06 / 07 / 2013	SCHOOL SISTERS OF NOTRE DAME (SSND)	MBRIBIT

[COURTESY OF REV. FR. THADDEUS C. ETIM, VERITAS UNIVERSITY - ABUJA]

ROLL-CALL OF MODERN ITU DISTRICTS AND TOWNS

1. MODERN ITU DISTRICT AND VILLAGES

AFIA ISONG ITU	AKPA-EKPENE OTON	ITU EDEM INYANG	ESIN UFOT ITU	ESUK ITU
IKOT UKPO ITU	OBOT ETIM ITU	OBOT ITU	ODU ITU	IKOT OKOHO ITU

2. MODERN OKU IBOKU CLAN & VILLAGES

OKU IBOKU	IKOT OKU	OKU IKOT ABIYAK	OKU IKOT ADAKPAN	OKU IKOT ANTUEN
IKOT EKA IKO	OKU IKOT ESIA	OKU IKOT ESSIEN	IKOT NTU OKU	IKA OKU

3. MODERN AYADEHE DISTRICT AND VILLAGES

AYADEHE TOWN	AYADEHE IKOT UDO	AYADEHE IKOT AKPABIO	AYADEHE IKOT ONOI	ABAK AYADEHE
IKOT UDOM	ESUK AYADEHE	ESUK AKPAN EFIONG	IKOT AKPAN	OBIO NUNG EKPAYE

4. MODERN MBIABO DISTRICT AND VILLAGES

MBIABO TOWN	MBIABO IKOT OTU	MBIABO IKOT OFFONG	MBIABO EDERE	MBIABO IKOT EFA
MBIABO ETEHETEM	MBIABO MKANURUK	MBIABO EFIK IBENO	MBIABO OFFIONG ANI	OKONO MBIABO
MBIABO IKOT ETON	MBIABO IKOT EDIONG	MBIABO ETON ANI	MBIABO NYA ANATING	MBIABO AFIA EKPE

COURTESY OF HON. BASSEY ESSIEN BASSEY - WARD 2, ITU LGA.

5. MODERN EAST ITAM CLAN & VILLAGES

MBAK ATAI ITAM	EMA ITAM	EKRITAM AKPAN OBONG	AFAHA ITAM	AKON ITAM
EKIM ITAM 1	EKIM ITAM 2	NKIM ITAM	OBONG ITAM	ENEN ATAI ITAM
ODIOK ITAM	IKOT AKPAN ITAM	IKOT ANDEM ITAM	IKOT ANNIE ITAM	IKOT ANSE ITAM
IKOT AYAN ITAM	IKOT NYA ITAM	IKOT UKAP ITAM	IKOT UKONO ITAM	IKOT USO AKPAN ITAM
MBAK ATAI ITAM	MBAK OBIO ITAM	ADANG ITAM	MKPETI ITAM	MBIATOK ITAM
NTIAT ITAM	UYO ITAM	MBIABONG AFAHA	AFAHA UDO UKO	EFI ITAM

6. MODERN WEST ITAM CLAN & VILLAGES

AFAHA UBE ITAM	ATAI IBIAKU ITAM	EKIT ITAM 11	MBRIBIT ITAM	IKOT EBOM ITAM
MBAK ITAM III	NUNG UKOT ITAM	AFAHA UBE ITAM	NWUT USIONG ITAM	IKOT EKWERE ITAM
IKOT MBONDE ITAM	IKOT OBIO ATAI	IKOT OBIO ENANG	MBAK IKOT OKU	IKOT EKANG ITAM
IKOT EKPUK ITAM	IKOT EMIEN ITAM	IKOT ABASI ITAM	NTAK INYANG	IKOT OBONG EDONG

[CULLED FROM A HISTORY OF ITAM, NDECO EDU. PUB. UYO, 2012]

? N MARCHE TO AKWAAKPA a.k.a THE ATLANTIC THRO' THE CROSS RIVER

THE DISCOVERY OF WHAT BECAME AYADEHE & ISO ATAKPO a.k.a AKANI OBIO URUAN CROSSING OVER TO AKWA AKPA URUAN BEING LED BY "MBUKPO" THE MYSTICAL KITE

Then having left IBOM, these URUAN/EFIK pioneers again sailed along, but this time, down south to where they discovered a large expanse of water which later on, one of the British pioneers, Sir John Beecroft had named the **"RIVER CROSS"** a.k.a Cross River. From hindsight, they suspected such an expansive river could lead only inexorably to even a much larger one and to yet another at **"UFAK"** Confluences. So they sent some of their daring seafarers to explore the depths, and these came up with the confirmation that indeed the large and expansive river was running yet to a more expansive one with a Confluence in tow before it. There and then they decided to get back to Itu and anchor in order to construct lager canoes with sails in tow should in case the deep expansive waters would be difficult to navigate with oars. They also constructed bigger paddles for such expansive waters as well. That done, they set sail and arrived at what they termed as "**AKWA UFAK AFIN**" Confluence which in modern times has turned out to be the Confluence to the right of the Calabar – Itu Bridge head as one is coming from Itu. They anchored at what later became known as **"EDIK ANI ESSA"** to prepare their sails in order to move on. As they moved nearer to the Confluence, the rowing became more difficult even when the tides were in their favour. They became terribly afraid and, weary suspecting it to be the handiwork of the deity - **AFIA-ANWAN NDEM,** the great Goddess of URUAN-EFIK peoples **(Cf. Interview with HRM, Edidem [Elder] Edet Akpan Inyang Amb.P. Paramount Ruler of Itu LGA. 11/8/17).** Then they began to weave **EKETE** baskets for putting in eggs in order to make Peace Offerings sacrifice to the Goddess. But the more they tried to appease the Goddess, the more they got stuck and exhausted with rowing.

As they then began praying and moaning, a swarm of kikes flew bye and some of the people drew up some of the stones they had picked at Itu for grinding and other household chores and for cracking palm kernels to throw at and kill the kites for their meal. But the kites simply dived and flew over above them flapping their swings and soaring up in the skies. They were at a loss what to do next as they seemed to have come to their wits' end. Which of the converging tributaries were they to follow from the four before them, the larger on the right side of which they were rowing getting larger and more expansive than the others? It was quite confounding and perplexing to say the least. As if to add salt to injury, one of the kites as they were flying and skimming far into the horizon, came back and flew behind them while at the same time seemingly steadying above them fluttering and flapping its wings. They became more excited and frightened! One of them again took up a stone aiming to kill it, but it dived and flew back behind them." It should now be clear to you my discerning readers, that many a time we strive but very unsuccessfully to **"lean very tenaciously on our own Understanding" (Cf. Prov. 3:5)**, feeling cock-sure of what we are aiming at and trying to do or achieve. This should not be. For the Holy Prophet Isaiah has forewarned us to be wary when we think we know a great deal about many things. Yes, we can only seem to know it all that we can solve our problems by our own Understanding and expertise. But hasn't the Prophet forewarned us? Indeed, the Holy Prophet Isaiah had admonished his people of Israel and warned them, and this should confine our options to that effect. He had said to the people, and by implication to you and me:

> **Seek ye the Lord while He may be found, call to Him while He is still near; for my thoughts are not your thoughts, neither are your ways my ways, says the Lord. For as the Heavens are higher than the earth, so are my ways higher than your ways; and my thoughts than your thoughts (Is. 55: 6 - 8).**

When Moses was leading the twelve tribes of Israel his Hebrew people, who later became the Israelites, a.k.a the Chosen People of Yahweh from their bondage in Egypt to the Promised land, the leaders of the people had always complained and murmured against Mosses. They had remonstrated

many times why Moses was seemingly leading them from Ramses for Succoth through the circuitous route through the desert which invariably took them over forty years to arrive at Jericho, which was to be their first port of disembarkation as it were, a destination **èn roûte** the Holy Land. They had thought that leading them to cross the Red Sea to Palestine was tantamount to leading them into the unknown and to perdition instead of taking them through an easier, shorter and straight route – a route which was certainly through the territory of the Philistines **(Cf. Exd. 13:17)**. They even apostatized. They grumbled and protested against Mosses:**" And the whole community of Israelites began to complain about Mosses and Aaron in the desert and said to them, 'why… have you led us into this desert to starve this entire assembly to death'" (Exd. 16:3).** Similarly, when URUAN arrived at this wonderful **UFAK** Confluence with so many Convergences, four of them to be precise, with the largest expanse to the right of them towards which they were rowing and confused, they also had protested so to speak: Why should we be rowing towards the wider and larger expansive waters leading us to the unknown instead of following the narrower ones to which we have been accustomed and with which we have ever been familiar? And worst still, we do not know whether our type of canoes can take us thither? They were thoroughly confused and flabbergasted, to say the least. But like the Israelites, God was leading them through the depths and they should have nothing to fear or complain about. Their destination was **AKWA AKPA URUAN,** and thither they must go.

Yet still, for while they were bemoaning their destiny, the mystical loan **KITE** continued to flap its wings while at the same time turning hither and thither - back and forth as if beckoning on them to follow on as it slowly flew onward advancing forward towards the expansive waters to the right – the coast of which they later named as **IKOROFFIONG** a.k.a **IKOT OFFIONG**. Yes, the mystery Kite was unremittingly and inexorably leading and directing them along to their destination, and this it did until they arrived at AKWA AKPA URUAN before vanishing from their sight just as the Sacred Star of Bethlehem which led the three Wise Men, the Magi from the Orient to adore the Child Jesus **(Cf. Mtt. 2:1-12)**. It then dawned on them that God had sent the deity, **AFIA-ANWAN NDEM** to lead and direct them by means of the mystical Kite. It is worthy of note that this deity must not be confused with mermaids because it is quite distinct from **MAMMY WATER** or **EKA ABASI.** That is why the Oku Ndem URUAN immediately set about preparing and making the **EKETE** baskets in preparation for Thanks-Offerings to the revered Goddess. Thereafter, he announced to the bewildered but happy nation that the Mystery Kite was God's servant and messenger and was to be sacred to them from thenceforth through their generations. Since then, the "**MBUKPO"** kite has become sacred to URUAN as her **TOTEM** and must neither ever be killed nor eaten. That is why URUAN has refrained from eating the flesh of kites till this day. Nevertheless, this moot episode should not be lost to all readers of this Book.

The fact of the matter is that when the Calabar – Itu Bridge was being constructed by the French Foujeuroil Company, the bridge parts often collapsed and some of the iron metals, the railings and other materials used to disappear without a trace. Precisely in late 1977, it dawned on the Director of the Construction Company to seek out what actually was the cause of what was unfolding before them. It is a known fact that the Chiefs of Ayadehe in Council had advised the Foujeuroil Company to consult with their king, the Paramount Ruler of Ayadehe, His Highness, Eteidung Effiong Ikot Idem. He then had advised them to build a befitting Edifice to appease **AFIA-ANWAN NDEM URUAN** deity as her new abode because by unwittingly trying to build a bridge across the waters there, the Company was superciliously and defiantly disturbing and trying though without success to dislodge and drive away the revered highly celebrated Goddess from her sacred abode. Thereafter, a very beautiful storeyed building was constructed by the Company before the Calabar – Itu Bridge could be successfully constructed and completed, the bridge which still stands strong till today. What has happened to the colourful "Upstairs" House is anybody's guess because the same thing had occurred at Odukpani Headquarters when the Qua Traditional Ruler there In-Council similarly advised the Costain/MCC Company while constructing the

Calabar – Ikom Road to build a befitting edifice to house the great deity of the QUAS, **NNIM** a.k.a **NDEM** at that particular time also. The Company promptly built the imposing edifice. They had been having problems with landslides and gully erosion there and could not make any headway while working on that particular site – a problem which still defies all solutions till today. Yes, the "Upstairs" house was indeed constructed and later, some Area Boys began to surreptitiously, imprudently and defiantly vandalize and steal the roofing materials beginning with the zinc until the whole edifice disappeared from the face of the earth without a trace till this day.

MOVEMENT FROM "UFAK" ABIN ANI ASSE CONFLUENCE TO ISO ATAKPOR THE DISCOVERY OF AKPA MFRIUKIM AND REBUILDING OF BIGGER CANOES

They then raised their sails and moved on to where they discovered another expansive water and Confluence which they later named as **AKPA MFRIUKIM** ostensibly because on arriving thereto, they lowered their sails and anchored. Meanwhile they discovered as it seemed to them, an expansive water with seeds of white hairs floating on the surface of the water. All over the coast were silk cotton trees everywhere. The convergent tributaries they later discovered, showed that the furthest emptied itself at what they called **ESUK INWANG** near **NDON EBOM**, the middle tributary led to Nung Ikono Ufok Beach and the nearest on their right flowed to **IKOT INYANG ESUK** and **ANAKPA**. Other tributaries rejoined the Cross River branching to **IDU** a.k.a **NWANIBA** and to **IKPA URUAN** through **MBIAKONG** and at the same time meandering to **INYANG UDO NWANKWO/IKOT OSURUA** in Annang territory, to Etim Ekpo and then to Ibagwa to join the **IMO RIVER** on the Rivers State border. They must have tarried here for years in order to explore the shore line, but discovered it to be too marshy for habitation and full of many rivulets as we have shown. Meanwhile they continued to stay on for some time in order to build larger and stronger canoes to move on. Thereafter, they set sail and discovered yet another Convergence of wider and more expansive rivers, the larger expanding into the horizon to no end – the Atlantic. There, they later named **UFAK EFFIONG CONFLUENCE** where the mystery Kite leading them seemed to be diving and dancing to signal that they were near their destination. It was here they discovered an expansive land mass stretching into the interior – a massive arable land which they appreciated a great deal and thanked their stars because it was what they had been searching for. They named the massive River before them as "**AKWA AKPA URUAN"**. And the territory, **AKWA OBIO URUAN.** Then as they moved on through the ever expanding flowing Cross River, still to their right, they became thoroughly overwhelmed and awe-struck at the sight of the **MAGNUM TREMENDUM FOREST** before them – a forest magnificently clear, lucid and full of tall trees like the Iroko, mahogany, cedar, red wood trees, **UKPA,** etc. Their wonder was not without mesmerization because they had thought that indeed they had arrived at the threshold of their great deity, **NDEM URUAN**. Those ever-elusive trees but now ubiquitous before them were also what they were searching for the construction of ocean ferrying canoes. They would soon come to realize all these to be coming from no other than God's mighty hand. How mistaken, because some time as they disembarked and tried entering the mystery forest, they were mesmerized and awe-struck. They became completely confounded. No human before them had ever attempted to penetrate the **FOREST**. Nobody could ever dare to cut even a shrub talkless of trying to fell any tree yonder. This mystery forest was to be sacred to them through their generations and has remained so even till this day.

Briefly, they had no choice but to prepare **EKETE** baskets for presenting Peace Offerings Sacrifice to the stupendous and benign non-threatening deity. This forest was unambiguously the abode of what became URUAN unassailable and unmitigated **DEITY** through the generations which they named as **ATAKPOR NDEM URUAN** a.k.a. **NDEM URUAN INYANG ATAKPOR** or better still "**ISO ATAKPOR"**. Iso Atakpor has nothing to do with the **FACE OF ATAKPOR** or the **FACE** of anything whatsoever. It is simply URUAN/EFIK expression for the definitive, designation and **ABODE** -

the **LOCATION** where the deity, **NDEM** dwells. It means a special sacred abode of the gods or spirits, NDEM or Goddess, eg. "**ISO UMAN ENA? " - MBIAKONG**; "**ISO ? FFI? ? ABIA" - IDU**, etc. Sacred places in the Old Testament were known as **SANCTUM SANCTORUM** a.k.a. Holy of Holies. Pre-Vatican II, Catholic Church always referred to the Sanctuary as **ISO ALTAR.** Liturgical Ceremonies and Rites devolved around the **ISO ALTAR**. As pupils, we were often awe-struck and had to move fast with alacrity and scurrility past the sacred forest, turning our eyes neither to the right nor left in order to climb or descend the high hill while going to or returning from **MBIAKONG**. In Idu, no masquerade ever walked or ran past the "**ISO ? FFI? ? ABIA FOREST"**. At nightfall, any person going to, or from Uyo - Nwaniba Road had to scurry past the **SACRED FOREST** and walk or run facing backwards. No one ever attempted to do so facing the road before him/her for fear of coming in contact with either ghosts, goblins or gnomes and getting stuck. Everyone was gobsmacked at the sight of the sacred forest. It was an awesome and frightening location. People were known to get stuck at nightfall and would have to unremittingly remain stuck there until dawn. People cycling on bicycles or going on lorries / cars etc. were also known to have been stopped short, remaining there till the day-break. This is no yarn but the fact of the matter. But all that is history now as the dualized road to the **NWANIBA FIVE - STAR HOTEL** and **GOLF RESORT** had cleared off the sacred forest without much ado. But that could only happen in the 21st Century and Millennium when conviction and **FAITH** in the Supernatural and metaphysical phenomena, spirits, Mmami Water, NDEM, etc. have waned.

SACRED FORESTS IN URUAN HISTORY AND HERITAGE THE "MKPATARI" MOSS AND PERIMETER FOREST GROUNDS

To us children then, the **ISO AKAI EKA EKPO** of **IDU** was a no-go-area even though situated right adjacent to the football pitch of St. Joseph's Catholic School. During the Ekpo Season, the "**EKA EKPO"** goddess was often heard poles away seemingly "**mourning**" for her children to return home at midday or at dusk. The road through this sacred forest led to the great **OBO** and **EDEMETAHA** main market. It was middle-way short-cut and thoroughfare meant for Ekpo masquerades crossing from one section of the town to the other. The road was constructed in such a way that people would not have to encounter them. Everybody used to scurry away at night-fall passing through the now completely abandoned and derelict **N/A** Idu/Mbak Etoi - Nung Udoe/Eket Road to avoid being caught up by sword carrying masquerades. For years beginning with the Zik/M.I. Okpara First Republic Administration which used to deceive the people by placing heaps of laterite and some sand and gravel at strategic locations along the road during National Elections - ostensibly to signal that the ever busy ancient **N/A ROAD** would be tarred **prompto** as part of their Election Campaign Promises. The tarred road has never seen the light of day. The road has continued to remain so and into the Millennium and 21st Century AD. Similarly, the proposed and Campaign promises of February 2019 Federal Elections for the yet-to-be dualized "**ABA - IKOT-EKPENE - CALABAR FEDERAL ROAD"** has remained so with everything abandoned after Elections. This can be seen as the road is increasingly becoming unmotorable with man-holes as you read this BOOK. **This is my witness!** Yet the citizens look on in disbelief as our so-called **LEADERS** who should stand up to be counted on the side of truth and integrity renege every time on their promises to the people. To the Nigerian Politicians nowadays, it is not about what they believe in any more, but who they believe in and how this aligns with their electoral fortunes. The irony of it all is that the poor masses are left at the mercy of these lot. You ain't seen anything yet! And this is by the way as I so end abruptly to continue the business at hand viz. **"ISO ATAKPOR AND SACRED FORESTS"**. However, I hope that readers can still join these bits and pieces together to weave and knit the narrative and make sense out of it.

Now let me summarize because the most enigmatic of them all was the **ISO EKPO NY? H?** in IDU – the **SACRED FOREST** deemed to be very benign to children. At this sacred forest, masquerades and even spirits/ghosts were known to be appearing and disappearing therefrom. During the EKPO season, the Village road passing beside the forest is a no-go-area to all children and womenfolk even today. One thing to be noted

about these sacred forests was their cleanness and clearness as observed above. They were mysteriously bright and could be seen through a couple of miles away. The mystery forests were very clear although full of tall gigantic virgin trees everywhere. In this particular forest which was quite close to our compound, there were very many "**UKANA"** oil bean trees. On hearing the cracking sound of these trees usually in the afternoon, children would rush inside the forest to go pick the oil bean seeds unharmed. Salad vegetables for making **AFANG SOUP** often grew there scrawling beside the forest perimeter with **"MKPATARI"** – a sort of evergreen grass, "**MOSS"** crawling and growing luxuriously all over the place. The **MKPATARI** was often used for decorations. Growing outside the perimeter of the forests, it meant the **MOSS** could be gathered without coming to any harm, especially by children, mostly virgin girls. Until in recent times, **MOSS** was often used in place of flags buntings and lengths of coloured silk cloths for decorations nowadays. The **MOSS** was the in thing and very much in use during village and school functions and celebrations. Often times the Headmaster / Headmistress would announce that pupils from Mbiakong and Idu where these forest abound **"were to bring"** the **MKPATARI** to School for decorations during school functions and End-of-Year Celebrations. Another characteristic of this perimeter ambient in some of the **VIRGIN FORESTS**, was the luxuriant growth of cultivated vegetables or fruit planted there. One of my aunts used to cultivate her plot of land near the perimeter FOREST and her crops especially green pepper, okro, brown cocoyams for making **EKPA? ? KUKW?** as also EDITAN vegetables were a class of their own. They were ever plump, green and fresh. Yes, **VIRGIN FORESTS,** in that no one was ever expected either to get in there or cut any tree or shrub in these **FORESTS**. They were to remain untouched, ever clear, ever green and luxuriant. The belief was that **NDEM** in this **FOREST** was always making everything evergreen and burgeoning and flourishing. Some of these **VIRGIN FORESTS** were often benign to children being deemed innocent and clean. No adult was ever found near such sacred forests and no child was ever known to have come to any evil till this day. To many it still remains a mystery. But this is a clear fact; and by the way, to **ISO ATAKPOR** we must return. For a more detailed treatment of **NDEM/SPIRITS,** see Chapter III.

"**ISO ATAKPOR"** here ie. **URUAN SACRED FOREST** could be regarded either as the **NDEM URUAN** deity himself, or his abode or the shrine of the deity, **ATAKPOR NDEM URUAN INYANG**. Having established the raison **d'ìtre** of ATAKPOR, the Oku NDEM URUAN was said to have ordered that from thenceforth individuals and groups, and indeed, the nation as an indivisible community would be duty bound to make their offerings in sacrifice using the **EKETE** baskets followed by the 'spreading /scattering' of "NSEI" sacred yellow powder over the designated location thereat. **NSEI** was later on meant to be used at all sacred functions and celebrations as a mark of sacralization and consecration both of persons and places/locations in URUAN/EFIK through the generations, even today. The term **"ATAKPOR"** has become a sort of password and identity for all URUAN peoples. Sometimes it is used as a greeting especially among the elders. On meeting an URUAN elder, he would simply say **"DA ATAKPOR"**, or simply **"ATAKPOR"**, and the other would instantaneously accord him the respect that is his due by also replying with **"DAATAKPOR", how are you?** The term is often used on momentous and great occasions and indeed, concourse of URUAN/EFIK citizens and in the Diaspora with **"Ojei bab URUAN ATAKPOR"**! and in the case of EFIK EBURUTU in particular, **"Ojei bab EFIK EBURUTU".** To which exclamatory is chorused aloud with tremendous and fantastic enthusiasm by all present – **"OWEI"**! It is an evocation and elicitation of a momentous occasion and pride of the citizenry. It was thereafter that they took possession of the large arable territory which stretched before them and even extended as far as the MAINLAND of what became the Ibibio country. Here they settled with its abundance of wild fruits, fish and salt from the rivers and big and gigantic trees for timber, for building materials and for making much bigger canoes including other items of furniture. The abundance of **ETO NNUNUNG** (mangroves) here was another blessing which they as will be seen later made the early Portuguese Explorers to name the area they (URUAN/EFIK Founding Fathers) discovered further on as **KALABROS** = **Land of MANGROVES**, a.k.a **CALABAR**. Then they employed these mangrove trees in constructing their houses as well as **INE** (water fronts and huts). Those with large families and who could afford built decent brick houses from **ADUA? /EDON** which is a type of mud which they had discovered there on the coasts. After constructing their **"MBOI"** mangrove houses they completed by putting on thatched mat-roofs. Some of them also burnt and moulded **KORI – KORI** bricks from the

ADUA? /EDON they scooped from the creeks. This was a special kind of clayey-mud found along the coasts and creeks which they mixed with river-base sharp sand to burn into bricks. In fact, the early Missionaries capitalized upon this, and also used such bricks in their constructions especially Church buildings and parsonages the likes of which can still be found in Anua, Nsukara and Eman Uruan. These are still extant today. Such buildings can also be found adorning the landscape and towns like Esuk-Odu, Ntrukpum, Idu, Nwaniba, Ifiayong, Mbiakong, Ikpa, Adadia, Ibeno, Creek Town, Okoyong, Edik Ikpa, Ikot Offiong, Ufak Effiong, Ikpa Ene, Eman Ukpa, Ekim Enen, Ikot Oto Inyie, Nung Oku, etc. till today. The first ever brick work and permanent Catholic Church that was built in 1910 by the early Holy Ghost missionaries, CSSp, in Eastern Nigeria at Eman URUAN still stands strong to their glory and in testimony of the use of this type of materials invented by URUAN architects of yore.

But once again because of one reason or the other, URUAN people did not all continue to settle here forever as their ever growing populations with the attendant insufficiency of land necessitated their further emigration to found new homelands. Although they must have settled here for almost half a Millennium – 500 years, yet as great seafarers always exploring the depths, they must have discovered that they would have to move on to new and better locations. This, coupled with their spirit of adventure as world-class sea-farers must have warranted their further emigrations down the lower Cross River estuary as their culture history has shown. Some historians have put their settlement there as an invisible community for between three and four hundred Years. This is also corroborated by EFIK history as noted above. But the long and short of it is that later on towards the end of the first half of the Christian era, some of them had further set sail until they discovered another large expanse of land still along the Cross River estuary on crossing the Atlantic. Here, they also must have pitched their camps and settled for centuries as we are going to see. We need not go into the details of their exploits and eventual possession and settlement there for centuries of generations quite into the second half of the Millennium and 20th Century of the Christian era before moving still further and further along the NNUNUNG Atlantic coast. While this was going on, some of them were and are still settling there at AKWA AKPA URUAN which area they have now renamed "**AKANI OBIO URUAN"** today. Even till date, URUAN people living there in the territory are still plying to and forth from there, the same as the EFIK in particular are doing between Akpabuyo and Calabar or Calabar and Creek Town. But of course some of these daring sea farers before the nation, in what has seemed to be an entire clan or district had continued to sail along and discover new and larger expanse of land locations including Ikoneto, Adiabo, Ik?r?fi?ñg, Mbiabo, etc. Fortunately, then, and sailing further and further, they must have branched off either along the mangrove coasts or further along the Atlantic down the estuary to what is present day **ORON** territory. Yes, because the song of these ancient boat-men and adventurers had always been:

> **Sia mma kebe AKWA AKPA URUAN/ When once I have crossed the Atlantic Mkpaha aba ke ube inya akwa mm? / I cannot fear death or drown crossing any depths Ekam es? -ub?k ewat esin man nnyin ikpesim is? !/ Just let us row on and we shall touch land! Se ik?t Nnunu ko, ekam ewat esin! / Look there is the mangrove forest ahead, row on!**

RECONSTRUCTION OF URUAN/EFIK NEW TERRITORY THE FOUNDING OF CREEK TOWN, ETC.

Some of them are those who rowed from the AKWA AKPA URUAN and discovered the expansive territory where some of them settled permanently for centuries in what they named as **IBOKU ESIT EDIK** anglicized **CREEK TOWN**. It is very probable that most of them were of the IBOKU URUAN tribe and now remnants of **IBIAKU URUAN,** but not necessarily all of them had moved on, because everybody knows, when people move like that, some members of the group could be of a kind, that is, from the same kindred groupings and families while others could be neighbours, friends and others from kindreds of the larger tribe. Here too, we need not begin to argue about who and who and from which clans exactly the progenitors of Creek Town, ditto Iboku Utan ie. Atakpa /Calabar came.

All such names like Ekpenyong Effiom Okoho, Obong Eyo, Etinnyin Ntiero Effiwatt, Obong Eyamba, Etinnyin Ibanga Nkenta etc. are new concocted stories and recent fabrications that take us nowhere because most of these words and names came into URUAN/EFIK culture History and lexicon during the Hart's Commission of Enquiry into the Stool and Obongship of Calabar conducted just in 1964. Most of those who wrote or gave testimonies whether as EFIK or URUAN indigenes or whatever were doing so for relevance and to protect the old status quo that the EFIK came from Palestine, and that they are better than and different from the rest of mankind. These are immaterial to the aims and contexts of this book as we do not deal with controversies here. All that our readers are interested in knowing is whether these people of the same URUAN stock are the same as those who discovered and settled in Creek Town, till today, ditto Calabar, Akpabuyo, Abana ie. ancient Bakassi as they have always read and heard about which this story unfolds. Yes, these same URUAN boatmen of yore who as they were rowing, sighted the great Atlantic Ocean in full view. They had in excitement exclaimed now **"Sese ATA AKPA ko ndien! We have arrived at the real ocean =ATA AKPA** ". And rowing a little further they soon came face to face with this thick mangrove forest on the gigantic coast ahead, their newly found territory which came to be known as ATAKPA is what we now call **D u k e T o w n**, **CALABAR** ie. when putting the two words together **ata + akpa**=**Atakpa**, just as in the case of **Niger+Area** = Nigeria; or in the case of **IDU Nwaòa+Iba** = where two roads meet and then anglicized into **NWANIBA** as demonstrated already.

Nevertheless, it should be remarked here that it wasn't such a dramatic movement forewords or a total departure from and desertion or rejection of AKWA AKPA or CREEKTOWN, one or the other. It was rather a going and coming to and forth until they actually and finally had effectively and naturally taken possession of these mangrove coasts which the early Portuguese explorers and merchants in their first coming in 16th century AD had named **KALABROS**, **Calabar** = **the land of mangroves**. Remember that these same sea-farers from Portugal were the very first humans under the celebrated Christopher Columbus as Captain that discovered what we now call AMERICA in 1492. It must have happened as already observed in the case of Creek Town and even IBOM/AROCHUKWU especially during the Slave Trade era, that from time to time they were coming back to visit their kith and kin at AKWA AKPA/AKANI OBIO **ie. Iboku Esit Edik** often called **OBIO OKO = OLD TOWN**. It was as if to say **"that is our ancient town of primary settlement**", and they did this ostensibly to offer sacrifices for their welfare at the ISO ATAKPOR and the ANANSA. Some pagan groups are still doing that till this day though not officially on behalf of URUAN. Since the establishment of the Catholic Church and School there, and the dedication of the entire coastland by the legendary Bishop of Calabar, Most Rev. Dr. James Moynagh, an Irish missionary who came to Calabar in 1930, official sacrifices have been banned. URUAN people only use the place especially on the occasion of the initial ceremonies for the coronation of an accredited URUAN traditional Ruler or the Nsomm designate in a ceremony tagged **'Odunam Edik? Udak ye Eriyara Ntinya'**. But in the case of Calabar, the EFIK are still going and coming to visit their kith and kin especially in Creek Town, Idu, Ifiayong, Mbiakong, Ikot Offiong, Adiabo, Ikon Eto and Akpabuyo etc. to this day. According to Sir Ethbert Udo Udoma, the last in the series of Presidents General of IBIBIO STATE UNION as also the erstwhile Chief Justice of Uganda who presided over most of the Court proceedings in a number of land cases, traditional evidence has it that it was a segment but not necessarily a designated clan or kindred of URUAN seafarers moved along and founded what is now known as Creek Town, ditto Calabar.

> **Some later emigrated under the leadership of Effiom Okoho, a relative of Obong Eyo Nsa of Creek town and founded Ata Akpa = Atakpa, a settlement nearest to the real sea/ocean which the British supercargoes and slave traders later Duke Town, in the same manner, Nsidung christened by the supercargoes Henshaw Town was reputed to have been founded by Etubom Henshaw whose real name in Efik is Ansa and for not being able to**

pronounce it, the supercargoes settled for anglicized word "Henshaw". (Udo Udoma E.,8)

But this seems to be a much later story, a development that Justice Udoma as a lawyer must have tried to put together from what he had gathered during the proceedings. The point is that this book deals with the story of ancient URUAN hundreds of years before the Christian era. But still this should not detain us as we were continuing with their further movements from AKWA AKPA to their founding and settling in Creek Town, Atakpa and Nsidung where they must have settled only along the coast, the mainland having been earlier founded and occupied by the Quas/ABAKPA or popularly the EKOI on to the west and the EFUTs to the East. It will also be noticed that they are the same people ie. Those who settled there permanently since others would have been going and coming hither and thither from AKWA AKPA and IBOKU ESIT EDIK, who later became known as the EFIK. But as their populations increased with others coming and going as we have demonstrated already, people had to move on rowing further and further because the coastal areas were too small to contain larger populations. People have always been known to move on seeking greener pastures down the estuary even beyond the Atlantic. Some therefore had to continue along the meandering Cross River past the Idundu River the areas of which had effectively been occupied by the Quas to discover the Atimbo. They also must have continued rowing forwards and founded such towns in between and down towards the Cameroun to found yet another large expanse of territory we now call Akpabuyo, Ikang, and Abana now renamed Bakassi, Ine Archibong, and Atabong. etc. as most of the water fronts were named after the Chieftain or Head of the founding team and fathers. Again, it is some of these who settled permanently there, but thanks to their valour, enterprising spirit and love of adventure, **ndit? Uruan Inyang Atakpor,** who became the forerunners of what is now the **NDIT? EFIK EBURUTU** nation as we are going to see. Tradition also has it that these ancient founders could have rowed further into the AKPAYAFE River, ie. what became popularly known as IDOMBI from where they took off to settle at IBOM. The world is like that, just as Magellan, Christopher Columbus etc. in their attempt to discover a new route to INDIA sailed eastwards and discovered the West Indies we now call AMERICA, but didn't they sail back to Portugal and Spain, even perhaps **en route** the Indian Ocean? Couldn't this also be the missing link why perhaps in their rendezvous they unwittingly sailed rounding the Cape of Good Hope in our own South Africa as we studied in Infant II a.k.a Pre-primary Nursery II of those days? Yet we should not forget that it was not always a movement across the Atlantic. What of the bulk of those, the larger part - the main URUAN nation who now find themselves permanently occupying territories bordering the main coastline of AKWA IBOM including the ORON? It therefore means that while some were going up the Cross River estuary to found new lands, others were going down the estuary until they discovered even larger portions of land where they now find themselves occupying. They are those who also rowed and rowed into the Ibibio mainland and founded the mainland towns and villages but still being obliged to come back and forth to AKWA AKPA and **ISO ATAKPOR** for various cultural and ritual purposes till today. They are those peopling the aforementioned territory in Akwa Ibom State today.

THE EFIK PEOPLES – ORIGINS AND EVOLUTION
3. (a) THE EFIK IN PATICULAR-CALABAR ABAKPA/QUAS THE EFUTS, AKPABUYO, ABANA ETC. CONNECTION SETTLEMENT BY ANCIENT URUAN IN WHAT BECAME EFIK LAND DITTO, AKPABUYO, ETC.

SOME PERSONALITIES IN EFIK HISTORY AND HERITAGE



Etubom Bassey Duke | Etinnyin Ekpo O. | Archibong Chief Ekpenyong E. | Prof. Eyo Ita Ndiyo | Etubom Adoho A. Bassey | ubom Essien Akabom | Etinyin Joe Duke II

This culture History with the origins of the present **EFIK** is as interesting as also the most intriguing, because it is perhaps the most documented in the whole of the Nigerian history books, nay in the continent of Africa. It is also unique and bizarre: **"big people big wahala".** But there is just a simple straight - forward culture history of her evolution. It is so simple and common place that almost every bona fide child and citizen who is an indigene of URUAN ATAKPOR and indeed all blue blooded sons and daughters of the true EFIK stock or even in Ibibio land can recite from memory. This is simply because no true or even facsimile culture history of URUAN in general as also of the EFIK in particular can be contemplated let alone completed without referring to the evolution of the EFIK from URUAN so to speak. Yet human nature being what it is, wonders will never end. There are some who to assuage the hurt of whatever had happened, and probably influenced by a vengeful clique of revisionist **EFIK** theorists and legend writers deliberately re-wrote the history of the EFIK to promote the ego of some monarchs and potentates of yore in search of contemporary politics and relevance. History today has therefore become an intellectual pawn in the pen and armory of ethnocentrics as forerunners of empire builders and irredentist adventurers. Many bubbling Afrocentrics are now seizing every opportunity to re-invent myths as favourable facts of history. That is why this account and culture history of the EFIK is being "repeated" as it were, for everyone who cares to read and understand to accept. I know that every age or people has got its own tendencies and warped interests, but whilst making what adjustments that are necessary to suit these interests as also accommodate present-day idiosyncrasies, it must never be forgotten that whatever past or contemporary tendencies we may try to foist on ourselves they cannot only be anything else other than the reactions against whatever was done, accepted and accommodated in the past.

MEMENTOS & BENCHMARK: LEGACIES OF URUAN-EFIK HISTORY AND HERITAGE



House of Prince Archibong Edem | Palace of the Obong of Calabar | Ubom Uwat Owo - Old Calabar in the 1920s | Ekpat Okok

But reactions of this kind do tend sometimes to distort what is right; what is true, correct and proper as many people the world over do not seem to like/love and or accommodate the TRUTH**,** which often is bitter but always liberates and makes us free - yes, free, happy and law - abiding citizens of this world and of the world to come.

The illustrations and photographs shown above are certainly meant to emphasize what we have been saying about the comments of the early historians about ancient **URUAN/EFIK** ie. **URUAN** territory before she became known as **EFIK** land. As everybody knows, whatever is written always stays/ remains to tell us what is the truth and in this case, what these people saw – as they were, not fiction or myths. As the Romans always put it: "**Scriptum maneat"; Truth always stays/remains**". What we have to do here is to try to keep an open door for those new tendencies without which, as far as the **EFIK** both within her culture history and traditions are concerned, they remain as vestiges of reality even at the expense of sacrificing whatever human needs whether they are those of simple folks or of the nobles, whether of the poor, or the rich, and whether of the educated or illiterate who go about life not bothering to ask too many questions that are not concerned with themselves and the issues at hand. This must be always kept in mind because this book stems as it does, precisely from the new interest in and tendencies towards traditional URUAN/EFIK culture and history as well as those fears arising from innovatory thought and action in matters pertaining to URUAN/ EFIK traditions and heritage. It is also intended to be a contribution as to what extent we can offer anew towards the orientation, maintenance and stability of that culture and its traditions. Most of these misunderstandings, distortions and even confusions that have probably arisen have come not so much from the ordinary citizen's point of view as from rather the mentality of the westernized URUAN /EFIK who have in various ways and in recent times attempted to interpret and rationalize history in terms of modernity and the so-called western ideals which more often than not are very far from reality and the truth. We must repeat here that in the history of humanity, people have gambled with far greater inconsistencies than these. Therefore, we must see in all these the potential stability, progress and wellbeing of URUAN/ EFIK destined to take her place among the most cultured and developed races in Africa nay, of the entire world. Even if what will be presented here as the way forward does not work out as envisaged, it should be seen in terms of the deficiency it shares with the rest of humanity and its idiosyncrasies which also will stand or fall according to whether URUAN/EFIK solidarity and values are a location and memorial of those values and norms which had held together all the URUAN/EFIK tribes and clans as an indivisible unit in years past.

RECONSTRUCTION OF URUAN NEW TERRITORY HISTORY AND EVOLUTION OF EFIK PEOPLES

First, it was simply because the names **'Calabar'** and **'EFIK'** came about when some people from **URUAN** discussed above, who were living at this new place of their abode and settlement **ATAKPA** ie. Calabar, at the time the early European explorers and merchants from Portugal came. Then on their arrival, they had given the name **KALABROS (CALABAR)** to the place just as they did when they gave the name **Beny/Benne** to what afterwards became the Bight of Benin in view of its political, economic and cultural influence and value on Portugal's trade missions ditto **LAGOS** ie. **LAND OF LAKES**. Then secondly, they, URUAN/EFIK soon took advantage of the ensuing booming trade in general merchandise and goods brought by these early European merchants and slave traders. Thirdly, it was also because they URUAN/EFIK proudly and arrogantly without complaining in the least, accepted and made their own the soubriquet "**Efik",** which was actually a sort of angry cynicism and sarcasm foisted on them by their kith and kin still residing at AKWA AKPA URUAN native land. They, in their cocky appearance of the ***neaveau riche,*** and carried away by pride and prejudice you may say, because these their kith and kin - URUAN, did actually appear so disheveled, ragged and tattered as they came into Calabar town mooring their canoes. Therefore, clad in what looked to them, like people from AKANSOKO of the country-side

in shrunken attires, the EFIK began to look down on them with contempt. They almost despised them (URUAN) like lepers and even tried to drive them away like strangers from a faraway bush country. That was why URUAN in their dismay and vituperation having been prevented from and deprived of joining in the booming affair took offense at such unkindly and rash treatment by their fellow brothers and sisters. Hence they sarcastically and derisively reacted by nicknaming them as: **mme Efik**, derived from the verb "**FIK"** which in other words imply: **mbufo mmefik owo emi; mbufo mme Efik,** ie. people who ignore, despise and **oppress** their kith and kin without any reason or provocation since they were so unwittingly aggressive **(Cf Amaku, E.N. 2.).** As the saying goes: No two monkeys can ever graze together: **eb?k imaha uke esie eb?k etiene efri idibi**; whereas for the Igbos it is rather the other way round with their Igbo fellows: "Let the kite perch and let the eagle perch; if anyone says the other should not perch, let its wings clip off": **? gb? b?r?, ? g? b?r?; nkesi ?beya ?b?l? ? k? kwaya".**

In fact, this matter snow-balled and catapulted into what later became a serious conflict of acrimony and bad-blood between the two groups of brethren. Whereas it is common knowledge and a historical fact that the ancestors of the EFIK were indigenous inhabitants of **Akwa Akpa Uruan** some of whom were the first to discover and settle at Iboku Esit Edik, ie. Iboku Creek - a settlement later known as **OBIO OKO** but the European traders renamed it **"Creek Town"** as we have seen already. They also brought along the sacred paraphernalia of URUAN ie. **Ekpe URUAN**, etc. with them as they moved on. Still some of these URUAN sea-farers now settling at Creek Town which was much later, moved further down the lower Cross River until they arrived at Ata Akpa ie. Atakpa which to them was like the ocean ie. "the real Sea" which the British supercargoes later renamed as **"Duke Town"**. Duke Town was so called because Okoho Effiom at the time of the Slave Trade was reputed to be the most powerful merchant at Atakpa. He was one of the direct descendants of Edidem Eyo Honesty of Creek Town hence the re-naming of Atakpa as Duke Town after him by the British traders who because they could not pronounce the word **"Effiom"** anglicized" **Ephraim"** to Effiom and afterwards honoured him with the title **"DUKE"**: hence **Duke Ephraim**, ditto **Okon** anglicized to **Cobham**, etc. But despite being a direct descendant of King Eyo, he – Duke Ephraim soon decided that Duke Town became separate and distinct from Creek Town instead of allowing it to be treated as its accretion and subject to the suzerainty of King Eyo. This later brought greater prominence to **Atakpa/Calabar** a.k.a **Duke Town** or simply, **"Calabar"**. It was also the British supercargoes out of respect and deference and for the goodwill and hospitality of the EFIK, hundreds of years before the advent of their British Colonial counterpart, began to form the habit of referring to these Efik leaders in the new settlement at Calabar as "**Dukes** and **Kings**" because the word "**OBONG/CHIEF**" was not frequently in use then. This in the ears of the European supercargoes of course was not as impressive as "**King/Duke"** designations. At the height of the trade boom especially with the British merchants, Obong Eyo was often referred to as **King Eyo Honesty** ie. Head and King of Creek Town because he was seen as an honest and trust-worthy ally; while the Head and the Obong of Atakpa – Calabar, was referred to as **King Eyamba** of Duke Town ostensibly because he was the **Ekpe** Adept ie. Obong **Ekpe** or "**Ekpe High Commissioner"**. This is the classical terminology in URUAN/EFIK for such a high ranking **Ekpe** chieftain/king so to speak till today. The Ekpe Chieftain has always been titled the "Obong **Eyamba/ Iyamba"** both in URUAN and EFIK. When British Colonial Administration came into vogue, the Authorities could not accept such designations and titles ie. King of Calabar/Creek Town within His/Her Majesty's Empire any longer, because for them, only the King/Queen of England could appropriate such an exalted title to himself/herself. Therefore the EFIK Paramount Ruler's title had to revert to the "**OBONG of Calabar** "and the other Chieftains as **Chief = DUKE**. Hence the designations of Dukes and Kings which were given to these EFIK counterparts until the establishment of the British Colonial Administration of Calabar in 1891 were to be discarded. The URUAN/EFIK word OBONG denotes KING, therefore it was the Obong of Nsidung, Etubom Ansa Effiom - anglicized **HENSHAW** for **ANSA** and **EPHRAIM** for **EFFIOM** - who also became a prominent Chieftain with his kindred and others at Nsidung, also titled KING eg. King **ASIBONG** Edem

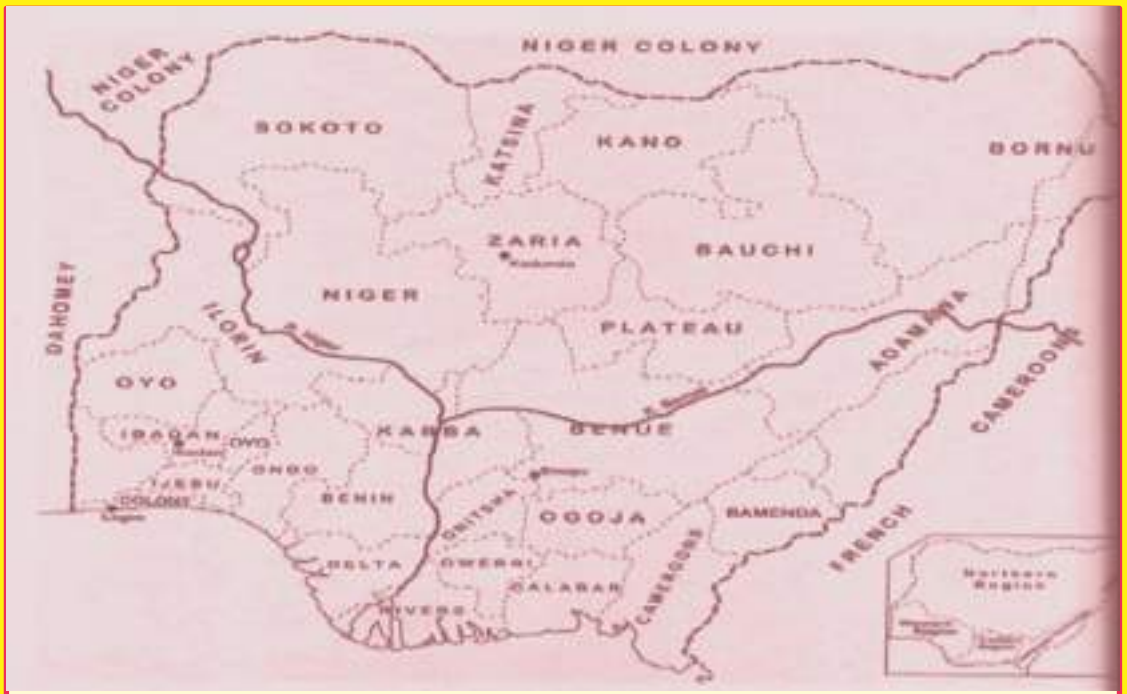
anglicized **ARCHIBONG**.

Perhaps the best traditional narrative about URUAN/EFIK movement to Ata Akpa from Obio Oko and corroborated by no other than the English trader and historian John Adams was the one in which he stated in his notes 1790 that:

> **Effiom (Effium) called by the English traders Duke Ephraim, probably a descendant of Obong Eyo, who was chief of Akwa Akpa (Ata Akpa) which came to be called Duke's or Duke Town after him. The town grew to be the principal seat of population and trade as the port of the neighbourhood. The Old Calabar consisted of Cobham Town or Ikoretongko, Efut, Duke Town and Nsi- dung under the King of Creek Town (Adams John, Calabar 1790, 21).**

Other towns were Adiabo, Mbiabo, Ikon Eto and Ikot Offiong East, the other part Ikot Offiong West belonging to URUAN territory at the time. In 1889 he also wrote to Ndem Eno of Enyong popularly known by the Efik as Ibom Eno, who blockaded the Cross River and seized canoes, but as a result of this, the Efik burnt down most of Enyong towns in what came to be known as War between Duke Town and Enyong towns ie. war between Duke Town and Enyong **(Cf Updates, p.642)**. It is interesting to note that this trading business with British men led to the foundation and establishment of Anglo-Nigerian relationship, a relationship bordering on the boundary of the territory granted by the British Parliament to the Royal Niger Company, a chattered and limited organization which the British Government in exercise of its powers in 1889 declared as the Oil Rivers Protectorate and conferred a local jurisdiction on the area.

NIGERIA: ORIGINS AND THE GREAT AMALGAMATION



MAP OF REGIONS AND PROVINCES, SELF GOVERNMENT, 1960.

BRITISH SURREPTITIOUS CONSULAR ADMINISTRATION OF NIGERIA

BRITISH AND OTHER EUROPEAN TRADING COMPANIES IN NIGERIA



COURTESY OF THE NIGERIAN SUNDAY VANGUARD, AUGUST 21, 2016

When we come to consider how the whole thing happened we are amazed at how the British Trading Companies just like the other European groups like the German Paterson Zochonis **(PZ)** United Africa Company **(UAC)**, the Lever Brothers, May & Baker **(M&K)** Chellerams, **Federation Companie d'Afrique Occidentale (FCAO)**, etc. which came to this part of West Africa were established for the sole purpose of trade links and business concerns. We also begin to wonder why all of them changed their focus to make what later became known as Nigeria with Southern Nigeria becoming the fulcrum from which they surreptitiously, as it were, carved out the territory hitherto inhabited by over two hundred and fifty ethnic communities and baptized them with the name **NIGERIA** as we have seen. They also made sure that a mere trading company, the National African Company just because it had the British tag, and therefore one with their imprimatur under false pretenses was transformed into the Royal Niger Company Ltd. By that British Royal Charter, it now became empowered to trade and at the same time control and by implication govern the area within which it traded without the mandate and authority of the citizens as if the owners of the land counted for nothing. This was colonialism short and simple; and that was the situation the people and indeed later, the entire citizens of Nigeria found themselves. This has become the situation that has been haunting Nigerians till today.

It is the story of how free-trade Companies connived with their powerful foreign imperial agents viz. the British business men to carry out wars of aggression against African peoples of the West Coast of Africa to wit Nigerians, and their communities in order to claim her resources and annex their territory to Imperial Britain. Finally, it is the story of Imperial Britain using their trading Companies to acquire the natural resources and capture the investment opportunities of Nigeria for their new markets Overseas for the continuous flow of their manufactured goods which flourished at this point in time and which inevitably led to the deposition of Nigerians and the imposition of foreign domination and rule that resulted in the subsequent loss of the traditional, political, economic, social and religious institutions of Nigeria's ethnic communities. It should be recalled that between 1807 and 1850 and on account of the

Industrial Revolution which had brought wealth and breath-taking growth to their economy, the British Government turned her back on slave trade and instead renounced and imposed its abolition. It was certainly banned with a hidden agenda and not for any altruistic or humanitarian purposes. It was to further enhance the Industrial Revolution of Britain, check the rivalry and trade wars but most importantly upset the slave-trade economy of her other European neighbours and ventures so as to give her the monopoly of the Legitimate Trade. This became a new vogue in the British Isles, whereby finished products hitherto manufactured by hand gave way to the use of machinery for mass production of finished products – a situation which catapulted the British economy making her a first class economic world power. There was therefore a great demand for the natural products and raw materials from Africa to keep their factories on course. It was to Africa that these former British slave merchants now turned manufacturers of machine-made products turned their attention, and naturally to the territory of the Niger Delta in Southern Nigeria which was a store house of untapped wealth viz. rubber, red wood, palm oil and kernels which were used for making soap, margarine, Vaseline ointment, and lubricating oils for industrial machinery, etc. It should also be recalled that there was the problem of international trade competition and rivalry especially between the French and the British at this time, and the British wanted to act fast and block the French from getting ascendancy over the Niger Delta most especially Calabar which was the headquarters, as it were, of this great Southern Nigeria trade.

FRENCH TRADE-LINKS AND TREATIES WITH CALABAR KINGS

In 1847 for example, observing that the French had already established trade links and signed protectorate treaties along the West African Coast with the local rulers of Mauritania, Ivory Coast, Gabon, Dahomey (Benin Republic) etc. who had accepted French protection, the British Consul John Beecroft, then residing at Fernando Poo named after the Portuguese sailor Fernandez, who had discovered the Island, quickly dispatched a ship-load of merchandise with a letter "to blind " the reigning king of Calabar, Edidem Eyo Eyo Nsa Odo Efiom Ekpo popularly called, King Eyo Honesty II of Creek Town, in order to dissuade him from signing any Treaty of Protection with the French. His intention thereby was to enable him try and fashion a working friendship with the Efik monarch because at the time the Efik had already fashioned trade relations with the British supercargoes ie. these big-time free-lance merchants for quite some time. Many of the Efik big-time traders too were able to speak English because a lot of them had been going to and from Britain. Besides Missionaries of the United Presbyterian Church of Scotland who were also working in Calabar joined forces and mounted pressure to persuade the kings not to accept the French Protection Treaty. The British then used their diplomacy to advise the kings to seek British protection as this would profit them better instead. Of course the Efik kings accepted without batting their eyes to consider for a second as to whether or not this could even lead to them losing their sovereignty in the process. However, their only saving grace was the protest and opposition by the local chiefs and coastal traders from other territories like Dahomey, now Benin Republic, Cameroun, etc. who themselves were also beneficiaries of the coastal trade. Up to this the French and British traders had been pursuing different trade policies **(Cf. Talbot Amaury. Vol 1, London; 196)**. The British supercargoes had ordinary free trade links with them, while the French had a "protection trade policy" whereby they gave protection to the people in case of wars and aggression by other European groups in their areas of business; hence the establishment of what came to be called "**PROTECTORATES"** over their areas of operation. The British also wanted to follow suit, which the Niger Deltan chiefs, traders and kings rebuffed and vehemently opposed because this would run counter to their interests and the sovereignty of their locales. Since the costal chiefs could not get into the interior most especially on account of the unhealthy conditions in the mangrove mosquitoes and snakes infested swamp equatorial forests, they opted to purchase their goods of merchandise as middle-men. By so doing they were able to get these products directly from the forest growers. In this way they could buy them cheaply and afterwards sell them off to

the British merchants at exorbitant prices. Naturally, acting as middlemen between the producers in the interior and the European purchasers on the coasts guarded their business concerns from encroachment by these foreign traders and power brokers. They could afford to amass so much wealth especially with their bevy of slave workers, large polygamous families and hordes of canoe men. Then the English merchants soon discovered that they were outsmarted by the mercantile middle men and coastal chiefs and therefore determined to execute their elimination. They complained to their foreign Government that these people in consort with Spain, Portugal and the United States of America were still engrossed with the illegal trade which they had wittingly abolished by law.

NIGERIA IN THE MAKING vis-a-vis AMALGAMATION NATIONALIST MOVEMENTS AND NIGERIAN INDEPENDENCE

As noted above, the Royal Niger Company (RNC) Ltd. surreptitiously under Great Britain's mastermind and eminently fantastic diplomacy employed the Charter they were granted, became emboldened and empowered as it were, and overturned the Trade Charter and at the same time took control and by implication began to govern the area which their British Masters afterwards named as **NIGERIA** within which they traded. But this was without the mandate and authority of the citizens as if those owners of the land counted for nothing. According to them, ie. the British, they were only protecting the part of the country which happened to be Southern Nigeria and the Niger Delta where they were settling. But as for the North which they had subdued by confronting the Jihadist Fulanis under Uthman dan Fodio, they said that they had a right to own and colonize it because it was their conquered territory. As if that was not enough, and according to Chief Mbazulike Amaechi, first Republic Minister of Aviation and now the only surviving Nationalist of Nigeria, Great Britain started ruling the entire territory such that in 1914, Lord Lugard who had been charged to take over control of the territory, directed that for administrative convenience he had no choice but to merge the Northern and Southern Protectorates. This was ostensibly to enable the British use the richer resources of the South to run the whole country because the North was seen not to be solvent on its own. It was this novel masterstroke that was bound to open the eyes of the Nationalists as we are going to see.

Then as the British kept on running the country like this, some Nationalists began to spring up in the country in the 1940s. They boldly started to agitate demanding that it was time Great Britain allowed Nigerians as the owners of the land to rule their country. This agitation as narrated by Chief Amaechi, was first led by Sir Herbert Macaulay a Lagosian, and people like Dr. Nnamdi Azikiwe, Dr. Akiola Maja, Dr. S.O. Gbadamosi, etc. Thereafter, all of them came together and formed the Nigerian Youth Movement and later the Nigerian National Democratic Party (NNDP). Then some of them began to reason that confining and concentrating the democratic struggle to Lagos Colony alone would not solve the problem of the country and they decided to form a Political Party with national spread. In 1944 the National Council of Nigeria and Cameroons (NCNC) Party was born with Sir Macaulay as National President and Dr. Azikiwe as National Secretary thereof. This was because Southern Cameroun and some part of Northern Cameroun were part and parcel of Nigeria then. In 1947, the group organized to tour the whole country with a view to sensitizing the people and in so doing selling themselves to the people to obtain their mandate to go to London and demand that the people of Nigeria wanted Independence and Self-Rule. I can recall very vividly as a kid that this group also came to our town in that same 1947 and addressed a mammoth crowd at **A? WA MBAKARA** near **ESUK MBEHE IDU** as noted elsewhere. As they toured the country, North. South, East and West, Sir Macaulay, then an octogenarian had an accident on their way to Kano and became incapacitated and therefore returned to Lagos where he sickened and died. But on his death bed he had emphasized among other things and articulated that the NCNC should take a break of the tour for four days in his honour and that his son Dr. Ogedengbe who was President of the Radical Zikist Movement, should keep the Flag flying. Then demonstrating with his bow tie and thick moustache, he gave an illustration to the effect that "just as my bow tie and moustache are parallel and inseparable, so shall the unity between the

North and the South be indestructible". As Chief Mbazulike emphasized, when Macaulay had finished his last admonition to the NCNC stalwarts so to speak, he gave up the ghost and a few minutes after, the NCNC ordered a week of mourning for him and then continued the tour of Nigeria **(Courtesy of the SATURDAY SUN, 2019 – Politics, eds. Magnus Eze, Geoffrey Anyanwu, David Onwchekwa)**.

Thereafter, the NCNC in subsequent Meetings ratified the appointment of Dr. Nnamdi Azikiwe as the new National President to take over the mantle of leadership of the Party and appointed the National Secretary from the North. When the Northern Secretary died he was replaced by Dr. Kola Balogun from the West. Then the first thing they did was to send a delegation to the UK to demand for Nigeria's Independence and the abrogation of the obnoxious 1947 Richard's Constitution as explained elsewhere in this Book. When Sir Richards, Nigeria's Governor General (1946 - 1948) was recalled to England, Sir John MacPherson took over and created the Northern, Western and Eastern Regions as a Federation. This led to the springing up of Trade Unions (TUC) and eventually the Nigerian Labour Congress (NLC) together with the Action Group Party (AG) led by Chief Obafemi Awolowo in the West and the Northern People's Congress (NPC) led by Sir Ahmadu Bello in the North. However, when the Nigerian Youths thought that the agitation was moving with such a slow speed, they formed the Radical Zikist Movement then chaired by Dr. M.C.K. Ajuluchukwu. Kola Balogun was elected Secretary. This was ostensibly to revolutionize the agitation for Independence since the NCNC was taking it too easy, believing in negotiation rather than revolution and conflict and recommending that they should go easy. Nevertheless, in 1949, the NCNC decided to stage a Revolution which was to take the form of protests by telling the Nigerian citizens to no longer pay taxes to Foreign Governments and warning the Policemen of Nigerian origin never to arrest or molest fellow citizens. It was a sort of civil disobedience, one might say! At this point in time, there was no Nigerian Officer beyond the rank of Police Inspector and Sergeant Major in the Police Force. In fact, nobody was even a Commissioned Officer in the Army. But that year, one of the Zikist leaders, Mr. Osita Agwuna came to Lagos and delivered a lecture at Tom Jones Memorial Hall to conscientize the people. He was promptly arrested, charged to court and thrown into prison together with Anthony Enahoro, Frederick Anyiam and other Nationalists who had attended the Lecture since their Zikist policy was not to make any pleas before any White Judge. People like Mallam Raji Abdallah, Mokwugo Okoye, Bob Ogbuagu, Ikenna Nzimiro, J.C.J. Anakwe etc. even dared the British to give them the maximum sentence if they thought their Movement was illegal. Indeed, all of them were put into the gulag for various terms with hard labour. They did not lose hope but however continued the struggle after serving their prison terms. The Nigerian citizens even accorded them heroic reception as they wore their Prison Graduate caps (PG) everywhere they went. Such bold and daring political ex-convicts were also exempted from paying bus fares when traveling in any part of Nigeria then, because everywhere, Nationalism was the in-thing. This also led to those series of pre-Independence Constitutional Conferences in London between 1947 - 1957.

That was why in 1960, the Nigerian citizenry with one accord agreed and as it were acquiesced by telling these freedom fighters to go ahead "we shall elect you to go and run our country for us now with the nationalism in you, we trust you". Yet they did all this without receiving or giving money as our modern day Nigerians are doing in recent times. Even communities in those days were begging their sons and daughters and other individuals to come out and serve them as Governors, Councilors, Senators or MHRS because such individuals were found worthy. But nowadays it depends on who has the money to bribe his/her way; who can tell lies and has the capacity to hire thugs against his political opponents. Nowadays too, those who find themselves elected or have maneuvered themselves to be elected are embroiled in open and hidden intrigues for positions to become principal officers and juicy Committee Chairmen in Parliament or the National/ State Assemblies instead of engaging themselves in robust and articulate discourse on good governance and service as well as how they would tackle the myriads of problems confronting the country and their States and Constituencies viz. on economy, security, education, health, unemployment, etc. Most people especially those in the political class today see politics as an industry and business for thugs and criminals in the way they take politics as a quick way of making money and amassing wealth. As a matter of

fact, our political class seem to play God when they are always thinking and planning for positions in the next Elections which may be some years ahead whereas they have not even started or concluded their present terms in office. As human beings, nobody knows who will be alive at that time, but they are wearing themselves out about the future? Today, Nigeria's political space is replete with selfish and dishonest politicians who place themselves and their interests above national affairs and the welfare and progress of the country vis-à-vis fellow Nigerians. To what extent can a country make progress and advance as some countries like Indonesia, Singapore, UAR, etc. which were far behind Nigeria? This is why Nigeria as the 6th largest producer of petroleum in OPEC cannot afford a national carrier, cannot run a railway system, cannot produce an army not to talk of a Police Force capable of overcoming the challenges of insecurity, kidnappings, banditry, terrorism etc. cannot produce enough power for even the Capital Territory, cannot employ and pay her citizens and worse still cannot even have a functional refinery. What a shame! They forget that people used to win Elections in Nigeria in those days without spending money and without bribing anybody and bringing confusion everywhere. People were ready and willing to go out and vote for men and women of their choice as their civic duty demanded and the electoral officers were always civil servants. Everybody has read or heard about the absolute dedicated service, efficiency, commitment, honesty and integrity of civil servants of those days. Everybody can see that Nigerian Political leaders of today do not seem to show concern and genuine interest and patriotism to solve the problems facing the citizenry, whereas we all know that leadership is an opportunity to serve humanity. But in Nigeria it is an opportunity to amass personal wealth. This is nothing but a sad commentary on leadership and governance. The stark neglect and politicization of the orgies of terrorism, kidnapping, banditry and herdsmen rampages coupled with armed robbery and rape in recent times portray the extent to which Nigeria and her leaders with unpatriotic and selfish considerations have sunk and fallen prostrate before the international community and the world at large.

THE TROUBLE WITH NIGERIA: UNBRIDDLED & MANIFEST EGOMANIA

Because of the blind, crass and uncritical evaluation of our so-called leaders in what the revered and erudite sage, Professor Chinua Achebe has described as local patriotism and what he commented as **"THE TROUBLE WITH NIGERIA"** and Nigerians even till today, many have failed to see the reactionary ethnic politics that has brought this nation to its knees. But how did it all begin? Well, it all started on that momentous occasion during the first ever National Elections organized by Colonial British Government in 1951 when Chief Obafemi Awolowo without qualms upturned the table and took over the leadership of Western Nigeria House of Assembly from Dr. Nnamdi Azikiwe who had actually won the General Elections as Premier Elect of the West, but with a very narrow margin as it turned out. Thereafter, Zik as if to say 'good riddance to bad rubbish' came scampering back to the East whence he came but this time, with a very monumental, ruinous and catastrophic intent. Whereas, Zik as a great and true Nationalist and NCNC National President that he was, Zik, who had championed the noble cause of **ONE NIGERIA**, nay **ONE AFRICA –** and even acclaimed **"ZIK OF AFRICA"**, to the extent that he had contested and won that first General Elections as noted above, but had abandoned his principle which dictated that he should stay put in Lagos to champion the cause of the Nigerian State and not that of the Western House as Leader of the Opposition and to give battle to Awolowo, but instead conceded victory to reactionary ethnic politics, and fled unabashed to the East to compound his betrayal of principle and precipitate a major crisis of greater proportions by his selfishness and greed for power as is playing out among politicians all over Nigeria today. But it should now be clear to discerning readers of this Book and to all men and women of goodwill, that what really prompted the "take-over" of Government by Chief Awolowo was that Dr. Zik under the NCNC Party never was able to constitute the Majority in the West and therefore failed to form the Government. Then capitalizing on this Chief Awolowo ceased power with his Action Group Party since nature always avoids a vacuum. He, a lawyer that he was, appealed to and captivated the minds and hearts of his people of Yoruba, whereby hundreds of Yoruba elites in the NCNC "crossed carpet' and joined the

Action Group, thereby catapulting the Party's population and giving him the required majority and authority to "take over" the Government of the West and become the **de facto** Leader of Government Businness of Western Region at Ibadan as it was so called.

In the East during that Election, Professor Eyo Ita, an urbane and detribalized humanist had also won in the Elections and had assumed office as the Leader of Government Business at Enugu – HQ of Eastern Region accordingly. But he could not be the de facto Leader of Government ditto Awolowo, because that position was being already occuied by the British Colonial Lt. Governor of the Eastern Region of Nigeria, ditto that of the Western and Northen Regions under their Lt. Governors in tow and accordingly, that at the centre Lagos. The position of "the Head of State" as Leader of Government of the Nigerian State was effectively in the hands of the Governor General of Colonnial Nigeria in Lagos who happened at this point in time to be Sir John Mcpherson KCMG, the equivalent of CGFR of modern Nigeria. That is why Prof. Eyo Ita could not see any reason to now vacate his position for the fugitive from Lagos, who had come rushing into the Region to destabilize it and take over. But how come! Whereas he Zik had always regarded himself as a Nationalist, how can he now fall so low as to come down to Eastern Region and to so stoop down as a 'regionalist and an ethnic jingoist"! Then against common sense, Dr. Nnamdi Azikiwe, himself a self acclaimed Nationalist and NCNC Leader, was seen as now struggling in far away Ibadan with Chief Awolowo to become a mere Leader of Government Businness and Ruler of Western Region. Small wonder why he came scampering to the East as a fugitive to wrestle power from the urbane and erudite humanist, Prof. Eyo Ita.

However, neither did most of Prof Eyo Ita's Cabinet Members who in sheer brilliance had surpassed by far anything the East had ever seen or was likely to see again for a long time or thereafter despite the Igbos seeing in Zik the most educated of their own. In fact, and even though erroneously, they had so much believed also, that they (Igbos) were the most educated tribe in Nigeria and indeed better educated than the Yorubas? Meanwhile, Dr. Zik instead resorted to using the loquacious Dr. Kingsley O. Mbadiwe and his privately owned Newspaper, the Pilot as a political muscle, with Chief Anthony Enaharo as Editor In-Chief, to maligne and force Professor Eyo Ita and his Cabinet out of office. However, Chief Enaharo understood the consequences and the situation so angered him that he resigned and forsook that post with immediate effect in sympathy with the Eastern Government Honourable Members with the resultant vicious split between the two Leaders in the NCNC, Prof Eyo Ita and Dr. Nnamdi Azikiwe. This was indeed an extraordinary battle of wits and of personal abuse.

Yet were anyone to ask for the reason for the split, it was all shrouded in mystery! Then if any outsider wanted to know why the Ministers were to be so rudely forced to resign threir seasts in the Cabinet so as to enable Dr. Azikiwe reshruffle the Eastern Regional Government of which he was not even a member or party faithful in the East, the code answer the NCNC Party members were only permitted to give was: "Because the Ministers had failed to toe the Party line"? Dr. Azikiwe had claimed authority to do this ostensibly because he had assumed the **de facto NCNC** National Leadership! Yes, but the moot point and issue which was known to discerning minds was that the NCNC Leaders and Prof Eyo Ita though a shareholder and the appointed Diretor of what later became the **AFRICAN CONTINENTAL BANK** (but at that point in time **"ZIK BANK"** with Zik as Proprietor Sole) refused to make what was evidently public money (ie. funds of the Eastern Regional Government, the Local Governments and the Marketting Board) available to Zik by way of investment to the ACB. Prof Eyo Ita had argued and rightly so, that the money of the Regional Government was **"TRUST MONEY"** and could not be appropriated for private use which the ACB was at the time. Moreso, Prof Eyo Ita had asked Zik to submit the audited Balance Sheet of the Bank to him and the Ministers, which he, Zik had bluntly rebuffed. Prof Ita, ditto his Cabinet Ministers had also argued that to inject any public funds into the ACB, the Bank should be healthy enough and also meet the terms of such Investment, hence the need for making available the audited balance sheet to determine if the injection of public funds was warranted, in the first place especially as the ACB had not been licensed under the Banking Ordinance. The added reason for Zik's untoward action in trying to reshuffle the

Ministers was to give him the lee way to expel unyielding Ministers to his Scheme of things in order replace with those willing and pliable to his whims and caprices. It was an intolerable attempt to set up a puppet Government at Enugu which Eyo and his CabinetMinister refused to accept. If truth be told, it was what might most appropriately be described as the first ever attempted civilian ***coup d'etat*** in the history of Nigeria. Only Dr. Michel Okpara had resigned, himself only a Minister without Portfoio at that.

Because all the Ministers refused to resign their seats in the Executive Council of the Eastern Region of Nigeria except Dr. Iheonukara Okpara, Dr. Azikiwe, assuming his position as the National Chairman directed the NCNC Party nationwide to declared a war of aggression against Prof. Eyo Ita in order to overawe and terrorize him and his Cabinet Ministers until they were forced to resign contrary to the advice of constitutional authorities. Instead, Dr. Azikiwe rather chose to convene a National Conference to debate without success a purported **"motion of no confidence"** against Prof Eyo Ita and his team of Ministers because Zik had assured his NCNC Party Executive that he would stop at nothing until the Ministers resigned their seats. Meanwhile and unknown to the NCNC EXCO, Dr. Zik had surreptiously written out a list of riffraffs: primary school teachers, ex-police corporals, sanitary inspectors, motor park stouts and what have you whom he had highly motivated to be the persons to be appointed as Ministers and new MHAs in ENUGU replacement of Prof Eyo Ita's Cabinet men and Eastern Party Leaders. He was sure of using them as disciples who would be unlikely to dispute anything he said and did. So began the rule of mediocrity as also the situation of a Ruling Party Nation Chairman playing God – who can do and undo – as is playing out in Nigerian politics, from which the Nigerian citizens are suffering today.

Even in that list of Ministers, Dr. Zik had purported to share the distribution of Ministries on the basis and terms of the population figures in each Province. Fortunately the MHAs of Eastern Region already had in their possession the official Colonial British Government population figures of each Province in Nigeria. In the East, Owerri Province came first, Onitsha second and Calabar Province third, which today constitutes Cross River State, Rivers State, Akwa Ibom State and Bayelsa. Dr. Zik then went on to constitute as follows: Owerri Province with 5 Cabinet Ministers, Onitsha 4, but Calabar Province, only one Ministerial seat; and this given to Chief O. E. Eyo as Minister of Public Works. This was an unusual situation instead of three which was always officially allotted to the Province. Then he impudently removed Prof Eyo Ita from the origina Portfolio of Minister of Natural Resources and Leader of Government Business as well as Prof S. J. Una as Minister of Health. He did so simply because he considered both as being responsible for obstructing and sabotaging his plan of diverting government funds to the African Continenental Bank. Hell was thereafter let loose on account of the brazen and wicked impartiality; and the Calabar Provincial block excepting Dr. Ibanga Udo Akpabio who was secretely promised the Portfolio of Minister of Education by Zik, with Dr. K. O. Mbadiwe of Orlu Constituency taking over the Portfolio of Minister of Natural Resources. Then Prof Eyo Ita and his team had no choice but to resign **en block** from the NCNC Party in protest. Most of those who resigned included:

DR. AKOI ARIKPO	DR. UDO UDOMA	PROFESSOR S. J. UNA	CHIEF ENIANG ESSIEN
DR. ROBERT U. UMOINYANG	MR. JAMES E. UBOM	MR. AKPAN U. A. INYANG	MR. DOUGLAS JAJA
BARR. DAVID U. ASSAM	CHIEF ANTHONY GEORGE UMOH	CHIEF EFFION O. EYO	MR. AKPAN J. EKPE
PRINCE EKET NYANG UDOH	CHIEF REUBEN I. UZOMA (EKPEMIONG)	MR. JAMES LAWSON NSIMA	CHIEF GEORGE W. UKPORO
MR. DAN A. ENO (CALABAR)	HON JAMES A. ETUK EBE	CHIEF MICHAEL E. OGON	PRINCE S. A. TAKON
BISHOP DAVIES MANUEL	CHIEF BELL R. JACK (RIVERS)	MR. ALVAN IKOKU	CHIEF ANDREW BASSEY

[COURTESY OF DR. UDO UDOMA: IBIBIO STATE UNION PROCEEDINGS, 1928 -1966]

Yes, this could never have gone unnoticed in Uruan Efik especially with the highly sophisticated calibre of the elite in the Ibibio State Union. Small wonder why this has contributed in no small measure to the suspicion of the majority of Igbo by their minority neighbours nationwide. Now the state has been set for regional politics which Sir Ahmadu Bello had condemned in no strong terms. Nevertheless, he had

reasoned but correctly that each Region should be able to develop at its own space for peace and harmony in the land to reign.

In 1957, the British Imperial Government granted internal autonomy or "Self-Rule" to Eastern and Western Nigeria but deferred that of Northern Nigeria until 1959 when the North would be ready. When it became clear that Nigeria was eminently ready and competent for Self-Rule, the Colonial Government had no choice but to grant Independence to Nigeria on October 1, 1960, just as she did to Gold Coast then renamed Ghana in 1957. The new Independent Federal Government of Nigeria was constituted in the 1959 pre-Independence Elections with NCNC scoring 2.6 Million Votes for 94 seats, Action Group1.59 Million votes for 74 seat and NPC 1.56 Million Votes for 144 seats in the Nigerian Parliament to enable the North produce the Prime Minister in the person of Alhaji Tafawa Balewa of Bauchi. Of coursed no single Political Party in that year had two-thirds of the seats hence the Coalition Government between the NPC and NCNC formed the Government. The Action Group led by Chief Obafemi Awolowo became the official Opposition to the Government with of course Dr. Nnamdi Azikiwe as the Governor General thereof. The rest they say is history.

Thereafter in 1961, the Nationalists considered that the Constitution signed by Queen Elizabeth II of England for Nigeria's Independence was not adequate and good enough and so ordered the New Parliament to set up a Committee to prepare a new Constitution signed by all Nigerians. The Committee set out to bring in eminent personalities within and outside of Parliament to draw up the Nigerian Constitution. In 1963 a new Constitution was promulgated which made Nigeria a Sovereign Republican State. Unfortunately, in 1964 there was a serious internal rift in the Action Group which led to the loss of face between Chief Obafemi Awolowo who led the Opposition at the centre and Chief Samuel O. Akintola his Deputy who had become the Premier of Western Region. He surreptitiously assumed leadership of the Party and went behind Awolowo to form Alliance with the Northern Peoples' Congress led by Sir Ahmadu Bello. It was this move that resulted in the sharp division within the Action Group that so much affected the position of the NCNC and the NPC together with the resultant crisis in the Western Region of Nigeria. The trouble was catastrophic and catapulted to what became known as **"OPERATION WETIE"** and the dissolution of the Western House of Assembly.

The situation continued to worsen to such an extent that some Candidates in both the NCNC and Action Group were not allowed to register in certain Constituencies. This worsening situation led to the Military staging a Coup in 1966 to stop the Government of the day and eventually taking over Government. To administer the Nation, the Supreme Military Council headed by General Johnson Umunakwe Aguiyi-Ironsi appointed Lt. Col Emeka Ojukwu as the Military Governor of Eastern Region, Lt. Col Adekunle Fajuyi, Western Region, Major Usman Katsina, Northern Region and Lt. Col David Ejoor, Mid-Western Region. Thereafter there was a crisis within the Military itself in which General Aguyi-Ironsi and Lt. Col Adekunle Fajuyi were assassinated in Ibadan Government House in the reprisal coup of July, 1966 and the headship of the Federal Government became void. Lt. Col Yakubu Gowon was promoted to take over as the new Head of the Supreme Military Government and Commander In-Chief of the Armed Forces of Nigeria. But Lt. Col Odumegwu Ojukwu argued that as his junior, Gowon could not boss over him. This led to a serious personality clash that overwhelmed the Nation resulting in the 1967-1970 Nigeria - Biafra fratricidal civil war that brought Nigeria to her knees. Then began a series of military coups with succeeding Military Heads of State taking over the governance of Nigeria beginning with General Muritala Muhammed who overthrew General Gowon and took over **(August 1975 - February 1996)**; General Olusegun Obasanjo (**February 1996 - October 1979)**; then began the Interregnum era of return to the Civilian Rule of Alhaji Shehu Shagari with a Constitution drawn up and signed by General Obasanjo **(October 1979 - December 1983)** followed by the Military Rule of General Muhamadu Buhari **(December 1983 - August 1985)** General Ibrahim Badamosi Babangida **(August 1985 - September 1993)** followed by another Interregnum and the Civil Rule of Chief Ernest Shonekan (**September 1993 - May 1994).** Then General Sani Abacha overthrew Shonekan and ruled (**May 1994 - June 1998**) and finally

General Abdusalami Abubakar **(June 1998 – May 1999)**. General Abdusalami Abubakar then told a bewildered Nation that his military Rule would be a short one and the last. Then true to his words he formed a Constituent Committee to draw up another Constitution for Nigeria which is still in force but with amendments. One evil that ensued from military rule was the abolition of the teaching of History in Schools and this has affected the mindset of Nigerians; never thereafter to be able to learn from the past, re-organize and strategize for the present and plan for the future. It is sad indeed.

INSTALLATION OF BRITISH CONSULS IN NIGERIA



The activities of the combined forces of these West African chiefs, the Spanish, Americans and Portuguese traders had become a sort of terror to the British merchants whereas at this point in time, precisely in 1842, the British had made the kings of Calabar to sign the anti-Slave Treaty among the Efik. There and then the British Government in order to consolidate and confirm the long standing trade connections with the powerful kings of Calabar decided to appoint a British Consul to oversee British interests on the coast of the Niger Delta. That is why they chose John Beecroft, a British merchant seaman and naval Commander who was then based on his own in Fernando Poo, now Equatorial Guinea. His work on the island was to look after the liberated slaves placed there after the British navy had left. The island was used in the first place as a slave base for anti-slavery patrol by the British navy. It should be recalled that in 1843, the Spanish Government which had bought the island from Portugal in 1778 had appointed Beecroft as Governor of the island of Fernando Poo. While there, between 1835 – 42, he single-handedly embarked on the exploration of the Benin and Calabar Rivers and even sailed to the Niger, Lokoja and up to Ibusa on the Delta – a situation which brought about the British interest in exploring the source of the Niger with the arrival of the Lander Brothers as mentioned above. However, the British were soon to discover in John Beecroft a boon and an authority in this area and so in 1849 appointed him Consul to oversee the Niger Delta area between Dahomey (Benin Republic) and the Cameroons. His actions in this regarded helped to frustrate the French Government designs in the area. They were also instrumental in the British Government appointing him as the first Consul General for the Nigerian coastal areas **(Cf. Fage, J.D. 1964, 118).**

This was the beginning of British Consular Administration in Nigeria with the Niger Delta of Southern Nigeria being the fulcrum from which they eventually swooped to carve out the territory now known as Nigeria for themselves. Then from 1849 - 1891 Southern Nigeria became the theatre of consular jurisdiction of the Foreign Office of Great Britain. During most of those years, the Nigerian coastal region began to be governed by British Consuls, and from 1891 – 1906 it was administered by Consuls-General and Commissioners the status of which could be equiperated to Ambassadors who were appointed as political officers to represent Britain in foreign nations **(Cf. Dike Kenneth O, 1958, 10).** Beecroft's duties among others were to regulate trade between the British and the African Chiefs traders, to protect the British nationals and their property and most importantly to ban slave trade in order to introduce their new economic road map in the "**legitimate commerce"** in order that their new trade could flourish. To this end, Consuls were empowered to execute and enforce trade fines, carry out the imprisonment or banishment of recalcitrant kings and traders who obstructed the legitimate trade as well as promote the observance of the stipulations of treaties, conventions and agreements made or to be made between Great Britain and the local Chiefs in these coastal areas. They were even empowered and also expected to keep the peace, order and good government of His/Her Majesty's subjects within the said territories **(Cf. Elias T.O. Olawale, 1954, 56-7)**.

But no sooner had Beecroft taken over these duties than he began to bring in politics of his own, policies that interfered with the internal mechanisms and policies of the powerful African coastal rulers. Since it was of supreme advantage for the constant flow of the supply of the much needed goods of Southern Nigeria for the British industrial machines abroad, Beecroft felt it was his bounden duty to use the heavy weight of the powers behind the Consulates and suppress those African coastal chiefs who would dare prevent the smooth flow of goods from the coastal regions to Britain. By intrigues and diplomacy, he ordered the deposition and exile of those powerful coastal Kings like King Jaja of Opobo, King Nanna of Itsekeri as also the Oba of Benin, Oba Ovonranmwen who failed to toe the line and play their puppet role as stated above. In some cases, he banished the Kings as he did to Oba of Lagos, Oba Kosoko a very powerful and popular king and enthroned another, Oba Akitoye who as their puppet king was more amenable to his policies. Earlier on as seen above, Consul Beecroft had deported King William Dappa Pepple a.k.a King Jaja of Opobo in 1854 ostensibly to eliminate the slave-trade loving king; primarily to promote British trade and interests.

In 1856 Britain introduced a Court of Equity at Calabar precisely to clip the wings of some

Consuls who among others tried to interfere with and subjugate the local chiefs and favour their Supercargoes who at this point in time were practising a monopoly of the trade as also authorizing the detention of any African trader who failed to pay his debts. The Court of Equity was simply a foreign court introduced by the British in the riverine country of Calabar to promote their free trade policy. Membership of the courts comprised the agents of the trading firms and the costal Chiefs. Each trading agent acted as the president of the court by rotation and was done to prevent the agents of any firm becoming unduly more influential among the inhabitants or being unfairly prejudiced against the powerful chiefs. By so doing they tried to become the mouthpiece of the courts, which did not usually decide in favour of the African litigants. It was later on in 1872 that the Foreign Office of Britain empowered consuls to re-organize the Courts of Equity within the Old Calabar Province, Bonny, Cameroun, Kalabari ie. Degema a.k.a Old Calabar, Brass, Opobo, Nun and Benin Rivers for the better settlement of trade disputes between British subjects and the natives. With these legal weapons the consuls became more aggressive in their policies towards Africans. In 1861 Great Britain bought over the colony of Lagos from Oba Dosunmu, a very weak ruler of Lagos.

Since Britain continued to exercise her monopoly of industrial power over the rest of Europe, England was now more avid for the raw materials of Africa than acquiring more empires because this was their official policy then. But when the other nations of Europe also became industrialized and were also in need of the raw materials and new markets in Africa for their finished products and investments, Britain changed her policy of non-acquisition of territories such that in 1870 after Germany but most particularly France which also had embarked on the much needed share of Africa's natural resources, new markets as well as investment opportunities, Britain with the election of Benjamin Disraeli as Prime Minister recommended a new ultra-expansionist policy in the British Parliament which then approved a new trade war policy straight away. Once again, territorial expansion became the order of the day and power politics with other forceful methods and diplomacy were employed for the exploration and wars of aggression to win Nigeria for Britain.

THE BERLIN CONFERENCE vis-a-vis TRADE WARS THE ROYAL NIGER COMPANY CONNECTION

In particular, two French companies under the patronage of General Gambetta started off by making trade Treaties with the local chiefs of the Lower Niger. They used the treaties to establish twenty trading stations. On her part, the British in 1887 dispatched Sir George Taubman Goldie, a British ex-soldier, an imperial idealist with deep hatred for slavery and alcohol to the Nigerian coast to take care of the situation. In many circles Taubman is acclaimed as the Founder of Nigeria. He it was who succeeded in persuading the four British Companies already in the area on the need to forge a united action to face the French and German competition. In 1879, Goldie was able to achieve the amalgamation of the Companies under the trade name of the "United African Company". Three years later, he re-organized the business under the new title of the "National African Company" with himself as Manager **(Cf. Wellesley Dorothy, 1934, 27; See also Flint, John E.; London, OUP, 1960, 17).** With these combined resources, he was able to undertake a trade war with the French by undercutting their prices and absorbing their trading areas. In 1884 when General Gambetta died, Goldie bought off all the French Trading Companies since the French merchants with the loss of their patron could no longer cope **(Cf. Burns, Alan; 1958, 144).**

This unique accomplishment of Goldie became the basis of Britain's successful claim to predominance in Southern Nigeria. Then the European powers met in Berlin, the Capital then in Eastern Germany for the Berlin West African Conference (1884-5) to prepare and share out African territories for

themselves in what came to be known as the "**Scramble for Africa" (Hargreaves, John D. MacMillan, London, 1963, 64ff)**. The British representatives at the Conference firmly argued their claim to dominion on the Rivers Niger and Benue on the ground of the exploration undertaken by the Lander Brothers and co. It was this that enabled them to also pursue the measures to protect their commercial and economic interests in Nigeria - measures which actually constituted their fundamental arguments and claims **(Cf. Protocoles de la Conference de Berline 1884-5)**. One of the measures which the British Government took from the agreements of the Conference was the creation of the "Oil Rivers Protectorate" in 1885, a measure which also guaranteed Great Britain freedom of the navigation of the Niger. As to the exploration and annexation of territories in the interior, the Conference was vague regarding their status, and this must have given the British Nationals on ground the impetus to aggressively pursue the acquisition and annexation of territories including their amalgamation which they eventually effected in 1914.

In fact, this was an area wherein other Powers undertook not to attempt in any way to acquire influence or territory by Treaty or Annexation because this was embodied in Article VI of the Berlin Conference's Protocols 401-2. Whatever "effective occupation that existed was Britain's according to their hinterland theory, and this however was backed by the Germans at the Conference. It meant Britain could claim the area lying inland for an indefinite distance from the coastal region. That is British diplomacy for you! But other Nations notably France, Britain's arch-rival also based her claim on her occupation of Algeria. Their argument was that Northern Nigeria was a French hinterland since the Conference did not attempt at any sharp delimitation, contenting itself with granting the British predominance over the Lower Niger and the French over the Upper Niger. That is why the French annexed what came to be the Niger Republic today ditto other countries up to Algeria.

It is interesting to note here that since the Conference had adopted King Leopold's of Belgium suggestion to the effect that treaties with local chiefs could be the basis for establishing occupation rights of annexation, an open end was created for the survival of the fittest such that any powerful nation could annex as much territory as it wanted thus setting the scene for what followed. This immediately led to the frenzy of ill-defined treaty making for the control of territories. For example, even while the Conference was still going on, the German Government dispatched a Her Flûgel to conclude a treaty with the Sultan of Sokoto, the Fulani overlord of what came to be known as Northern Nigeria. But Goldie had anticipated this move and had sent Joseph Thompson as emissary and was already successful in concluding a treaty with the Sultan. Thompson had had the satisfaction of passing a Flûgel going upstream on the River Niger laden with treaty forms and presents to the Sultan and before "you could say Jack Robinson!", Germany had been eliminated from the contest for Northern Nigeria. It is doubtful if the Sultan understood what powers he had supposedly signed away because in the treaty-making race, African local kings were often intimidated and sometimes bribed with a gift of shoes or a bottle of gin and vague promises of annual subsidies leaving them with little chance to think of consulting with their Councils regarding the terms of the documents they had unwittingly signed with the European Powers who craftily avoided explaining these terms to them. No wonder why this "type of corruption incorporated "became the order of the day and was sufficient in getting the chiefs to sign away their territories in ignorance of what they were doing. As Lord Lugard later wrote: "The Treaty forms were produced by the cart-loads (of presents) in all the approved terms of legal verbiage - impossible of translation by ill-educated interpreters" **(Cf. Lugard Frederick D. London; 1929, 15)**.

THE ROYAL NIGER COMPANY IN NORTHERN PROTECTORATES

Now the scene had been set from simple trading to assumption of powers of governance in what was to become the Northern States of Nigeria, ditto the Southern territories. This began in 1886 AD when the Government of Great Britain granted a royal Charter to the National African Company hitherto masterminded by George Goldie and which now became the Royal Niger Company still under the direction of Goldie. It is interesting to also note that in response to the cut-throat competition of other European powers, similar Charters were granted eg. to "Cecil Rhodes British South African Company"

and the "British East African Company" to annex the territories which became Rhodesia, now Zimbabwe, Tanganyika which became Tanzania, etc. ditto the Royal Niger Company which continued its economic functions because it was granted the right to trade and develop the natural resources in the territories but never of course the monopoly of trade thereof. Nevertheless, the Company was to be the sole representative of the European traders, but its powers were even considerable; eg. the Company was granted the power to levy taxes, collect custom duties and even to issue trading licenses. It was from such sources of income that the Company was able to raise an armed African force later known as the West African Constabulary// Frontier Force (WAFF) offered by European nationals. But the Company was specifically enjoined not to interfere with native laws and customs regarding property rights, marriage, divorce and legitimacy. This was a policy situation which later became the forerunner of "Indirect Rule". On the other hand, it was empowered to abolish the slave trade and human sacrifices. Other matters of course were to be referred to the Foreign Office **(Cf. Cooke Arthur M. Philadelphia, 1934; 89-31)**. The Charter was really a half-way house procured to direct British governmental controls towards the creation of a Nigeria of their dream. At this juncture, perhaps it should be beneficial to look at some of the terms in the Treaties which our great grandfathers signed off, in more cases than one, to sell out the patrimony of our Founding Fathers for filthy lucre and a mess of pottage just like Esau did when he sold his birth-right, authority and honour **(Cf. Gen 25:29-34)**. According to Alan Burns who wrote "**A History of Nigeria**", between 1885 and 1886 about 250 Trade Treaties vis-a-vis Annexation of Nigerian patrimonial territories were signed off by these our gullible fore-fathers, a few of which are set forth below:

TREATY TERMS SIGNED BY OUR AFRICAN POTENTATES

1. For the mutual advantages of ourselves **(ie. our Royal Fathers - Emphasis mine)** and people those Europeans trading under the name of the National African Company Ltd. I, Umoru XYZ of the Mussulmans of Sudan, with the consent and advice of my Council, grant and transfer to the above people, or others with whom they may arrange, my entire rights to the country on both sides of the River Benue and rivers flowing from it and their banks, as far as they may desire.

2. We further grant to the above Company the sole right to trade in our territories, and the sole right, also among foreigners, to possess or work places from which are extracted articles such as lead, antimony, etc..

3. We further declare that no communication will be held with foreigners coming from the rivers (**eg. French, Germans - Emphasis mine**) except through the above-mentioned Company.

4. These grants we make for ourselves, our heirs and successors forever and declare them to be irrevocable.

5. The Europeans above named, the National African Company Ltd. Agree to make Umoru XYZ Sultan of Sokoto, a yearly present of goods to the value of 3000bags of cowries, in return for the above grants (**Cf. Burns Alan, 1958; Appendix G.322-23; See also Udo Edet EA; 1983, 293-4 &Cooke Arthur M; 89-91).**

EXTENSION OF ROYAL NIGER COMPANY AREA OF INFLUENCE

In fact, the National African Company a.k.a the Royal Niger Company, even prior to its becoming a Chartered Company, had been extending its influence and by 1887, its territory had extended from the mouth of the Forcados River in the Niger Delta, to the Nun River, outlet of River Niger in the North. It also possessed treaty rights over the borders of Sokoto and Quandu Empires and the independent states on the River Benue up to 1600 Km from the Atlantic. The London Gazette even published this for Britain's Foreign Office regarding the establishment of a Protectorate over all these holdings. It was this frenzy of

treaty making process that inevitably brought about a serious conflict with the expanding French and German holdings, a situation which necessitated further partition by the European Home Governments. In 1890, it dealt with the Anglo-French treaty which defined the northern boundary ie. Niger and Chad territories, while that of 1893 defined the German eastern boundary, ie. Cameroun. This arrangement in the Treaty gave great satisfaction to the British Prime Minister, Lord Salisbury because it brought the great Emirates of Kano and Sokoto under the British sphere while the Sahara holdings which Lord Salisbury sarcastically described as "a region characterized by a very light soil" went to the French. Nevertheless, the Western boundary remained a source of friction with the French advancing north and east from Dahomey (Benin Republic) desirous of making trade outlets into the River Niger.

This may well explain why Nigeria is surrounded by almost all the territories belonging to the French. That is why also the National African Company quickly concluded a treaty with the Chief of Bussa, the reputed Ruler of Borgu, but the French claimed that the Chief of Nikki was superior than he. In 1894 matters came to a head in a desperate race to win the Chief of Nikki. Sir Goldie immediately dispatched a letter of request to the Colonial Office in London for the release of Frederick Lugard, a professional English soldier, to come to Nigeria. This is the man who was to make an indelible impression on Nigerian history. Five days before the French Officer arrived; Lugard had already arrived Nigeria and reached out to the king of Nikki with a Treaty drawn by the Foreign Office. This Treaty was the aftermath that gave the Company the western bank of the Niger and consequently, a dominant position of Borgu in Northern Nigeria. In spite of this, the French threat continued and so a direct intervention with a new spirit of aggressive imperialism from the home Government of Britain was needed to boost the Company's constabulary. That was why in response to Goldie's request, the Secretary of the Colonial Office, Joseph Chamberlain swung into action to take measures under a more definite method of control to strengthen the existing colonies and other areas not yet formerly annexed. Hence Chamberlain chose Lugard, a no nonsense professional army officer as his instrument to counter the French on the western area of controversy. Through the Colonial Office, he was promptly promoted as Brigadier-General and sent to Nigeria empowered with full authority to create a force of 2000 men at Government expense in order to protect the Company's territories. He raised two battalions of the West African Frontier Force (WAFF), one at Lokoja and the other at Jebba. To sharpen his work, he trained Hausa, Nupe and Yoruba recruits into the constabulary which was made up of only European nationals. Lugard's efficiency and dispatch contributed to the French being forced to accept the 1898 European Convention which solved the western boundary problems.

THE ASCENDANCY OF LORD LUGARD

As Lugard's star began to rise in the firmament of Nigeria, that of the Company began to wane. The Government of Great Britain began to assume direct control and policy over the Company especially as there were so many impending problems both internal and external, but more so as the Company failed to abide by the "non-monopolistic clause of its Charter" in their open practice of discriminating against other traders both European and African. More importantly through their imposition of exorbitant custom duties and trade licenses, the Company incurred the displeasure of the local chiefs as well, which made the home Government of Britain to lose face with the local chiefs, whereas what Britain all the while needed was how to win their pleasure and co-operation against the French in particular. Space does not allow us to go into the intricacies and problems that made the British Government revoke the Company's Charter, but as one could see, it was near impossible for any chartered company by whatever mandate and by whom to be able to negotiate its way out with a sovereign government, and more so, with a powerful government such as France. It needed another and perhaps a more powerful sovereign state; hence the taking over of the Company by the BRITISH government and re-naming it the "Royal Niger Company." The pattern of extension of any territory leading to an increasing problem and international friction, the answer to it is only that of annexation and Britain could not have done otherwise. Certainly, Britain

focusing parliamentary attention on the Niger Company was not limited to its trading role but most importantly to stamp out slave trade in the North and Goldie with his passion to effect this had increasing conflicts with the powerful Fulani Emirs in the North. It was obvious that the Emirs had to be decisively dealt with. To this may be added the French threat which underlined the necessity for prompt action on the government level and this is where Frederick Lugard came in at Goldie's orders.

In January 1897, he employed the Niger Constabulary and captured Bida, the Capital of Nupe and Ilorin and also marched to other territories in the heart of Sokoto Caliphate, viz Gusau, etc. An aspect in the history of Nigeria was soon to come to an end and another was about to begin. In January 1899 Joseph Chamberlain recommended that Lugard be appointed High Commissioner of Northern Nigeria and granted what was virtually absolute power to make and execute laws. Then Lord Lugard moved to Lokoja at the confluence of the Niger and the Benue as his base, hence "Lugard House" as Government Headquarters for Northern Nigeria then. December 31 was the date set down for the expiration of the Royal Niger Company Charter. On January 1, 1900, the Company's flag was lowered and the Union Jack hoisted in its place with a parade in the presence of a curious crowd. The guns fired their salute, the African military wing of the Wave band played "God save the Queen" and the Royal Proclamation was read in Hausa and Nupe to the innocent admiring but dumfounded African crowd which continued to jubilate and celebrate the event for two days **(Cf. Cooke Arthur M. Philadelphia, 1934; 113-14, See also Colonial Office Annual Report; Northern Nigeria No.346, 1900).** One begins to wonder whether these innocuous and innocent jubilating Africans realized that the man in military uniform who mounted the dais and read the Queen Victoria's II message that day had come with almost unlimited powers to wage wars of aggression and annexation, depose their kings, arbitrarily re-draw the boundaries of their territories and rule them in fear and terror! In fact, they did not need to wait long before feeling the iron hand of the white soldier. That was the short story of what came to be known as the Northern Protectorates of Nigeria. It remains to see what happened in the South.

THE ROYAL NIGER COMPANY IN THE SOUTHERN PROTECTORATES

As I often remarked, in a book like this, it is always possible and inevitable to go back and fro in a sort of ***A???ùë???*** - a Greek word **anacolutha** for the inevitable repetition and seeming digression from the subject, because certain fresh but memorable and relevant ideas have suddenly flushed into my mind which I must needs put down, it is not necessarily a repetition concerning the issue at hand: **koro "Ek? ke---e: ke ek? Abasi; nte mbuk akade iso, nnyin ko ikop itiene!** While it seemed easy to hoodwink and cajole the Emirs and Obas of the Northern and Western potentates; capture and annex their territories, mount the podium and ceremonially declare ownership and sovereignty of the land, because they seemed ripe for the taking, on the other hand, the southern territories of the Niger Delta were never going to be so ripe and easy to capture as we have seen beginning with the country of King Jaja of Opobo, ditto Itsekeri, ditto the Benin empire as we have seen. It was not really a problem of the expanding French and German territories or the making of Anglo-French pacts, but of a very physical and stubborn nature arising from the personal authority and power of the southern potentates. The European powers were not simply going to succeed in playing **"wayo"** in their schemings and trade politics and policies with the coastal kings, mind you! They took these kings for granted, who only wanted trade relations, no more no less. For example, in 1879 the Efik king, Edidem Joseph Henshaw whose proper name was Etinnyin Nsa Okoho Eyo Nsa Odo Efiom Ekpo, the Obong of Calabar (Nsa often anglicized to Henshaw) opened the present Oron port to British business and arranged with Sir George Watts, an agent of the British firm to open up the Qua Iboe River basin to British trade. In 1801 Watts opened trading firms at Ibeno and Ukat. But King Jaja who had prohibited the Africans from trading with Europeans within his area of rule attacked and destroyed those firms because he felt his authority had been flouted. The British Consul, John Hewett then residing at Fernando Poo warned Jaja that his country did not extend as far as the basin. Then to effectively deal with Jaja and other African rulers the British Government transferred the Consulate to Calabar with Sir John Beecroft as Consul, later Consul General.

But the controversy did not end, it dragged on till July 1 1884 when Jaja was forced to sign the treaty placing his country under British rule while he himself was exiled to Calabar, and afterwards to Tenerife Island where he died as discussed above. In consequence of this, Britain in 1885 also declared a Protectorate over all the Niger districts thus making the Royal Niger Company responsible over the palm oil areas of southern Nigeria including Igboland. The deed appeared in the London Gazette as a **fait accompli** with notification extended to the other European countries. In 1887, the Niger districts were re-named the "Oil Rivers Protectorate" **(Talbot A. Paul, London, 1967; 28-93)**. In 1891, Her Majesty's Government of Britain owing to Beecroft's demise, appointed Sir Claude Maxwell Macdonald Consul General of the Oil Rivers Protectorate adjoining all the southern territories with its Headquarters at Calabar. To supervise those areas and adjacent rivers, the Government also placed an armed Constabulary of the WAFF thereat with launches provided. But two years later Macdonald's empire was threatened by the Germans advancing from the North and the east of what was later to become Nigeria. The Royal Niger Company under which the Government of the Oil Rivers Protectorate was still placed could not cope with the aggressive tactics and international rivalries of Germany and France.

Then in 1893, the London Foreign Office was able to fashion out an Anglo-German Boundary Concordat which settled the Eastern border to the Cameroons, but could not succeed in forging any pact with her arch-rival France regarding the Western and Northern boundaries from Dahomey upwards. The Foreign Office then decided to extend the frontiers of the Oil Rivers Protectorate and in order to make it official, changed its name once again to the "Niger Coast Protectorate" to cover a wider area than before with the Headquarters still at Calabar. This was aimed ostensibly to cover what the expansionist Colonial Secretary, Joseph Chamberlain had published in the **London Times** to the effect that:

> "**We are pegging out claims for the future, we are henceforth to consider not what we want now, but what we shall want in the future. We must consider what countries must be developed either by ourselves or other nations" (Cf. Joseph Chamberlain, The London Times; 2 March, 1893)**.

In 1898, the British Government finally succeeded in forging an Anglo-French Boundary Agreement thus ending the intractable west/north border crisis. Shortly after, the Colonial Office exchanged notes with the Foreign Office about the possibility of making Northern and Southern Nigeria a British Protectorate. In the event, consular jurisdiction was abolished, the Royal Niger Company was bought out as discussed above, and Nigeria was placed under the aegis of the British Colonial Office. On January 1 1900, the territory of the Niger Coast Protectorate up to Idah in what is now Kogi State with the Headquarters still at Calabar became the "Protectorate of Southern Nigeria. The Union Jack was hoisted. Sir Ralph Moore who succeeded Sir Claude Maxwell Macdonald as Consul General was promoted High Commissioner while former Consuls became District and Assistant District Commissioners (DCs, and ADCs). After the amalgamation they became known as District Officers - DOs. The Constabulary of the Niger Company was assigned to a new Protectorate to form the Southern Nigeria Regiment of the West African Frontier Force (WAAF) – a Force which subdued the entire South South and South Eastern Nigeria up to Kogi State thus marking the end of military Consular regime in Nigerian history **(Cf. Nirven, C.R. Longmans, London; 1937,71-72; See also Edet A. Udoh, Africana Feb Pub; 1983, 303-5)**.

From 1900 began a series of new and heart- throbbing events - a solid 14 years of British diplomacy, intrigues maneuvres, and long exasperating waiting towards the Amalgamation of the two Protectorates into what was to become the sovereign nation "**NIGERIA**" with the white khaki kitted soldier Frederick Lugard, completely and effectively in control of operations. With the Amalgamation of 1914, Lord Lugard took over full control of the state-craft of Nigeria until he was succeeded by Sir Hugh Clifford (1919-1925) who announced the first ever Constitution for Nigeria in 1922. Sir GraemesThompson (1925 - 1931) took over as the Governor General of Nigeria and was succeeded by Sir Donald Cameron (1931 - 1935). He was later succeeded by Sir Bernard Bourdilon (1935 - 1943). Sir Arthur Richards (1943 -1948) of the famous "1947 Richard's Constitution" who constituted the 3 Regional Governments took over and was succeeded by Sir John Macpherson (1948-1955) as the 7th Governor General to be succeeded by Sir James Robertson (1955 -1960) who handed over to Dr. Nnamdi Azikiwe on Oct 1, 1960.

FERNANDO POO vis-a -vis EQUATORIAL GUINEA

ORIGINS OF FERNANDO POO – NOMENCLATURE AND LOCATION

We have referred to the island of Fernando Poo in Equatorial Guinea several times in this article, and I think it will be profitable to take a closer look at the import of this island vis-vis the Nigeria we are talking about. As I always capture it, I want to believe and say with every amount of responsibility, maturity and good sense that without Fernando Poo, there probably would be no Nigeria today. The reason for this is that it was at the island of Fernando Poo that the British Government having acquired substantial diplomatic authority over it, appointed and placed Sir John Beecroft there as Consul to give Britain direct control over the administration of the entire territory now known as Nigeria. This eventually led to Her Majesty's Government of Great Britain and Ireland appointing John Beecroft hitherto Acting Governor of the island for the Spanish Government and later on appointing him Consul to oversee the entire Niger Delta region of Nigeria there from. Thereafter, Britain appointed Beecroft's successor, Sir Claude McDonald as the first Consul General for and declared Calabar the Capital and HQ of the new Protectorate and by implication of the whole of Nigeria by the Act of 1890, until the transfer to Lagos by Lord Lugard as we have seen. Fernando Poo which is only 85 sq. Km in area is an island on the Atlantic on the West Coast of Africa and is located south west of the Cameroun Republic and about 180 Km from Calabar.

The name Fernando Poo is derived from the Portuguese naval and slave dealer, Commander Fernandez, the navigator who first discovered the island in the late 1600s and named it after himself. This also goes to remind us of places and institutions named after those early officers who in most cases were the first either to discover or appointed to play a certain part in connection with the place or institution which now bear their names eg. McDonald Street and other high profile colonial streets and institutions including markets in Calabar which were named after those British Administrators viz. Mayne Avenue, Ballantyne street, Goldie, Beecroft, Forsebery, Bedwell, Chamley, Egerton streets etc., named after the last of the Consuls and Governors General before the transfer to Lagos and Amalgamation as also the Watt market named after the celebrated James Watt of **Edikot wed Book II ie. wed Usari Primer**. Others of course were named after the great Missionaries like Bishop Joseph Shanahan, Rev. Father Howell, Rev. Hope Masterson Waddell, Hugh Goldie, Port-Harcourt named after James Harcourt, etc. Like Liberia and Sierra, Fernando became one of those virgin West African territories on the coast which Great Britain employed to resettle captured slaves and granting them full authority and empowerment to take full possession of the land without let or hindrance, to till and cultivate for their use and sustenance as free citizens of this world, just as God the Father at creation put Adam and Eve, the proto-genitors of mankind, in the Garden of Eden to subdue it, till and cultivate for their sustenance and wellbeing.

Yes, it is a paradox of history that Fernando Poo which is situated barely 160 km. from Calabar came to play such an important role for the British in their diplomacies and wars of aggression for their eventual acquisition and amalgamation of the northern and southern territories of what they were to name as Nigeria. In 1774 the island was ceded by Portugal to Spain, but Spain which did not as yet occupy the place gave Great Britain the permission to establish a naval base there in order to use it as a port for the landing of "freed" slaves recaptured from the slave ports of Niger Delta. Remember that by this time slave trade was banned and many slaves who were strong enough tried to make good their escape right in the high seas and many of them succeeded and swam to safety as they were picked up by their fellow Niger Deltan canoe men. Fernando Poo was of course nearer to the Oil Rivers than Sierra Leone or Liberia where liberated slaves were being settled. In 1827, a British gun boat docked in the island with a large number of Sierra Leonean liberated slaves most of them skilled artisans, carpenters and labourers. The place soon became a British settlement and the freed slaves were treated as British subjects. Thereafter the British appointed John Beecroft who as noted above was a British national and a merchant sea man and at the time settling on the island as Superintendent of Works to look after the settlers. But in 1830 the Government of Spain appointed him Acting Governor of the island. Then the British navy and other British settlers of European descent found the mosquito infested island too unhealthy and because of the heavy mortality rate virtually abandoned the place and left en masse.

In 1842, Spain asserted her sovereignty and occupational right over the island but in 1849 Great

Britain established a full Consulate in the island with John Beecroft as the first British Consul over the entire region then known as the Bights of Biafara (now Bonny) and Benin, a.k.a. Niger Delta or Oil Rivers Protectorates. Thus Beecroft became at one and the same time both Acting Governor for the Spanish Government and Consul for the British Government. In his capacity as Consul he operated using the British squadron with naval Commodore and Officers for the protection of British traders in those days of gun boat rule in the Oil Rivers. In 1854 Beecroft died and Spain appointed Commander Don Carlos Cha?on as Governor General of the island. In 1856 with the arrival of Spanish Catholic workers including four priests, nine Catechists, eight Nuns and eight artisans the Governor General immediately declared Fernando Poo a Catholic country with Catholicism as the official religion and in 1858 expelled Baptist missionaries from the island. It should be interesting for Nigerians to know that the famous and prosperous English Company of the Holts Brothers John, Jonathan, and Thomas Holt known as "John Holts" first began their operations in Fernando Poo and was first owned by a Dutchman Mr. Lynslayer who also was appointed British Consul and business man. On taking over the business the Holt Brothers extended it to Calabar and other Niger Delta ports where it expanded and became a big business concern with remarkable prosperity.

SPANISH AUTHORITIES AND AFRICAN SETTLERS IN FERNANDO POO

Thereafter the Spanish settlers together with these ex-slave Sierra Leoneans now turned natives and owners of the land began to carry out untoward treatment of Nigerians, but they soon discovered that they could not effect their mercantile and expansionist schemes grace ? la the Ibibio Union Intervention. They engaged themselves in the establishment of large plantations of tropical crops and grains across the length and breadth of the island. Later, the maintenance of these plantations necessitated the recruitment of immigrant labour and large contingents of labourers from Nigeria were recruited. This recruitment reached its peak around the 1930s during the so-called "recession" in Europe such that the Government of Spain threw in their weight and it became an enormous and well regulated business undertaking on a large scale. But unfortunately when so many Nigerians were recruited, the Spanish Authorities in the island capitalized on this and treated the Nigerian workers contumeliously with outrageously inhuman labour conditions and with such brutality as cartels. Slaves then became land lords and the Nigeria free citizens became tenants to be treated with contempt and hard labour. When the report reached Nigeria, the **Nigerian Eastern Mail**, a Weekly Newspaper then publish in Calabar published an article exposing the atrocities and the torture of Nigerian workers and the brutal treatment given to them there. The appearance of such publications in the Nigerian Press was attributed to the panel visitation of the delegation sent to the island in 1949 by the erstwhile powerful Ibibio State Union treated elsewhere in this book. As a result, the Spanish Authorities immediately reacted by placing a ban on the Ibibio State Branch Union in the island. But as soon as this action was communicated to the Headquarters of the Union in Nigeria viz. Uyo, the Union sent two Briefs in the form of Resolutions copies of which they sent through the British Resident Calabar Province, Sir C. J. Mayne to the Spanish Authorities in Fernando Poo; the Chief Commissioner, Eastern Provinces and the Chief Secretary to the British Colonial Government, Lagos pressing for the lifting of the ban by Spain failing which all agencies established in Calabar Province for the recruitment of labourers for work in Fernando Poo would be closed down with immediate effect. The Union further demanded that the Ibibio State Branch Union in the island must be allowed to function with all the Officers appertaining to wit: The President and the other Officers together with Obong Ikpa Isong with his **"EFE"** ie. Parliament Office for the purpose of protecting and catering for the welfare of Ibibio nationals in particular and all Nigerian workers on the island in general. With his full weight thrown on the side of Nigerian resident workers by the Calabar Provincial Resident Sir C.J. Mayne, the Lagos Office declared Calabar as the only recognized Port for the embarkation and disembarkation of Nigerian passengers to and from Fernando Poo. So great was the authority and power behind the Ibibio State Union. The Authorities then even allowed workers to take their wives with them and to make allotments for their dependents back at home in Nigeria which hitherto was forbidden. The name of the Ibibio State Branch Union in the island was to remain as formerly viz. "**ASSOCIACION BENEFICA IBIBIO" (Cf Udoma U.U. 1987, 186 -7)**.

It should be recalled that the period in question marked a very serious repression in Nigeria whereby due to lack of organized and proper development in the area of the creation of job facilities coupled with lack

of genuine spirit for the establishment of industries despite the prevalence of abundant mineral and agricultural resources had reduced Nigeria to a pariah state of abject poverty giving rise to unimaginable unemployment, such that Nigeria became a reservoir for cheap and surplus labour. Nigerians were then compelled to offer themselves as miserable labourers in the Spanish Island of Fernando Poo in the capital now known as **"Malabo".** The island later attained Independence from Spain and has since assumed the respectable name of **Equatorial Guinea** but which regrettably also resulted in the ignominious expulsion of Nigerians there from.

1891: ESTABLISHMENT OF A NE GOVERNMENT OF SOUTHERN NIGERIA

MEMENTOS & BENCHMARK: LEGACIES OF URUAN-EFIK HISTORY AND HERITAGE



The above illustrations and photographs very eloquently confirm what really obtained in those days ie. the Old Calabar Consulate (1891) viz. the iron pots and gas lanterns, ship hulks as well as the **Sitim** and **Okpoho** ie. Manilla brass currencies in use at the time but which in 1948 ceased to be legal tenders throughout Nigeria. But later the British set up a special Commission of Enquiry conducted by Major, then Sir Claude McDonald the successor of Beecroft as to what form of Government would be best suited for Atakpa ie. Calabar and the adjacent territories stretching from Bonny up to Benin as covered by the Protectorate. Naturally opinions were sharply divided especially between the two kingdoms with Creek Town agreeing and Duke Town people dissenting and still fearing that Creek Town would swallow them up. But they soon saw reason and both kingdoms unanimously accepted that direct administration was preferable. Then on 1st January 1891 a new Government was established as the nucleus of direct British Administration in Southern Nigeria with Sir Claude McDonald as the first High Commissioner and Consul General of the Oil Rivers Protectorate and representative of Her Majesty's Government, Queen Victoria of Great Britain as seen above.

1893: ESTABLISHMENT OF THE NIGER COAST PROTECTORATE

Then Calabar continued as Capital and Headquarters of the Old British Calabar Province which extended from West to East ie. from the Benin River (Bight of Benin) on the North West across the estuary of River Niger, ie. River Akassa and thence to the Cross River. The area covered the whole Eastern District from the Cross River to the Qua Iboe/ Akwa River in Eket District; the Central District ie. from former Opobo, now Ikot Abasi/Andoni River to Brass River and the Western District ie. from Benin River to Warri. It was in 1893 that the British Foreign Office changed the name to the "**Niger Coast Protectorate**" since in law the "Oil Rivers Protectorate" meant a foreign country. But all these go to confirm what was said above that no true culture history on the evolution of the EFIK from URUAN ante-dates their settlement at AKWA AKPA URUAN, and no progenitor of the EFIK ever emerged before the settlement at Iboku Esit Edik ie. Obio Oko or modern "Creek Town" which was the name given by the British supercargoes. Any such concocted history of the EFIK such as those presented by the **EFIK** new breeds which is nothing but revisionist history which came much later after "**ke MBAKARA ema eked?k Obot".** This certainly could not have happened before AD 1600 -1800; whereas URUAN EFIK culture history of antiquity dates back to centuries BC ie. ever before the ascendancy of the Egyptian Civilization and the Christian era 4500 - 300BC. Culturally, the present **EFIK**, most of whom are a heterogeneous mixture of neighbourhood communities of the Cross

River Basin and the Gulf of Guinea, because of their coastal location, were most conspicuous internationally, nationally, and within the Eastern Region of Nigeria. This was partly on account of the primacy of Calabar in Nigerian history as the first Capital of Nigeria, and partly on account of the outstanding rich and elaborate cultural repertoire of the **EFIK** as mentioned already. URUAN language now **Ik? Efik** became the language of learning, commerce and diplomacy and was among the first to be written and officially taught in Nigeria, nay the whole of Africa. Among the broad cultural inventory of the Efiks are: "Ekombi", the Efik classical music; "Ukwa" the only fencing match in sub Saharan Africa; "Mbuk" a collection of Efik folklore (myths, and legends which were stories even read in Schools at the time; the **"Ekpe"** cult; not forgetting of course the famous local cuisine **"Edika ik? ,"** and a host of traditional dance forms.

URUAN-EFIK WRANGLINGS –THE PUBLICATION OF ? WED Ud? BARA IKA AND ? WED USARI YE OTU



HON. ENEBIENI N. ANA CHAIRMAN, BIASE | HON. USHIE AUGUSTINE CHAIRMAN, BEKWARA | HON. ITOTUP JOSEPH A. CHAIRMAN, AKAMKPA | HON. EDITH N. AMADI CHAIRMAN, ABI | HON. EDISUA U. ISO CHAIRMAN, BAKASSI | HON. RITA AGBO AYIM CHAIRMAN, OGOJA | HON. INOK K. EBAK CHAIRMAN, ETUNG | HON. EMMA UGBE CHAIRMAN, OBUDU

A TABLE OF EFIK EBURUTULAND: SOME LGAs/ TRIBES/ CLANS & TRADITIONAL RULERS

CLAN/TRIBE/KINDRED	HEADQUATERS	COUNCIL CHAIRMAN	TRADITIONAL RULER
EFIK EBURUTU KINGDOM	ATAKPA/CALABAR	HON. (MRS) MAJORIE EYO ASUQUO JP	HE EDIDEM EKPO OKON ABASI OTU V
IBOKU UTAN –CALABAR	DUKE TOWN	HON. BASSEY NYONG ASUQUO	HRH ETUBOM B.O. B. DUKE
IBOKU ESIT EDIK	OBIO OKO – CREEK TOWN	HON. BASSEY ASUQUO EYO	HRH ETUBOM EKPE NYONG HOGAN-BASSEY
NSIDUNG	HENSHAW TOWN	HON. (MRS) MAJORIE EYO ASUQUO JP	HH ETUBOM EKENG EKPENYONG EWA
AKPABUYO EAST	IKOT NAKANDA	HON. PATRICK ENE OKON	HRM (DR) ETIM EKPO OKON
ODUKPANI/ADIABO	NEW NETIM	HON. BASSEY NYONG ASUQUO	HRM ASAKARA (DR) COL. ITA UMO
OBUTONG	OLD TOWN/LEOPARD TOWN	HON. (NTUFAM) DONATUS ETIM	HH ETUBOM BAR EDEM O. ARCHIBONG
EKORETONKO	COBHAM TOWN	HON. (NTUFAM) DONATUS ETIM	HH ETUBOM ADOHO A. BASSEY
ADIABO/IKONETO/OBOM ITIAT	IKOT OTU/AKANI OBIO	HON. BASSEY NYONG ASUQUO	HH ETUBOM OTU EFFA
ATABONG	ATABONG	HON. (MRS) MAJORIE EYO ASUQUO JP	HRH OKON O. E ASUQUO III.
ENIONG ABATIM	ATAN ONOYOM	HON. BASSEY NYONG ASUQUO	HRH ASAKARA (DR) COL.EKANEM ITA UMO
AKPABUYO WEST - BAKASSI	IKANG	HON. (MRS) EDISUA USANG ISO	HRM ETINNYIN(DR(ETIM OKON EDET

A TABLE OF AKAMKPA/BIASE & CROSS RIVER LAND: LGAs/CLANS & TRADITIONAL RULERS

CLANS /L GAs	HEADQUARTERS	COUNCIL CHAIRMAN	PARAMOUNT RULER
AKAMKPA	AKAMKPA	HON (Barr) JOSEPH A. ITOTUP	HRM ECHIATUI CLEMENT EMAYIP
BIASE	AKPET CENTRAL	HON ENEBIENI N.	HRM AP.ONUN NICHOLAS ODUM
OBAN	AKAMKPA	HON (BARR) JOSEPH A. ITOTUP	HRM STEPHEN EDET MBEY
OKOYONG	ODUKPANI	HON BASSEY NYONG ASUQUO	HRM OBONN OFFIONG ANDONG
OGOJA	OGOJA	HON RITA AYIM	HRM NTOL GREGORY ADIM
OBUDU	OBUDU	HON EMMANUE ODEY	HRM UTI JOSEPH AGBA
IKOM	IKOM	HON AYIBA OJONG AYIBA	HRM NTOMANG PETER NJOLEKU
OBUBRA	OBUBRA	HON KERIAN EFEM	HRM (Chief) CLEMENT EWONA
YAKURR	UGEP	HON IKPI IKPI AKPAMA	HRH OBOL LOPON UBI UJONG
BEKWARRA	ABOUCHICHE	HON AUGUSTINE USHIE	HRM USHIEKAPA STEPHEN OMANG
YALA	OKPOMA	HON MIKE OSIBE	HRH ONAH IPUOLE
ABI	ITIGIDI	HON MRS. EDITH AMADI	HRM EVAL SAMUEL AKPAN NKANU
OBANLIKU	SANKWALA	HON (Barr) JEREMIAH UGARUA	UCHUA CYPRIAN ASHANG
BOKI	BOJE	HON ABUBAKAR EWA	HRM OTU FERDILINE AKINDO
CLANS /L GAs	HEADQUARTERS	COUNCIL CHAIRMAN	PARAMOUNT RULER
AKAMKPA	AKAMKPA	HON (Barr) JOSEPH A. ITOTUP	HRM ECHIATUI CLEMENT EMAYIP
BIASE	AKPET CENTRAL	HON ENEBIENI N.	HRM AP.ONUN NICHOLAS ODUM
OBAN	AKAMKPA	HON (BARR) JOSEPH A. ITOTUP	HRM STEPHEN EDET MBEY
OKOYONG	ODUKPANI	HON BASSEY NYONG ASUQUO	HRM OBONN OFFIONG ANDONG
OGOJA	OGOJA	HON RITA AYIM	HRM NTOL GREGORY ADIM
OBUDU	OBUDU	HON EMMANUE ODEY	HRM UTI JOSEPH AGBA
IKOM	IKOM	HON AYIBA OJONG AYIBA	HRM NTOMANG PETER NJOLEKU
OBUBRA	OBUBRA	HON KERIAN EFEM	HRM (Chief) CLEMENT EWONA
YAKURR	UGEP	HON IKPI IKPI AKPAMA	HRH OBOL LOPON UBI UJONG
BEKWARRA	ABOUCHICHE	HON AUGUSTINE USHIE	HRM USHIEKAPA STEPHEN OMANG
YALA	OKPOMA	HON MIKE OSIBE	HRH ONAH IPUOLE
ABI	ITIGIDI	HON MRS. EDITH AMADI	HRM EVAL SAMUEL AKPAN NKANU
OBANLIKU	SANKWALA	HON (Barr) JEREMIAH UGARUA	UCHUA CYPRIAN ASHANG
BOKI	BOJE	HON ABUBAKAR EWA	HRM OTU FERDILINE AKINDO
ETUNG	EFFRAYA	HON EBAK TIKU INOK	HRM NTUI ATUL EMMA ORU AJONG

URUAN-EFIK RIFT: ? WED UD? BARA IKA AND ? WED USARI

But the 18th and 19th century Old Calabar was not exactly what was being portrayed in the early 20th century ie. the era immediately following the first World War when **URUAN/EFIK** as it were seriously fell apart. Very many events led to these which certainly need not form part of this project. Nevertheless, the last straw was the publishing of two sarcastic and offensive **PRIMERS** by the EFIK for use in the primary schools of those days viz. **? wed Ud? bara Ika** and **? wed Usari ye Otu**, the former disparagingly and derogatorily depicting URUAN and belittling them as servants and house-keepers; the latter also depicting a war of words between the **Efik** as the **Nsa kot**-proud superior peacock, and URUAN as the tiny and miserable **ekik?**, the cock. The reason is not far to seek. At this point in time as everybody knows, the slave trade had stopped and people especially of the ancient Niger Delta were settling down to real business in the booming palm produce trade that had overtaken with the now **Efik** at the helm of affairs as great merchants and masters of the manor. Most of the slaves had become very powerful barons of merchandise and their EFIK slave masters had to play it fast otherwise they could be outwitted and hoodwinked by their hitherto slave servants. They, trust that **URUAN** spirit and expertise in their veins as they the **EFIK**, masterminded the booming trade by building and supervising trading posts all over the enter coastline of **URUAN** and even into the IBIBIO territory and beyond along the Cross and Qua Iboe Rivers. Soon they became masters and Commanders right into the heartland of what was now regarded as **URUAN** strongholds in contra-distinction to **EFIK** territory along the Coast of Calabar River.

They took over and also built more and better trading posts and indeed succeeded in stamping their feet over those trading posts of Ikot Offiong, Ikpa, Nwaniba, Esuk Odu, Eman Ukpa a.k.a. Eman Ikot Ete Ekpenyong, Ufak Effiong, Anakpa, Ikpa Ene, Issiet Inua Akpa, Ibeno Uruan - just to mention a few - all in the hinterland of **URUAN** trading coasts. Along the other end of the Cross River they masterminded the trading posts of Aquagune, Ikot Ana, Umon, Uwet, and crossing over to Northern or what was known as **ATAM/OGOJA** territory, viz. Bansara, Ugep/Yakurr, Itigidi, Obubra, Ikom, including Afikpo, etc. They also became trading wizards along the IBIBIO Mainland strongholds including ORON, Ebughu, Ibaka a.k.a James Town, Effiat - Inua Abasi: Tom Shott, etc. They also went on to supervise and plant their own trading posts at Ibuno ie. Nkpanak, Upenekang, Eket, Opobo, etc. All these were possible and greatly enhanced EFIK hegemony because the entire kingdom had become so heterogeneous that it had become the melting pot of almost all the nationalities of the entire Niger basin ie. the Niger Delta region as we now call it. **EFIK** culture and by implication **URUAN** had now become tied up to and integrated with riverine culture because the Cross River which covers the entire URUAN/EFIK kingdoms crisscrosses most the rivers of the whole Nigerian nation. It is one of the longest rivers known aside the Niger which empties into the Futa-Jalon highlands in Burkina Faso, Mali and the Sene-Gambia Republics. It was so named by the early Portuguese explorers as the **"Niger"="Black people's River"**; because it rises from the Rumpi Mountains of Western Cameroun and runs in a north-westerly direction to Obubra and southwards to the main estuary of **AKWA AKPA URUAN** where it empties into the Atlantic with numerous tributaries further southwards to join the Andoni, Imo, Qua Iboe Rivers as we have shown such that with these open frontiers, the **EFIK** between 1600-1900 enjoyed the collaborative trade links with the Igbo, Ijaw, Andoni, Kwa, including the other West/Central African countries of Gold Coast(Ghana), Liberia, Sierra Leone, Dahomey (Benin), Fernando Poo (Equatorial Guinea) Gabon and Doula in Cameroun Republic.

All these rivers pass through the aforementioned territories forming great commercial posts as it were, for EFIK business. Small wonder then, that having such enormous power and trading contacts, they would succeed in jealously and tenaciously guarding and protecting their interests on the coasts thus upholding their hegemony and monopoly of the trade over the entire half of the Niger Delta region because they also extended their tentacles to parts of what was known as the Bight of Biafara, a.k.a Bonny as they looked down on the people including **URUAN** their founding fathers seeing them as nonentities and bush people even to the point of giving them names. I have elsewhere painfully rationalized on this and given

the motives surrounding this volte-face especially with **URUAN** because given their position, situation and circumstances in which the **EFIK** found themselves, any other people would have more proudly and arrogantly acted likewise if not worse. Thus the congregation of peoples – merchants, towards the coasts where there were so many economic attractions eg. the salt industry in Inua Abasi a.k.a Tom Short, **ibat-** bongafish and **obu** - crayfish in Effiat, fish industry among others along Inua Abasi, Abana, Ikang as also **edari** for palm wine brewing industry and chewing stick (**?k?k)** made it possible for them to better their lot at these coasts. As a result, most of them made URUAN/EFIK and ORON land their home and even intermarried and adopted EFIK customs. Professor K. O. Dike has even confirmed this when he also wrote that the Igbo, the Ijaw, and peoples from other West African countries were inter-marrying and adopting EFIK culture, names and dialects because "every item of export trade in the port of Bonny at the time was a product of the tribal interior trade on which the prosperity and greatness of the Delta States rested."

In fact, the Efik of the 18th -19th century Old Calabar developed highly distinctive cultural patterns and these evolved from their dependence on the prolonged European presence in Efik territory. Such major URUAN traditions as **NKUH?** which typified the seclusion and training of girls in **Uf?k kuh?**, also **Ekpe** masquerades and cults, Chieftaincy Affairs, funeral rites and Coronation ceremonials which were also typical of **URUAN** from which they sprung incorporated new ideas in the paraphernalia patterns and exotic materials which now ennobled their culture and world views. The display of wealth and good living through expensive dress codes in exotic materials like silk, damask clothings, top-hats, carved maces, brass embossments, beaded shoes, wristlets and armlets with "**esa -ub? "** walking sticks and brass-beaded staffs to match for the men and stockings with shoes and **kpaha-ub?k** bangles for the women folk, not forgetting of course the large retinue of wives and slaves, ostentatious ceremonies in **Ekpe** mentioned above and other cultural displays of **Ntimi, Ek?mbi, Yat-owo** dances etc. and most importantly ownership of numerous trade canoes, plantations and imported fabricated houses became part and parcel of the new status symbol of **EFIK** rank and file. All these coupled with prestige **ekara uf?k** and imported wooden houses, furniture, house upholsteries, German and **Panya** wall clocks, etc. from Doula and Fernando Poo made affluent Old Calabar society, their Chiefs and kings impressive as the gentry of honour and adulation in the eyes of their peers and subordinates. In deed all these could not but become impressive exhibition of power and wealth before both their African and European trading partners. It was this and more that prompted them in sort of adulation to address Efik Rulers as "**Dukes and Kings**" as observed already. But in all these the episode of a conundrum resulting in the open quarrels and near warfare between the EFIK and URUAN around the tail end of the 18th century cannot be forgotten when a sizable number of the Efik brethren still coming to and fro AKWA AKPA URUAN from the newly founded cradle land of Creek Town. Some of them were still settling at Esuk Odu part of AKWA AKPA and it happened around the personality of Etinnyin Eyo Nsa Eyo Ema Atai Iboku who later was crowned one of the new Clanal Kings and leaders of the Efik, perhaps ostensibly on account of this ensuing episode namely, by this his singular exploit at Iboku Esit Edik a.k.a Creek Town **(1798 -1814)**.

IBOKU ESIT EDIK/ESUK ODU URUAN/EFIK WAR OF WORDS EPISODE BETWEEN ETINNYIN MESSEMBE OTU IFEMBE a.k.a UKO MBIAKONG

AND ETINNYIN EYO NSA PATRIARCH OF KING EYO HONESTY DYNYASTY

Also at this point in time, the reigning leader and war lord of URUAN was Etinnyin Uko Akpakpan Uko Okon Edem Eyo Abasi Mesembe Otu. He also became the warrior and leader of th**e Mbia Ek?** a.k.a **Mbiakong** mentioned elsewhere in connection with URUAN movement from AKWA AKPA URUAN into the mainland and the founding of MBIAKONG URUAN, a town on the coast of what is now known as Akwa Ibom State. Then there was much antagonism and wrangling between those who had moved to

Creek Town a.k.a **OBIO OKO** and those still effectively residing at AKWA AKPA now renamed Akani Obio Uruan. At this time, the Efik brethren, whenever in the presence of Etinnyin Uko Eyo were Willy Nilly constrained to kneel in obeisance as a mark of honour to the ever conquering URUAN warlord and monarch, Uko. This sort of humiliation angered the EFIK not a little and they were determined to call off the bluff and disgrace by killing Etinnyin Uko Eyo in retaliation because Eyo had killed whoever among the EFIK individually or severally attempted to confront him in open combat. One day Eyo Nsa made good his well thought-out design to kill Etinnyin Uko. According to the story, after making a big catch of fish on this eventful night while at Esuk Odu, he feigned to have been benighted at sea, and since AKWA AKPA primary settlement was close by, he rowed to spend the night thither. Promptly he anchored by Etinnyin Uko's coastal compound moaning: **"Enya a eyen mbufo –o, eyo okut abaha mmi ke udem"** which translates: **"Save your own kith and kin, for I am benighted in the depths"**. Etinnying Uko was moved to pity and called on him to anchor.

Not knowing his evil intention, Uko set fire for him to dry his fish lest they got rotten by morning. He also assisted him to prepare his evening meal with some of the fish. Soon after, according to the narrative by Chief Patrick Etim Eyo (82), himself a native of Mbiakong, Uko took leave of him to retire for the night while Eyo took his supper. But suddenly as soon as Uko entered his bedroom Eyo treacherously followed behind and when Uko shouted: **"who is there**", lo and behold, Eyo pointed his **Mmonyo** at him which immediately hypnotized Uko and he fell. Eyo then quickly drew his sword and cut off Uko's head and rowed back to Esuk Odu. On arrival he started blowing his **nnuk enin** bugle and to alert and awake his expectant co-travelers and shouting: "**Efik Eburutu-o! Efik Eburutu-o! Efik Efik enam idut, idut enwen enam Efik, Efik etuak it? ;" Mbufo ed?h? Efik et? ? ed? etuak ibuot en? Uko, mm? ? Uko edidi anie?**" This when translated means" **Every other nation can always cower before the Efik; if any other nation attempts to make the Efik cowed down, the Efik will destroy them instantly by breaking their necks: And you (URUAN) say; 'Bow down and kneel before Uko, whoever is this Uko?**'". But URUAN people are said to have retorted by countering the Efik brethren "they that could assassinate Etinnyin Uko only through treachery and perfidy by stabbing him behind, and never in an open face to face combat: **"Iya woh Ek? owot Uko! Ek? okowot Uko edem-edem. Iya woh Ek? omowot Uko eren-owo! Akakam owot Uko edem-edem."**

Remember also that in 1928 E.N. Amaku had previously in a defamatory material he wrote, derisively referred to the Ibibio as also URUAN tribes and peoples as" ignorant and stupid", when he wrote that the EFIK were ethnically different people from them. The aftermath of this was the famous and not to-be-forgotten riot in the city of Calabar the insult of which so annoyed the Ibibio who would have killed him but for the intervention of both the British Colonial Government and the United Presbyterian Mission of Scotland a.k.a CSM which hid him in their premises. Everybody knows that the major outcome of this incident was the break-off and formation of the "Ibibio Mainland Association" in Calabar which later metamorphosed into the famous "**IBIBIO STATE UNION**" whose main aim at its inauguration at the time was to train Ibibio youths Overseas. **(Cf. Sir Egbert Udo Udoma & Chief James Udo Eka both Ex-President General and Secretary General Ibibio State Union; 1946-1976)**. It is instructive that when in 1949 Amaku wrote the "origin and migrations of the EFIK" in that Primer, he cautiously took a middle course because there was already a case in court on the matter instituted by the Ibibio in court. But later with the intervention of the above mentioned Agencies and Authorities to the effect that it be withdrawn for further investigations and negotiations, it was ultimately allowed to be settled amicably out of court as a matter between brothers. In fact, Amaku's writing as he did, that the Efik were a hybrid from the union between an Igbo man and an Ibibio woman as seen above, was like his plea to the Efik to stop their wranglings about their origins because from this position, they were not really from the Ibibio stock by reason of having an Igbo father; hoping this would satisfy both the EFIK and the Ibibio in the compromise. But before this as earlier explained; URUAN had asked the EFIK sarcastically:

Mbufo Efik itoho "Mbon-Edem "itoho Ibibio - You EFIK, you say you are neither from the IGBO nor from the IBIBIO, and by implication URUAN; Mbufo enyime Mbon-Edem ndien, ik? okure: Then accept your origin from the IGBO of yonder and the matter will end there!

URUAN AND IBIBIO BOYCOTT OF EDIIKOT ? WED UD? BARA IKA? AND EDIKOT ? WED USARI

Nevertheless, URUAN now settling happily upland and along the Ibibio frontiers to show some solidarity, retaliated by ordering the total boycott of these books both in **URUAN** and neighbouring Ibibio country. At the height of the insult, Chief, the Honourable Nyong Essien in the 1950s called off the bluff and banned the use of the books and E. N. Amaku's "**Edikot ? wed Mbuk"** series published in the late 1940s throughout the Cross River basin up to Ikom and Afikpo including Arochukwu, and these have stood banned till this day. In the 1960s, Chief, the Honourable E. O. Eyo of the Action Group fame - Eyo UYO - followed suit and abolished the use of the books in schools throughout Ibibio land and Annang country which was also in solidarity with them. This also led to the mass boycott of EFIK language and literature as one of the West African School Certificate Subjects (WASCE) offered in both the Primary and Secondary Schools by the URUAN majority and later the Ibibio and Annang students. Consequently, this led to the withdrawal of accreditation of the subjects by the WAEC and NECO Examinations Councils nationwide for reason of paucity of candidates offering the subject in the Examinations. It was such a sad irony and commentary of all that was to the glory of URUAN ditto the EFIK since there never had been any written language with Primers like those banned; talk less of any other one ie. that of URUAN/EFIK in the whole of the Eastern Region of Nigeria to equal those including their Igbo versions if any.

But hitherto URUAN, now the EFIK with their new designation and destination took advantage of the ensuing booming trade in palm oil and palm kennels as also the slave trade with these early European Multinational Companies viz. PZ, UAC, Chellerams, M&K, CFAO, Mandillas, etc. These Companies and slave merchants in their trade dealings with the EFIK exchanged gun powder, cloth, sugar, soap, etc. with them and in turn brought from them to America and Europe slaves, rubber, cocoa, ivory, palm produce and oil. This encounter led to and readily swelled up EFIK population at the Coast owing to the arrival of thousands of slaves being brought even by their URUAN brothers and sisters whom they were despising. The IGBOS on the other hand notably the **AROS,** also brought their goods especially slaves whom they masterminded through **IBRITAM**, of the **Long Juju** fame. From the Ibibio and the Annang country, the people likewise brought down many slaves and other goods especially palm oil and kernel to the Calabar coast by reason of their machinations of high technological and crafty manipulations in the use of the infamous Long Juju counterpart, viz. the **EKPE IKPA UKOT** of the "man-leopard" fame respectively.

IBRITAM a.k.a THE LONG JUJU OF ANCIENT IBOM, THENAROCHUKWU

The Ibibio and the Annang had in fact previously mastered but now master-minded the notorious craft of slave raiding. They were also craftily capturing their slaves through the **IBRITAM (LONG JUJU) EKPE IKPA-UKOT** (**MAN LEOPARD**) artifacts which enabled them haul in as it were hordes of slaves in their thousands. This increase in their populations further enhanced the prestige of the **EFIK** thus making them too pompous, audacious and overbearing before their Ibibio and Igbo slave merchant counterparts. Consequently, the slave trade whose haulage of captives was mostly of Igbo stock and neighbours, it was bound to swamp up the entire population of the **AROS** who at this point in time were EFIK speaking

remnants and mostly of ancient **URUAN** stock. But being the indigenous inhabitants of the place, then IBOM as it was known, it became easy at the end of it all, that the **AROS** consequently arrogantly began to severe all links with their people of URUAN and thereby adopting Igbo as their native tongue till today.

Then surprisingly also the EFIK, now that they were being reckoned masters of the booming slave dealing effort pretended ignorance of URUAN their brothers and soon forgot all about URUAN from whom they sprang as their original parental stock and "their kith and kin". **(Monday Effiong Noah, 27)** In fact at the end of it all when the slave trade was abolished, the story went round that many EFIK chieftains had acquired well over two to five hundred slaves who could speak URUAN/EFIK language and now having become freed men, naturally the swelling up of their populations created a situation such that it was impossible to account for how many really had EFIK blood in their veins. To buttress this Rev. Hugh Goldie of the Scottish United Presbyterian Mission observed that "slaves greatly outnumbered the freemen in Old Calabar; hence he wrote that in Creek Town alone Igbo slaves formed more than half the population. He also recorded that about fifteen different tribes including the Fulani of Northern Nigeria were represented in the population of Calabar (Goldie H., 18). As if to corroborate this, Dr. Kenneth O. Dike said that when Creek Town was the leading community of old Calabar, Igbo slaves were its major population **(Dike, K.O. 1958, 56)**. It was to command the flow of the slave trade that many EFIK chieftains and rulers acquired large numbers of slaves as well as canoes for naval as well as merchant purposes. The Rev. Hope Masterson Waddell, leader of the Scottish missionaries also wrote that King Eyo Honesty II of Creek Town alone had thousands of slaves with a captain and crew for each of this extensive trade with several puncheons of palm oil. King Eyo was said to have employed these slaves for reclaiming waste lands and planting oil palm farms and food crops which evidently gave him command of the rivers and channels of trade (Waddell, H.M., 320). This led to the popular derogatory soubriquet "**ifun Efik"** a title which was given to the Igbo slaves as so many of the ensuing citizenry were truly slaves or descendants of slaves. In deed all this had held sway till this day.

However just to keep people talking and the mind thinking and gazing, we can summarize that some of these myths and theories were propounded with gusto in regard to the origins of the EFIK as facts and fiction based on myths, legends and literature editions such that those issues became so muddled up and confused as to which exactly should be the true and correct stock from which the EFIK truly belong. But we should not be surprised why these claims and counter claims of EFIK origins so amazingly occupied the hearts and minds of those claiming to be Efik, especially in their claim of being distinct and separated from other ethnic groups especially from URUAN and even the so-called Ibibios. Anybody who studied the life and times of the EFIK between AD 1600 and 1902 when slave trade was officially abolished in the territory would certainly act and behave like the EFIK did. URUAN could only stare askance and miserably so. In fact, according to one Efik Chieftain, we (the EFIK) of the time and herein after have really spent our time and resources on providing day-dream evidences of the claimed Oriental and Jewish origins.

There is not a single tribal group in the world that evolved from a single organic source. Issues of autochthony and origins are mythologized to claim relevance and a sense of history. **URUAN-EFIK** peoples are simply autochthonomous communities. Even sub-nationalities like the Yorubas, Igbos, Ibibios, the Ijaw etc. and other Nigerian ethnicities never evolved from a common source. They are all including URUAN-EFIK, artificial creations historically held together by forces that have shaped them eventually into organic nationalities. In fact, two-thirds of URUAN-EFIK are not of URUAN-EFIK stock at all. They are mostly those disparate communities who had emigrated to URUAN-EGFIK territory and URUAN-EFIK being characteristically sociable, tolerant and accommodating absorbed them into her fold as part and parcel of URUAN-EFIK because they were law abiding and willing to accept URUAN-EFIK identity and culture. There is no single ethnic group which can claim to be a biologically homogenous breed anywhere in the world.

REASONS FOR EFIK ASCENDANCY
THE NEW URUAN NOW NICKNAMED THE EFIK OF ATAKPA

At the time when trade with the early Europeans was at its peak, EFIK hegemony was evident and they were on all accounts a superior African world class power both economically, educationally and culturally. As with the middle men, the EFIK controlled and acted as captains and middlemen between the European multinationals as also other African traders notably from Gabon, Fernando Poo, now Equatorial Guinea, Sierra Leone, Gold Coast (Ghana) and the Cameroun on the coast and URUAN/EFIK including the Igbo/Aros and Ibibio producers in the interior. They would allow neither groups to reach and negotiate in direct contact with the European Supercargoes one way or the other. URUAN counter action with them was simply to surrender and miserably say: "**Mbufo mmefik owo emi",** hence the word **EFIK**, a sobriquet which greatly amused, but delighted and emboldened them (EFIK) so to speak. Secondly most of the slaves were from these very people. How can a slave become equal to his slave dealer? No human being could tolerate that, so you couldn't blame or beat the Efik to it for being pompous, cocky and arrogant! Third, EFIK land was as it were, a dumping ground for convicts and outcasts from the Ibibio country and other parts of Nigeria like the Igbos, the Yorubas, Binis, and those others of modern South South Nigeria, the Ijaw, Edo, Ogoni, Okrika, Itsekeri, Asaba, etc. Fourthly, even after the abolition of slavery in 1842, first in Efik land on account of the maximum presence of the Europeans there, who had master-minded the ignoble trade and later embargoed it in their countries, the Efik promptly turned to legitimate trade in palm oil and kernels and continued in the monopoly thereof both commercially and politically. Fifth, the slaves even thereafter had to earn their living by working for their Efik Masters in the plantations and the new settlements opened up by the Efik across the length and breadth of the Cross River basin and the Atlantic coast. Such trading stations and settlements as observed before, spanned the entire territory between Calabar and the Ibibio mainland viz. James Town, Ibeno, Enwang, Idua Eket, Issiet Inua Akpa, Ntrukpum, Idu, Nwaniba, Ifiayong Beach a.k.a – **Esuk Mbehe IDU**, Ikpa, Mbiakong, Anakpa, Use, Issiet Inua Akpa, Nung Ikono Ufok, Ikpa Ene, Aquagune, Umon, Ikot Offiong, Etehetem, Nkpanak Uruk, Itu and into territories now in Rivers, the Ijaw kingdoms etc. of Bayelsa and Delta States especially Bonny to mention just but a few (Intelligence Report on Odot-Odiong Village Group. N/A; 9.).

The Efik had not only wealth in goods and in population as the actual number of slaves multiplied their populations many times over but also there was constant supply of food. A person like King Eyo Honesty II had over 400 canoes with thousands of slaves who were engaged in trade transactions and in the plantations. They brought in for the king foodstuffs, fish, bush and domestic animals for meat, etc.

KING EYO HONESTY'S CANOE CANNON ETUBOM COUNCIL WITH OBONG OF CALABAR UNDER CROSSED SWORDS

It simply meant that each EFIK house or trading association was enlarged both by natural increase and by the actual number of slaves they acquired. This also meant money power for the EFIK. In fact, the kingdom by then was organized into two economic groups as it were; the one made up of traders who boosted the economic base of the latter with cash farmers who in turn supplied the former with food. Trade competition between these groups therefore depended on good leadership and the success of their enterprises on the number of "heads" in an **Uf?k** household in order to man the business ie. see to the equipment and management of the ships/canoes depending on the finances available to each.

ORIGINS OF "ETUBOM IN URUAN-EFIK
THE ETUBOMs AND THEIR SLAVES - NDIT? UBOM

Small wonder that in the course of time many slaves were needed by the various houses such that the head of the house or business enterprise as also founder became known as the **"Ete-ubom"** ie.

Etubom meaning father of the community/house since most of the enterprises were done by sea requiring the use of canoes and **ndit? ubom** –servants and paddlers. This gradually developed into calling the Efik Headship of a house/family ETUBOM, hence the different 'Houses' forming the entire Efik kingdom spectrum viz. Henshaw House, Archibong House, Ntiero House, Duke House, etc. This has continued till this day and even has been raised to a higher pedestal in Efik socio-political order, eg. the Etubom Advisory Council from among which members the Obong of Calabar is elected. Sixth, The EFIK community at this time was greatly heterogeneous because people from various communities in Nigeria and the Cameroons and from other coastal countries of West Africa, Ghana, Sierra Leone etc. had come to live among the EFIK. Also since Ibibio land had open frontiers with its neighbours viz. the Igbo to the northwest and west; the Ekoi group to the south, the Cameroun to the east and the Ijaw to the southwest, most of the traders from these parts naturally used the innumerable water ways along the tributaries of the Cross River, the Imo, the Kwa/Qua Iboe rivers and their tributaries which formed commercial arteries as it were, for EFIK business concerns on the river ports which they had opened viz. Nkpanak, James Town, Ebuhgu, Esuk Oron, Creek Town, Ikot Offiong, Mbiakong and Ikpa. Seventh, as with trade and in politics, the EFIK also controlled Western Education by prohibiting its spread into Ibibio land and other ethnic nations.

In fact, for over sixty years, 1846-1906 the United Free Church of Scotland were so controlled that their educational and social services were restricted only to the EFIK. In consequence of this and because the EFIK found Western Education to be a new source of power and wealth, they even preferred mellowing down on their **Ekpe** secret Confraternity to letting off the opportunity of getting the new power base. In 1860 for example, King Archibong II of Duke Town banned missionaries from going up the Cross River beyond Ikot Offiong because as said above, they had masterminded URUAN and took over the trading post there. Then much later on, they also took over Eman Ukpa, **IKPA ENE**, Ikpa Uruan near Mbiaya, Esuk Odu all in URUAN where the Missionaries headed by Rev. Alexander Cruickshank had established schools in 1858 and 1879 respectively **(Cf. Talbot Amaury P., 208; Also Intelligence Report on Oku Clan. N/A Ibadan CS 026/3:27689).**

No one therefore could blame the Efik for so desperately and arrogantly claiming and writing all sorts of concocted stories bordering on mythology to justify their authentic independent ethnic culture history and of their evolution even from Palestine and the Orient of which they knew nothing about. They were no doubt heads and shoulders above the Ibibio, the Igbos etc. at the time including URUAN from which they sprang.

ORIGINS OF ESSIEN ITIABA EFIK REVISIONIST TEXTS AND NEW CLAIMS OF EFIK ORIGINS ENIONG ELITE ASCENDANCY IN EFIK LAND

In his book Effiong Ukpong Aye, one of the EFIK elites claimed that the Hebrews were the progenitors of the EFIK **(Aye, Efiong U.13.)** According to E. O. Jaja, there have been many other historians who have also unsuccessfully employed literary methods to come to the conclusion that the EFIK should come to accept the IBIBIO and by implication, URUAN origin theory, whereas Aye had countered that there is nothing to be gained from imposing a pan-IBIBIO identity with EFIK **(E.O Jaja, 1).** Dr. E. N. Amaku had previously built his fiction on Igbo origins claiming that a marriage between an Igbo man, Okorafor and an Ibibio woman Atong Ama from Ikot Ntung in Eket had resulted in the birth of seven children who mysteriously formed the EFIK progenitors and the ESSIEN ITIABA EFIK of seven kingdoms. Amaku himself hails from **Okpo** village in Enyong just about six kilometres south of Arochukwu. One wonders why nobody from EFIK till today has the courage or bothers to take a trip to this village of Ikot Ntung which is less than ten kilometers from Eket ie. Oron/Eket road to enquire about the veracity of this

because it would mean that those children from the couple viz. Eburutu – the ancestor of the EFIK; Mbang – the ancestor of Ibuno; Ukpabang – the ancestor of Akpakip Aro (ORON), Ikpoto – the ancestor of Efiat and Ebughu – the ancestor Ebughu are descendants of one Igbo man, Okorafor and by implication, all of them should be Igbos today. Isn't that so ridiculous to say the least! Okpo village is only about six kilometres from Arochukwu and very near to Ibom town which is still in existence, but to the extent to which URUAN refers to it as a large territory and as that extending from Old Bende to Ugep in modern Cross River State, then up to Afikpo in Ebonyi State. At a time, and between 1930 and 1970 ending the civil war and a little after, there were very many important personalities of Enyong extraction, men and women of great prominence like Dr. Amaku himself congregating in Old Calabar. Most of them were to be found either in the academia like Dr. Akpanyun of UNICROSS fame, in Religious circles there were priests like Rev. Onoyom Mbuk, in Politics people like Chief Etim James, Chairman, Cross River State Chapter of NPN, etc.

At the height of it all, Etubom Andrew Bassey became the Sole Administrator of what was to become the South Eastern State of Nigeria, before during and after the civil war and his influence was very well felt all over the land. The Enyong at this point in time were fighting a war of identity as it were, because they felt they were either ignored or marginalized and therefore sidelined in the scheme of things when the EFIK were in the ascendancy as discussed already. Whereas they regarded themselves as bona fide citizens of Efik kingdom parading themselves as descendants of EBURUTU and ready to do anything to appear to be in their best element whenever they succeeded in causing mischief of considerable magnitude as a means of publicizing themselves as men of letters and importance, ostensibly to sustain their tenuous relationship with the EFIK. This must have informed Amaku's legend of EBURUTU to keep afloat. It also became rife that some of these Enyong handful of educated persons who also could speak Efik fluently and had close links with non-Ibibios, in trying to do so greatly embarrassed the EFIK especially those of reputable families like those of Nsidung a.k.a Henshaw Town, the Archibongs and Duke families of Duke Town, the Ambos of Mbarakom and the Eyos of Iboku Esit Edik a.k.a Creek Town. These considered those of Enyong as ambivalent in their attitude being of mixed blood with non-Ibibio in preponderance, and therefore advised their EFIK kinsmen to exercise patience and restraint on these matters and try to maintain public order. In fact, some of the Enyong especially the newly arrived in the Municipality of Calabar who when among EFIK groups went to the extent of always regarding themselves as more Efik than a full-blooded well-born and bred EFIK man or woman until discredited. Some were so assertive like an empty vessel that must make the loudest noise in order to attract attention to itself; whereas to the average EFIK man or woman, any Enyong person was simply a distraction and an intruder who would like to have a double share at the expense of the EFIK people by tying to dig himself deep into the Municipality of Calabar at this point in time thereby having one foot in Calabar and the other at Enyong. It was an awfully embarrassing situation to say the least.

All this might or might not be so, but that was the attitude of the full-blooded EFIK towards an Enyong man or woman. My personal assessment of all this is however not to find so much fault for these people fighting a war of self-survival in a rather cosmopolitan world like the Calabar of those days. As a child I often noticed that everybody tried to observe the maxim "once in Rome, act like a Roman", so everybody was trying to speak Efik properly, what Justice Udo Udoma likes to describe as "the Ibibio language of URUAN dialect" **(29-30)** which by implication means what is now known as I**k? Efik**. In order to prove their worth, they were to be found everywhere and holding one important position or another in Calabar at the time. But the EFIK on the other hand tried to play safe and fast too for fear of losing their position and status in the eyes of the whites and the gentry in Calabar who held them as very cultured, rich and noble personalities comparable to any among the international communities. As a matter of fact, one need not find fault with a typical Enyong man trying to seek relevance and fighting rather a war of survival in Calabar rather, by seeking succour under the umbrella of an EFIK group. Sandwiched in faraway Enyong in Ibibio mainland territory as it were, and in between the hostile and pugnacious Igbo of Old Bende/Ohafia region which traded in human beings during the infamous **Ibritam** Oracle a.k.a the Long Juju and slave trade, and because most of them also were victims thereof, any

Enyong man or woman could easily develop a sort of phobia and inferiority complex before the peace loving Ibibio also seeking relevance in Calabar. In fact, that may well be the reason why an Enyong fellow would prefer to seek refuge and protection among an EFIK group quite remote from the mainland territory and across AKWA AKPA URUAN. Calabar naturally constituted a fortress for the fugitive and stranger elements whereas the core Enyong people in their land of abode are curiously not antagonistic towards their Ibibio neighbours. In fact, in recent times there are tales of violent skirmishes along the riverine fringes of Enyong/Ibibio borders of Akwa Ibom State involving towns like Obot-Akpabio and Ntan-Obu of Enyong. Perhaps we can now understand why a typical EFIK by reason of deep rooted conviction of full blooded Efik ancestry and the fear of his/her ancestors would rather vote for a full blooded EFIK woman to represent them but not to an Enyong indigene some of whom as noted already, were known to be the finest and most brilliant characters in Calabar.

ORIGINS OF ITU, ITU MBON USO a.k.a ITU MBUZO, ITAM, ETC.

Dr. Eyo Okon Akak in his interesting book traces the origin of the EFIK to Palestine tenaciously arguing that the name EFIK evolved from the Hebrew word APHEK or HEPHEK-pronounced EFIK **(Akak, E.O., 16)**, because originally those who had escaped from Egypt from Pharaoh's tyranny were the ancient Nubians including the HEPHEK/EFIK who fled to Palestine until they were again driven by the inhabitants of Aram **(Cf. Exd. 12:38; 1Kgs 20:26-30).** These later fled into the city of Aphik/ Hephik and wandered till they arrived in Sudan. But leaving there, they finally moved southwards into the present area of Ghana and from there moving still south they landed at Benue, and from there arrived at the Congo region. The largest group among them subsequently entered Nigeria and settled first in the Igbo country of **UTUTU** from which the word **EBURUTU** is derived, then Umuahia, Itu Mbon-Uso a.k.a **ITU MBUZO** and finally Ibom in Arochukwu. But as everybody knows, ITU Mbon-uso are the people of ancient URUAN who were noted for their fine arts and artistic pottery works and ceramics. People can still recall the age-old pottery works of ancient Itu and environs who became the great artifacts of modern Akwa Ibom State. However, the question according to E. A. Udoh seems to be: "If the EFIK were from Palestine, why are they so lousy and lazy and not as hard working and prosperous like the Itu Mbon-uso or the Jews? And why are some of them, the EFIK, so decrepit today? Why did they not continue to worship Yahweh the God of the Jews or Chukwu, the Igbo God, yet they said they worshipped Abasi Ibom in Arochukwu before they finally migrated to URUAN?"

As observed already the true history of the origins of these border towns with Arochukwu can never be any other than that which sets forth the emigration of URUAN from IBOM immediately before the dawn of the Christian era AD. For just like the Efuts in their migration from USAHAEDET which part later became known as the Cameroun Republic, URUAN en route AKWA AKPA URUAN from Ibom during their stoppages in their sojourn must have certainly halted at certain Creeks with some expanse of land large enough to support their camping there as it were. They must have settled there long enough to recuperate since they were usually tired and worn out after much rowing through such distances. Their stoppages could also have been to enable them take care of their wives and children who must have fagged out during the journey. In fact, as often happened during such movements, some of them could no longer continue with the journey and having landed on these shores must have stayed put while the others moved on just as they had done in the case of those who founded the **IBOKU ESIT EDIK** a.k.a Creek Town as also ATAKPA, Calabar while others also continued to remain at **AKWA AKPA URUAN** till this day as we have seen. They must have settled long enough in the area of what is now otherwise known as **ITU** to be able to penetrate and deforest considerable areas of this settlement. Some could even have penetrated further into the thick forest land and swamps before them to found those areas bordering **AROCHUKWU** and **ITU** like **IKPE IKOT NKON**, those of **EASTERN IBIBIO IKONO**, viz. **NKARI, USAKKA** including **ITU MBON-USO** which has now been claimed by Abia State and renamed as **ITU MBUZO** etc. all of which were formerly within **ITU** territory as we shall soon discover.

Therefore, after founding and settling at these places for some time, and because the thick forest, gaping canyons and swamps before them were terrifying and very unconducive for habitation. Added to

this was the fact that their settlement thereat had increased their populations and this had made them to continue to set sail further southwards through the tributaries to found what is now **EAST ITAM** which river is still part of the Cross River which runs as far as **IDU** a.k.a NWANIBA. All these go to explain why Itam people between the 1700s -1800s were so visible during the booming trade at **ESUK MBEHE IDU** ie. **ESUK IKOT ETUONG** as we have seen. In fact, it is this and all the other rivers (tributaries) which empty themselves right into what is known as the "**RIVER CROSS"** a.k.a **CROSS RIVER** today which was discovered and named by Sir John Beecroft as we are going to see.

ORIGIN OF EKIM ATAI & ESUK IKOT ETUONG GROUPS

The history of particular groups of Villages in URUAN viz. Idu, Ekim Enen, Issiet Ekim, Obio Ekim – Idu, Issiet Inua Akpa etc. can only be well established from the account of the two groups which sailed from separate routes as was always their mode of movements from AKWA AKPA URUAN to their present abodes in URUAN. Tradition has it that right in URUAN AKPE – USAHAEDET, most of the groups of villages now in existence not only in URUAN, but also across the length and breadth of Africa originated from a single founding father and this has been corroborated by great ethnographers and historians like G. P. Murdock, A. Grandidier, L. H. Greenberg, Paul A. Talbot, P. P. Okon, Henry Nau, Monday E. Noah quoted already. From URUAN history, we have it on authority that one of the founding fathers in URUAN AKPE was Ekim Atai from whom originated URUAN EKIM OFFIONG, the founding father of Ekim Villages viz. Issiet Ekim, Ekim Enen, Issiet etc. Many other groups of villages especially those of Mkpat Enin Local Government belonged to those leaders as founding fathers from which other groups of villages emerged moving independently to their present towns and villages of abode. It is the combination of groups like these that formed such large towns and villages in URUAN such as Ibiaku Uruan, Idu Uruan, Ikot Offiong/Ik?r?fi?ñg Nung Oku Uruan, Ndon Ebom, Nung Ikono Ufok/Obio, Ibiaku Issiet, Mbiakong, Mbiaya, etc. Another founding father in this direction was Ekim Offiong the progenitor of Etuong Udo Anwa Inyang Obiofiong, the founding father of Esuk Ikot Etuong a.k.a Idu as seen already. That is why Idu is holding tight unto the entire region of Esuk Ikot Etuong which have produced Nwaniba, Esuk Ifiayong, Ifiayong Usuk, Obio Nyan, Ikpa Ene, Ufak Effiong, Esuk Anakpa etc. till this day.

Other children of Ekim Offiong were Oto Inyie Akpan Obiofiong who founded Ikot Oto Inyie and others including Edo Atta Ekpa Obiofiong the founding father of Afaha Ikot Group of villages in Southern Uruan. Ukpa Obiofiong was the founding father of Eman Ukpa a.k.a Eman Ikot Ete Ekpenyong from Ekpenyong Ukpa progenitor. Inyang Etang Obiofiong founded Esuk Odu while Akpabin Akpa Ekwere Obiofiong founded Anakpa group of villages ditto Akpa Asak Abia-Ekong founder of Mbiakong. It is also worthy of note that all the twenty-two (22) Afaha groups of Villages in URUAN including Utit Uruan, Use Uruan, Ekim Enen, Ibiaku Uruan and others in Ibesikpo viz. Afaha Atai, Afaha Etok, Afaha Ikot Obio Nka, Afaha Ikot Akpa Edu, Afaha Ikot Ossom, Afaha Ikot Owop, Afaha Udo Eyop, ditto the Afaha groups of Villages in Abak and Essien Udim in Annang country viz. Afaha Obong, Afaha Esang, Mbebit, Afaha Ikot Ebak, Nsasak, Nto Nsek, Ikot Ada Utor, Ikot Akpan Essiet, Ikot Ese, Ikot Obong, Ikot Akpan Eda, Ikot Obio Okon, Ikot Ukpong Offiong, to mention but a few with Uruan Akpan as Headquarters. The Clans making up the entire Essien Udim include above all, Afaha Clan, Okon, Odori Ikot, Ekpenyong, Adiasim, Ukana East/West and Ikpe Annang.

RESOLVING THE CONTROVERSIES ON OBONGSHIP OF CALABAR THE A. K. HART'S COMMISSION 1964-65- ENUGU

On this account while testifying at the Hart's Commission Report, the Ambo Group of the EFIK represented by Etubom Ededem Ekpenyong Oku, contended that the name Abasi Ibom was first used by the EFIK at Ututu in Nigeria, the place that their progenitors first settled in Nigeria after migrating from Palestine, thus corroborating Akak's theory and countering Amaku's. They said that the town of Ututu was the first place in Igbo land in which the name Abasi Ibom was used and where they were called "Eburutu – a corruption of the word "Hebrew" and not in Ibom as stated by E. N. Amaku and others of his school of

thought. They then moved and settled at Umuahia-Ibeku and finally at URUAN. Yet as late as the 1960s most of the Catholic teachers, some of whom were teachers and Headmasters in old Calabar Diocese including Anua and Idu Primary Schools came along speaking URUAN/EFIK language as some still do till today. The group also insisted that it was there in URUAN that the EFIK were nicknamed "Iboku" as a term of abuse meaning "the Igbo who hailed from Uku". How come, and the misconceptions, lies and confusions continue till this day! **(Hart Commission Report, 1964, 65; 76-88).** However, Akak still continued that on their arrival there, they established their homes and from there finally berthed at Ikpa Ene, an island on the Cross River, and from there they reached Creek Town. What a lovely story, mb?k! According to Chief Edem Obo Efanga representing a section of Obutong, Eburutu was a legendary hero from whom all the EFIK descend. They were called "Iboku" ie. Ibo Ukwu" which means talkative or quarrelsome Igbo by the Ibibios. Similarly, the Adak Uko Group represented by Etubom Ekpenyong Effiok stated that the EFIK were called "Eburutu" after the town "Burutu" in former Bendel State of Nigeria where they settled after arriving from Ghana. Referring to "Efik Iboku", he said one of the places to which the EFIK migrated was Oku Iboku near Ikot Offiong and they were called Efik Iboku there after the name of the town.

Still at the Commission at Enugu, the Chiefs of Old Town ie. Creek Town –Akani Obio, also stated that "Efik Eburutu" immigrated from Ibo-Oku, the capital of Oku Obio, a district of Egbo-sherry (translated "Ibibio", which was the name first given by the slave dealers to the Ibibios in the 1500s-1700s at the Ibibio creek). Among the progenitors of Efik Eburutu and others of the Ibo-Oku of Egbesherry was the legendary figure, Obong Otong Ama. In other words, Iboku was the capital of Ibibio land. But Chief Offiong Abasi Ntiero Effiwat representing Ntiero Group contended that the Efik tribal chieftain was Obong Atong Ama; both groups thus contradicting themselves whereas Amaku wrote that Atong Ama rather, was a wife to an Igbo man Okorafor, Eburutu being one of his four sons named Ebre Utuk. It was during their wanderings that they settled at Umuahia Ibeku where they were called Iboku as well as Eburutu. Whereas Chief Thomas Asuquo Effiom was content in stating that the Efik originated from Ibibio country and consequently was silent about the two names "Efik Eburutu" and "Efik Iboku" **(Cf. Hart's Commission 1964; 65, 91-95, 105)**. Yet as everybody in URUAN/EFIK knows, Iboku is one of the highest Globes of Ekpe URUAN and by extension, one of the ancient tribes till this day, viz. URUAN North central comprising Eman Uruan Utit, Ibiaku, etc. There is also the concocted story that the EFIK stayed at URUAN for about two hundred years but had to leave as a result of their refusal to join in the worship of their ATAKPOR NDEM URUAN deity; and also another story about a quarrel between two women to wit: An Esuk Odu woman, and an Efik woman concerning the ownership and loss of an axe; the axe which was said to be owned by an URUAN-Esuk Odu woman was borrowed by the Efik woman and she broke its handle. That led to this quarrel which eventually brought bad blood between URUAN and the EFIK, then the exodus of the EFIK from URUAN territory. Whereas it has never been known to any blue blooded URUAN/EFIK that URUAN lived with any other tribe or race or went to war or had quarreled with any person or group of persons throughout URUAN culture and traditional history till this day. This wangled and muddled axe story gave the impression that the EFIK at the time were congregating in a cluster in one part and URUAN on another part. People then could wonder and ask so many questions like: On which part of AKWA AKPA URUAN were the EFIK congregating – to the Atlantic end or to the AKPA MFRIUKIM end which terminates at the now Cross River/Itu Bridge? Who was their chief or traditional Ruler at the time to have set up a council to settle the dispute or in annoyance ordered his people of Efik out of the territory to look for another settlement? etc. etc. The evidence at the A. K. Hart's Commission which settled these matters beyond any reasonable doubt in the Obong of Calabar dispute was not in support of this conglomerate story because there were no people by the name EFIK then **(Cf. Hart Commission Report (1964), 65-7)**. The question has always been: **akananam EFIK ye URUAN eduk ekw? edia are ifa ?** Rather it is common knowledge that wherever there is EFIK deity, there is also Atakpor URUAN deity such that no matter wherever they settled in URUAN before they became EFIK, whether at Calabar or Ibibio country, according to Ibanga Nkenta's descendants, viz. the Henshaws, the Dukes, the Archibongs, the Eyos and Honestys, the Dukes, etc. the tradition was:

Atakpor Ndem URUAN enyene kpukpru URUAN Iso Atakpor ke Eburutu Efik; Atakpor ke Urua Aye Oron Enye ke Ikpa ye ke Opobo nte Essien URUAN

kiet; Ke Ndem Efik Iboku, Atakpor Ndem URUAN ke Ekuk! (Cf The Efik: A Brief History in Souvenir Programme of HRH Edidem Otu Ekpenyong Effa IX, Glad Tidings Press, Calabar, 1987, 20, Hart, A.K. Report of Enquiry over Obongship of Calabar, Enugu, 1964, 24-39 also Akak. E. O. The Palestinian Origins of the Efiks, Akak & Sons, Calabar, 1986, 54).

URUAN-EFIK NTINYA AND REGALIA OF ANCIENT HERITAGE

It is also common knowledge that in the Efe Asabo there is Atakpor URUAN, mark my words, and that URUAN for a long time and even into the early 20th century had always been part and parcel of the coronation of the Obong of Calabar because more often than not, an Obong was either maternally or paternally connected with a royal family in URUAN since the legal materials and traditions used at the EFE ATAKPOR in the coronation of the Edidem Atakpor URUAN were also the ones used for the coronation of the EFIK kings at the EFE ASABO at this their new settlement in Calabar. According to Dr. Edet A. Udo, one of URUAN historian luminaries who wrote the first ever comprehensive culture History of the Ibibio including URUAN in his **Who are the Ibibio?** He explained that contrary to what some Efik writers and Chieftains claimed that "the EFIK stole their regalia and coronation outfits from URUAN during their emigration to their present abode", it was not so. The point is, if they had stolen those items from URUAN, they could not have installed their Chiefs and Kings with them and hoped to survive a season. They did not steal anything, being bona fide sons and daughters of URUAN crown. That is why they have survived till today using the same replica of URUAN crown. Rather according to tradition, and whenever an Efik monarch was to be crowned, they used to invite URUAN chiefs and rulers for the installation. Then it fell to an URUAN chieftain so invited, to place the NTINYA on him at the ceremony of coronation as a sign of ratification and incorporation into the line of Efik kings. URUAN frowns at, and does not have the concocted version from those accounts and specifically from the comments of the Obong of Calabar concerning the progenitors of URUAN/EFIK, to wit, that Edidem Ekpo Efiom Ekpo Ibanga deputed to be the grandchild of the marriage between the grandfather Edidem Ibanga Nkanta of URUAN and Princess Ekei Atai Iboku of EFIK who took sides with the Efik people during the Uruan-Efik war. This is the man who has since been regarded as "the ancestor of a large group of the Efik people viz. the Henshaws, the Dukes, the Archibongs, the Ntieros, the Eyambas, the Honestys and the Ephraim Adams." These groups became popular in Efik History only from the 18th century when white slave traders started meddling in Efik Kingship Institution [24]. The Efik consequently but erroneously conclude that this is the only part of URUAN that the Efik people might be keeping.

But as I have always maintained, this story surfaced **after mme Mbakara ema eked?k obot** and within the last two or three centuries ago. The coronation in URUAN entails a perfect performance of the rituals: neither a rogue nor an impostor nor a non-blue blooded designate of royal URUAN/EFIK ancestry has ever sat on the Efik throne. That is why E. A. Udoh has continued to maintain that no group of people without any knowledge of the Chieftaincy or kingship coronation and institution of another people could steal such regalia and install their own chieftains without reprisals from the **Ikan URUAN**, namely, the dead kings and chieftains of URUAN INYANG ATAKPOR. Surely any kingdom or group that attempted such installation of the putative king/chief designates, their families and those who took part in the coronation ceremonies would never have lasted a season, and the EFIK knew this and believed so. The same is the case concerning initiations in the secret societies like Obon, Ekpe and Ekong kemba of URUAN. Therefore, the EFIK themselves at this point of their evolution were the same URUAN who were installed Kings and Chiefs by URUAN in those early years of their settlement. They had continued to be so coronated until they were later left alone to carry on by themselves at the new **Efe Asabo** where the Atakpor had similarly been installed thereat. Every blue-blooded descendant of royalty believes he is an URUAN/EFIK because a Chief or an Obong of Calabar was either maternally or paternally connected with a royal family in URUAN. **(Udo E.A., 36-37)** Even in the 19th century we can notice for example, that the mother of Etim Offiong Okon Eton Ani, the Obong of Mbiabo Edere was from Esuk Odu, similarly Eyo Nsa of Creek Town who became King Eyo Honesty II (1835 -58) was the grandson of Ansa Iboku Eyo of Use Uruan.

. But concerning their arrival at Ibom, Dr. E. N. Amaku himself has confirmed this in his book,

(E.N. Amaku, 1949). Dr Eyo Okon Akak as noted above sees E.N. Amaku culture history of Efik origins as a piece of legendary literature just like those traditional stories of the origins of Rome in the legend about **Romus and Romulus** which was a classic mythology of Levy. **(E. O. Akak, 16).** Perhaps the best commentary on this is that by Etinnyin B. E Bassey **(BEBS)** who has remarked that in fairness, the EFIK see only minor distinctions between them and the EFUTS who also are of same ancestral stock with URUAN). But he also accepted the Oriental origins of the Efik when he opined that the Efik are known to have settled at Aro-Chukwu of Abia State and subsequently URUAN of Akwa Ibom State of Nigeria before moving to their present locations. He then consequently and correctly admits that **USAHAEDET** is the actual and primary source **(B. E. Bassey, 19-21).** However, this doesn't say much better than what Amaku and Akak have proffered. Yet still, Professor Afigbo **(A. E. Afigbo, 280)** also claimed that the EFIK are Igbo descendants maintaining that though the Efik speak a dialect akin to the Ibibio, this did not give any clue to their ethnic origin as a people because according to him and supporting Joseph H. Greenberg's argument, the current language of a people does not necessarily provide a solution to the problem of origin. He went on to cite two reasons in support of his argument. First, that the Onitsha people of Eastern Nigeria have a strong tradition of origin from the Edo of Benin but they now speak Igbo dialect. Second, that the Efuts of Calabar have lost their language and cultural traits to the EFIK, whereas according to Muri Edet Ndem, his title is not Obong which is for the EFIK, but **MURI**, which is the EFUT title for their Traditional Rulers. Similarly, the title for the king of Benin kingdom is **Oba** and not **Obi,** which is that of the Traditional ruler of Onitsha. As for the Efuts losing their language, Talbot has observed elsewhere that both URUAN and the **EFUTS** are of the same kindred being brothers and therefore speak a common language which has now become **Ik? Efik**.

. Therefore, one may be tempted to ask: Why all these? But in spite of it all, many notably the early European writers have continued to give testimony and to analyze the original ancestral history of EFIK to the effect that:.

> **In fact, the natives of the chief Kalabar Towns originally came from URUAN of the Egbo Sheary (IBIBIO) country to carry on the slave trade at the time that the whole inhabitable country to the East side of the river belonged to the people of the Qua. The Qua people are therefore still owners of a considerable portion of the land to the East and South (ie. URUAN bordering Odukpani: Creek Town and Ikon-Eto) down to Duke Town which is gradually becoming absorbed by the OLD KALABAR Residents of the present day. (Cf. Thomas Hutchinson, 128-129)**

Similarly, Hope Masterson Waddell writing a few years later precisely in 1863 expressed the same sentiments when he said that "the EFIK people came out of URUAN in the IBIBIO country simply because, as will be explained in the subsequent Article, the early Europeans regarded the entire territory as far as the Bight of Bonny (Biafara) as Qua/Kwa or IBIBIO country. This is perhaps the greatest testimony on this as also what Talbot had recounted:

> **Soon afterwards (about 1600 AD), a section in URUAN "of the IBIBIO country expelled Either by the on-coming Igbo or in consequence of a defeat at the hands of a town of their own tribe (ie. IBOM) migrated to Old Efik Town near Ikon-Eto. to somewhat later, the greater part of them moved again to MBIABO and others to CREEK TOWN, most likely in order to get as large a share as possible of the profits from the slave trade. (Hope M. Waddell, 309).**

WHAT THE NEW EFIK FAILED TO KNOW vis-a-vis WHAT THE EFIK SAY

EDIDEM IBANGA NKENTA AND SOME ROYAL PERSONLITIES IN URUAN 1928 - 1960

Yet in all these, we might profitably inveigh from the testimony of Etinnyin (Obong) Okon Umana Ibanga **Nkenta**, the surviving great grandchild of the legendary, H.I.M. Edidem Atakpor Ibanga **NKENTA,** the Nsomm of URUAN, what should be the true position of things on this matter.

EDIDEM IBANGA NKENTA AND SOME ROYAL PERSONALITIES IN URUAN 1928 - 1060



I had interviewed him in connection with the writing of this book and he admitted that indeed his great grandfather was the legendary Ibanga **NKENTA** (spelt **NKENTA** and not **NKANTA).** He married at least 37 wives including those from Ohafia, Inokon a.k.a Arochukwu, Ikoneto, Adiabo, Eniong and Obio Oko, a.k.a Iboku Esit Edik, ie. Creek Town. The wife from Creek Town could probably be the one the Efik have designated above as Ekei Atai Iboku with a son, Ekpo Ibanga being born out of the union. But URUAN has no history connecting Edidem Nkenta with this son as the progenitor of Efik princes and kings and therefore the Efik descendants from that marriage. Moreover, this was a very recent happening and that marriage has never been an issue coming as it did only within the last two centuries about 1846 - 1920. The simple truth is that those who are Efik today are the direct descendants of ancient URUAN, the founding fathers of Iboku Esit Edik - Creek Town, and Atakpa ie. Calabar, as we have always maintained throughout this book.

Etinnyin Umana further narrated to me that his great grandfather was a contemporary of the legendary icon, Mary Slessor who had met him on several occasions, because he, Edidem Ibanga Nkenta was the one who received her into URUAN kingdom and donated a piece of land to her for the building of the Presbyterian School at Mbiaya in 1902 under Rev. Alexander Cruickshank who arrived Nigeria in 1881. He it was who equally donated land to the RCM Missionaries in 1912. Mary Slessor is said to have demonstrated with him not to allow twins and their mothers to be killed any more. On the killing of mothers of twins, the Missionary had argued thus: "Why do you spare the husbands who impregnated the twin-mothers, but order the wives to be killed or banished into the evil forests? Is it just to do so?" Then from that time H.I.M. Nkenta outlawed the killing of twins and their mothers throughout URUAN territory and beyond. He was such a powerful king, respected and revered far and wide and throughout the entire Nigeria Oil Protectorate. On the selling of slaves, Mary Slessor had also taken the monarch to task by questioning the rationality behind the selling of fellow human beings as slaves. He led him to see how irrational, unjust and inhuman this action of his people was. She had asked the monarch whether it was just and proper to take both yams, cocoyams, fish, coconut, maize, goats, sheep, fowls etc. as well as men and women to the market for sale? Then why did he permit his citizens to sell fellow humans as if they were cartels like sheep and goats or maize and cassava? Soon after, this URUAN king had no choice but to place a ban on slave trade and slavery disappeared altogether in the land. Thereafter Mary Slessor noting how wisely, benignly and maturely Edidem Ibanga Nkenta ruled his people, decided to recommend and make it possible for his sons to succeed him as was obtainable in the British kingdom. But the monarch was quick to have turned down the offer saying that URUAN chieftaincy succession was by tradition not hereditary but was passed on from one part of Uruan to another, and from person to person so elected and accredited by URUAN citizens. He argued that such succession would lead to intractable lawsuits and brouhaha between brothers from royalty polygamous marriages which was the vogue, and as to who

should be the rightful successor to the throne. Such succession could always lead to bad blood, rivalry, rancor and hatred, even blue murder of brothers and kins. King Ibanga Nkenta was one of the greatest Nsomms to have ruled URUAN in recent memory. His regime was marked by good governance, affability and justice. He endeared himself to the imperial colonial masters and was even coronated by them. They also contributed immensely to his funeral ceremonies and ordered the building of a befitting epitaph to his honour which still stands strong today.

Yes, but these testimonies which were written specifically at the time when some of the ethnic formations were still in progress and also when no ulterior motives were intended, do provide direct harmless evidence testifying to the **EFIK** origins from URUAN. For these Administrators and Missionaries who were all residing in Calabar could neither have dared nor tried to down-play, much less distort EFIK origins and culture history for any reason whatever, since after all, the EFIK were their landlords and hosts to a large extent and for whom they really must have had very cordial relations and a strong desire to court their favour and to please. In fact, the story of King Eyo Honesty who wrote to the Imperial Authorities in Great Britain, to send their people to "teach us book" **(Cf. Ekei E. Oku, 56)** is a case in point. That is why the development of this costal trade especially on slaves led to the various assumptions of and the new claims to the definitions of origins and ethnic identities. It should however be emphasized that ethnic claims can be so manipulated and distorted in order to enhance economic or even political advantage, and this has been happening the world over and over the centuries and in many places including even here in Nigeria, the situation of ORON and ANNANG with reference to the nationalities in the present AKWA IBOM STATE is a case in point.

But indeed and expectedly so, this new found wealth and ethnic nationalities have also given rise to claims of kingships even "kinglets" the credibility of which for that matter can only be sustained by a total break with their original ancestral stock so as not to betray their humble beginnings, which here is the case in point regarding URUAN/EFIK history. This should be enough for us now! Therefore, everybody can now see for himself from where Amaku, Akak and other Efik ethnic fabricators picked up their stuffs in order to reconstruct EFIK culture history and heritage the way they did. But they could have only succeeded in complicating and confusing matters if they were able, the whole of humanity watching and looking back in askance whether the TRUTH regarding URUAN/EFIK history and origins has not been distorted in the long run, a history which has been so clearly defined and well established through the generations. Whereas this could have helped to define, unite and keep them together for a greater tomorrow, such that those who would be learning as it were from these MASTERS viz. URUAN/EFIK sons and daughters of yore, since they were the pioneer school teachers, administrators, etc. on this part of the continent, are now the people to be ridiculed, buffeted, ignored and rubbished by those who were their "cutters of wood and drawers of water" before the split. Everybody knows that the history of Nigeria cannot be complete without the contributions of these great teachers like Dr. E.N. Amaku and Chief, the Honorable Nyong Essien for example, who bestrode the length and breadth of this great country imparting knowledge and writing books. Perhaps this is why they have been recently so abusively and derogatorily regarded as **urua** in Ibibio or **afid** in Annang which when translated into URUAN/EFIK tongue and language means **ifu?** which actually denotes "a confused and worthless people **- KORO URUAN EMEKABARE URUANG"**. In fact Amaku was correct when he so humorously and derisively, but correctly described them URUAN/EFIK, as a pompous, self-conceited, lousy, snobbish, boastful, disdainful and egoistic lot, who pride themselves more than others see them and who like empty vessels, make the greatest noise about nothing all the time. They are those of whom also the saying of the celebrated Shakespeare at the time in question **(1500-1600 AD)** could be applicable: "it is a tale, told by an idiot, full of sound and fury, signifying nothing" **(Cf. William Shakespeare in Macbeth).**

The culture history of EFIK therefore, is tied up with the mushrooming of many recent ethnic groupings like the **ofri Essien Oron** a.k.a **Akpakip Aro**, **ofri Essien Annang** a.k.a **Afe/ Ate Annang**,

Ibuno, Eket, **(Cf. Ekit ed?di? -o!** etc. **Ekei E. Oku, 56, etc.)** as part of the dynamics in the evolutionary process which has encouraged a sort of weaning from the establishment of Independence and from the seeming tiresome appendages to the pan-IBIBIO, which should not hold water in the case of the URUAN/EFIK at all. The reason is simple. The EFIK of Calabar were one of the earliest to assert this posture and rightly so. "Originally a branch of the Ibibio and principally from URUAN" **(Kannan K. Nair 12)** and based on so many testimonies and literature on EFIK evolution, they had peopled the estuary of the Cross River and parts of the mainland Ibibio, now Akwa Ibom State long before the Ibibio war, thus implying that URUAN had already settled in their present location, ditto EFIK for several millennia before this happened. URAN/EFIK antiquity in this location is also confirmed by many ethnologists and historians like Robert McKeon, M. D. Jeffreys and P. A. Talbot who remarked that "of all the Cross River peoples, EFIK are probably the URUAN NATIVE stock… from whom most of the small tribes in the Qua Iboe and Calabar have sprung" **(McKeown, Robert S., 35).** They also add that Efik people "may have been few in number who gradually migrated in trickles from their parent stock**,** URUAN**,** having descended from the Cameroon Highlands through a variety of routes and settled in various parts of Ibibio including IBOM**,** ORON and the estuary of the Cross River now known as CALABAR as well as other places," **(Talbot Amaury P, 122-13)**, thus confirming what we said in sub-article 2 above.

What can be confirmed here is that the history of EFIK origins predates the rounding of the Cape of Good Hope by the Portuguese, Vasco da Gama in 1492 and the discovery of the West Indies - the New World of America by Magellan and Christopher Columbus respectively around 1400-1500 AD, which many historians and ethnographers of ancient EFIK history have tried to make us believe. The EFIK were an already organized and cultured people when these early explorers arrived in 1472 and every student of history from Primary to Secondary of our time could remember that it was in the early 15th century when Pope Martin V **(1415-23)** by the **Papal Bull of Demarcation** divided the world between Spain and Portugal, the then two world powers. This act enabled them to discover other empires and found new settlements in their imperial and mercantile quest to conquer the world of the astronomers. **Kalabros/**Calabar including **Beny**/Benin which fell within the axis of the Portuguese was one of the first within what is now Nigeria in Africa to be visited. In fact, it was later on that the British came and conquered Benin dethroned their monarch, Ovonramwen and exiled him to Calabar where he married some Efik women and had additional children partly of EFIK descent. All these are what every true URUAN/EFIK can and should recite from memory.

EFIK ORIGINS AND SETTLEMENT IN EFIK LAND

THE FOUNDING OF EFIK LANDS INCLUDING AKPABUYO/ABANA TERRITORY

What is true and certain is that after URUAN had settled at AKWA AKPA (URUAN) for centuries, they (URUAN) as notable sea farers could then explore both further South of the lower Cross River and the hinterlands. Later, and only later, after acquiring bigger water crafts and canoes capable of sailing across the Atlantic were they able to sail further up the Upper Cross River basin until they found themselves back unto the Cameroon coast viz first through **ABANA** now ceded to the Cameroun Republic, then up to Rio del Rey - Idombi (Barumbi), Buea, Mamfe even to Douala with which they were already familiar and previously well acquainted, founding along the line the great fertile forest peninsula of **ABANA** which has recently become the disputed **BAKASI** peninsula. All this goes to confirm that until the Nigerian civil war, hundreds of URUAN/EFIK, ORON, IBUNO etc. were still inhabiting and trading in these parts. Therefore as they were wont to do, many forward - looking, ambitious and enterprising ones still sailing along the many tributaries of the Cross River discovered, settled and built huts, water fronts and quasi-permanent houses on large expanse of lands along the coasts and on the creeks which they named, some after their families/ kindreds and even clans viz. Ine Archibong, Ikon Eto, Ube Mbat, Edik Ikpa (Ikpa

Creek), Ikpa Ene, Ufak Effiong, Atabong, Ikot Ekpo, Urua Anakpa, Ikot Offiong, and previously as shown, Iboku Esit Edik (Creek Town) etc. which on account of its extensive land mass became another important URUAN settlement of note like the earlier peopled AKWA AKPA URUAN territory, but always returning thither to their original base for their celebrations and Rituals. That is why the former and the latter are named by blue blooded and bona fide URUAN/EFIK citizens as AKANI OBIO URUAN or simply, AKANI OBIO and OBIO OKO respectively till today.

Another aspect of this discovery and settlement we could say is the extensive land mass on another tributary of the Cross River. Everybody knows this tributary popularly called Calabar River which crosses CALABAR/ITU road meandering into IDUNDU (OJUK) RIVER to the south which goes across through the road to Calabar – Oban, up to the Cameroun Republic. It is the same tributary that meanders into ATIMBO. That land mass is no other than **AKPABUYO** territory, ie. "Akpa ebe" or in the olden expression= **akpa-abiyo** ie. "**ebe-be akpa eka do",** which means: "The river, **ATA-AKPA** has also crossed over unto that large land mass hence to get there one must have to cross the river we are seeing before us". This ie. extensive land terminates in IKANG on the Atlantic coast across to OBIO ABANA and into Cameroun Republic as discussed above**.** What does this entire panorama portend and where does it lead us to? Precisely, it is to establish what has been said all along: that the EFIK**,** URUAN also ORON are the only bona fide people who have occupied this contiguous coastal land mass and the Cross River basin and the areas along its tributaries ever since they left **USAHAEDET** in the Cameroun Highlands traveling by sea all the time, through the Cross River tributaries. The other facts of History need not detain us. Most of the concoctions and distortions which have truncated and disorganized URUAN/EFIK and ORON are of recent historical setting and have been masterminded by greed and political wranglings vis -a-vis the so-called development and modernization or properly so called '**CIVILIZATION**' on account of the coastal trade involving the coming of the Europeans in the 16th century. This inevitably has led to those assumptions and new claims and definitions of origins and ethnic identities. But it should be noted that ethnic claims can be so manipulated and distorted to the point that the confusion to which it now gives birth can antagonize if not confound even compromise men and women of good will who readily fall into accepting their point of view without asking questions, such that if one were to believe them, then one could believe anything; and this has been happening over and over again for generations on end.

ORIGINS OF ABANA NOW BAKASSI IN CAMEROUN
ANCIENT ABANA (now) BAKASSI IN CAMEROUN REPUBLIC

On the de facto transfer of ownership of ABANA and the entire territory designated by the Federal Republic of Nigeria as BAKASSI Local Government Authority (LGA), is this not a desecration and travesty of the land of our ancestors, and who can deny that URUAN/ EFIK and ORON were inhabiting here for centuries and generations ever before the coming of the celebrated Portuguese explorers to the West Coast of Africa and later, the not-to-be-forgotten partition of Africa in AD1884 and the coming of the Europeans into African soil? The point is that they did that from their individual business interests. It is true that the packaging of Nigeria began immediately after the Lander Brothers Richard and John had discovered the lower Niger up to Ibusa and in 1849 the British Colonial Government began to take interest and swung in to acquire the territory. It is interesting also to note that it was this same Beecroft who discovered and surveyed the River Cross and gave that name when in his attempt to trace its source discovered that the river meandered and crisscrossed with many tributaries up to the rapids emptying itself in the Atlantic Ocean. Later still then residing at Fernando Poo, he was appointed Consul in-charge of the Bight of Benin and Bight of Biafara in the Equatorial Guinea transferred to Calabar as the new HQ, by then Lagos had been ceded and annexed to the British Colonial Government in 1861. The British in particular in getting their own share along the West Coast of Africa, to wit Nigeria, they first named the

territory as the Royal West African Company and later the Royal Niger Company which they divided into the two Protectorates of Northern and Southern Nigeria until the earlier mentioned amalgamation by Lord Frederick Lugard who became the Governor General, his wife Lady Floyd had beforehand renamed the entire territory as NIGERIA.

Everybody knows that what then constituted the packaged territory known as Nigeria was inhabited by thousands of communities who were living together in harmony, carrying on with their trading, marrying and inter-marrying but not as an integrated people. The British never brought the people together as a people but only the integration of the land mass to facilitate their agenda. And who has never heard nor even travelled through the Atlantic into Akpayafe "**NDIT? -EKA IBA"** waters of the Atlantic viz. the estuary and tributaries that divide the waters of Nigeria and the Cameroons – the one from Calabar or Ikang to ABANA which is deep blue; while the other to the Cameroun mainland on the Atlantic coast which is light green/blue. So why do we take delight in this denial and frustration of a people**?** From the beginning of the 15th Century AD, the shift in URUAN culture History and political hegemony in URUAN previously located in AKWA AKPA territory then moved to the peoples of the new sub-family, the EFIK, now comfortably settled in the territory that was later to become CALABAR. It was the early Portuguese merchant explorers who actually gave the name **KALABROS** ie**.** OBIO NNUNUNG, the land of mangroves to this territory as explained above. This was by reason of its strategic coastal position and importance to the Portuguese during their first coastal contact with this our land of promise since CALABAR is situated on the deep estuary of the Cross River and flows for some furlongs straight into the Atlantic Ocean through which these early European explorers came. Thus CALABAR became the Canaan and a Mecca of sorts making the EFIK the pre-dominant cultural unit of URUAN at the time and URUAN language which now transformed into **Ik? Efik** became the first and only language ever to be put into writing in the whole of Africa. The story of the original URUAN language which since then has now metamorphosed into **Ik? Efik** is as interesting as it is instructive. For when the United Presbyterian Church of Scotland Mission, (popularly abbreviated and called at the time C. S. M. and now PCN = Presbyterian Church of Nigeria) those great Missionaries, Reverends Hope Waddell and Samuel Edgerly who arrived in Calabar in 1846 set to work on the language, first recording the Vocabulary and then printing them in their lithographic press in 1849, which is still functional at the Hope Waddell Institute till today.

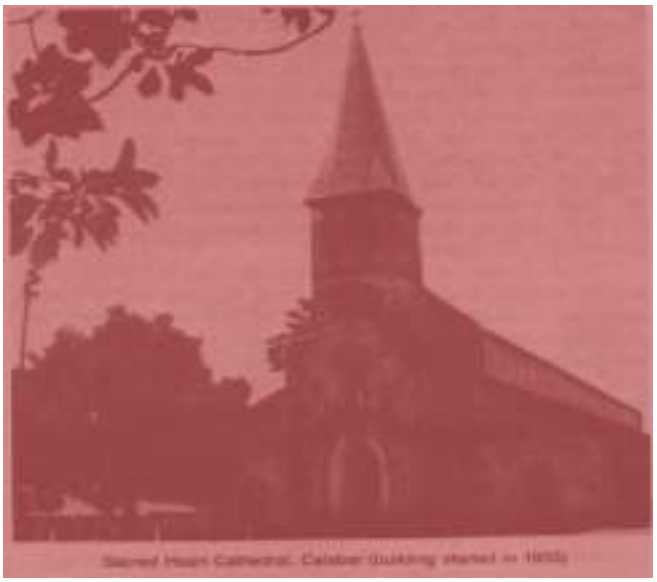
With the arrival of Dr. Hugh Goldie work on the comprehensive Efik Dictionary which was ready by 1874 began. In1931, the colonial Administrators under the Chairmanship of E. M. Falk, the then Senior Resident together with Professor D. Westermann, Revs. J. K. Macgregor, E. E. Pritchard, James Ballantine, Essien Archibong, Rev. Fr. S. Meehan, Chief E. E. Nkanga who authored the Efik Primer: **Mutanda oyom Namondo** (which I read in Std. I in 1945), Messrs J. W. Westgarth, Chief Ekpenyong Essien, Etubom Maurice Archibong, Dr. E. Henshaw and Dr. Ekpo Nta Amaku of the **Edikot ? wed Mbuk** fame all put the first finishing touches to the Dictionary. But in 1938 before his retirement, Mr. Gaskin with the able hand of R.F.G Adams, the Senior Education Officer with the support of the Missionaries produced the complete Efik- English, English - Efik Dictionary which was used in schools till the civil war along with the Primers mentioned above. In 1991 Chief Effiong U.Aye, the first African Principal of Hope Waddell Training Institute and later Senior Fellow, University of Calabar, my good friend and colleague who always deferred to me calling me **"eyen Obong – ata eti eyen isong Uruan",** to whom I also reciprocated: **"Eyen isong Efik Eburutu",** using the works of Rev. Hugh Goldie, Chief E.E. Nkanga, Dr. E. Amaku, Pastor E. E. Okon of the Apostolic Church, and Lady Mary J. Edet (ADIAHA URUAN) revised and enlarged the Dictionary into two volumes: EFIK - ENGLISH and ENGLISH - EFIK.

PART TWO

EFIK - CALABAR CHURCH THROUGH THE CENTURIES

SPOTLIGHT & BRIEF HISTORY OF PARISHES IN THE ARCHDIOCESE OF CALABAR: 1903 - 2018

SACRED HEART CALABAR DEANERY: SACRED HEART CATHEDRAL, CALABAR SACRED HEART CATHEDRAL, CALABAR



(a) ORIGIN: The story of the origin of the Calabar Mission and the opening up of the Sacred Heart Cathedral has already been captured above when the indefatigable and ebullient Mgr. Alexandre Leon Lejeune(CSSP) was appointed the 4th Prefect Apostolic of Southern Nigeria in AD 1900. On taking governance of the territory following the demise of Rev. Fr. Ren? Pawlas on March 15, 1900, he started penetrating further into the interior of then **Africa Occidentale Meridionale** a.k.a West Coast of Africa, and founded Calabar as the Central Mission down south as there was no such country known as Nigeria then. He did this having discovered Calabar as the strategic position and vital connection by sea between what came to be later known as Southern Nigeria and the rest of the world. The name **"CALABAR"** = **KALABROS** in Portuguese meaning: **"LAND OF MANGROVES"** had previously been given to this territory under discussion in PART I, by the Early Portuguese Explorers in the 15th Century AD. From the archives in Lyons, we discovered that this territory of primary Evangelization assigned to those early Holy Ghost Missionaries was given as **MISSION DU SACRE COR JESU** as the new nomenclature just as that given in the case of St. Mary's Pro-Cathedral Efut Abua, St. Michael's Parish Oban, Immaculate Conception Parish Ikot Ansa, etc. All these were names given to the Catholic Mission centres or simply Catholic Mission X, Y. Z. eg. Catholic Mission Eman Uruan, or Catholic Mission Ikot Ene, etc. But the territory was to cover the entire region of what are today known as Bayelsa, Rivers, Ebonyi, Cross River, Akwa Ibom States and parts of Abia State of Nigeria. This became known as the Prefecture of Calabar. Wherever a territory was carved out or assigned to the Missionaries, it was always given the designation of a Saint's name or of the Blessed Trinity as in the case of the former "Holy Trinity Cathedral" of Onitsha Ecclesiastical Province or Holy Cross Cathedral Lagos, etc. as noted above.

(b) 1ST. MASS/SERVICE: The first Holy Mass was celebrated here when Msgr. Lejeune left Onitsha for Calabar in the company of Fr. Patrick McDermott and was joined by Rev. Fr. Joseph Leon (Louis) Lena who had sailed from Gabon as the official head of the Mission. All three arrived Calabar on 3rd February,

1903. They landed at 19 Bocco Street, Marina Calabar where they said the first Holy Mass presided over by Fr. Lena amidst over 150 joyful and enthusiastic Catholic Faithful comprising of Lebanese, Portuguese, French and English nationals including the local people and other Europeans within the population of over 20,000 inhabitants in Calabar city at that time. This marked the official opening of the Calabar Central Mission now known as Sacred Heart Cathedral Calabar.

(b) CHURCH BUILDING: The location which now houses the present Sacred Heart Cathedral was acquired through the assistance of Edidem Nyong Adam Ephraim of Eyamba House, the king of Atakpa a.k.a Iboku Utan OR simply **CALABAR** because that was the nomenclature by which the town was known in ancient URUA-EFIK then. The first concrete Church building which also served as School was built by Fr. Lena in 1904 under Bishop Shanahan which still stands strong till this day as the Sacred Heart Primary School on Lagos Street.

The beautiful edifice called Sacred Heart Cathedral on 69 Egerton Street today, a street named after Sir Walter Egerton; the last Consul General of what later became known as Nigeria was started in 1926 by the indefatigable Fr. Leon Lena before his departure for good in 1928 with the moulding of blocks and assembling of other building materials as was customary in those olden days like wire gauze, timber, Mkpenek window and door frames, etc. But it was in 1933 precisely that the actual Cathedral Church building was kick-started by Rev. Fr. Charles Meehan CSSp, the superman popularly tagged by Calabar people and URUAN-EFIK as "**FR. ? s? ? kp?-Ub?k" (1906 - 1977)** and supervised by Rev. Bro. John Bermingham SPS (1909 - 1965). In 1934, when Monsignor James Moynagh then Parish Priest of St. Anne's Ifuho was appointed Prefect Apostolic of Calabar and began residing at Calabar, he spearheaded the completion of the Cathedral building. As noted by Kevin Longworth SPS, "The state of the half-completed Cathedral then was so painful to the Efik people that they began to wonder what Bishop Joseph Shanahan CSSp meant when he said in 1930 that "if Calabar had been neglected in the past, things were about to change with the coming of the Maynooth Volunteers" into the scene. But that of course indicated the arrival of Mgr. James Moynagh who was one of them. Bishop Moynagh's Reminiscences captures this thought very well: "The challenge was on me to change things. This I set out to do." The parishioners were now willing to contribute in time and resources towards the completion of the Cathedral Church building.

The Rt. Rev. Monsignor James Moynagh himself by now the Prefect Apostolic blessed the foundation. The parishioners then were ready and willing to pitch in their money and labour. The Convent girls, Sacred Heart boys, women and men were all ready and willing to carry head-loads of sand from the beach while cement was purchased in barrels from Europe. The pillars in the half completed building originally started by Fr. Leon Lena were out of alignment and these had to be altered. Bro. John Birmingham was put in charge of the operations. He it was who had supervised the building of the St. Anne's Cathedral Ifuho beforehand.

Fr. Kevin Longworth further asserted that despite the many difficulties encountered, the work progressed and appeals by Moynagh for funds brought help from many sources. Towards the end of World War II, asbestos roofing sheets became available in Nigeria. The United Africa Company UAC was the stockiest and gave them on credit to churches. For some reason, the Cathedral Church needed a special type of asbestos which was unavailable and an urgent message was sent to Ireland. The required sheeting was bought in Ashy County, Kildare – Ireland, but the crating for shipping had to be made in Kiltegan. Fr. Longworth recalled with enthusiasm when he then in Kiltegan - Ireland as a student: "I had no idea that I would one day sit on the same asbestos roof prepared when I was on the team that did the crating, working

day and night". But somehow the crates arrived Calabar with minimum breakages unlike those of the UAC in their shipments to Nigeria. Thereafter, Moynagh engaged a layman from Dublin, Mr. Edward Ryan and under him the final stages were reached. Rev. Fr. Augustine Gogarty was the supervisor of the ten carpenters and bricklayers who put final touches to the beautiful Church that was ready for dedication on June 6, 1948. It was a magnificent feat, considering that it was completed without all the modern construction aids available now. Much was achieved by managerial skills, goodwill, stamina and 'the can do spirit' and enthusiasm'.



The mosaic was another headache because the stained glass window depicting the Martyrs of Uganda was damaged in the area of the flames at the bottom left hand corner, but Mother Rosario of the Holy Child Convent came to the rescue having procured pieces of the negative photographic materials from a professional photographer, Mr. Sigismund and some from Van Heutens of the Cocoa Company Nigeria, Lagos.

With the scaffolding was prepared for her, she deftly painted those realistic pictures of the Mosaic that have remained in good condition till today. An Italian Catholic mechanic helped in importing the heavy marble slab for the high Alta while Mr. Emmanuel Williams, the Mission mechanic - Jack of all trades of sorts, supervised the team of men who put it in place amidst shouts of joy from the watching Catholic Faithful and admirers. It was another feat accomplished. Not to be forgotten in the Cathedral story must be included Mr. Peter Okeke the Mission carpenter who climbed the steel roofing beam to hang the sanctuary lamp hung over the altar as also Rev. Fr. Patrick Quigley and Fr. Hyacinth who erected the tower.



The Sacred Heart Cathedral Calabar is of exquisite Gothic architectural design. The giant rounded pillars that uphold the imported Gothic rafters were each donated by devout Catholic individuals and families with their names engraved on each. The precious marble Station of the Cross was imported by Bishop James Moynagh. The front impressive arches of the high altar and the side altars of the Sacred Heart of Jesus and Immaculate Heart of Mary were added by Rev. Fr. Matthew McGrath SPS - then Parish Priest of the Cathedral. The short tower controversy was solved by the architectural genius of Rev. Fr. Patrick Quigley SPS who added silver and canonical stage to it.

As observed already, the Solemn Blessing and dedication of the Cathedral with the Consecration of the marble Altar on 6 June, 1948 was a very grand function. All the Bishops and other religious Superiors of West Africa were invited. Rev Mother Rosario (SHCJ) and guests from Nigeria, England, Ireland and other West African countries attended. Bishop Rogan of Buea, Cameroun and Archbishop David Matthew the Apostolic Delegate to British East and West Africa were also in attendance while Archbishop Charles Heerey, CSSp gave the homily. During the Mass, Rev. Fr. Dominic Ekandem as first priest of the Vicariate of Calabar was specially introduced to the

Bishops, the Religious, guests and Lay Faithful. Sacred Heart Cathedral named after the Most Sacred Heart of Jesus is one of the first Cathedrals in Nigeria. However, the day's festivities were concluded with the staging of the Operata HMS Pinafore by St. Patrick's College Boys at the Calabar Library under the direction of Fr. Noel Sandvoss.The Cathedral houses the first Pilgrim Statue of Our Lady of Fatima in Nigeria installed since 1976 by His Grace Archbishop Brian D. Usanga then Bishop of Calabar Diocese. In 1970, after his enthronement as the first indigenous bishop of Calabar, he erected the coloured windows. The very precious marble statue of the Sacred Heart in front of the tower is a generous donation by Mrs. Gordon the Irish sponsor and spiritual mother of Fr. Dominic Ekandem when he was a Seminarian on the occasion of his Episcopal Ordination as the first Indigenous Bishop of Nigeria and Anglophone West Africa in 1954. The second marble altar, the Baptistery, the outside Shrine of the Sacred Heart of Jesus are generous donations from the families of late Chief Joseph and Cecilia Nya (KSS) and the late Etubom Maurice Achibong (KSG). One of the marble lecterns in the Cathedral was donated by Chief Patrick Solomon. The beautiful stained glass above the high altar depicts the scenes of Nativity, the Magi, the Martyrs of Uganda, St Joseph, Holy family and St Patrick. They are well arranged to help the Faithful in Meditation on important religious events. The main floors at the entrance of the Cathedral were donated by generous benefactors: Architect Maurice Archibong and late Chief Lawrence Ene (BONG). The large central door into the Cathedral was donated by Dr. and Mrs. Thomas John and family.

IMPORTANT EVENTS AT THE CATHEDRAL

Sacred Heart Cathedral Calabar has a singular honour of marking important ecclesiastical events in Nigeria and Anglophone West Africa. His Eminence Dominic Cardinal Ekandem was consecrated Bishop by Most Rev Dr. James Moynagh assisted by Bishop Peter Rogan MHM of Buea Cameroons and Bishop Paul Biechy of Congo Brazzaville. All the Nigerian Bishops from West Africa, Prelates from Ireland, England and Wales attended this historic occasion. On August 30, 1970, Bishop Brian Davis Usanga was enthroned the first Indigenous Bishop of the Calabar Mission in the Sacred Heart Cathedral by Archbishop Francesco De Nittis, Titular Archbishop of Cures. Rev. Isidore P. Umana was the first to receive the Sacrament of Holy Orders – the Deaconate in December 1952 at the Cathedral. Similarly, Monsignor Godwin P. Akpan (1960) and Fr. Michael U. Offiong (1972) were the first Calabar Diocesan priests to be ordained in the Cathedral. On August 27, 1994, His Grace Archbishop Brian Davis Usanga was installed the first Indigenous Metropolitan Archbishop of Calabar Ecclesiastical Province. On the same day, the Ecclesiastical Province of Calabar was erected by Archbishop Carlo Maria Vigano then Apostolic Pro-Nuncio. He also ordained three priests: Rev Frs. Christopher Naseri, Charles Etim and Aloysius Eneyo in 1997 during his very memorable and fruitful pastoral visit to the Archdiocese. It could also be recalled that His Eminence Cardinal Loudersamy was received here with very impressive ceremonies when he was Secretary General of the Sacred Congregation of the Propagation of Faith – the "Propaganda Fide".

His Excellency Archbishop Jerome Prigione then Apostolic Pro-Nuncio to Nigeria visited the Cathedral on Pastoral Visitation in 1974 and in the name of the Holy Father knighted many Papal knights and gave Papal medals to those honoured by His Holiness. Archbishop Paul Tabet had a very warm reception here when also on his way to celebrate the fiftieth (50th) Anniversary of the establishment of St Luke's hospital, Anua. In the Cathedral was celebrated the first ever Religious Profession of the Congregation of the Handmaid of the Holy Child Jesus founded by Mother Charles M. Walker RSC under Bishop Shanahan CSSP, and canonically founded in 1947 as the first Women Religious Congregation in Nigeria and Africa by Bishop James Moynagh first Bishop of Calabar.

His Eminence, Dominic Cardinal Ekandem also ordained seven priests including Fr. Israel J. Ekpo in Sacred Heart Cathedral in 1977. Funeral Masses of all the foundation Handmaids Sisters of Holy

Child Jesus - HHCJ took place here at the Cathedral viz. late Mother Ignatia Bassey, Mother St John, Mother Mary Aloysia and lastly the foundation Superior General, Mother Mary Gertrude Nwatuorucha. From this Cathedral was buried Most Rev. Dr. Brian Usanga first Metropolitan Archbishop of Calabar in 2005.

Sacred Heart Cathedral had in the recent times hosted the installation of Most Rev. Dr. Joseph Edra Ukpo (February 14, 2004) and Most Rev. Dr. Joseph Effiong Ekuwem (May 31, 2014) as second and third Archbishops of the Archdiocese of Calabar and Metropolitans of the Ecclesiastical Province of Calabar respectively. The Catholic Laity of Nigeria (CLCN) and the Bishops Conference of Nigeria (CBCN) had their second plenary sessions here in the Sacred Heart Cathedral in December 1989 and 2007 respectively.

The Cathedral is flanked by the shrine of Our Lady of Fatima and Immaculate Heart of Mary donated by His Eminence Edidem (Prof) Elijah Henshaw, the Obong of Calabar in honour of his Mother Chief Mrs. Martha Antia Henshaw which was roofed by Arch. (Dr.) Maurice E. Archibong and the Chapel of Perpetual Eucharistic Adoration, renovated from the former Cathedral Bookshop built by Fr. L. Lena CSSp. Till the end of time, day and night, prayers are being offered here, Holy Masses and Adoration of the Blessed Sacrament continue to take place in and around the Sacred Heart Cathedral to the greater Glory of God Almighty.

(c) SERVING PRIESTS OF THE SACRED HEART CATHDRAL 1903- 2017

The following priests served in the Sacred Heart Cathedral some of whom were the early Holy Ghosts Fathers, some Maynooth Volunteers like Fr. Joseph McCloskey, Bishop James Moynagh & co. who later joined the St. Patrick's Missionary Society (SPS) and others as Fathers In-Charge, Curates or Assistant Priests coming and going viz. Fr. Patrick J. Whitney, Founder of SPS, Fr. Daniel Creedon, Fr. Matthew McGrath etc. These are marked 19**//19**//...//

FR. LOUIS LENA (CSSP) 1903 - 1927	FR PATRICK MCDERMOTT (CSSP) 1903 – 1909	FR. LOUIS J. WARD (CSSP) ** 1910 – 1921	REV FR JOSEPH KRAFT (CSSP) 1905 -1923
FR. FRANCIS HOWELL (CSSP) 1910 -1933	FR. PAUL BIECHY (CSSP)**1912 – 1922	FR PHILIPPE O'CONNOR(CSSP)**1916- 1926	FR. J.FRANZ SINNER (CSSP) ** 1913 -1926
FR JAMES. MELLET (CSSP)**1917-1932	FR E. O'DONNELL(CSSP) 1918 –1920	FR. THOMAS RONAYNE (CSSP) 1920 - 1931	FR. GEORGE O. JULIAN (CSSP) 1920- 1926
FR EDWARD J.KNABEL (CSSP) 1921-1928	FR. HERBERT WHYTE (CSSP) ** 1923– 1927	FR. JAMES MEEHAN (CSSP) ** 1924 - 1928	FR. CHARLES HEEREY(CSSP) ** 1924 -1933
FR.JAMESO'CONNOR(CSSP)1926- 1931	FR. E. ANTOINE STIEGLER (CSSP)1928-1932	FR. JOHN CROSS ANYOGU 1930 -1932	FR JOSEPH MCCLOSKEY (CSSP) 1930 – 1934
FR. PATRICKJ. COSTELLO (SPS)1930-1937	BISHOP J. MOYNAGH (SPS) 1930 – 1967	FR. CIARAN RYAN (SPS) 1931-1934	FR.CORNELIUSPLUNKETTE (SPS) 1931//1936
FR. THOMAS MCGETTRICK (SPS)1931//1940	FR. MICHAEL KILMATIN (SPS) 1931//1942	FR. EDWARD CURRAN(SPS) 1930-19 43	FR. PETER BOYLAN (SPS) 1931-1933
FR. CHARLES MEEHAN 1932-1938 1932//1939	FR. SEAMUS CARRAHER (SPS) 1932 //1939	FR. JAMES WALSH (SPS) 1933 //1945	FR. HUGH MCGRATH (SPS) 1932 // 1945
FR. MATTHEW MCGRATH (SPS) 1932 //1936	FR HUGH CONLON (SPS) 1932- 1943	FR. JAMES LANE (SPS) 1935 // 1945	FR. MICHAEL O'REILLY (SPS) 1936 // 1947
FR. PATRICK KIVLEHAN (SPS) 1936//	FR. JOSEPH B. HOULIHAN(SPS) 1937//1945	FR. THOMAS FITZGERALD (SPS) 1938//1944	FR. DANIEL CREEDON (SPS) 1938// 1947
FR.THOMASMULVANEY(SPS) 1941 - 1944	FR. FINTAN WHELAN (SPS) 1940//1946	FR. MICHAEL KILMATIN (SPS(1939 // 1951	FR. JAMES WALSH (SPS) 1940// 1948
FR.JOHNDELANEY(SPS) 1942//1944 1940//43	FR. THOMAS CAMPBEL (SPS) 1941 //1944	CARTHAGE CANTWELL (SPS) 1941//1955	FR. CIARAN RYAN (SPS) 1941//1943
FR JAMES F. LANE SPS 1942//1946	FR. PATRICK JOSEPH DUFFY (SPS) 1942//1947	FR. PATRICK J. DOYLE (SPS) 1942// 1948	FR. JOHN F. SHEEHAN (SPS) 1942//1944
FR. JOHN CONWAY (SPS) 1942 //1948	FR. MICHAEL P.O' REILLY (SPS)1943//1948	FR. EDWARD McELLIGOTT (SPS) 1943//1949	FR. JOHN F. DALLY (SPS) 1943//1945
FR. VINCENT HANNIGAN (SPS)1943// 1948	FR. THOMAS FLANAGAN (SPS)1944//1951	FR. THOMAS MCLOUGLIN(SPS) 1938/ /1944	FR. JOHN LEE (SPS)1944 // 1946
FR. MAURICE HAYES (SPS) 1944/1955	FR. BERNARD HUGHES (SPS) 1944//1969	FR. AUSTIN GOGARTY SPS 1944/1953 FR. PATRICK HANNELLY (SPS) 1944//1958	FR. MICHAEL MCDONALD SPS 1945//1947

FR. WILLIAM MULLALLY(SPS)1945/1953	FR. JAMES J. BYRNE (SPS) 1945//1956	FR. HENRY H. BRADLEY (SPS) 1945//1959	FR. EUGENE SHEERIN (SPS)1945//1954
FR. JOHN MCGUINESS (SPS)1945// 1952	FR. PATRICK O'REILLY (SPS) 1945// 1947	FR. KEVIN LONGWORTH (SPS) 1945//1954//62/70	FR. JOSEPH DOLLARD (SPS)1946//1958
FR. NOEL SANVOSS (SPS)1946// 1949	FR. PAT RICK MEEHAN (SPS) 1947//19 48	FR. CHRISTIAN DONLON(SPS) 1946// 1949	FR. JOSEPH KILMARTIN (SPS)1946//1957
FR.CORNELIUS MURPHY(SPS)1945-1947 //1947	FR. VINCENT BRADY(SPS) 1947//1959	FR. PATRICK J. DOYLE (SPS) 1947// 1956	FR.PEARSE MCKENNA (SPS) !947// 1957
FR. JOHN LAVIN (SPS) 1948 – 1954	FR. JOSEPH KELLY (SPS) 1948//1952	FR. JAMES J. KEARNEY (SPS)1948// 1954	FR. CHRISTOPHER DONLON (SPS)1947//1952
FR.JOHNCORKERY(SPS) 1948-1952 1947//1952	FR. DOMINCEKANDEM (SPS) 1947// 1954	FR. PETER O'REILLY (SPS) 1948// 1954	FR. PATRICK BOLGER (SPS) 1948//1950 +
FR. PATRICK HANNIFY (SPS) 1951//1955	FR. THOMAS GREALY SPS 1948/ / 1959	FR. SEAN McCORMAC (SPS) 1949//1956	FR. PATRICK WALSH (SPS) 1949 //1960
FR. JOSEPH TROY (SPS) 1949 //1954	FR. HUGH CANNOWAY (SPS) 1949 //1954	FR. WILLIAM DOWLING (SPS) 1950//1973	FR. MARTIN HEALY (SPS) 1950- 1954
FR. LAWRENCE WALSH(SPS)1950-1954	FR. NED FITZGIBBONS (SPS) 1951// 1954	FR. PATRICK QUICKLY (SPS) 1951// 1959	FR. PAT RICK CLIFFORD (SPS) 1952 - 1956
FR. OLIVER O'SULLIVAN(SPS)1952/66	FR. DANUIEL DOLAN (SPS) 1947//2012	FR. PATRICK L AFFEY (SPS) 1951//1958	FR. SEAN CASEY (SPS) 1951// +
FR. PATRICK MOORE (SPS) 1951 -1956	FR. PATRICK KELLY (SPS) 1952//1958	FR. ALPHONSUS MCKENNA 1952// 1954	FR. C. CANTWELL (SPS) 1952// 1961
FR. HENRY KEOGH (SPS) 1953//1963	FR. MICHAEL BRENNAN (SPS) 1952 // 1962	FR. KEVIN O' DOHERTY (SPS) 1952//1956	FR. THOMAS BYRNE (SPS) 1953//1958
FR. FRANK MORRIS (SPS) 1953//1967	FR. EDWARD LOOBY (SPS) 1953//1959	FR. P. PRENDERGAST (SPS) 1953//1958	FR. PATRICK CULLEN (SPS) 1953//1958
FR. THOMAS O'DONNEL SPS 1954//1957	FR. HUGH KEOGH SPS 1954//1963	FR. RAYMOND BROWNE (SPS) 1954//1962	FR. ISIDORE P.UMANA1954 //1962//74
FR .EMMANUEL AFANGIDE1954//58	FR. NOEL O'DONNELL (SPS) 1954//1959	FR. MICHAEL GLYNN (SPS) 1956//1959	FR. JOSEPH DOLLARD (SPS) 1955//1962
FR.DENIS O'HARA (SPS) 1955/1958	FR. MAURICE KERIN (SPS) 1955/1964	FR. OWEN O'REID (SPS) 1955 //1959	THOMAS O'DOHERTY1953//1959
FR. THOMAS LUCEY(SPS)1956//1962	FR. S. DEEGAN (SPS) 1956//1969	FR. BRIAN D. USANGA1956//58//2005	FR. THOMAS BROWNE (SPS) 1958//1968
FR. MICHAEL MCCABE (SPS) 1958//1960	FR. PATRICK O'MALLEY (SPS) 1958//1965	FR. REGINALD SMYTH (SPS) 1958/ /1967	FR. PATRICK MCCORMAC (SPS) 1959/1965
FR. JOSEPH PETTIT (SPS) 1960// 1969	FR. WILLIAM MCWEY (SPS) 1959//1984	FR. THOMAS GREENAN (SPS)1966//1976	FR. CHRISTOPHER GRIFFIN SPS 1960//1966
FR. VINCENT CULLEN(SPS)1964//1967	FR. DANIEL SIMPSON SPS 1960//1963	FR. EUGENE GREENE SPS 1959/19637	FR. ALPHONSUS RUSHE (SPS) 1959// 1966
FR. MICHAEL GOLDEN SPS 1960//196	FR. DESMOND CURRAN SPS 1963//1996	FR. JAMES BARRY (SPS) 1963//1967	FR. NOEL HAYES (SPS) 1955//1962
FR. JOSEPH RABBIT (SPS) 1964//1967	FR. JAMES KELLEHER (SPS) 1964//1965	FR. PATRICK. SCANLON (SPS) 1960//1965	FR. GODWIN P. AKPAN 1961//1964
FR.SEANO'DOWD(SPS)1965//1967 1965//1984	FR. LEONARD FORRISTAL (SPS) 1964//1968	FR. SEAN CULLEN ()SPS) 1965// 1967	FR. THOMAS RYAN (SPS)1964//1979
FR.JOHNMCLAUGHLIN(SPS)1965-1965//1982	FR. JOHN LALOR (SPS) 1966//1968	FR. DOMINIC INYANG 1966 - 1970	FR. JOSEPH P. EKARIKA1968//1970
FR. DENIS O'HARA(SPS)1969//1972	+B.D. USANGA 1969//2005	FR. V. HANIGAN SPS 1970//1972	FR. T. FITZGERALD SPS 1970//1972
FR. SILAS B.EDET 1969-1970 1970//1972	FR. WILLIAM STACK SPS 1972//1973	FR. SYLVESTER J.UDOH 1973 – 1974	FR. JUSTIN S. UKPONG 1974 - 1976
FR. ALOYSIUS B. EBONG 1975-1976//1977	FR. WILFRED W. BASSEY 1976//1976	FR. FRANCIS O. MBABA 1975/1978	FR. JOSEPH P. EKARIKA 1975//1978
FR. EMMANUEL O. AKPAN 1974//1976	FR. AUGUSTINE A. EBONG 1976// 1977	FR. JOHN LALOR (SPS) 1968//1981	FR. PATRIC K A. OKURE 1978//1981
FR. CHRISTOPHER R. UDOH 1982//1983	MSGR. J. P. EKARIKA 1983//1984	FR. AUGUSTINE K. BASSEY 1983// 1984	FR. MICHAEL EKPENYONG 1984//1985
FR. PAUL NYONG 1984// 1985	FR. PATRICK MBABA 1986//1987	FR. EMMANUEL UMOETOK 1987// 1989	FR. DONATUSUDOETTE1989//1990
FR. CHRISTOPHER EMAH 1990//1991	FR. EMMANUEL O. AKPAN 1989//1990	MSGR. J.P.EKARIKA 1990//1992	FR. MAURICE B. ETIM 1990//1992
FR. ROBERT UBONGEKPE 1991//1994	FR. BASIL K. AKPAN 1992//1993	FR. CHRISTOPHER A. OKPU 1994//1997	FR. PATRICK ENEYO 1994//1995
FR. ISAAC NYOKU 1995//1997	MSGR. J. P. EKARIKA 1997///	FR. EMMANUEL IWUAGWU 1997//1998	FR. BERNARD OKOKON1997//2000
FR. CHARLES ETIM 1997//1998	FR. DONATUSIHEKWOBA1999/2001	FR. MICHAEL OFFIONG 2000//2002	FR. VICTOR NYORO CM 2001//2002
FR. MARTIN IMOH-OBOT 2002//2007	MSGR. EMMANUEL IDEM 2003//2006	FR. DANIEL OMONGA 2004//2005	FR. EMMANUEL NYONG 2004//2005

FR. CHRISTOPHER OKON 2004//2006	FR. EMMANUEL OFFIONG 2004//2007	**FR CHRISTOPHER OKPU 2007//2015**	FR. CYRIL ESSIEN 2007//2008
FR. BASIL K. AKPAN 2007//2008	FR. EVARISTUS BASSEY 2007//2008	FR. IGNATIUS ITITA 2007//2008	FR. JOHN NKANTA 2005//2006
FR. AUGUSTINE OKON 2007/2011	FR. ROBINSON AGBADUGHO 2008//2011	FR. LEONARD OJORGU 2008//2017	FR. MAURICE ETIM 2009//2011
FR. JULIUS ENANG 2011//2013	FR. AUGUSTINE ASUQUO 2011//2013	FR. EMMANUEL BASSEY 2012//2014	MSGR. EMMAN UMOETOK 2014//2017
FR. FELIX E. OJONG 2014//2017	FR. CHRISTOPHER ENANG 2014//2016	FR.RAPHAELITA2014//2016	FR. JULIUS ITAMID 2014//2016
FR. JULIUS ENANG 2015//2016	FR MATTHEW ONYEJIMBE 2015//2017	FR. EMMANUEL EFFIOM 2017- 2018	FR. JOSEPH AGBOR 2018==========

(d) INDIGENOUS PRIESTS OF THE PARISH

Since its inception the Parish has ten Rev. Fathers as the Indigenous priests of Sacred Heart Cathedral

FR. BERNARD OKOKON 15 /6/ 1985	FR. JOSEPH A. EYO 4 /12/ 1993	FR. CHARLES O. ETIM 5/7/1997	FR. JOSEPH B. UMOH 7 /12 / 2002	FR. JOSEPH MARCHIBONG4/3/2007
FR. JOSE MARIA EYO 29 /11/ 2008	ANTHONY EFFIOM 29 /11/ 2008	FR. JOHN LEO UDO 27 /11/ 2010	EMMANUEL ARCHIBONG NTEKIM 30/12/2014	FR. VICTOR EYO HONESTY 2/6/2017

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception Sacred Heart Parish produced four Indigenous Women Religious of the Parish:

REV. SR. CECILIA NYA (SHCJ)	REV. SR. JOSEPHINE ARCHIBONG(HHCJ)	REV. SR. IRENE EKENG (SHCJ)	REV.SR. MAGDALENE ITA (HHCJ)

(f) SENIOR SEMINARIANS IN TRAINING in SACRED HEART CATHEDRAL

There is only one Senior Seminarian in training in the Sacred Heart Parish for now. viz. Rev. Daniel Bernard. Let us all join in prayer for more Divine Vocations both to the Clerical and Religious Life in this century old URUAN-EFIK premier Catholic Mission of yore.

(g) SERVING PARISH PRESIDENTS OF SACRED HEART CATHEDRAL

These are some of those who have served as Presidents of the Parish in recent times (1966 - 2018)

KGT. (CHIEF) MAURICE O. EDET 1954- 1961	CHIEF (KGT) ANTHONY ARCHIBONG 1961 -1966	CHIEF JUSTIN ENE OKON 1966 - 1973	CHIEF (KGT) MICHAEL E. E.OKON 1973-1978
CHIEF JOSEPH NYONG EPHRAIM 1978-1982	CHIEF FRANCIS N.UKPONG (KSM)1982-1988	CHIEF (KGT) SYLVESTER O'NEIL 1988 - 1994	CHIEF (DR) JAMES HENSHAW 2000 -2004
CHIEF DANIEL E. NYAMBI 2004 - 2008	ARCH (DR.)MAURICE E. ARCHIBONG 2008-2012	HRH MURI SYLVESTER E. EFFIONG 2014-2018	HON ALOYSIUS ASUQUO ENE 2018=====

(h) SERVING CATECHISTS OF SACRED HEART CATHEDRAL 1977- 2018

DOMINIC E. UMOH 1977 - 1985	EMMANUEL A. MCENYI 1985 -1998	MARTIN E. ODIONG 1998 - 2012	FIDELIS NWATUORUC HA 2012 - 2018

(i) SACRED HEART CATHEDRAL CHOIR ASSOCIATION

There are Five Choir groups in Sacred Heart Cathedral which form the Choir Association:

THE CATHEDRAL CHOIR	CHARLES LWANGA CHOIR	GREGORIAN LATIN CHOIR	THE FATIMA CHOIR	MARIA GORETTI CHILDREN'S CHOIR

(j) LAY APOSTOLATE – PIOUS ORGANIZATIONS & PARISH ASSOCIATIONS:

The Cathedral Parish also has Three main organizations, Twelve Pious Societies and Eleven Associations.

CATHOLIC MEN ORGANIZATION(CMO)	FED. OF CATH MED& DENTAL	CATHOLIC WOMEN ORGANIZATION(CWO	NIG.ERIA FED. OF CATH.STUDENTS	CATHOLIC YOUTH ORGANIZATION(CYON)
LEGION OF MARYAPOSTOLATE	ST. JUDE APOSTOLATE	ST. ANTHONY'S GUILD (PADUA)	CATH.CHARISMATIC RENEWAL	SACRED/IMMACULATE HEART
PRECIOUS BLOOD	DIVINE MERCY ASSOCIATION	PURGATORIAN SOCIETY	MASS SERVERS'ASSOCIATION	BLOCK ROSARY CRUSADE
BLESSED M. TANSI SOLIDARITY	APOTLESHIP OF PRAYER	MARY LEAGUE / CATH GIRLS	CATHOLIC NURSES GUILD	NATIONAL OF CATH CORPERS
ST. VINCENT DE PAUL	WORLD APOSTOLATE OF FATIMA	APOSTLESHIP OF PRAYER	PADRE PIO ASSOCIATION	LAY READERS ASSOCIATION
ST. THERESA"S ASSOCIATION	FLAMES OF LOVE	CHURCH WARDENS ASSOCIATION		

(k) NOTABLE LAY OFFICERS & IMPORTANT PERSONALITIES OF SACRED HEART CATHEDRAL

SOME WHO IS WHO AS NOTABLE MEMBERS OF SACRED HEART CATHEDRAL 1903 -1918

Some of the following served as Lay officers of the Cathedral as also Heads of Lay Organizations and Institutions or just good Catholics and Families of Sacred Heart Cathedral since its erection:

ETUBOM MAURICE ARCHIBONG(SNR)KSG	ETUBOM THOMAS EFFIOM	CHIEF JUSTIN ENE OKON	CHIEF WILLIAM NAKANDA	SIR(CHIEF)FRANCIS U. OFFIONG KSG
CHIEF(MRS.)THERESAEKANEM ARCHIBONG	CHIEF MRS. ELIZABETH NKOYONSA	CHIEF MRS. MARTHA ANTIA(HENSHAW)	NOBLE LADY MARY J. EDET	MADAM THERESA ARCHIBONG
(PATRIARCH)PATRICK SOLOMON (ADA -IDH)	CHIEF (KGT) JOSEPH NYA (KSS)	BARR LAWRENCE J. HENSHAW	CHIEF(KGT)ANTHONYARCHIBONG	CHIEF (DR.)PAUL JOSEPH E. NYA
MADAM THERESA EYO HONESTY	LADY CECILIA JOSEPHNYA (BENEM)	CHIEF MRS. MARIA HOGAN-BASSEY	NOBLE LADY MARY J.EDET(KSJ)	CHIEF MRS CATHERINE SOLOMON
HRM EDIDEMEKPOOKON ABASI OTUV	CHIEF (DR.) PAUL J. E. NYA	HRM MURI MUNENE PETER E. ANATANG	CHIEF JOSEPH EYO ITA(KSM)	KGT MAURICE J. E. NYA(KSM)
BRG. GEN. DANIEL P. ARCHIBONG	CHIEF MAURICE O.EDET(ODONG-EBET)	CHIEF FRANCIS N. UKPONG& FAM	CHIEFJOSEPH NYONG EPHRAIM	CHIEF JOSEPH OYO-ITA
LADY IMELDA IRONBAR(BENEMERENTI)	CHIEF (MRS) NANCY EKPENYONG	MADAM MARIA LEO UDOH	CHIEF MRS. M.COCO-BASSEY	CHIEF MRS. MARGARET M. EDET
LADY ELIZABETH ENE (ET PONTIFICE)	CHIEF (MRS) MARGARET IYAMBA	CHIEF MRS. AGNES IQUO (O'NEIL)	LADY MAGDALENE S. EYO (XXX)	CHIEF MRS IRENE OKU (BENE M)
SIR (CHIEF) THOMAS O. ETIM (KSS/KSM)	KGT GABRIEL MADU (K S M)	CHIEF (KGT) MICHAEL E. E. OKON	(CLERK) JOSEPHE.NYAMBI	CHIEF(ENGR) JOSEPH E. MKPANG
CHIEF DOMINIC E. IRONBAR(ASQ.EDEM)	SIR (KGT) FELIX EFFIONG KSS/KSM	KGT MICHAEL E. OKON KSM	DR. JOSEPH MOMA(LUNA NITE)	JOSEPH MAURICE OKON EDET
PRINCESSVERONICA EKPOOKON ABASI	LADY MRS. MAGALENE EYO(LSM)	MRS THERSESA HOGAN-BASSEY	CHIEF MRS.SCHOLASTICA EKPO	LADY(MRS) MARIE ARCHIBONG
SIR (CHIEF) DR. JAMES ENEHENSHAW	CHIEF (KGT)SYLVESTER O'NEIL KSM	CHIEF (KGT) EDWARD NYONG KSM	ENGR.& MRS. PETER J. NYA	CHIEF(KGT)ALPHONSUS ESSESIEN
KGT.(ARC)MAURICE ARCHIBONG(KSG)	CHIEF DANIEL E. NYAMBI	KGT (PROF) A. A. OTU (K S M)	CHIEF (KDRGT) J.L.E.DUKE(KSM)	CHIEF JOSEPH P. SOLOMON
CHIEF MRS. PATRICIA NYAMBI (HOGAN -BA)	MADAM THERESA HOGANBASSEY	CHIEF MRS. ALICIA M. ETIM	LADY (CHIEF MRS)OBAL OTU	CHIEF MRS. EDITH OKON ENE
SIR (KGT) THOMAS JOHN (K S G)	MR. JOSEPH EDET NYAMBI	CHIEF MICHAEL ARCHIBONG(BONG)	CHIEF LAWRENCEHOGANBASSEY	SIR (KGT) JOSEPH ODINS (KSM)
CHIEF (KGT)EMMANUEL EZENWENYI	CHIEF EMMANUEL S. ODINKA	KGT (DR) EMMANUEL NYA (KSG)	CHIEF. JAMES ENE BOCO	ETE LEO UDOH (M.ET PONTIFICE)
MR & MRS GREGORY NTEKIM ARCHIBONG	CHIEF (MRS IRENE COCO-BASSEY)	MRS. FRANCESCA ARCHIBONG	CHIEF (MRS) IRENE D. NSA	LADY (MRS)THERESA NYA (LSM)
LADYMRS.MARIE NYA(BENEMERENTE	MRS. PATRICIA EFFIOM EFFANGA&FAM	MRS. THERESA N. EFFIONG	LADY IYTA EKPO (LSM)	LADYARIT-ANTHONIAADA-OBOT(LSM)
HRH MURI J. B. ANATANG-EDEMVI	PROF &MRS SYLVANUS P. ANTAI	PRINCE&MRS. CHARLES AMAH	MR.&MRS.SYLVANUS ABANIHE	SIR&LADYDOMINIC MARYADINNU
MR &MRS ESAMUS CHUKWUDI ALAEKWE	MR & MRS EWA LAWRENCE AJA	KGT&LADY MICHAEL AKWULUNDU	BRO.ALOYSIUS OKEOMAADIGWE	MR.&MRS. GODWIN EDE ADOGA
MR&MRS NNAMADI REMIGIUS AHUAMA	MR & MRS ANTHONY ADINNU	MR.&MRS LINUS THOMPSONAKPAN	MR.&MRS. JOSEPH ABANIHE	KGT&LADYANTHONY ADAOBOTKSM
MR.&MRS.PATRICK-ANTHONYEKANEMEYO	MR. & MRS.MATTHIAS NKANTA	MR.&MRS.MARK BASSEYAKPA-INYANG	CHIEF&MRS. BASIL EKPENYONG	MR.&MRS.EMILE GEORGEUKPONG
CHIEFBARR&MRS.ANTHONY A.EYO(KSM)	CATECHIST DOMINIC E. UMOH	MR.&MRS.MICHAEL BASSEY MONITY	CATECHIST EMMANUEL MCENYI	KGT &LADY JOE ODINS (K S M)

MAGDALENE O. EPHRAIM	MS. PATRICIA IBOK	THERESA BASSEY	MISS IMELDA H. OKON	IMMACULATA BASSEY	ELIZABETH N. NYAMBI	MRSMARGARET ETIMEFFIONG	EKAETE U. AKPAN
ANITA CHARLES ABAIMUMO	MS. REGINA B. EDEM	VERONICA INYANG	JOSEPHINE MASOCHI	JOSPHINE E. IBOK	DORIS EME EPHRAIM	CORNELIA ASUQUO EDEM	CHRISTIANA C. UDO
ONONO E. EME AKPAN	DYMPNA EKERENDU	MS. ANGELICA OKON	MS. ALICE DUKE	MS. PATRICIA M.O.EDET	MS.COMFORT FELIXNYA	MERCY FRANCIS ASUQUO	MARY A. EFFIOM
CORNELIA EDEM ASUQUO	MS.DOMINICA EFFIOM	MS. GRACE ARIKPO	BRIDGET E. IRONBAR	CATHERINE J. EDEM	MS. RITA EKPENYONG	HENRIETTA EFFIONG UMOH	MS. VICTORIA EDET
MARGARET EYO ASUQUO	TABITHA EPHRAIM	MS. MARY O. BASSEY	NKIRUKA ONUOHA	LILY BASSEY ASUQUO	VIOLETE EDEM ETIM	MAGDALENE DAN EDEM	MS. CLARA BASSEY
MARGARET E. ARCHIBONG	CONSOLATA HENSHAW	INYANG M. ASUQUO	ANGELA ITAM OKPO	JUSTINA AYI AGBOR	ROSEMARY O.ESSIEN	MS.WINIFREDUMO BASSEY	MS.NNUAJIAFORANN
CHINYERE AGATHA EKE	AUGUSTA E. UKPONG	JOSEPHINE DADA	MS. VICTORIA ETIM	SCHOLA A. BANKONG	IGNATIA I. ARCHIBONG	CORNELIA EDEM EKONG	ANTONIAO.EKANEM
BRO. SAMUEL PASCHAL ADE	MR. ANDREW ASAJI	MRS.FELICIAHENSHAW	MR. PATRICK E.EFANGA	PAULINUS A. ARCHIBONG	CHIEFJOSEPH EDEM	MR.PAUL OGAR ADINEYA	MRJOSEPHETIMEDET
BARR (MRS.)MARYADEYEMI	MRS.GLORIA ADELE	MRS. GRACE OBOT	LADY AFI J. NYAMBI	EELETRAUDE S.HILLER	CECILIA EDET OSUNG	MR&MRSSYLVANUSABASIRIM	WINIFRED AFI OKON
MS.FLORENCE AWA - OKOWU	ELIZABETH M. OKON	MISS RUTH E. ETIM	MARY ASUQUO EDEM	GERALDINE A.EPHRAIM	MS. MARY B. OKON	ELIZABETH EKEI EPHRAIM	LOUISA E. OTUDOR
MS.MARY EFFIOM DAN-ABIA	MARY EFFIOM OKON	MARTHA AWARA	VICTORIA NWANKWO	FRANCESCA VITALIS N.	EUCHARIA IWUMUNE	MISS MAGDALENE E. OKON	MS. ROSE OKEY
MISS ELIZABETH ESUABANGA	BLESSING JOHN EGBA	MS.MARY NWOKEJI	MISS PATRICIA AKALITE	MRS.MARY E.O'NEIL	PATRICIA EKANEM	ROMEMARY SOLOMON ETIM	MISS MARY E. EYO
MRS.CORDELIA LVO UCHE	MARTINA NWABUGWU	MISS AGNES OKEKE	MS. ANGELA OJIE	MS.MARYEFFIOMOKON	JOSEPHINE OFFOR	ANTONIA EKEI ANTIGHA	FELICIA ASUQUO
MARY-ELLEN ARCHIBONG	LADY THERESA NYA	MRS. VICTORIAO'NEIL	PETER. A. E. OFFIONG	VERONICA OKONBASSEY	FRANCESCA EDEM	VERONICA BASSEY EFFIWATT	MS.JOYCE JOHNSON
BARRTHERESA NYA-AKAN	MARGARET M.EKENG	ROSEMARY E. DUKE	AGNES FRANCISMCENYI	MARGARET E.ARCHIBONG	VERONICAOKONBASSEY	THERESA L. HOGAN-BASSEY	MS.ELIZABETHODEY
MR&MRS KENNETHALOME	LADY MARY A.EFFIOM	MR. JOSEPH ITA DUKE	ANTHONY PIUS BASSEY	MR.&MRS.DONATUSATSU	CHIEF JAMESENEBOCCO	CHIEF&LOLOTITUSALANEME	BARR DAVID ALEWU
MS ESSIENANWAN O.BASSEY	MRS.EKAETE A.AFARA	MRS.JANE ASIEGBU	JUSTINA AYI AGBOR	MS. MERCY BASSEY	MRS.ELIZABETHN.BASSEY	MRS. MARGARETM.ASUQUO	MISS MARY AKALITE
MRS MARTHA BEN LAWARA	MRS .FELICIA ASUQUO	MS.JUSTINAAKPAKPAN	ELIZABETH ESUABANGA	MS .AGNES OKEKE	MARGARETMARY EKENG	MRS. MARGARETMARYASQUO	MS.MARGARET E.DUKE

CHIEF MRS. MARGARET EYO	JOSEPH ETIM EDET	MRS. JANE ASIEGBU	MISS MERCY BASSEY	MARGARETARCHIBONG	HH MURI JOSEPH EDEM	MRS. EKAETE ADIBAFARA	MADAMANGEL AADIE	CHRISTIANA OSAGIE	MS EME EDET PATIENCE ONYEAKASI

MR.&MRS.CORNELISCHUKWUDIOGOCHUKWU	KGT&LADY MICHAEL AKWLUNDU KSM	MR&MRS COSMAS TIM AKPAKA	CHIEF&LOLO TITUS ALANEME
MR.&MRS EMMANUEL T.AKPAKA			
MR.&MRS.LINUSTHOMPSON AKPAN	JUSTICE&MRS CHARLES E.ARCHIBONG	MR.&MRS.GREGORY ASUQUO ANDEM	MR.&MRS.FRANCIS E.UKPONG
MR&MRS EMMANUEL APUYE ADIE			
CHIEF MRS.MAUREENINYANGARCHIBONG	MADAM DOROTHY UKPONGARCHIBONG	MISS ESSIENANWAN OKON ASUQUO	MRS AGNES MICHAEL AKPAN
MADAM BERNADETTE BASSEY			
MRS. GRACE LAWRENCE OROK BASSEY	SISTER BERNADETTE MICHAEL AKPAN	MISS CHINYERE SANDRA AZUDIUGWU	ETIEKA MARY OBAINA BASSEY
COMRADE ANTHONIA ESO ARCHIBONG CHIEF			
&MRS. HEBERT CHIDI ANICHEBE	MR.&MRS.MAURICE ETIM ARCHIBONG	MR.&MRS KENNETH EJIKEME AMADIKE	MR.& MRS. JAMES ALIMBA
MR.&MRS. PANTALEON M. ANYANWU			
MR.&MRS.CHARLES CHUKWUDUBEMALU	MR.&MRS.COVENANTAUGUSTINEAKPAN	MR.&MRS EMMANUEL UYOMA AGOM	MR.&MRS. LOUIS BASSEY AKAI
ENGR&MRS.SOLOMON IKORISHORAGBOJE			
ETIETE(CHIEF)&MRS.FRANCIS B.ASUQUO	MR.&MRS. DOMINIC OKONBASSEY	MR. PAULINUS ASUQUO ARCHIBONG	MR.&MRS.CHARLES ABASIUMO
MR.&MRS.FRANCISEKPENYONG ASUQUO			
ETIETE&MRSALPHONSUS LOUIS ENEBOCO	MR&MRS ANTHONY EKPENYONG BASSEY	MR .& MRS. MICHAEL LKPO AGABI	MR&MRS BERNARD ADIMIKWE
CHIEF & MRS BASSEY OTU DUKE			
MR.&LADYGODWINUNIMDEBESHIAMOIWEN	MR &MRS LOUIS EDEM BASSEY	CHIEF & MRS PATRICK ETIM BASSEY	MR& MRS FELIX AGADAAYA
MR&MRS PATRICK BASSEY EFFIONG MR&MRS			
ANTHONY GODWIN ANEMOSE	CHIEF MICHAEL EDEM ARCHIBONG	SIR(ENGR) &MRS EMMANUEL ARAKO	EZE-UDO(CHIEF) OLIVERANAEGE
SIR &LADY ANDREW ARCHIBONG			
CHIEF(BARR)MRS.ABEKE AGIM BESHEL	MISSASSUMPTA KELECHI CHIMA	MADAM ANGELICA THOMAS DUKE	SIS SCHOLASTICA AKWO BANKONG
LADYFELICIA ADEKEASUQUO(KSJI) MR&MRS			
EMMANUEL BASSEY EFFIONG	CHIEF &MRS.AUSTIN OKON EDET	MR.&MRS JOSEPH BASSEY DUKE	MR&MRS ANTHONY A. ANAIHO
NTUFAM&MRSRICHARD EDETEFA(KSM MRS.BERNADETTE			
BASSEYEKAETTE&FAM	MRS.PRUDENCE ITIABA HENSHAW	MADAM HELEN ETIM EFFIONG	MADAM ROSE BASSEYEFFIONG
MISSMAGDALENE BASSEY OKONTOM			
MR.& MRS. PHILIP PHILIP EFFIONG	MR.& MRS.MAURICEARCHIBONGEYO	MR.& MRS. HENRY EFFIOM EYO	DR.& MRS. STAN ONEN IBOR
MR.&MRS.PIUS BERNARD ETUKUDO			
ETINNYIN(BARR)JOSEPH LOUISETIMDUKE	MR.&MRS.ALBERT SAMUEL EDOHO	KGT&LADYFRANCIS ASUQUOEDET(KSJ)	MR&MRS MAURICE OKON BASSEY
MR.&MRS.CHRISEKPENYONGEFFIOM			
MR.&MRS.LIVINUS ALBERT STONEIGBONUASI	MR.& MRS. ANTHONY ENE EYO	MR.&MRS MAURICE ARCHIBONG EYO	MR.& MRS. CHRISTOPHER EYO
MURIDR.(MRS.) CHARLESEPHRAIM			
MR.&MRS INNOCENT NNAMCHI CHIMEREZE	ETINNYIN &MRS JOSEPH EFE. EDET	MRS. ELIZABETH UYI &PHILIP DIKEDI	MRS. FRANCESCA JOSEPH EDEM
MADAM DOROTHY JOSEPH ATTA			

MADAMTHERESA BASSEYARCHIBONG	CHIEF MRS MARGARET EYO ASUQUO	MR & MRS. FRED ANYADOH	CHIEF MRS RITA EKPENYONG DUKE	MR XAVIER EFFIONG DUKE	MRS MARGARET EFFIOM ARCHIBONG
NTUFAM &MRS RICHARD E. EFFA KSM	MR&MRS. CHRISTOPHER E.ASUQUO	MISS CELESTINA OKON EDET	CHIEF(LADY)RITAEDEKOBI	MRS.PATRICIA E. EFFANGA	MRS THERESA M. LEFFANGA
MR.&MRS.ANTHONY I. EFFANGA	MR.VICTOR ETIMANSELM EDET	MR&MRS.PAULUMOHEDEM	MR.CHRISTOPHER EFFIONG EDIM	MR. &MRS CHUKS EBIZIE	MR. FRANCIS PETER EFFIONG MR.&MRS
CHRSIRTOPHER E. ASUQUO	MR. SAVIOUR EFFIONG DUKE	MRS.THERESA M.LEFFANGA	MR. VICTOR ETIMANSELM EDET	DR.&MRS JOE EYO DUKEII	CHIEF (LADY) RITA EDEKOBI MR.&MRS.CHRIS
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MRS. ROSALYN B. J. EKPIKEN & FAM	MADAM IMMACULATAEFFIONG BASSEY	MADAM CATHERINE MODUPECOKER	MRS.ALICE EYO EKPENYONG	MRS. JOAN BASSEY EKPENYONG
ENGR&MRS CHARLES CHUKUDICHILOKWU(KSM)	SIR & LADY EMMANUEL EFFIONG	MR&MRS FRANCISOKON EFFIONG	BARR &MRS TOM OGEH EGEM	MR.&MRS EFIOKOHO OKONEFFIONG PROF
(LADY) ROBERTA EKPIKEN-EKANEM	MRS.CHRISTIANA DOMINIC EFFIONG	MRS THESESA LAWRENCE E. EKPE	LADY PATRICIAARITEKANEM	MRS. VERONICA EFFA EKPENYONG MR.& MRS.
PAUL EKPENYONG EKPENYONG	HON & MRS. ALOYSIUS ASUQUO ENE	ENGR.&LADY MIKE EFFIOM (KSM)	MR.&MRS.HENRY EFFIOM EYO	CHIEF &MRS.VICTOR INYANG EFFIOM

MR.&ETI-EKA MAURICE UMO EFFIOM	MR.& MRS. FELIX ENE EFFIOM	MR.&MRS. FRANCIS OKON EFFIONG	MR.&MRS. SAMUEL EMENIKE	MR.&MRS. FELIX EFFIOM EFFIONG
CHIEF&MRS LAWRENCE EDET EFFIOM EKONG	CHIEF (MRS)THERESA MOSES EKPE	MR.&MRS FRANCIS UGOCHUKWUELUJIKE	MR.&MRS PATRICK ETIM EDET	MR.&MRSBERNARD ASUQUO EKASO
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H.H.ETINYINFRANCIS INYANG HENSHAW&FAM	MR.&MRS. MICHAEL EFA HENSHAW	PRINCE&LADYTONY NYONG EPHRAIM	MR.&MRS. KINGSLEY EZUQWU	MR.&MRS.JOSEPH EFFIOM BASSEY ITA
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HON JUSTICEDORATHY EYAMBA IDEM&FAM	LADYNANCYEMMANUEL ISO&FAM	MRS.THERESAEYO HOGAN-BASSEY&FAM	MRS. CELINA IPOGAH & FAM	MISSPHILOMENA GODWIN INYANG
CHIEF EMMANUEL A.EZENWENYI&FAM(KSM	BRO UCHENNA CHARLES UDEH	MR. CHARLES OKECHUKWU UMEJESI	NDABO &MUKOFA HENRYB.OKON	MR.PATRICK EFANGA OKU EKPENYONG
MRS.VERONICA EFFIOANWANEFFIOMOTU	LADY MAGDALENE EDEM OKON	MADAM AUGUSTA LAWRENCEOKON	MADAM AUGUSTA EFFIONG UMO	DR.MISS JACINTHAUCHECHUKWU EZEJI
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DR.&MRS.FRANCIS UWE ISANGDIGHIKSM)	MR.& MRS.IGNATIUS NWABUISI	MR.&MRS.KENNETHOBIIWUCHUKWU	MR. &MRS. VICTOR E. ERUBA	MR.&MRSEMMANUELEKPENTIERO
MRS. THERESA EYO HOGAN-BASSEY & FAM	MRS.VERONICA OFFIONG INYANG	CHIEF (MRS.) MARIA EDET & FAM	MISS ROSEMARY OTTEMIDREOBO	MRS. HENRIETTA EDET INYANG& FAM
ETI-ETE(CHIEF)& MRS.FELIX EWA HENSHAW	PRINCE&MRS.BEN OSIM OBETEN	MR.&MRS. EMMANUEL OTU UDOBONG	MR.&MRS.PIUS BASSEY EFFIONG	MADAMTHERESA COSMAS OKON&FAM

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MR.IBORO ESSIEN OKURE	MR.FELIX E.EFFIONG	MR.PETER OKON	MR.EYO UMO ETIM	MR.FRANCIS OKONEKPO	MR.PAUL EFFIONG PAUL	MR.PAULINUS A.ARCHIBONG	MR. IKE OYAMA
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MR.&MRS. BARTHOLOMEW ENEYO	ENGR.&LADY MIKE EFFIOM (KSM)	MR. VICTOR OKON EDET&FAM	MR.&MRS PATRICK ESSESIEN	MR.&MRS.PIUS EFFIONG	BARR. & MRS. ESSIEN ESSIEN
MADAM MONICA ELEIWA EKPONG	MRS.PATRICIA EDETHENSHAW&FAM	MISS AGATHA EME ENE-ITA	MISS PATRICIA NYA EDET	MISS MARY BASSEYITA	MISS ANNE NKESE ENE-ITA
MR.&MRS.PATRICK BASSEYEFFIONG	MR.&MRSJOSEPH OWAN EDWARD	DR. &MRS. EMMANUEL EFFA	MR. &MRS. DOMINIC EFFIOM	MR.& MRS.PIUS EFFIONG	SIR &DR.MRS ANDREW EYO(KSJ)
HRH MURI SYLVESTER E.EFFIONG	MR.ISAAC EDET OKON & FAM(KSJI)	MR.PETER ESSIEN OFFIONG	CHIEF JOE IKPEME & FAM	MR.SYLVESTERBASSEYESSIEN	HRM AUGUSTA EFFIONG E.EFFIONG
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MRS. MARGARETMARY BASSEY EKENG	MRS ROSEMARY EKENG EFANGA	MRS.FRANCESCA JOSEPHEDEM	MRS DOROTHY DUKE EFFIONG	MRS.HELEN HOGAN BASSEY	MADAM ANTHONIA A. EFFIOM
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CHIEF &MRS.THEOPHILUS NWABUGWU	MR.&MRS.EMMANUEL O'NEIL(KSJ)	MR.& MRS. JOSEPH OBU	MR.&MRS.OLIVER OHAEBULEM	MR.&MRS.CHARLES ONAH	MR.&MRS CHARLES E.OFULUE
MRS. ROSALYNEB.J.EKPIKEN & FAM	MRS.VERONICA OFFIONGINYANG	MISS ALICE EDEM IRONBAR	MISS FELICIA ANTHONY NYONG	MRS. JOY IFEIGBO & FAM	MRS.T. E. NYA ROBERT & FAM
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NDABO CHRISTOPHEREFFIOM NSA&FAM	CHIEF &MRS. CORNELIUS O.OLEDEDIBE	MR.& MRS. ROBERT B. EKANEM	CHIEF &MRS. PATRICK EFFAH	CHIED&MRS.EMMANUEL EKPE(KSM)
MR.&MRS.BERNARD CHINATUNWAOGWUGWU	ENGR&MRS.FREDERICK PATRICK SOLOMON	MR.& MRS. EMMANUEL EMESHIE	MR.&DR.(MRS)OKWO ONYEMA	MR.&MRS.KINGSLEYAWA OKOWU
CHIEF(MRS.)CAROLINE JAMESENEHENSHAW	LADYTHOMAS NTAINYANGHENSHAW&FAM	MADAM BRIDGET ANTHONY ITA&FAM	MADAM HELENMARY EYO-ITA&FAM	ETI-EKA(MRS.)REGINAEKANEMGEORGE
MR.&MRS. AUGUSTINE EMEKA OKOROM	MR.& MRS.ODIRONMIWE ONYEKAOZULU	CHIEF&LOLOVITALIS KENT OKORO	MR.&MRS.EMMANUEL E.ASUQUO	MR.& MRS.DANIEL OKOLI ONGBOCHE
MRS. ELIZABETH EGBPORDPR ODEY &FAM	CHIEF (MRS.) MILDRED OBO OKON&FAM	HRH MURI &MRS. JOSEPH E.EDEM	MR.&MRS.DOMINIC E.MANAH	CHIEF GREGORY ONONOGBO &FAM
MR.&MRS.ANAYO CORNELIUSOKONKWO	MR.&MRS.AKPANKE GABRIELUKWEKIE	MR. &MRS. DAVE ANTHONY SOLOMON	PROF &MRS.MAURICE E.ASUQUO	BARR&MRSJOSEPH ASHIBIETE USHIE

MADAM VERONICA JOSEPH UMO&FAM	CHIEF(MRS)HENRIETTA NKESE WOWO	MISS GLORY ADIM NSA HENSHAW	MADAM HELINA ENANG UDOM	MRS. ANGELICA E. KANU JACOB
ETI-ETE (ETINNYIN) & MRS.FRANCIS EDEDEM EYAMBA	MR.&MRS ALBERT EDET	MR.&MRS. MAURICEEFFIOM OKON	MR.&MRS. VICTOR CHIMA OTU	MRS. JOSEPHINE EYONGHO NKANTA
CHIEF JONATHAN IKECHUKWU AMAEFUNA&FAM (KSM)	MR.SIMON NWAFOR NGBE	CHIEF&MRS. EMMANUEL E.O.DUKE	PRINCE MAGNUSEFFIOM OROK	BROBARTHOLOMEW UGOCHUKWUNWAKA
MRS. FRANCA VITALIS NWAOCHA & FAMILY	MISS GRACE S. OBOT	MADAMVERONICA EFFIONG OKON &FAM	MRS.ELIZABETH NYAMBI&FAM	CHIEF MRS. MARIA EDET &FAM
ETINNYIN (BARR) JOSEPH LOUIS ETIM DUKE & FAM	MR.OBAZEEGIMA OSITA	MASTER CHARLES LAWRENCE EFFIONG	MR.MRS. UMOJOSEPH MARTIN	MR. AUGUSTINE OZOKWELU
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CHIEF JOSEPH ANDEM BASSEY OKOKON&FAM	MR.&MRS.CHRISTIAN OGOKE	MR.&MRS.FERDINAND S.MKPO	MR.OBIEFUNA FIDELIS UMEZINWE	MR.&MRS.SYLVESTER E.EKPENYONG
HIGH CHIEF (DR.)&MRS. EKPO JOSEPHSAMA	MR.& MRS.AUGUSTINE OROK	MR.&MRS.JOSEPHMICHAEL UDOSEN	MR.&MRS. FRANCIS E. UMO	ENGR&BARR MRS.THOMAS P.SOLOMON
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MR.&MRS.PATRICKCHUKWUEMEKA OSUJI (KSM	MR. & MRS. THOMAS OZOAGU	MR.& MRS. PETER O. MICHAEL	MR.& MRS.ALPHONSUS TOM	MR.&MRS.PETERJOSEPH UDO-UDO
MADAMCHRISTIANA DOMINIC EFFIONG&FAM	SISTER AGNES DAJIE TUKU	SISTER GLORIA MAYENUMUKORO	MRS. THERESA IQUO OGON	MISS ELIZABETH MICHAEL UKPONG
MR.&MRS.BONIFACE OKON NAKANDA &FAM	MR.& MRS.HENRY EFFIOM EYO	MR.&MRS.SAVIOUR ESSIEN MBABA	CHIEF & MRS.FRANCIS EKENG	PRINCE&LADY TONY NYONGEPHRAIM
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MRS.MARGARET AFAHENE ODIONG&FAM	ETI-EKA CHRISTIANA NDIYO & FAM	MISS BIBIANA EDET OKON	MRS. NNENE EDET OBETEN	MISSANGELICA T.DUKE	MRS. OLIVE EYO OKU & FAM
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DR. JOSEPHAT ITAFU OKEY & FAM (OFR)	MR.KENNETH BASSEY UKOREBI &FAM	MR.ROBERT BASSEY UMERA JNR.	MR.DOMINICCHIMAZIJEM OKOLI	MR.PAUL.AWAFUNG UNDELIKWO
MR. & MR. CLETUS NWANBUEZE OGUATA	MR.&MRS.CHUCKS MAXWELL OKOLIE	MR.&MRS. MOSES DANIEL RAMSEL	NTUFAM (DR.) & MRS. PETER OTI	PRINCE THOMAS FRANCIS R. INYANG
SISTER JOSEPHINE EFFIONG MASSODI &FAM	MRS. MARY ROSE SIMON MKPO&FAM	MRS.PATRICIA BASSEYOKON&FAM	DAME THERESA EKEI NYA	MRS.LAWRENCIA JOSEPHOPE&FAM
SIR (BARR) & LADY OGA AUGUSTINE OJUGBO	MR.&MRS.MAURICE ARCHIBONG EYO	MR.& MRS GEORGE B. EFFIONG	SIR&LADY DANIEL A.OSAGIE(KSJI)	SIR&LADYFIDELISP.NWOSU (KSJI)
MRS. FRANCESCA VITALIS NWAOCHA & FAM	LADY CHRISTIANA EYO NSA &FAM	MRS. ONYINYE PAUL NYA &FAM	MRS.THERESA ADIA LINUS&FAM	LADY FELICIA ADEKE ASUQUO(LAUX)
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[COURTESY OF CATECHIST FIDELIS NWATUORUCHA and MR. EMMANUEL ODEY]

GREAT ST. CHARLES LWANGA PARISH, ESSIEN TOWN, CALABAR



OLD CHURCH



NEW CHURCH

(a)ORIGINS: From available records, Essien Town a.k.a "Enen Essien" has always been an Efik town from time immemorial, the founding father being His Highness, Etinnyin Essien Etim Offiong from the Royal Archibong House. Hence the Church there now named St. Charles Lwanga Essien Town, has always been part of the Sacred Heart Cathedral. Sequel to this, the people of Essien Town in spite of the fact that the first Open Air Mass was celebrated there at Chief Ekpenyong Otu Abasi's compound by the legendary Holy Ghost Fathers, viz. Fr. Franz Howell and Josef Kraft as early as 1915, chose to be attending almost all their Church Services and Devotions at the Sacred Heart Cathedral Calabar until lately in the 1950's. As can be gathered from very reliable sources, most of the Holy Ghost Fathers used to celebrate Mass here for the people from time to time as they always did in their bush treks in the so-called Out- Stations. Some of these early CSSp priests apart from the Founder, the indefatigable Missionary Rev. Fr. Leon Lena (CSSp) included priests like Frs. Joseph Kraft and Franz Howell (1915), Fr. Louis Ward and James Mellette (1918), Fr. Edward Knaebel (1921) and Fr. Thomas Ronayne (1922). People should come to terms with the situation these early Missionaries found themselves as noted elsewhere and try to understand and also appreciate the fact that these Missionaries had to trek on foot through bush paths across forests, rivers and streams to bring the Gospel to the people. It could take even two days to come over from Sacred Heart Cathedral to Enen Essien. Where were the roads or means of transportation in those days? Were there cars or bicycles? And even if they were, were there roads? Just imagine as observed elsewhere that Calabar Metropolis up to 1950-1960 terminated at the General Post Office along what used to be called **"Odukpani Road"** in Qua language and passing through Qua forest territory because there was no such Street or Road called **Calabar Road** or **Muritala Muhammed Roa**d then. These early fathers usually travelled "by sea" through the Calabar River to the defunct Calcemco Cement Factory in order to arrive at "Enen Essien"! It was not easy at all, when also considering the fact that Sacred Heart Cathedral could have only one resident priest at a time and he alone had to trek and celebrate Masses also at St. Mary's Efut-Abua, Ikot Ansa, Ikot Ene, Creek Town, Adiabo, Ikon Eto, etc. since all these **"Mission Stations"** (in the language of the Church a.k.a **"Canon Law"**) were canonically founded/established Churches. They were founded right within the first and two decades of their arrival in 1903 as seen already. As time went on the people began to appreciate the value of the Holy Mass whenever the Holy Ghost Fathers could conveniently visit the Station. It was possible for them to see the difference between Sunday Holy Mass and **"MERE SUNDAY SERVICE"** as they saw it; and quite a sizeable number preferred to trek to the Sacred Heart Cathedral to attend Mass on Sundays, even on week days. This was the situation until the coming of the St. Patrick's Missionaries in the 1930's. No sooner had the SPS Missionaries moved the St. Joseph's College renaming it "**ST. PATRICK'S COLLEGE"** to Ikot Ansa, than the Fathers teaching at the College began to celebrate Mass both for the Students and the people on Sundays at Immaculate Conception Church. This also led to many Catholics in Essien Town preferring to attend Mass there as also at Sacred Heart Cathedral instead of attending "mere Sunday Services" at their Station, Enen Essien. The attendant result was the near moribund of Essien Town Church in the intervening years.

But later on in the 1950's and with the arrival of the St. Patrick's Fathers as mentioned above, coupled with the relocation to Ikot Ansa of St. Joseph of Cluny College a.k.a S.P.C. formerly "Sacred Heart College" founded by Bishop Shanahan, but built by Fr. Louis Lena in 1911-12, the St. Patrick's Fathers also became regular visitors of Essien Town Mission Station then under Immaculate Conception Church, Ikot Ansa. That is why to still minister to the people, Rev. Father Kevin Longworth (Fr. D. Dolan's classmate), Fr. Oliver O'Sulivan (**a.k.a Fr. O**^{2}), Fr. Thomas Lucey, Fr. Maurice Hays, Fr. Patrick Quickley, Fr. Noel Hays and Fr. Denis O' Hara all SPS Fathers, came to be Administrators of both Ikot Ansa and Essien Town, in the first place. But the credit towards the revival and establishment of Essien Town in 1958 as a permanent Out- Station then relocated to Chief Frank Offiong's verandah must go to Ete Leo Etim Udoh of Ikot Etim

in Nsit Ubium LGA of Akwa Ibom State. He was one of the most indefatigable Legionaries of Sacred Heart Cathedral till his last days on earth in 2008. Ete Leo Etim Udoh, the biological father of Rev. Fr. John Leo Udoh, had been resident in Calabar since his youth and with his co - Legionaries at Sacred Heart, brought Essien Town back to life as it were, making it the new autonomous Church under Sacred Heart Cathedral. In 1958 precisely, Chief Frank Offiong readily acquiesced and joined hands with Ete Leo to construct a modest **"Iboto hut"** to serve as a small Church ostensibly to ease the journey of the elderly Catholic men and women who could no longer trek to attend Church Services either at Ikot Ansa or at the Sacred Heart Cathedral. One of the first prominent members who worked with the Legionaries to perform this feat was Ete Lawrence Umoessen, a bicycle repairer a.k.a **"Engineer",** from the great Umoessen Royal Family of Essene Town in Ikot Abasi LGA a.k.a "**Nnung Asang**"**.** He was a tenant of Chief Frank. He helped in securing the building materials: sticks, bamboos and the **"Iboto"** mats for the constructing of the Church for Church services there. He became a founding Father of sorts and a prominent member of the Enen Essien Church. Then later in the 1960's, Kgt. Chief Frank U. A. Offiong (KSG), Chief Etta E. E. Offiong and Madam Aka E. Offiong signed for and obtained a piece of land nearby to his house on behalf of Essien Town people for the construction of a permanent Church there. Providentially, Chief Frank is the grandson of the founding Father of Essien Town a.k.a **"ENEN ESSIEN"** mentioned above as also the father of late Fr. Michael A. U. Offiong, Rev. Srs. Immaculata and Elizabeth Offiong both (HHCJ). The actual construction of the new permanent Church was kick-started by the indefatigable Fr. Denis O'Hara (SPS) who had been assigned by Bishop Moynagh as Father In-Charge of both Immaculate Conception Ikot Ansa and Essien Town.

In 1962 while a Seminarian on Apostolic Work thereto, the Author also helped in the refurbishing of the modest "mud-Iboto" Church since the population of worshippers had increased and considerably more so, as a result of the Retreats and Torch Light Rosary Processions organized by the Author to attract more new members. Fr. Patrick Quickly, the Principal of St. Patrick's College then and Fr. Denis O' Hara preached the Retreats and baptized quite a large number of Candidates. Many also received their First Holy Communion during the Rally. These were the humble beginnings of the rebuilding of Enen Essien Catholic which later was christened "St. Charles Lwanga, Parish Essien Town" in 1976 by Archbishop Brian D. Usanga with my humbleself as the first Parish Priest. This is the Church that we have come to admire today as "**GREAT CHARLES LWANGA**".

(b) CHURCH BUIILDING: As noted above, the first Church buildings in 1958 and 1962 were temporary ones for the local population and elderly people. But in the later 1960s Rev. Fr. Denis O'Hara of SPC started building a modest Church using "fancy blocks" to serve as windows since the Church was still at its infancy and principally meant for the local elderly people and some strangers living nearby. When the civil war broke out, there was an influx of refugees into the town coupled with the creation of the South Eastern State among others by the Gowon Military Government in 1967. But most eminently the construction of the MCC Road and State Housing Estate had made many civil servants and indigenes from the State who were originally working in Enugu to rush into the town as tenants before the Federal and State Governments could complete those low-cost houses for them in what came to be known as Federal/State Housing Estates in Calabar. In fact, this development led to the quartering of many prominent persons around the town including Emmanuel Engr. Peter Umana, the younger brother of Fr. Isidore P. Umana who later became the State Commissioner for Industries and also Hon Fidelis Nnang who also became the Deputy Governor to Governor Clement Ebri (1993-1995). Thus these developments greatly catapulted and also increased the Church population. It was the situation such as this that prompted and encouraged Fr. Denis O'Hara (SPS) to start the building of the first concrete Church in the first place. That Church building continued to serve the needs of the Catholic members until well into the 1990s.

Precisely in March 1976, Bishop Usanga officially detached the Church from Sacred Heart Cathedral and raised it to the status of a Parish with the title **ST. CHARLES LWANGA PARISH, ESSIEN TOWN** with the Author as Parish Priest thereof but still then residing at Sacred Heart Cathedral. In the prevening years the population of the Church had grown so considerably and there was the compelling need to expand the Church to contain the teeming population. In 2003 when Fr. James Golden Ekpe came in, he knocked down both sides of the walls of the Church for the expansion. In 2012 under Fr. Venatius Orok as Parish Priest, the whole Church was completely pulled down giving way to the gigantic magnificent Church that has prompted its new name tag of **"Great Charles Lwanga".**

(c) SERVING PRIESTS OF ST. CHARLES LWANGA PARISH TO-DATE

The following priests since the raising of the Church to the Parish status apart from those mentioned above, have served here either as Visitor, Assistant or Parish priest:

MGR. JOSEPH P.EKARIKA 1976-1978	FR. SEAN O.DOWD SPS 1977-1978	FR. PATRICK A. OKURE 1977-1979	FR. ANTHONY AKWAOWO 1979-80	FR. SYLVESTER M. UDOH 1980-1982
FR. ISIDORE P. UMANA1982-1983	FR. MICHAEL IDOBO 1982-1983	FR. AUGUSTINE F. BASSEY 1983-1984	FR.SEAN O' DOWD SPS 1984-1985	FR. PATRICK CORCORAN SPS 1985-1986
FR. WILFRED, W. BASSEY 1986-1987	FR. MALACHY EPHRAIM 1986-1988	FR. JAMES GOLDEN EKPE 1988-1989	FR.EMMANUEL UMOETOK 1989-1991	FR. CHRISTOPHER A.OKPU 1991-1992
FR. ROBERT U. EKPE 1992-1996	FR. JOSEPH A. EYO 1977-1999	FR. M. IMO OBOT 1998-1999	FR. FRANCIS A.OFFIONG 1999-2001	FR. BASIL K.EVIN AKPAN 2001-2002
FR.DONATUS IHEKWUGBA 2001-2002	FR. ISREAL J. EKPO 2002-2003	FR. JAMES G. EKPE 2003-2006	FR. EMMANUEL K. IWAGWU 2003-2004	FR. PATRICK A. OKURE 2004-2005
FR. FRANCIS P. OBONG 2005-2006	FR. LEONARD OJORGU 2005-2006	FR. AUGUSTINE OKON 2006-2007	FR. ROBINSON O.AGBADUGO 2006-2007	FR. CHRISTOPHER I. OKON 2007-2008
FR. VINCENT E. UDOH 2008-2010	FR. BASIL INYANG 2008-2009	FR. IGNATIUS SAM 2008-2009	FR. JOHN LEO UDOH 2010-2011	FR. PAUL ETENE 2010-2013
FR. FRANCIS U. OFFIONG 2010-2011	FR. VENATIUS A. OROK 2011-2014	FR. PAULINUS P. EDET 2011-2012	FR. DAVID UDOH 2011-2014	FR. EMMANUEL BASSEY 2012-2013
FR. JULIUS NTAMID 2013-2014	FR. GABRIEL BULEM 2014-2015	FR. MGR. EMMANUEL IDEM 2015-2016	FR. CHRISTOPHER ENANG 2015-2016	FR. MALACHY EPHRAIM 2016 TO-DATE

(d) INDIGENOUS PRIESTS OF THE PARISH

Since its inception the Parish has produced four Rev. Fathers as Indigenous priests yet.

REV. FR. MICHAEL U.OFFIONG (1972)	REV. FR. EMMANUEL ANDINAM (1977)	REV. FR. EMMANUEL U.OFFIONG (2003)	REV. FR. FRANCIS U.OFFIONG (2010)

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Parish has been blessed with four Rev. Sisters as Indigenous Women Religious yet.

REV.SR.IMMACULATA OFFIONG (HHCJ)	REV. SR.ELIZABETH OFFIONG (HHCJ)	REV. SR. FRANCESCA BASSEY (DC)	REV. SR. MILDRED OKON(HHCJ)

(f) SENIOR SEMINARIANS IN TRAINING in ST. CHARLES LWANGA PARISH

There are only two Senior Seminarians in training in the St. Charles Lwanga Parish as follows.

REV. MR. CHALRLES OFFIONG	REV. MR. FABIAN EKPO

(g) ST. CHARLES LWANGA PARISH CHOIR ASSOCIATION

The St. Charles Lwanga Parish has three Choir groups in the Parish Choir Association

ST. GREGORY'S CHOIR – GREGORIAN CHOIR	ST. AGNES CHOIR - WOMEN'S CHOIR	ST. JOHN BOSCO'S CHOIR - CHILDREN'S CHOIR

(h) **SERVING PARISH PRESIDENTS OF ST CHARLES LWANGA**
Those who have served as Presidents of the Parish since its inception include:

MR. FELIX A. NSEMO	ETE LAWRENCE UMOESSEN	KGT.(CHIEF) EDWIN W. EKPONG (K S M)	KGT FERDINAND EKPO MBANG (KSJ)
MR. CELESTINE U. OFFIONG	KGT WILLIAM A. ARCHIBONG (K S G)	KGT (PROF) J. J. UDOH (K S M)	KGT. DONATUS S. ETIM (K S M)
MR. PATRICK COCO -BASSEY	BARR. MICHAEL COBHAM	KGT. WILLIAM A. ARCHIBONG (K S G)	

(I) **SERVING PARISH CATECHISTS OF ST. CHARLES LWANGA**
Those who have served as Catechists of the Parish since its inception include:

MR. FELIX A. NSEMO 1959-1976	CATECHIST BONIFACE ESSIET 1976 1986	CATECHIST JUSTIN UDOM 1986 -2000	CATECHIST JOSEPH A. UDOFIA 2000 -2018	

Some of the following served as Lay officers of the Cathedral as also Heads of Lay Organizations and Institutions or just good Catholics and Families of Sacred Heart Cathedral since its erection:

(j) LAY OFFICERS& IMPORTANT PERSONALITIES OF ST. CHARLES LWANGA Some of the early and other later important Officers **WHO IS WHO** of the Great St. Charles Lwanga Parish since its inception include the following:

CHIEF FRANCIS U.A. OFFIONG KSG	KGT (DR.) HON FIDELIS NNANG KSM	DSP PAULINUS C. NYONG (PC)	ENGR. EMMANUEL PETER I. UMANA	KGT. (DR). E. W. EKPONG KSM
PRINCESS ALICE U.A.OFFIONG(PM)	MISS ROSE U.A. OFFIONG	LADY (DR) MRS. ANNE ENEBONG-KSJ	MADAM CLARA U.A. OFFIONG	ETI-EKA LAWRENCIA ITA
KGT. FELIX NSEMO (K S J)	KGT. FERDINAND EKPO MBANG(KSJ)	KGT. CYRIL U.A. OFFIONG (KSM)	CPT. PETER U.A. OFFIONG	CHIEF FRANK U.A. OFFIONG JNR
PRINCESS (N0BLE KGT)MARY J.EDET	MRS. DORATHY O. ESSIEN	MRS. MARGARET ASUQUO	LADY HELEN BELLO & FAMILY	H.E. MRS CECILIA EKPENYONG
SIR&MRS. WILLIAM ARCHIBONG&FAM	MR.&MRS PATRICK COCO-BASSEY	MR. BENEDICT A. ODAMA	MR.&MRS.PETER IPOLE & FAMILY(KSJ)	KGT (SIR) CELESTINE OFFIONG
MRS. THERESA KAKA EFFA & FAMILY	MS. MARGARET NELSON & FAMILY	MRS. VERA ABANG & FAMILY	MRS. BEATRICE UGBAMA & FAMILY	LADY PHILOMENA OWOREN &FAMILY
CHIEF (MRS) REGINA OFFIONG	MRS. ALICE OKON & FAMILY	MRS. JUSTINA NKORO & FAMILY	MRS. VERONICA T. NYAMBI	ETI-ETE DONATUS ETIM (K S M)
MR. & MRS PAUL A. OFFIONG & FAM	DR. & MRS EMMANUEL IREN &FAMILY	MR. & MRS. PHILIP ADIE & FAMILY	MR. ALFRED AGANYI & FAMILY	MR. GODWIN OKONKWO & FAMILY
MRS. ONOME ESTHER AGBIREDO	MRS. RABEL OWAN ENO & FAMILY	M. CLEMENTINA JOSEPH & FAMILY	MRS. MARY OFFIONG & FAMILY	MRS. ALBERTA NSEMO & FAMILY
MRS. JANE EKPO & FAMILY	MRS. MARY ESUKU & FAMILY	MRS. MILDRED OKON & FAMILY	LADY LUCY A. ABUH & FAMILY	CHIEF (MRS) REGINA O. EDET & FAM
CHIEF COSMAS T. EKONG	MR. HENRY OKON & FAMILY	MR. ANTHONY EKPO & FAMILY	MR. MICHAEL AKPAN	MR. PAULINUS B. EDET
MRS. SCHOLASTICA EKERE	BARR (MRS) GERALDINE EKANEM	MRS. THERESA MATTHEW	MS. JANE BISONG & FAMILY	MRS. PHILOMENA BAKOSHI & FAMILY
KGT (PROF) JACOB J. UDOH KSM	KGT DAVID NSEMO (K S J)	KGT. PHILP ADIE & FAMILY (K S J)	MR. BENEDICT UDAMA	MR. EMMANUEL U. A. OFFIONG
MS. JOAN OFFIONG	MRS. GLORY YOUNG & FAMILY	MRS. STELLA AKPAN & FAMILY	MRS. MARY ABUA & FAMILY	MRS. MAGGIE NELSON HOGAN & FAM
PROF OFFIONG TIMOTHY ABIA &FAM	MR. PHILIP ODEY& FAMILY	SIR ANTHONY SIMON IDEM (KSJ)	BROTHER EMMANUEL B. OKEY	CHIEF (KGT) D. G. O. EJIM - KSM
PROF JAMES EKPOKE	MR. INNOCENT IKPAI & FAMILY	MR. MICHAEL IYIRE & FAMILY	MR. GEORGE EKORO & FAMILY	MR. RIGORBERT IKWUN & FAMILY
DR. & MRS JOSEPH ASOR & FAMILY	SIR /LADY DONATUS A. OBU ((K.S.J.)	MR. & MRS. LAWRENCE AYAME OGRI	MR. ALFRED AGANYI & FAMILY	MR. & MRS. PHILIP ADIE & FAMILY
MR. & MRS. PHIDO OKON ISO	MR. &MRS. SYLVESTER ODEY & FAM	CHIEF & CHIEF (MRS.) WILLIE OBONGHA	HON & MRS. EKPO OKON & FAMILY	SIR(BARR) & MRS. MIKE COBBHAM(KSM)
MR. & MRS. MOSES OWAN ABANG	MR. & MRS. CHRISTIAN ONWUKWE	HON & MRS. VICTOR OKON & FAMILY	MR. CAMILLUS ISONG & FAMILY	CHIEF&MRS.FRANCIS EKPO & FAMILY
MR. &MRS. SIXTUS OKOI UBI & FAMILY	MR. EGBE O. TANDU & FAMILY	MR. LANCE NDE ZAMA & FAMILY	SIR. MICHAEL U. ABUH & FAMILY(KSJ)	DR. & MRS. E. MONJOK & FAMILY
MR. & MRS. CYPRIAN UDIE & FAMILY	MR. &MRS. ATHANASIUS G. UDOH	CHIEF ASHU EWAH & FAMILY	MR. MIKE USHANG IGBE & FAMILY	MR.&MRS.MATTHEW ODEY & FAMILY
HON VICTOR OKON & FAMILY	BARR & MRS. UBI AMOS & FAMILY	MR. EDDY OWAN & FAMILY	MR. LOUIS UFANA & FAMILY	MR. ERNEST AJI & FAMILY
MR. FELIX OHAERI & FAMILY	MR. CHRISTOPHER AGBOR & FAMILY	MR. PIUS IGBOLO & FAMILY	MR. MARTIN ODEY & FAMILY	MR. SIMEON ONAH & FAMILY

[COURTESY OF CATECHIST JOSEPH UDOFIA and MRS. LAWRENCIAL ITA]

HOLY TRINITY PARISH, NAVY BARRACKS – AKIM, CALABAR



(a) ORIGINS: Holy Trinity Chaplaincy, Navy Barracks Akim, Calabar was established at the instance of Archbishop Brian D. Usanga to decongest the C.K.C Army Church and specifically for Catholics among the Navy as he had come to notice that the CKC Chaplaincy, Army Barracks was actually meant for the Military and not necessarily for the entire Armed Forces of Nigeria stationed in Calabar Metropolis. This is because each of the Army Units is distinct by reason of orientation, organization and administration. Before this, quite a number of the Navy Catholics used to attend Mass either at CKC or Sacred Heart Cathedral or St. Bernard's Parish, Marian Hill. The arrangement for the establishment of a separate place of worship for the Navy Catholics was championed in 1988 by the Commander, Cmdr. Raymond Acholonu, then Second in Command to the Military Administrator and Governor of Old Cross River State Cpt. C. Elegbede. When the Archbishop acceded to the request of the Navy for the establishment of a Chaplaincy for them, they were then able to allocate a piece of land within their Barracks along IBB Avenue, Airport Road Calabar for the place of worship. At the beginning, the Serving Priests administering to the Parish, then only a Chaplaincy, were appointed by the Archbishop. The Author also ministered here to the Catholic Faithful and the Navy before the Navy Authorities began to appoint their own Navy Officers as Chaplains beginning with then Navy Recruit, Rev. Fr. Damian Udonsek. Sometime later on, Rev. Fr. Joseph Edem an indigene of the Archdiocese, who was recruited into the Navy, was also appointed here. Thereafter the Navy continued to appoint their Chaplains but Fr. Udonsek whose appointment in the Navy was never ratified by the Navy Command, continued to serve in the Church until he succeeded in initiating and building a gigantic and magnificent Church for the Navy Chaplaincy. With the appointment of Bishop Joseph Edra Ukpo as the new Archbishop of Calabar, the Chaplaincy in 2008 was upgraded to the status of a Parish.

(b) CHURCH BUILDING: When the Navy Chaplaincy started to function as an autonomous Station in the Archdiocese of Calabar, provision was made by the Navy Authorities to apportion a piece of land near to their Navy Barracks. As observed above, with the authority and direction of the Military Commander and Governor of the State, it was easy to obtain a piece of land for the building of the Church. The first Church building was a large, sort of "Prefab", big enough to contain the large congregation which at the time numbered almost one thousand members. But when Fr. Damian Udonsek was recruited and appointed the new Chaplain, he nursed the idea of pulling down the old structure to build a befitting church. Since he was very capable and equal to the task, he was assigned the duty of starting the construction of the new Church in 1992. He was able to organize and mobilize the Catholic Faithful of the Archdiocese and others far and near including prominent members of the civil society and Protestants who used to flock into the Chaplaincy to attend the Parish Harvests, Bazaars but most especially his **"Wednesday Mass and Anointing Service".** With such Church programmes, he was able to galvanize the Congregation who made such generous Tray Collections that within a few years he was able to raise sufficient funds to build the

magnificent Church for the Navy Parish we are seeing today.

(c)SERVING PRIESTS IN THE HOLY TRINITY PARISH, NAVY BARRACKS - CALABAR

The following priests have served here either as Visitor, Assistant or Parish priest since the inception of the Navy Chaplaincy and Parish:

MGR. J. P.EKARIKA 1987-1988	FR. PATRICK E. ETIM 1987-1988	FR. FELIX H. OJONG 1988-1989	FR.MICHAEL U.OFFIONG1988-1989	FR. BERNARD OKOKON 1990 - 1991
FR. ROBERT U. EKPE 1990- 1991	FR. PATRICK E. ENEYO1992-1993	FR. DAMIAN UDONSEK 1992-1996	FR. CHRIS AGBOOLA 1996- 1998	FR. ROBERT OPARAGI 1998 - 2000
FR. JOSEPH EDEM 2000-2004	FR.ETHELBERT OWULU 2004-2007	FR.ROMOULD ACHOLONU 2007-2010	FR. CYRILOGEDENGBE2011-2015	FR. JACOB UKPOGU 2015-'18/JOSEPH EDEM2018

(d) INDIGENOUS PRIESTS OF HOLY TRINITY PARISH TO-DATE

Since its inception the parish has not been blessed with any Indigenous Priests to-date

(e) INDIGENOUS RELIGIOUS OF HOLY TRINITY NAVY PARISH

Since its inception the Parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF NAVY BARRACK'S PARISH

Rev. Mr. Fidelis Akoi is the only Senior Seminarian in training in the Parish yet.

(g) HOLY TRINITY PARISH – NAVY BARRACKS CHOIR ASSOCIATION

The Parish has three Choir groups in the Parish Choir Association

ST. AUGUSTINE'S HOLY TRINITY CHOIR	ST. ROBERT'S HOLY TRINITY CHOIR	HOLY TRINITY COMBINED CHOIR

(h) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has not been blessed with any Indigenous Priest yet.

(i) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(j) SERVING PRESIDENTS OF HOLY TRINITY – NAVY BARRACKS

The following have served as Presidents of the Parish since its inception to-date:

MR. JOSEPH EKPANG 1987 -1999	MR. CLEMENT OTI 1999 - 2015	PROF. M. NDIFON 2015 - 2018=====

(l) SERVING CMO PRESIDENTS OF HOLY TRINITY – NAVY BARRACKS

The following have served as CMO Presidents of the Parish since its inception to-date:

SIR COSMAS IBANGA 1988 - 1999	DR. JOSEPH EKPANG 1999 - 2005	MR. CLEMENT OTI 2005 - 2011	MR. JOE OBI 2011 - 2018

(m) SERVING CWO PRESIDENTS OF HOLY TRINITY – NAVY BARRACKS

MRS. MICHAEL OBIAJE 1988 - 1999	MRS. HELEN EJIM 1999 - 2002	MRS. FELICIA AGBOR 2002 - 2005	MRS. JOSEPHINE NSAN 2005 - 2008
MRS. MAGDALENE OBIM 2008 - 2011	MRS. PATIENCE ADIL 20 11 - 2015	MRS. GRACE IKLAKI 2015 - 2018	MRS. GRACE IKLAKI 2008 =======

(n) SERVING CATECHISTS OF HOLY TRINITY – NAVY BARRACKS

The following have served as Catechists of the Parish since its inception to-date:

LT. C MR. IBU	MWO OCHO R	MWO OLANYAN	MWO ADIYA	MWOOGWA	MWO IYANGO	PO. IKADE	PO UROH	LS AHUNAYS	LS NA-ALLAH
AB IKUTA	AB ARAMONISE	AB GUNDU	AB AGBAKA	AB UGBAJA	AB GOWON	AB EZECHUKWU	AB OLUWECHE	SM NICHOLAS	SM IGBIAM

(o) LAY OFFICERS & IMPORTANT PERSONALITIES OF HOLY TRINITY

Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

MR. JOSEPH OBI	SUPOL FABIAN UKPE	PROF. PATRICK OWAI	HON GABRIEL OKULAJA	SIR COSMAS IBANGA
MRS. P. MICHAEL OBIAJE	MRS. RUTH UDO UDO	MRS. ROSE ESUA	MRS. CECILIA HALIJI	MRS. HELIN EJIM
MR. MICHAEL OBIAJE	MR. VINCENT IKOYI	MR. PETER ANDIEME	MR. ROBERT IKUN	SUPOL JAMES EBRI UBI
MISS MONICA AYATING	MISS GLORY PAUL	MISS MARIA OMAGU OBIAGE	MISS MARTINA OFEM	MISS REBECCA ODULE
MR.SOLOMON NONNA	MR. FIDELIS IBIANG	MR. PETER ANDIEME	MR. NORBERT IKUN	MR. FRANCIS ADAM ENEGWA
MRS. HELEN AJIM	MRS. THERESA EFFIOM	MRS. GIFT UBI	MISS REGINA UDIE	MRS. SERAH BASSEY
MR. CHRISTOPHEMRR UDIE	MR. SOLOMON AKPAN	MR. PATRICK IJOKO	MR. KINGSLEY DELE EWA	MR. CHRISTOPHER UDIE
MISS VIVIAN DURU	MISS BLESSING UBANA	MISS PATRICIA OJONG	MISS LILIAN ASSURANCE	MISS HANAH INAH
MR. MICHAEL UBI EBRI	MR. FRANCIS ADAM ENEGULA	MR. MEL GBOBO	MR. LOUIS BEGIANG	MR. MARCELLINUS AKAN
MISS DORATHY OFEM	MISS GRACE PAUL	MISS JANET BASSEY	MISS ANGELA ANAKE	MISS JASAME EBRI
MR. LAWRENCE ANIA	MR. FRANCIS AJEMASE	MR. HILARY ADIE	MR. ERASMUS PETER OBIAJE	PROF CHRISTOPHER IKLIKU
MISS FELICIA AKAN	MISS MARY ABINDI	MISS ALICE UBI/THERESA EFFIOM	MISS ANGELA UDIE	MISS ALICE EBRI UBI
MASTER CHARLES SOLOMON	MASTER TERRENCE OBIAJE	MASTER CHRISTOPHER FABIAN	MASTER PEYTER INYANG	MASTER SOLOMON ANIAH
MISS CHARITY OMINI	MISS BLESSING MATTHEW	MISS GLORY BASSEY	MISS MARIA SIMEON	MISS PATIENCE MATTHEW
MR. BENJAMIN EDET	MR. SYLVESTER ODEY OBIAJE	MICHAEL UCHE NWOSU	MR. PETER UDOH	MR. VICTOR UGBE
MISS PATIENCE JOHN UBI	MISS JOSEPHINE ABETI	MR. JAMES MICHAEL	MR. PATRICK IJOKO	MR. PETER UMOH
MISS GLORY BASSEY	MISS LYDIA ANIAH	MISS KINGSLEY DELE EWA	MR. SOLOMON AKPAN	MR. CHRISTOPHER ATABEN
MR. JAMES MICHAEL	MR. MICHAEL UBI EBRI	MR. CLEMENT IBIANG OFEM	MR. FRANCIS WOFAI OFEM	MR. GODWIN JOHN EBRI
MR. BARTHOLOMEW OZEMENA	MR. MBOM MATTHEW	MISS JANET BASSEY	MISS PATRICIA OJONG	MISS HELEN EJIM
MR CHRISTIAN ODEY	MR EDET MICHAEL	MR ROBERT EKWEBELEM	DR EHIOSUN AIGBOMIAN	MR MATTHEW MARK
MRS ELIZABETH AGAJI	BARR MRS LILIAN UGBON	DR MRS NGOZI OGAMBA	MRS BIBIANA IKPEME	MISS TINA OKOI
MR BARTHOLOMEW OHUKA	MR JOHN EHIMOGA	MR DAVID AKPO	MR JOHN OGAR PIUS	MR JOSEPH OFFIONG
MRS ECHAKA OWAN	MRS CYNTHIA AGIDA	MRS BLERSSING LAWRENCE	MRS MONICA ODAH	DR. MERCY CHIKIOKE
MR KINGSLEY EWA	MR LUCKY EGOT	MR OLUFEMI OYELAMI	MR PATRICK IJAKPA	MR/MRS JOSEPH ETENG
MISS MARY IKUNG	MISS ANNAH ABANG	MISS VICTORIA ENERJI	MISS CLARA ODEY	MISS FAUSTINA DAVID
MR/MRS NWOSU NDEEY	MR OSIM BRIGHT	MR/MRS OTU GREGORY	MR/MRS INNOCENT ONYEKUELU	MR/MRS OKEKE
MISS MERCY IDUNG	MISS UDUAK BLAISE	MISS JULIA EKPENYONG ETIM	MISS THERESA UGBA	MISS PACHAL MONICA
MR/MRS AMOS NSIKAK PETER	DR/ENGR (MRS) OKECHUKWU UCHEJI	MR BONIFACE WILLIAM	MR BRYAN EKONG	MR MIKE ETTA-ABANG
MISS PRECIOUS IKPEME	MISS DIVINE-FAVOUR IKPEME	MISS ROSELINE OFFIONG	MISS PHILOMENA MEFOR	MISS ANOH JOY
MR CLEMENT ODULE	MR TEHILAH ADAMS	DR/MRS ERNEST EGBE	MR OTUAKPA GABRIEL	MR ANTHONY IGIUBA
MRS CHRISTINE MBARE UDAM	MRS UDUAK INNOCENT ODAH	MRS GRACE IKLAKI	MRS JANE AGBOR	MRS UCHE MMADUKA
CHIEF J I IMAFUNA	MR STEPHEN OTONKO	MR NONYE IBEDU	MR OTIEH GODWIN NIOBUEZE	MR AJIBO LINUS
MRS. LYDIA EFFA ABANG	LADY ROSE AGIM (LSM)	LADY BLESSING NDUBISI (LSM)	MRS.ROSE BUKL;E EKAKPAN	MRS. PHILOMENA MEFOR
DR ALEXMARIA TORTI	DR/MRS PIUS OGBA	MR CHRIS EKWUEME	PA. MIKE OBIAJE	MR NKEM, OLERUM
MR/DR (MRS) NOEL OGAMBA	MR NWONU CHINEDU	MR PAUL OCHUKO	MR WILLIAMS EMMANUEL	MR CHIDI MARTINS
MR/BARR (MRS) DAVID UGBONG	MR/MRS JOE OBI	BRO/SIS JOE OFFIONG	MR U.B BEST	ENGR K. UGBUAKU
MR UTA NZAN	LT. CDR.M.E. OWAN	MR CHIEDOZIE K. OBIAJIN	MR BENJAMIN EGBEJIN	MR SABASTINE NWAOKORIE
MR AMOZE OKEKE	SIR MARTINS EGOT (KSM)	MR KENNEDY E. IBOKWE	MR CHINEDU MAGNUS	MR INNOCENT ONYEKWELU
MR/MRS GIDDINGS AKPO	MR WISDOM ODU	MESSRS PASCHAL & MARK ANTHONIY IBEDU	MR FRANCIS JAMES ELGBO	MR ANTHONY IKIJE
MR ANTHONY OGBECHE	MR JOE OBI	MR DAMIAH UKAH	BARR ONYEBUEKE	MR/MGST (MRS) AUSTINE ORIM
MR ARINZE OKEKE	MR KOLARU & FAMILY	MR B. UCHECHUKWU	MR CHIZIEMEREM JOHN PAUL OGAMBA	MR/MRS EMMANUEL ULAM
BARR/MRS KELVIN UDUNGERI	DR/MRS HILARY ADIE	MR UCHE NNANNA MADUKA	MR NDUBUSI OBIAJUNWA	BRO/SIS RICHARD BETIANG

[COURTESY OF REV. FR. (NAVY CPT.) JOSEPH EDEM and REV. MR. FIDELIS AKOI]

HOLY FAMILY PARISH, BIG QUA TOWN – CALABAR



(a) ORIGINS: Holy Family Parish as with every other Catholic Church within the Calabar Metropolis was formerly a Mission Station of the Sacred Heart Cathedral right within the first decade of the foundation of the Sacred Heart Mission. It was such a great Qua Station that it produced the legendary gem Rev. Mother Mary Ignatia, pioneer Religious of the Handmaids of the Holy Child Jesus (HHCJ) under the indefatigable Mother Mary Charles Walker **(RCC,1881-1966)**. Some officials of Sacred Heart Cathedral eg. Kgt. Chief Sylvester Henshaw (KSM), the former Commissioner for Finance in the defunct South Eastern State, were from Big Qua Town. It was the last station to be excised from Sacred Heart Cathedral and created an autonomous Parish **sui juris** by Archbishop B. D. Usanga in 1988 with Rt. Rev. Msgr. J. P. Ekarika as the first Fr. In-Charge and Chief E. E. Eno as first President of the Church. In 1989 arrangements were in top gear and fund raising functions organized for the construction of a new permanent Church at a new site at the instance of the Author. But before moving to the new Parish Church, Masses and other Church Services were always held at the Government Health Centre, Big Qua Town along Old Ikang Road. The first priest to celebrate Masses and conduct other Church functions in the new Church which was still under construction but up-to-date enough for Masses etc. was Rev. Fr. now Rt. Rev. Msgr. Emmanuel Umoetok in 1992.

(b) CHURCH BUILDING: As observed above, the Church building started when some of the members were still attending the Sacred Heart Cathedral while the majority, mostly the elderly attended the Big Qua Government Health Centre OPD Hall. The piece of land for the Church building was donated **gratis** and in perpetuity by the Ndidem of the Quas in-Council as a major project in recognition of the contributions of the Catholic Mission towards the development and progress of Qua land with Big Qua as its Capital city. The construction of the Church which also involved the building of an underground basement was estimated at Ten Million Naira (N10,000,000) as at then. Nowadays it would cost more than ten times that. The brain behind both in animating the members as also in the sourcing for funds was the indefatigable Church President, Ntoe (Chief) E. E. Eno. The building plan of the Church was carefully mapped out in stages such that by the time the walls were completed the rear of the Church and the "Choir" a.k.a gallery were still in the waiting. In 1997, the Church building was completed and commissioned by Archbishop Brian D. Usanga amidst pomp and pageantry, trust the Quas! All the top members in the echelon of the Qua Constituted Assembly were present including the Ndidem of the Quas, HRM Ndidem (DR.) Thomas Ika Ika Oqua III, himself a staunch Presbyterian to the core. It was really both the Quas gentry as also the Calabar Archdiocesan affair at which the Clergy, the Religious and Laity Council members including parishioners from far and near were all in attendance.

© SERVING PRIESTS OF THE HOLY FAMILY PARISH, BIG QUA TOWN - CALABAR.

The following priests have served here either as Parish Priests, Assistant Parish priests and Visiting Priests appointed by the Archbishop before and after the creation of the Parish:

MGR.DOMINIC E. INYANG 1967-1971	FR. JUSTIN S. UKPONG 1974 - 1976	FR. ALOYSIUS BASSEY EBONG 1977-1978	MGR. FRANCIS X. UNA 1978 -1981	FR. FRANCIS O. MBABA 1982 – 1984
RT. MGR. J. P. EKARIKA 1985 -1990	FR. BERNARD OKOKON 1990 - 1994	FR. PATRICK ENE ETIM 1994 - 1997	FR. MAURICE BASSEY ETIM 1997 -2000	RT. MGR. J. P. EKARIKA 1997 – 2000
MGR.EMMANUEL UMOETOK 2000-2003	FR. GREGORY ATEMGWOYE UNIMNA 2003 -2005	FR. JOSEPH ETIM UMOH 2005 - 2007	FR. JOSEPH J. ETIM 2007 - 2009	FR. EMMANUEL C. OFFIONG 2009 – 2010
FR. PAUL ETENE 2010 – 2011	FR. MAURICE BASSEY ETIM 2011- 2014	FR. FRANCIS P. OBONG 2014 – 2015	FR. ADULPHUS AMAEFULE2016-2018	FR. ROBERT UBONG EKPE 2015- 2018

(d) INDIGENOUS PRIESTS OF THE PARISH

Since its inception both then as a Station under Sacred Heart Cathedral and now as a parish, Holy Family Parish has not produced any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception both then as a Station under Sacred Heart Cathedral and now as a parish, Holy Family Parish has produced Rev. Mother Mary Ignatia as the only Indigenous Woman Religious of the Parish.

(f) HOLY FAMILY PARISH CHOIR ASSOCIATION

Holy Family Parish has two Choir groups in the Parish Choir Association, namely:

ST. JOSEPH'S MAIN PARISH CHOIR: CHOIR MASTER - MR. BRUNO ANTHONY	ST. MARY'S WOMEN'S PARISH CHOIR - CHOIR MASTER - MR. MICHAEL AGBACHOM

(g) SERVING PRESIDENTS IN THE HOLY FAMILY PARISH

Those who have served as Presidents of the Big Qua Parish since its inception include:

NTOI ANSA E. A. ENO (KSM) 1987 – 1992	CHIEF HENRY O. EFFIONG 1992 - 1997	CHIEF ANTHONY BASSEY ETTAH 1997-2000	(KGT) JOSEPH ARCHIBONG 2000-2004
DR. MRS STELLA -MARIS OKEY 2004-2007	MRS. HILDA ANYATING 2007- 2011	CHIEF (DR.) CHARLES B. O'NEIL 2011-2014	BARR LEO EKANEM KSJI 2014 -2018

(h) SERVING CWO PRESIDENTS IN THE HOLY FAMILY PARISH

Those who have served as CWO Presidents of the Big Qua Parish since its inception include:

CHIEF MRS. THERESA A. ARCHIBONG	CHIEF (MRS). IMELDA OKANG ENO	DR. MRS. STELLA-MARIS OKEY	LADY VERONICA UKPONG (L S M)	MRS. HILDA ANIATING

(i) SERVING CMO PRESIDENTS IN THE HOLY FAMILY PARISH

Those who have served as CMO Presidents of the Big Qua Parish since its inception include:

NTOI ANSA E. A. ENO (KSM)	CHIEF HENRY O. EFFIONG	(KGT) JOSEPH ARCHIBONG KSM	CHIEF(DR.)CHARLESBASSEY O'NEIL	BARR. LEO EKANEM KSJI

(j) HOLY FAMILY PARISH SEMINARIANS IN TRAINING

Holy Family Parish has only one Seminarian in training ie. Rev.Mr. Edim, Sixtus Usang

(j) SERVING CATECHISTS OF HOLY FAMILY PARISH

The following have been appointed to serve as here as Catechists of Big Qua Parish since its inception:

CHIEF (NTOI) ANSA E. A. ENO 1984 - 1992	MRS. REGINA N. BASSEY 1992 - 2008	MR. JOHN JUMBO 2008 - 2018

(l) LAY APOSTOLATE – PIOUS ORGANIZATIONS & PARISH ASSOCIATIONS:

The Cathedral Parish also has Three main organizations, Twelve Pious Societies and Eleven Associations.

CATHOLIC MEN ORGANIZATION(CMO)	HOLY FAMILY ASSOC IATION	CATHOLIC WOMEN ORGANIZATION(CWO	NIG.ERIA FED. OF CATH.STUDENTS	CATHOLIC YOUTH ORGANIZATION(CYON)
LEGION OF MARY	ST. JUDE APOSTOLATE	ST. ANTHONY'S GUILD (PADUA)	CATH.CHARISMATIC RENEWAL	SACRED/IMMACULATE HEART
DIVINE MERCY ASSOCIATION	PARISH CHOIRS ASSOCIATION	MSP ASSOCGTIATE ASSOCIATION	MASS SERVERS' ASSOCIATION	BLUE ARMY CADETES ASSO.
BLESSED M. TANSI SOLIDARITY	CHURCH WARDENS ASSOCIATION	MARY LEAGUE / CATH GIRLS	FRIENDS OF ST.PATRICK ASSO.	CHILDREN OF MARY ASSOCIATIO
ST. VINCENT DE PAUL	WORLD APOSTOLATE OF FATIMA		PADRE PIO ASSOCIATION	LAY READERS ASSOCIATION

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF HOLY FAMILY BIG QUA TOWN

Some of the early and other later important Officers of the Parish **WHO IS WHO** since inception include the following:

CHIEF ANDREW E. ARCHIBONG	NTOI ANSA E. A. ENO	KGT. JOSEPH E. ARCHIBONG (K S M)	CHIEF ANTHONY BASSEY ETTAH	KGT LAWRENCE AGBACHOM KSJ
MADAM THERESA A. ARCHIBONG	CHIEF (MS). AGNES A. ARCHIBONG	MRS. IMELDA OKANG ENO	CHIEF (MRS) MIRANDA NTOE	JUSTICE EMILIA IBOK
MR. CAMILLUS NTOE	NTOE LAWRENCE EKONG ETAGBOR	CHIEF CHARLES EFFIOM	SIR DOMINIC EKPO	CHIEF (KGT)AUGUSTINE UKPONG KSM
LADY VERONICA UKPONG (L S M)	NTOE(MRS)NANKAE MARY ANI OFFIONG	MRS. THERESA DOMINIC MBORA	MRS. ROSALINE EDET	MRS. ALICE EKPO ETIM
MR. CHRISTOPHER ABIA	ENGR. KINGSLEY OGBUAGU	BARR SYLVANUS ODONG	DR. ALPHONSUS ENANG	HON (DR) SANDY OJANG ONOH
RT. HON ITAYA ASUQUO NYONG	BARR (MRS) GERTRUDE ONOH	ETI-EKA (CHIEF) THERESA ESUA	ETI-EKA (MRS) MARIA ISAMOR	MRS.PATRICIAOGON
BARR SYLVANUS ODONG	MR. JOHN ODOMA	MR. FRANCIS MARTINS	MR. MOSES ABOH	MR. THOMAS TANFO
DR. MRS. STELLA MARIS OKEY	MRS FELICIA BOCCO	MRS. ANNE NNAJI	MRS. VICTORIA ENE	MISS CECILIA ECHA
MR. DAVID EGBE ASIKONG	MR. PIUS IWUCHUKWU	MR. FERDINAND ODEY	MR. VINCENT IKONJIOHEYE	BRO. JULIUS UKAH
MRS. VICTORIA IMONAH	MRS. PATRICIA EKOI	LADY (MRS.) ANGELA ANOH	MISS IMMACULATE MAGNUS	MISS CORNELIA UDOFIA
MRS. MARIA ISAMOR	==========	==========	==========	LADY (MRS.) MARY EKANEM

[COURTESY OF REF. FR. ROBERT U. EKPE, REV. MR. SIXTUS USANG CATECHIST JOHN JUMBO]

HOLY GHOST CHAPLAINCY, NAVY BARRACKS – ATIMBO



(a) ORIGINS: Holy Ghost Chaplaincy, Atimbo Navy Barracks - Calabar was established at the instance of Archbishop Brian D. Usanga alongside the Holy Trinity Baracks treated above, but at first the Navy Barracks only enjoyed the services of the priests of the Archdiocese of Calabar before the official appointment of Navy Catholic Chaplains by the Navy Command Headquarters Abuja. This was much later on after the new Navy Chaplain Headquarters had noticed that the new Atimbo Navy Barracks had no Catholic Navy Chaplains to attend to the Catholic Community there. To this end, the Archbishop of Calabar was contacted and he granted permission to open up a separate Chaplaincy for the Navy and lay Catholics around. This Chaplaincy was established in June 1997 and was instituted solely for the Navy. Thereafter, the Navy took the responsibility of providing all the logistics including the place of worship. All the other aspects concerning the Holy Trinity Barracks apply to the Atimbo Baracks because initially, the Navy Chaplain

of that Chaplaincy also served as the Atimbo Chaplain having been provided accommodation there at the Chaplaincy Atimbo Barracks to serve both Holy Trinity and Holy Ghost Navy Barracks as well. It remained so until very recently when the Rev. Father's Rectory was built **grace ? la** the then Commanding Officer of NNS Anansa now NNS Victory, Cdre. Noma Ebueku and the contributions of the good people and Navy men of the Holy Ghost Chaplaincy. It was built within the Navy Barracks with Rev. Fr. Damian Udonsek as the first Chaplain thereof.

(b) CHURCH BUILDING: As observed above the Atimbo Barracks Church building started while some of the members were still attending the Holy Trinity Navy Barrack's "Prefab". In 1997 when the Holy Ghost Chaplaincy came into being, the Navy Command constructed a very modest and beautiful Chapel at the Atimbo Barracks which has continued to stand strong till today. When Fr. Udonsek came in, he organized the Catholic Community and constituted the Chaplaincy Council with the Exco. FSG, Cdr. Ekutegbe serving as the pioneer President and Chairman of the Church Council. In 1999, Mr. Agim Takon was appointed the new President. In 2002 Rev. Fr. Chris Agboola was posted to the Chaplaincy to replace Fr. Damian Udonsek. In 2005 Fr. Chris Agboola was redeployed to the Navy Chaplaincy Lagos, while Fr. Robert Oparaji was posted to Calabar. On his arrival, the Church was relocated to the present site and with the proceeds of the successful Chaplaincy Harvest and Bazaar organized in December that year, funds were raised to kick start the construction of the beautiful Chapel we are now admiring.

It all happened that on Pentecost Sunday 2006 which incidentally is the Chaplaincy Feast day, Rear Admiral Sunday Baje, the FOC of Eastern Naval Command was invited to lay the Foundation for the construction of the new Church. With this epoch making and landmark event and through the Harvests and Bazaars organized in subsequent years, the construction work was brought to its logical conclusion and the Church building was completed in 2008. On the Church's Feast day on Pentecost Sunday 2009, the indefatigable Fr. (Cdr) Robert Oparaji commissioned the Church with fanfare at the Solemn High Mass celebrated in the Church for the first time to complete the relocation to the new Church. In 2013 the Church floor was tiled and the ceiling put in place under Fr. Ethel Owelu who had been posted to replace Fr. Godwin Idoko who was sent for Further Studies and Training. In 2014 Fr. Cyril Ogedengbe who took over from Fr. Ethel donated an Altar to the Church to support the ongoing developments in the Chaplaincy. Between 2012 and 2015 HGCC Atimbo was jointly administered by the above mentioned Chaplains and this in a way had affected the ever-forward looking Church, but on August 29, 2015 Fr. Raphael Adelana was posted to take sole responsibility of the Chaplaincy. Lately Rev. Fr. Peter Ekpenyong of the Catholic Archdiocese of Calabar has been posted to the Chaplaincy.

(c) SERVING PRIESTS IN THE HOLY GHOST NAVY BARRACKS – ATIMBO.

Until recently as noted already, the Chaplains ministering to the Catholic Faithful and the Navy of the Chaplaincy of Holy Trinity Navy Barracks were also serving the spiritual needs of members of the Holy Ghost Atimbo Chaplaincy Atimbo Chaplaincy with the establishment of the Holy Ghost Atimbo Chaplaincy and others residing thereat. The serving priests of the Chaplaincy had continued to be the same until Navy made a new arrangement, namely appointing new Chaplains to serve only the Atimbo Chaplaincy Barracks **sui juris**. Hence the following local priests and Navy Chaplains have served here either as Visitors, Assistant or Parish Priests (Chaplains) to-date:

FR. DAMIAN UDONSEK 1992-1994	FR. CYRIL UDO UDO 1994- 1996	FR. CHRISTOPHER AGBOOLA1996-1998	FR. ROBERT OPARAJI 1998-2000	FR. LT.JOSEPH EDEM 2000-2004
FR. ETHELBERT OWELU 2004-2008	FR. CYRIL OGEDENGBE 2008-201	FR. RAPHAEL ADELANA 2011 - 2014	FR. GODWIN IDIKO 2014- 2017	FR. PETER A. EKPENYONG 2018=====

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has not been blessed with any Indigenous Priest yet. but prayer vigils should be constantly organized for Divine Vocations both to the Clerical and Religious Life. This should be encouraged through Homilies, Vocation Prayers and even Rallies for Vocations from among children of the Navy and Military nationwide.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF HOLY GHOST CHAPLAINCY

There is no Senior Seminarian in training from the Holy Ghost Chaplaincy at the moment

(g) SERVING PRESIDENTS OF THE HOLY GHOST NAVY BARRACKS – ATIMBO

The following have served as Presidents of the Parish since its inception to-date:

CDR. EKUTTEGBE G. 1997- 1998	MR. AGIM TAKON 1999 - 2005	BARR SAM OMAHA 2006 - 2010	CHIEF SOLOMON BENTEM 2010-2016 ENGR.DAVID USHIE 2016=======

(h) SERVING CMO PRESIDENTS OF HOLY GHOST – NAVY BARRACKS

The following have served as CMO Presidents of the Parish since its inception to-date:

(I) SERVING CWO PRESIDENTS OF HOLY GHOST – NAVY BARRACKS

(j) SERVING CATECHISTS OF HOLY TRINITY – NAVY BARRACKS

MWO IBU	MWO AJAYI	MWOOGWA	MWO CLEMENT ABAH	SEAMAN AHUNAYA
SEAMAN A. B. NWACHI	SEAMAN DONALD AGBAKA	SEAMAN NICHOL;AS SIMEON	SEAMAN INGBIAN RICHARD	MAKING FRIDAY J.
MAKING ENEJI JAMES	ENEMAL S. A	WO INYANGOR	OBINNA OHAEGBULAM	

(k) HOLY GHOST ATIMBO CHAPLAINCY CHOIR ASSOCIATION

Holy Ghost Chaplaincy has only one Choir Group in the Parish Association: Choir Master - MR. EMEKA PHILIP

(l) LAY OFFICERS& IMPORTANT PERSONALITIES OF HOLY GHOST CHAPLAINCY

Some of the early and other important Officers of WHO **IS WHO** in the Chaplaincy since inception include: the following:

PROF. JOHN OFFEM	MR. EMMANUEL AKPONG	BRO. SOLO BENTEM	MR. PATRICK ATSU	MR. USANI DENIS
MRS TESSY BENTEM	MRS ELIZABETH UTSU	MRS CHRSITIAN USANI	MRS CECILIA ECHU	MMA AFIA
MR. ALEXANDER EDU	MR. NYAH UDO	MR. ROWLAND JAJA	MR. THEOPHILUS UDEIYA	MR. EUGENE EZEZOBOR
MRS MARTHA R JAJA	MRS HAPINNESS UDEIYA	MRS EMILIA EUGENE	MRS GIFT UNEGBU	MRS JULIANA MARK
MR. SAMUEL UNEGBE	MR. BONIFACE MARK	MR. IDAKWO EZE	BRO. C. O. IREM	MR. ETENG EBRI
MRS NGOZI IREM	MRS ROSEMARY IDAKWO	MRS ITAM ETENG	MRS ADIA EBRI	MRS RENEE YENEOTTIA
MR. IBOH ETENG	MR. ENO JONAH	MR. JOHN OGIDI	MR. SUNDAY OGAR	MR. MATTHEW USHUTA
MRS MARIA OGIDI	MRS JANET SUNDAY	MRS JULIANA USHUTA	MRS CELINE DANOR	MRS MARIA OGAR
MR. LOUIS DANOR	MR. OGAR PAUL	MR. EKPENYONG ITAM	MR. DENIS BASSEY	MR. JAMES OZER
MRS ELIZABETH AKPONG	MRS ETIDO BASSEY	MRS CELESTINA DZER	MRS JENNIFER EZEKWU	MRS LUCY OBI
EZEUGWU FELIX	MR. PAUL IN I	OGBU FRANK CHARLES	MR. MARTINS UNAKWE	MR. OBIOMA JOHN EMENGI
MRS CECILIA OGBU	MRS DAORATHY UW AKWE	MRS OGECHUKWU EMEAGI	MRS EKPO-AWAN E	MRS ETIDO BASSEY
MASTER SAMEL UNACHUKWU	MASTER WILSON AMADI	MASTER VICTOR EFFIOM	MASTER WILLIAMS JOSEPH	MASTER JOEL ETIM OKOKON
MISS ANNUCIATA DZER	MISS ELGINA IBEH	MISS MARY ETA	MISS ANASTASIA OGBU	MISS MARYDORIS EGBENG
MASTER VICTORY ESSIEN	BONUIFACE NYA -UDO	MASTER DAVID BETEM	MASTER SAMUEL OGBU	MASTER PETEDR OJONG
MISS SARAH NJAH	MISS VERONICA EDET			

[REV. FR. PETER EKPENYONG and REV. MR. FIDELIS AKOI]

ST. MARY'S EFUT- ABUA DEANERY
ST. MARY'S PRO-CATHEDRAL EFUT ABUA (1906-2018)



OLD CHURCH NEW CHURCH

(a) ORIGINS: Efut land received the Gospel Message of Christ precisely in 1906 just immediately the first pioneers, viz. Frs. Louis Lena (CSSp) and Mc Dermott (CSSp) planted the Catholic Church in Efik soil at Calabar. Efut land at the time was a thick forest area, very prone to leopard attacks. The Catholic Church established here was one of the out-stations of Sacred Heart Cathedral after Immaculate Conception, Ikot Ansa which was first visited in 1904 and after that St. Joseph's Ikot Ene (1912) according to available records. From then on the Church was regularly visited and Masses said for the people on Sundays by the Sacred Cathedral Holy Ghost Fathers. In 1954, a young priest, Fr. Edmund Fitzgibbons who was previously posted to the Anua Mission in the Mainland and recently being re-assigned to the Sacred Heart Cathedral was appointed to regularly administer the Efut-Abua Church, a.k.a Efut Ikot Ekpe as it was then known. Thereafter it was constituted an autonomous community and detached from the Sacred Heart Mission and then raised to the status of a Parish **sui juris** in 1962.

© CHURCH BUILDING: Fr. Louis Lena having met with the Efut Ikot Ekpe Chiefs was willingly and readily offered a piece of land and as usual, Fr. Lena constructed a large mud-brick building to serve both as Church and school. In 1908 as both the school and Church attendance increased, Fr. Lena laid the foundation of the first ever permanent building which was to serve both the Church and School. When Fr. Josef Kraft (CSSp) the newly arrived priest from France was first assigned to the Sacred Heart Mission Calabar and just before he was posted to the Anua Mission the following year, it was to him Fr. Lena as the Superior entrusted the completion of the Church building. Fr. Franz Howell (CSSp) also on arrival added a second school block in 1912 as the population of the school increased. It will be recalled that for years St. Mary's School Efut Abua remained the most populated school in Calabar Metropolis coming second after the Holy Child Convent Calabar with a school population of 2000+. On April 30, 1967 before the beginning of the hostilities of the Nigeria-Biafra fratricidal war, Bishop James Moynagh laid the foundation for the permanent Church building which was taken up shortly after the war by Fr. Vincent Hannigan, SPS. It was to take the same shape as the College Chapel Adiaha Obong Commercial Secondary School– Eniong Offot, Uyo and that of St. Patrick's College – Ikot Ansa with a conical roof. But it was subsequently modified by Fr. V. Hannigan for obvious reasons, ostensibly due to its size as this was meant to be a Parish Church accommodating thousands of worshippers. During the war, the entire Western Calabar Catholic Mission territory comprising what now constitutes St. Mary's Adiabo, Stella Maris Creek Town, St. James Okpok-Ikpa including also Akamkpa and Biase territories viz. St. John the Baptist Parish, Akamkpa, St. Paul's Uyanga, St. Anthony's Parish Iwuru, etc. became administered from St. Mary's Efut-Abua Mission. After the war the building work continued through the 1970s and was completed and commissioned in grand style and fanfare by Archbishop Brian D. Usanga in 1980. In 1983

the Church was expanded by Mgr. Joseph P. Ekarika and the leaking roof which actually prompted the expansion was later completed by Rev. Fr. now Archbishop Joseph Ekuwem who then was returning to the Archdiocese from Further Studies abroad. In the Marian Year of 1987 also the year of the creation of Akwa Abasi Ibom State by the Military Government of Ibrahim I. Babangida, the main gate, sign post and the Marian shrine were constructed and dedicated by Archbishop Usanga to further embellish the Church. In 1992 Rev. Fr. Bernard Okokon completed the beautiful perimeter fence begun by Fr. Joseph Ekuwem, recently raised to the dignity of the Episcopate as the Lord Bishop of the newly created Uyo Diocese by Pope St. John Paul II. In view of this Archbishop Brian Usanga also raised the Parish to the status of a Pro-Cathedral now tagged St. Mary's Pro-Cathedral, Efut – Abua. In 2010 with the grumblings about the unsatisfactory nature of the "Fr. Hannigan/Msgr. Ekarika Church" growing louder and louder as it were, there was need to pull down the Church and replace it with a new Church more befitting of its status as a Pro-Cathedral. This was fine, but as for an Elder like the Author, it is worthy of note that the Church building should have been spared for posterity and converted to something else useful or simply left as a museum. It should be noticed that civilized peoples always leave Monuments intact as Legacies and Museums for the generations unborn. The same old story is replicated in St. Charles, Lwanga Essien Town (1965), Immaculate Conception Ikot Ansa (1928), St. Augustine's Ikot Omin (1967) and to cap it all and to the Elders discomfiture of course – and worst still St. Joseph's Anua, built by the great Patriarch of the Calabar Mission of yore, Dominic Cardinal Ekandem's "Cathedral constructed in (1957). St. Patrick's Fathers (SPS) of the Calabar Mission for example had rationalized not to pull down the Fr. O.O. Sullivan's Church building but decided to expand it how-be-it, not very satisfactory, but just to keep the building intact for posterity and for the records. There is sufficient land in St. Patrick's grounds large enough to build even a Basilica, mind you! St. Mary's grounds are large enough, even larger than the Sacred Heart Grounds, because as of now the site earmarked for CWO building is still un-built. This should help people to understand the extent of the St. Mary's Mission land generously donated by the good Efut peoples over a hundred years ago. But notwithstanding, it was Rev. Fr. Evaristus Bassey who championed this cause and laid the foundation of the magnificent Church that stands strong to adorn the entire St. Mary's landscape today. With the appointments of Frs. Charles Etim and Robert U. Ekpe in 2010 and 2014 to the Parish, a new momentum was added to the work of the new Church building which was dedicated and commissioned amidst fanfare, pomp and pageantry in 2017. To cap it all Fr. Joseph Agbor has added another dimension to the adornment of St. Mary's grounds with two States of the art Galleries and structures viz. the gigantic Amphitheatre structure with corrugated roof for large Congressional Celebration and a Two-in-One Chapel of Our Blessed Lady and St. Joseph her most chaste Spouse.

The St. Mary's Pro-Cathedral to-date has as it were, given birth to many children, grandchildren and great grandchildren including children like St. Bernard's Parish, Marian Hill (1967), Christ the King Chaplaincy Akim Barracks (1968), Regina Caeli Anantigha (1979), St. Joseph's Chaplaincy CRUTECH (1980), St Vincent de Paul (1984); grandchildren viz. Our Lady Queen of Angels, Air Port, a.k.a Edim Otop (1992); St. Peter's Parish, Ediba (1992); great grandchildren viz. Holy Trinity Akim Navy Headquarters Parish, Calabar (1994) and Church of Ascension Njaghasang (2012).

In 1992 the St. Mary's Parish Efut-Abua was elevated to the status of a Pro-Cathedral by Archbishop Usanga and in commemoration thereof, Kgt and Lady Sylvester S. E. Udoeyop (KSG) presented the Church with a marble altar while Kgt. Emmanuel Nya (KSG), Engr. Peter Nya and Barr Theresa Nya (Chief Joseph Nya's children), also donated a marble Baptistery on behalf of Nya Family to the Church. Two of the greatest events that took place here in the Parish Church were the priestly Ordination of Rev. Fr. Malachy Ephraim on 6th June, 1987 as the first indigenous priest of the great Efut peoples. The second was the Thanksgiving Profession Mass of Rev. Sr. Bernadette D. Amimi as the first ever Religious in the Parish. It is also worthy of note here that the Parish has produced from her serving priests two Bishops, viz. Bishop Edmund J. Fitzgibbons – erstwhile Bishop of Port Harcourt in 1974 and Bishop Joseph Ekuwem, then Bishop of Uyo in 1989 with same as the new Metropolitan Archbishop of Calabar.

(c) SERVING PRIESTS IN THE ST. MARY'S PARISH EFUT ABUA

The following priests have served here either as Visitors, Assistants or Parish priests:

FR. E. J. FITZGIBBON 1954-1960	FR. EAMON F. HANNIFY 1959 -1960	FR. FRANCIS MORRIS 1960-1962	FR. JOHN RALPH 1960- 1961	FR. PATRICK QUIGLEY 1961-1963
FR. LAWRENCE WALSH 1963-1965	FR. PATRICK J. LAFFEY 1965-1967	FR. JUSTIN S .UKPONG 1967-1970	FR. T. GREENAN 1970 - 1972	FR. VINCENT HANNIGAN 1972-1982
MGR. J. P.EKARIKA1977&1979-81	FR. EMMANUEL O. IDEM1982-1983	MGR. J. P. EKARIKA 1983- 1984	FR. JOSEPH EKUWEM 1984-1989	FR. BERNARD OKOKON 1990-1993
FR. PATRICK ENE ETIM 1994	FR. FELIX H. OJONG 1995-1996	FR. MICHAEL U. OFFIONG 1995-2000	FR. EMMA IWAGWU 1995-2002	FR. PATRICK E. ENEYO 2000-2003
FR. JOSEPH EYO 2003-2006	FR. ISRAEL J. EKPO 1905-1906	FR. BERNARD J. OKOKON 2005- 2006	FR. CHRISTOPHER A. OKPU 2006	FR. EVARISTUS O.BASSEY 2007-2010
FR. CHARLES O. ETIM 2010-2014	FR. ROBERT UB. EKPE 2014-2015	FR. DR. JOSEPH AGBOR 2015 -2018	FR. DR. ISAEL J. EKPO 2018===	==========

(d) INDEGINOUS PRIESTS OF THE PARISH

Since its inception the parish has produced seven Rev. Fathers as the Indigenous Priests of St. Mary's Pro-Cathedral, Efut Abua

REV. FR. M ALACHY EPHRAIM 6 / 6 / 1 9 8 5	REV. FR. JOSEPH P. ESSIEN 4/12/1999	REV. FR.MICHAEL AKPAN 7/10/2017	REV. FR. FRANCIS H. ESSIET 7/12 / 2002
REV. FR. EMMANUEL NYONG 16/8/2003	FR. JOSEPH ASUQUO 27/11/2010 REV. FR. PATRICK OTUK UDOH 30/6/2019	==========	

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has produced two Rev. Srs as the Indigenous Women Religious of the Parish

REV. SISTER BERNADETTE AMIMI SSN D	REV. SR. MARY JOHN OFM/	==========	==========

(f) SENIOR SEMINARIANS IN TRAINING IN ST. MARY'S PRO-CATHEDRAL

There are only three Senior Seminarians in training in the St. Mary's Pro-Cathedral - Efut as follows.

R E V. M R. C HR I S T O P H E R SUNDAY	R E V M R. A N T H O N Y U D O M	R E V. M R. S T E P H E N O G A R

(g) SERVING CATECHISTS IN THE ST. MARY'S PARISH EFUT ABUA

CATH. HUGH E. ESSIEN	CATH. PAUL T. AKPAN	CATH. BONIFACE ESSIET	CATH. MARTIN U.ODIONG	CATH.EMMANUEL MCENYI

(h)ST. MARY'S PRO-CATHEDRAL CHOIR ASSOCIATION

The St. Mary's Parish has of four choir groups in the Parish Choir Association

ST. MARY'S CHOIR	FATIMA CHO IR	ST. CECILIA CHOIR	GREGORIAN LATIN CHOIR	==========

(i) LAY OFFICERS& IMPORTANT PERSONALITIES OF ST. MARY'S PRO-CATHEDRAL - EFUT

Some of the early and other later important Officers **WHO IS WHO** of St. Mary's Pro-Cathedral - Efut

ETUBOM (KGT)JOSEPH EYO- ITA KSM	CHIEF LOUIS E. OKON	MR. EPHRAIM S. EFFIOM	CHIEF ALPHONSUS N. ESSESIEN	CHIEF CYRIL H. NWANERI
CHIEF MRS. MARGARET MARY MORDI	CHIEF MRS. BENEDICTA NSKAK	LADY MRS. GERTRUDE L.NYA (LSM)	CHIEF MRS.CLARA ETIM (ETI EKA)	MRS. MARGARET D. AMIMI
SIR SYLVESTER E. UDOEYOP KSG	CHIEF EMMANUEL O. ODIONG	DONATUS MONDAY EKANEM (RUG CITY)	MR. AUSTIN A. EKONG	CATECHIST HUGH E. ESSIEN
CHIEF EMMANUEL E. E.ANSA	KGT DAVID UDOH (KSM)	CATECHIST HUGH E. ESSIEN	KGT. HENRY ESUABANGA (KSM)	MR. FELIX EFFIONG OKON KSM
LADY MARGARET MARY S. NKANANG	KGT JOSEPH EFFIOM (KSM)	LADY MARGARET EMEH (L S M)	LADY MARGARET S.UDOLEYOP(PM)	MADAM MARGARET ESSESSIEN
RAPHAEL O. ANWANAKAK KSM	KGT SYLVANUS NKANANG KSG	KGT. CHRISTOPHER ANWANA (K S M)	MR. CHRISTOPHER S. E. EKPO	CATECHIST PETER T. E. AKPAN
ETI EKA HELENA E. EFFIONG	PROF (MRS) SUSAN E. ETIM LSM	CATECHIST	LADY CAROLINE NWANERI	MRS. AGNESS HUGH ESSIEN
CHIEF DANIEL AMIMI	NDABO (DR.) ERNEST O.ETIM (KSS/KSM)	HRM PATRICK OQUA AGBOR V	CATECHIST DOMINIC MARY OKON	CHIEF MAURICE EYO (K S M)
CHRISTOPHER U. EKPO	PROF & MRS JOHN O. OFFEM K S M	ENGR & MRS. MICHAEL NKONO (K S M)	KGT. & MRS CLETUS U. JACOB KSM	CATECHIST MARTIN M. O. ODIONG
CATECHIST BONIFACE ESSHIET	KGT. MONDAY UNO OGBODUM (KSJ)	ARCH.& MRS. JOSEPH ENIANG ESSESSIEN	MR. TIMOTHY UZOMA	CATECHIST EMMANUEL MCENYI
PRINCE & MRS LAWRENCE ETIM	DR. & DR. MRS EKPENYONG NSA	JUSTICE & MRS LAWRENCE ITA (KSM)	MR. & MRS MOSES OKORO	DR.&MRS.PATRICKN.UMOH (KSM)
PRINCE & MRS LAWRENCE ETIM	DR. & DR. MRS EKPENYONG NSA	JUSTICE & MRS LAWRENCE ITA (KSM)	MR. & MRS MOSES OKORO	DR.&MRS.PATRICKN.UMOH (KSM)

ST. BERNARD'S PARISH MARIAN HILL



(a) ORIGINS: Until 1976, St. Bernard's Parish Marian Hill was a quasi-Catholic Community and station under St. Mary's Pro-Cathedral Parish owing to the circumstances surrounding its emergence as a Mission Station in the Catholic Church. It was born as a child of circumstance. During the civil war, so many people were displaced from both the now Cross River State and Akwa Ibom States and most of them especially those who could find their way into the erstwhile Head Quarters of the Defunct South Eastern State, Calabar after the liberation of Calabar suddenly found themselves as emergency Internally Displaced Persons (IDPs), and became instant but popularly tagged REFUGEES. The Catholic Mission in particular was worried about the situation and from the resources obtained from the Catholic Foreign Agencies which were equally concerned about the plight of suffering Nigerians during the war, viz. the **Misereor**, Caritas International, etc. vouchsafed by the indefatigable Bishop Moynagh, gathered some of them into the Government School compound – Atu Street here in Calabar. They were looked after but most importantly, their spiritual needs were also to be similarly looked after, hence the celebration of Sunday Masses in the School compound.

Quite a good number of them attended these Masses including non-Catholics for obvious reasons – Cf. the Essencos. Bishop Moynagh assigned Rev. Fr. Dominic Inyang the only indigenous priest available and authorized by the Nigerian Military Authorities to be offering the Masses for them there. Later, Bishop Moynagh appointed Msgr. then Rev. Fr. Francis X. Una as the permanent Father in-Charge of the now quasi Catholic Community. This was the position of things such that when things began to normalize, Atu Street School became a quasi-Mission Station of sorts. When a number of Catholic members living around the area noticed this, they also began to join in the Masses celebrated there. At the end of the war in January 1970, most of the "REFUGEES" found their way back to their places of origin and those that remained continued to worship at Atu Street. When the Nigerian Soldiers left the premises of Holy Child College Calabar, it was found more convenient to move there as the "Catholic Community" had also thinned down considerably. Then a number of prominent Catholic members including Chief Linus Okom, Chief V.M. Udosen, Mrs. Bernadette Bekomson, Kgt. Pius D. Obot, Lady Marie Obot, and Dr. Patrick O. Bassey etc. started attending Church Services there also. But no sooner had Church functions begun to regularize there than a serious and ugly problem manifested when powerful elements of the Brotherhood of the Cross and Star used their equally powerful members in the Government of the Day to disrupt the functioning of the Church with the claim that Holy Child College was there and then Government property with the "Take-over of Mission Schools", and that they had got official permission from Government to use the Holy Child Assembly Hall which was the actual venue of Catholic Services then. Pronto, and in a Gestapo manner, Soldiers invaded the premises and ransacked everything and almost tore down the Holy Child Stature mounted in the Hall. It was almost a miracle as they could not break it and wisdom prevailed as they allowed it to be. Soon after, the Brotherhood and Star moved in and occupied the Hall.

By this time the Author had been appointed to replace Msgr. Francis Una by Bishop Brian D. Usanga who had recently been released as the General Secretary of the Catholic Secretariat Lagos and returned as substantive Bishop of Calabar in the place of erstwhile Bishop Moynagh in 1970. Meanwhile, the Public Complaints Commission, S.E.S had just been constituted with Ntisong V.D. Uwemedimo as Chief Commissioner and the Author used the opportunity to present the matter to the Commission. Very providentially, the case received prompt attention and action was taken. Just within three months, an official Descript was sent to the Bishop authorizing the Catholic Mission to use the Holy Child Hall as it was never part of the School but the place of worship for Catholic students in the College. This summarizes as it were, the humble beginnings of St. Bernard's Catholic Church, Marian Hill as a Mission Station under St. Mary's Efut Abua. By 1979, and with increase in the population of attendees to the "Holy Child Church", there was acute problem of accommodation and Bishop Brian Usanga promptly acquiesced to the request for land for the building of a Church nearby and providentially within the same piece of land originally acquired by Bishop Moynagh.

(b) CHURCH BUILDING: Yes, there should have been no problem about land for this purpose because excepting the adjacent piece of land which according to known sources had also been earlier acquired by the Apostolic Mission for the construction of their Secretariat which also housed the Rectory of the erstwhile First Indigenous President General, Pastor E. E. Okon of Creek Town, the entire piece of virgin land measuring about 20 hectares was acquired by the legendary indefatigable and erstwhile Bishop Moynagh of the Catholic Mission Calabar in the 1940's. It was for the purpose of erecting what later materialized into the Holy Child College, Marian Hill. Holy Child College popularly tagged Cornelia Connelly College (CCC) Uyo had earlier been built in 1942 on the "MAINLAND" now tagged **AKWA IBOM STATE**. But Bishop Moynagh then was under pressure to establish a Girls' College in Calabar Metropolis too. He had even been contemplating also building a Girls College in Calabar, hence the acquisition of this virgin land from the Ndidem of the Quas In-Council towards this end. It should be instructive also to note that his successor, Bishop Brian D. Usanga had similarly acquired numerous pieces of land earmarked for Catholic projects throughout the entire old "Diocese of Calabar" then including the site which has now become **MOTHER IGNATIA VOCATIONAL CENTRE**, Ikot Ansa – Calabar right in the 1970's and 1980's. This piece of virgin land located on a hill and targeted for an All-Women Institution was named after the Blessed Virgin Mary, hence the entire area being known as "MARIAN HILL- CALABAR". Later on, and with the opening of the famous Road by the Government of the day, the road became known as "**MARIAN ROAD**" till today, the extension part thereof which was constructed by the Cross River State Military Government being renamed as USANG-ISO AVE after the legendary Edidem Usang Iso, the Ndidem and Paramount Ruler of the Quas in the 1980's. It was crowned with the opening also of the **USANG ISO** popular market known as **IKA–IKA UQUA**. It is also note-worthy that there was nothing like Calabar Road, Muritala Muhammed high Way, Marian Hill Road to be found anywhere before the 1960s. The entire Calabar Metropolis ended at the General Post Office. Any other Colonial Government Roads excepting Goldie etc. were those terminating at the Calabar Beach and Elder Dempster Lines Agencies. The rest was forest. The people nowadays, though innocently, often delude themselves that Calabar could be accessed from any part of the MAINLAND from Aba or elsewhere including Northern Cross River after Akamkpa and Biase territories. There was nothing like that. To ever have access and come to Calabar, one had to access it by canoe and other marine means of transport. Even after the General Post Office, the only paved road thereof was Odukpani Road which terminated in Akampa axis as noted above. To access the other parts of the Old Calabar Province then, one had either to go by or hire a bicycle at the General Post office at 3Pence per hour.

The problem of using the Marian Hill land for the construction of the Church arose in the context of the Government "Take Over" of Mission Schools. Discerning readers of this book can easily discover that with the "Take Over" of Mission Schools, the "Take Over" of everything belonging to the land within

sight of the school was also inevitable, hence the "Take Over" of the entire Marian Hill Mission land. This led to the famous civil war and military era dictum by Bishop Brian D. Usanga: **"Akaap anyin iyak, ibe?eke andinyie"** (literally translated eating the bought-fish' eyes without taking permission from the purchaser and owner) thus implying that no Government should have presumed to forcefully acquire a.k.a "take-over" Mission Schools without the permission of or at least consultation with their Proprietors. Indeed, as it did happen, Bishop Usanga went to court with the S.E.S Military Government of Brigadier Udokaha Jacob Esuene and using powerful superior arguments, won back the "Take Over" Marian Hill Mission land. With this development it became easy to appropriate part of the adjacent piece of land to site the new prestigious and magnificent Church now known as St. Bernard's Catholic Church Marian Hill.

CONSTRUCTION OF THE CHURCH BUILDING: Precisely in 1979, the construction of the Church building began with the erection of the gigantic pillars by Mazi Athanasius Ezeji of Naze town Owerri. On finishing the pillars, the roofing of the church followed straight away and the roofing materials as also part of the roofing with long pan. This was carried out by Senator Victor Akan's EXCELL Roofing and Construction Company Ltd. It was only after that, that the construction of the walls began in earnest under the supervision of Kgt. Pius D. Obot, the erstwhile Parish President. Takings from Sunday Tray Collections in addition to the Annual Mission Harvest Festivals and Bazaars formed the main source of revenue for the prosecution of the work. By 1985 the church building was completed and in 2006 under the able-hand and supervision of Chief Linus Okom an erstwhile President of the Parish, the tower work was also completed to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Bernard's Parish Marian Hill, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

MGR. FRANCIS X UNA 1968-1970	FR. JOSEPH P. EKARIKA 1969 – 1971	FR. SYVESTER J.U. UDOH 1971- 1974	FR. VINCENT HANNIGAN 1974- 1976
MGR JOSEPH P. EKARIKA 1977-1979	FR. AUGUSTUS EFFIONG 1979-1981	FR. JUSTIN B. EDET 1981	FR. SEAN" O'DOWD 1981-1983
FR.ROBERTU.EKPE 1984-1987	FR. CHRISTOPHER OKPU 1987 1977- 1980	FR. VENATIUS OROK 1988-1990 ANDINAM 1978 1980	FR. EMMANUEL O. IDEM 1990
FR. CHRIS UMIONG 1990-1992	FR. MAURICE B. ETIM 1992- 1993	FR.EVARIST US BASSEY 1993-1994	FR. ANTHONY ESSIEN CMF 1994 1989
FR. JAMES G. EKPE 1995-2000	FR. ALOYSIUS ENEYO 1997	FR. JOSEPH ESSIEN 2000	FR. CHRIS A. NASERI 2000-2003
MGR J P. EKARIKA 2003 -2004	FR. EDWARD MOGER CMF 2002	FR. PATRICK UDOTAI 2003	FR. PAUL ETENE 2003 -2004
FR.FRANCIS ESSIET2003-2004	FR. JOSEPH UMOH 2003-2005	FR. MALACHY EPHRAIM 2004-2013	FR. ANSELM NYONG 2004-2013
FR.FRANCIS U.OFFIONG 2004-2006	FR. AUGUSTINE ASUQUO 2005 -2006	FR.PATRICK BASSEY(OG)2006 -2008	FR. JULIUS EN ANG 2005-2006
FR. EMMANUEL UMIAH 2006	FR. JOHN P. NKANTA 2006- 2007	FR.CHRISTOPHER OKON 2007	FR. ROBERT ETTA MSP 2007
FR. CYRIL ETTA ESSIEN 2008	FR. BASIL INYANG 2007-2008	FR. IGNATIUS SAM 2008-2010	FR. EMMA BECOMSON 2008
FR. JOSE-MARIA EYO 2008	FR. CHRIS THOMAS ENANG 2009	FR. JULIUS NTAMID 2011-2012	FR. EMMA EFFIONG BASSEY 2011
FR. RAPHAEL AKPAN 2011 -2013	FRF. MGR.E.UMOETOK 2012-2013	FR. CHARLES B. ESIRAH 2012-2013	FR.PETER EKPENYONG 2012-2013
FR. SAMPSON OJIE 2013-2014	FR. CHARLES O. ETIM 2014-2017	FR. RAPHAEL AKPAN 2015	FR. ADOLFUS AMAEFULE 2015-2016
FR. KUFRE E. M. (MSP) 2015-2016	MGR.PATRICK A.OKURE2015 -2017	FR.PATRICKPIUS AKPAN 2016-2018	==========

(d)INDIGENOUS PRIESTS TO-DATE: Since its inception the parish has four Indigenous Priests.

FR. FRANCIS P. OBONG 14TH SEPT 1991	FR. PAUL ETENE 16TH AUG. 2003	FR. EMMANUEL UMIAH 7TH OCT. 2006 FR. EMMANUEL	FR. EMMANUEL BEKOMSON 29TH NOV. 2008

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with any Rev. Sr. as the Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING IN ST. BERNARD'S PARISH

There are two Senior Seminarians in training from the St. Bernard's Parish yet ie. Rev. Mr. Jude Eyo and Rev. Mr. Martin Esu.

(g) ST. BERNARD'S MARIAN HILL CHOIR ASSOCIATION

The St. Bernard's Parish has five choir groups in the Parish Choir Association

ST. BERNARD'S CHOIR	HOLY GHOST CHOIR	ST. ALPHONSUS CHOIR	ST. MARY'S CHOIR	CHILDREN'S CHOIR

(h) SERVING PRESIDENTS OF ST. BERNARD'S PARISH

The following have served as Presidents of the Parish since its inception to-date:

CHIEF ALPHONSUS V. UDOSEN	KGT. PIUS D. OBOT (KSM)	**SIR PATRICK N.E. UDONWA (KSM)**	KGT. THOMAS ORIKO (KSM)	CHIEF KGT. LINUS OKOM (KSM)
MR. ATHANASIUS E. UDO	**MR. EDWIN O.E.DUKE**	MR. PETER N. ETTA	KGT. EMMANUEL INIEMA (KSM)	MR. DAVID OGBANG EKPE

(i) SERVING CATHECHISTS OF ST. BERNARD's PARISH MARIAN HILL

The Parish also has two serving Catechists since its inception to-date, namely:

BARR EMMANUEL INIEMA-PARISH SECRETARY& AG.CATECHIST	CATECHIST JOSEPH UDOFIA 1984 – 2003	CATECHIST JUSTIN UDOM 2003 -2017

(j)ORGANIZATIONS: The Parish also has three main organizations, thirteen Pious Societies and sixteen Associations.

CATHOLIC MEN'S ORGANIZATION (C.W.O)	CATHOLIC WOMEN'S ORGANIZATION (CWO)	CATHOLIC YOUTH ORGANIZATION OF NIGERIA (C.Y.O.N)

(k) PIOUS SOCIETIES: The following Lay Apostolate Groups are also in the Parish

LEGION OF MARY	BLUE ARMY	SACRED HEART/IMMACULATE HEART	ST. VINCENT DE PAUL	DIVINE MERCY	PRECIOUS BLOOD	ST. ANTHONY'S GUILD
CHARISMATICS	BLOCK ROSARY	KNIGHTS OF ST. MULUMBA	KNIGHTS OF ST. JOHNINT'L	FR. TANSI SOLIDARITY	LIVING ROSARY	APOSTLESHIP OF PRAYER

(l) ASSOCIATIONS: The Parish also has three main Associations.

LAY READERS' ASSOCIATION	CHURCH WARDENS ASSOCIATION	CATECHISTS ASSOCIATION	CHOIR ASSOCIATION
MARY LEAGUE ASSOCIATION	ALTAR SERVERS ASSOCIATION	HOLY FAMILY ASSOCIATION	LAY READERS ASSOCIATION
CATHOLIC WORKERS	ASSOCIATE MEMBERSHIP OF MSP	CHOIR ASSOCIATION	MASS SERVERS ASSOCIATION
FRIENDS OF ST. PATRICK	CATECHISTS' ASSOCIATION	CATHOLIC NURSES GUILD	YOUNG CATHOLIC STUDENTS (YCS

(m)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. BERNARD'S MARIAN HILL

Some of the early and other important Officers and personalities of the Parish **WHO IS WHO** since its inception include the following:

CHIEF MRS. JANE EPHRAIM	CHIEF MRS. IMELDA IRONBAR	CHIEF ALPHONSUS E. V. UDOSEN	LOLO(CHIEF) MRS. MARGARET M. NTITI	CHIEF MRS. MARGARET ESSIEN
CHIEF (KGT)LINUS OKOM(KSM)	KGT. THOMAS ORIKO (KSM)	KGT.& LADY PIUS S.OBOT(KSM)	KGT. BARR EMMANUEL J. INIEMA	KGT MAURICE EFFIWATT (KSJ)
MRS. BERNADETTE BEKOMSON	LADY EDNA E. EKENG	MRS. JUSTINA FRANCIS UDOEKPO	GEORGINA OBIA EKPENYOME ESSIEN	MRS. MARGARET M. ESSIEN
SENATOR VICTOR NDOMA-EGBA	MR. ATHANASIUS E. UDOH	BARR & MRS. EMMANUEL IYANAM	MR. &MRS. ANTHONY EFFIONG EDET	SIR JOHN OBONGHA (KSJI)
KGT. DAVID OGBAN EKPE(KSM)	DR. EMMANUEL I. OGBAN	KGT. LINUS SAVIOUS ETIM (KSM)	PROF. PATRICK N.E. UDONWA (KSM)	CHIEF ANTONY A. EFFANGA
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MR. FERDINAND OWEH ERIOM	CHIEF CHRISTOPHEROKOKON	PRINCE EMMANUEL EKPO-BASSEY	KGT (CHIEF) CYRIL OKONKWO (KSM)	ENGR. MATTHIAS A. UDOSEN
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MR. THADDEUS G. UDOH	MR. DAVID UMOFFIA (CM)	MR. EDWIN O. E. DUKE	MR. LAWRENCE IDIO / CMDR ELEMI EDU (KSM	ETI-ETE MAZI MICHAEL UCHE
MRS. GENEVIEVE EPHRAIM	MRS. MARY EFFIOM ETIM	MRS. CHRISTIANA INNOCENT UDOH	LADY MAGDALENE EGBU NKANG(KSJI)	PHILOMENA ANDREW UDOH

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SIRSAMUEL NKANG (KSJI)	DR. D. F. UWAH	MR.DONALSON USHIE AFO	MR. CHIJIOKE UGOCHUKWU	MR. SYLVESTER R. ETIM BASSEY	CHIEF FABIAN MGBA
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JESICA CARSWEL	ESTHER CARSWEL	ESTHER IME SUNDAY	MARIA E. OKORO	JULIET E. OKORO	VICTORIA IME SUNDAY	MFRILERE ANDREW UDOH	ONYEULOR JANE
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AHAONU MIRACLE OLUEBUBE	MADAM MARGARET EYO OFFIONG	UKAEGBU MARY CHIOMA	MADAM PATRICIA OJORGU	JEDDY AGABA OKPOUNS	MRS.MARTHA FRANKLIN EFFIONG		
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CMDR&LADY LAWRENCE ELEMI EDU (KSM)	MASTER SYLVESTER A. EDEM	MR. SYLVESTER A. EDEM	MR. PATRICK UMOH INYANG	MR.BARTOLOMEW ADOGA			
MISS MAGDALENE ARCHIBONG ANTHONY	MRS. VIVIAN HUMPHREY ALI	ONUOHA UCHECHI LILIAN	MISS THERESA OBO EKPENYONG	MISS GRACE EMMANUEL AKPAN			
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ANNE F.EFFIONG	JANET ODU EDAM	ROSEMARY EDET OKON	ROSE ODU EDAM	ADA ODU EDAM	SIS ESTHER CLETUS OKON	COMFORT ANDREWTHOMAS	IKEOTUONYE LILIAN
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MISS MAGDALENE OKUNAMU OBIUM		DORATHY ZAZA LAFFIN	MISSINAKU ALICE	MISSINAKU MARY	VICTORIA NGOZI JUMBO	ROSEMARY IFIOK CHARLES	VERONICA AWEYE
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LILIAN UBI UKET	OBI LAWRENCIA O.	UBONG PATIENCE AKOLI	MARY ASUQUO	GIFT MBA OGAR	PRISCA EFFANGA HENSHAW	ANNA OBU TUKU	JOSEPHINE EDET NYONG
GIFT UBI UKET	VICTORY UBI UKET	CONFIDENCEUBI UKET	ESTHER EFFEM	HELEN JACKSON	DEBORAH STEPHEN IBIA	COMFORT UBI UKET	BRIGHT ELIJAHJOHNSON
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MISSPEACE ADOGA	ARAGHE JOY FINIAN	ALICE JOHN UDOH	LAWRENCIA JAJA	JACINTHA ODO	MRS.NKECHI EMIL-INYANG	JENASEEMIL-INYANG	CHRISTIANA DIKONG
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MR. ERIC WILLIAM	PIUS OBASI ORJI	GODWINJOSEPHTOM	MR.TONY UDUMA	MR.PATRICK EDEM	MAGISTRATE PIUS OKOKON	JOSEPH ALBERT TOM	MR. NNAJI I. ORU
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BRIGET OCHUEME	MISS JOY BASSEY	ROSA VICTOR ADAMS	ATAINU RACHAEL	VICTORIA BASSEY	ELIZABETH AYEMBE ASINYA	KIMBOLIN S. ILOKE	PAULINA OBASI
MISSMONICA ANDY ISANG	FELICITAS MBIAS OKORO	MRS. ELIZABETH AFANGAIDE	JOAN BASSEY EFFIONG		AUGUSTA JOSEPH OKON	MISS MERY MATIKI	BLESSING OBONG
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FAVOUR OKORO MMADU	MARY DOMINIC ETIM	MARYANNE FRANCIS ADIE	FRANCES ANDY ISANG	MRS. AGNES B. EKPENYONG	ROSE UKOYONOH	AGATHA ADAH
FORTUNE BUFA ECHADU	JULIET DOMINIC ETIM	MRS.BRIDGET A. ASAGHA	AGBOR VERONICA DAJIEE	JOANCHA EKPENYONG BASSEY	THERESA UMOFIA	VODA ELEMI EDU
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ARCH. HILARY E.OKON	SIR OBI BANKING	MR. IDE AUGUSTUS EZE	MR.GEORGE ANDERSON	MR.ANTHONY ODEY ADOR	MR.MATTHIAS ESSIEN	MR. JOHN EFFIONG
MISS LUCIA CLINTON UDO	MERCY EDET EFFIONG	BLESSINGEDWARD ALEJE	PATRICIA EDWARD ALEJE	MICHELLE EDWARD ALEJE	FAVOUR NKEM KALU	MRS.LUCY BASSEY
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MADAM PHILOMENA COCO BASSEY	AGNES EKEREKA JOMBO	MRS. VERONICA JOHN JUMBO	MRS. JULIANA F.OBOT	MRS.HELEN CYRIL BEN	VERONICA FRANCIS MBAKWO
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GRACE LAWRENCE EYO ASUQUO	MAGDALENE UWEMEDIMO	SYLVIA MAURICE EKPENYONG	MRS. MARY A. BOCCO	PAULINA EKPENYONG	MISSMAGDALENE EKPENYONG
MMEYENE-ABASI UDUAK UKPONG	HAPPINESS IFIOK CHARLES	IMA-OBONG ELIJAH JOHNSON	CHRISTIANA UKO EDEH	EYO EMILIAEMMANUEL	POLLET OWOBFAM BASSEY
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MISSJULIANA SUNDAYSAMPSON	ASUQUO IMELDA BRENDAN	MISS IDEH IFE-IWWAPATRICIA	BLESSINGBASSEYUDOH	ESSIEN JOY BRENDAN	MARGARET JOHN ALOYSIUS
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IMMACULATA SUNDAY SAMPSON	MISS STELLA AKON ETIM	MISS BRIGHT ELIJAH JOHNSON	COMFORT ETIM BASSEY	EVELYN OBASI ORJI	BERNADETTEMONDAY SEBASTIAN
JOSEPHINE EKPE-EYO OFFIONG	NYONG CAECILIA EFFIONG	MIRABEL NNA-OMA CHARLES	MARY FAVOURASIKPOM.	LADY PAMELA J.ODU	MRS.AGNESSYLVESTER AKPAN
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MISS GLORIA-IDARA GODWIN UDOFIA	MARTHA JOHN DOMINIC	MISS PATIENCE HENRY OKON	MARY HENRY OKON	CAROLINE PIUS AKPAN	MADAMVERONICA PIUS AKPAN
MR.KENNETH BASSEY EKPENYONG	MR.CHRISTOPHER P.NKANTA	MR. AUGUSTINE UKUKONG B.	MR.MICHAEL OBI ODEY	MR.FRANCIS E.INAMETI	MR.BENEDICTJOSEPHANOBEJA
MRS. ROSEMARY SUNDAY OKPA	MAGDALENE PIUS AKPAN	ABASI-EMEDIONG RAPHAEL	MARGARET M. UDOH	MARY ENO ABASI UDOH	UNWANA LAWRENCE UDOUDOH
ENO-OBONGCHRISTOPHERETUKUDOH	THERESA NNENE MBUM	ELIZABETH OKON DOMINIC	AGNES UMA MBUM	ANGELA OKONWILSON	ESSIENDOROTHY CHRISTOPHER

[COURTESY OF CATECHIST JUSTIN UDOM and BARR. EMMANUEL IYANAM]

REGINA CAELI QUASI - PARISH, ANANTIGHA



(a) ORIGINS: Regina Parish - Anantigha in the Capital Town and Headquarters of Calabar South, was absolutely and certainly so, the grand brain child of and conceived by the indefatigable Legionary, Ete Leo Etim Udo, the father of Rev. Fr. John Leo Udoh of Ikot Etim – Ikot EtoboParish in Nsit Ubium LGA of Akwa Ibom State. He equally after becoming priest "like father – like son" got into the big shoes of his father and obviously followed his footsteps by also conceiving and materializing his father's erstwhile dream and plan to establish the Church in Kasuk territory, precisely at Asari-Iso axis. Fr. John Leo has succeeded in acquiring land and constructing the magnificent Church of the Parish of Ascension at the Calabar Bye-Pass in Kasuk land. But Ete Leo had settled here as a young worker in Calabar metropolis since the 1950s. He was the pillar of the Legion of Mary in the Sacred Heart Cathedral of the then Diocese Now Archdiocese of Calabar. After founding and physically constructing a number of Mission Stations including St. Charles Lwanga Catholic Church, Essien Town (1959), St. Vincent de Paul, Mbukpa (1968), St. Patrick's Asabanka and Akansoko (1969), Queen of Angels Airport - Edim Otop (1970) etc. through the assistance of the Legion of Mary members of the Sacred Heart Cathedral, these Mission stations have hitherto become new Parishes in the Calabar Metropolis. Regarding the issue at hand, he had embarked on acquiring a piece of land in the new developing area of Calabar metropolis popularly tagged "New Air Port City" which was opened up by the Military Government of the defunct South Eastern State under the indefatigable no nonsense Military Governor, Brigadier Udokaha Jacob Esuene. But this did not materialize until later on with the assistance of St. Mary's Efut Abua Legionaries as he could not actually erect a Church building there because he was hard put to it in finding and securing a site and more so the funds for it.

(b) CHURCH BUILDING: Then in 1978 the feat was accomplished but by also a Legionary companion, Mr. Christopher Ekpo who used his own house veranda for Church services at the time before acquiring a temporary site for the Church near his house and building a church there. He was later appointed a Church Warden in St. Mary's Efut Abua by the Author in 1979. This church building continued to serve the needs of the Station until the population of worshippers catapulted thereby prompting the felt need of acquiring a more specious and befitting site for a new church building. In 2003 and with the second-coming appointment of Fr. Bernard Okokon as the substantive Fr. In-Charge of the station, himself being the Parish Priest of St. Mary's Pro-Cathedral, Efut-Abua, a permanent site was acquired and paid for by the erstwhile Archbishop Brian D. Usanga through the agency of the Efut Assembly, the umbrella of the Traditional Council of the Efuts. Archbishop Usanga consequently also detached the station from St. Mary's Pro-Cathedral, Efut -Abua, raising it to the dignity and status of a Quasi-Parish with the new name tag of Regina Caeli Quasi-Parish – Anantigha with still Rev. Fr. Bernard Okokon as the first Parish Priest. With the full co-operation and support of the Catholic Community of Sacred Heart Cathedral and St. Mary's Efut Abua, the church building work began in earnest. The church pillars were first to be raised followed by the construction of the roof in order to provide immediate

accommodation for Church Services as well as other Church activities. Some donors offered the sum of Ten Thousand Naira (N10, 000) as a minimum cost of the pillars and the Author similarly donated (N10, 000) for the construction of a pillar to the memory of Ete Leo and also a bundle of zinc for the roof as part of his humble contribution towards the church building effort. He had previously obtained the Papal Blessing Card from the Vatican with which Archbishop Usanga also honoured Ete Leo Etim.

When Rev. Fr. Bernard Okokon left the scene as the Administrator of the Pro-Cathedral Parish, Fr. Charles Etim was appointed Administrator of the Pro-Cathedral while Fr. Matthew Onyejimbe the Curate was appointed Fr. in- Charge of Regina Caeli and Assistant priest to St. Mary's Pro-Cathedral. Fr. Charles Etim took the work in earnest and with zest. He, with the assistance of Fr. Matthew completed the roof while the construction of the walls followed quickly after. It is instructive to note that the Parish Priest or Father In-Charge of the Pro-Cathedral Parish was always appointed Fr. In-Charge and the Assisting Priest in St. Mary's as the regular administrator of the Regina Caeli station before then, while the Church was only yet a Mission Station. In 2008 the church building was completed and commissioned by Archbishop Joseph Edra Ukpo to the greater Honour and Glory of God.

(c)SERVING PRIESTS TO-DATE: Since the inception of Regina Caeli Anantigha both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

MGRJ. P. EKARIKA 1979, 81, '83-'84	FR. JOSEPHEKUWEM 1984-1989	FR. BERNARD OKOKON 1990 - 1993	FR.PATRICK ENE ETIM 1993 -1994	FR.FELIX H.OJONG 1995-1996
FR.MICHAEL U. OFFIONG 1995 - 2000	FR. EMMANUEL IWAGWU 1995 -2002	FR. PATRICK E. ENEYO 2000 - 2003	FR. JOSEPH EYO 2003-2006	FR. MATTHEW ONYEJIMBE 2004 - 2014
FR. PAULINUS EDET 2008 - 2010	FR. CHARLES O. ETIM2010-2014	FR. ROBERT B. EKPE2014 -2015	FR. VINCENT ETIM 2014 – 2018	

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with Rev. Peter Ekpenyong as the first Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF REGINA CAELI ANANTIGHA

There is no Senior Seminarian in training of Regina Caeli Anantigha for a long time now. All must join in prayer for Vocations to the indigenous priesthood and Religious Life in this Efut Kingdom and territory.

(g) REGINA CAELI CHOIR ASSOCIATION

The Regina Caeli Parish has only one choir hence there is no Choir Association in the Parish.

(h) SERVING PRESIDENTS OF REGINA CAELI PARISH

The following have served as Presidents of the Parish since its inception to-date:

MR. CHRISTOPHER EKPO (FOUNDER)	CHIEF AUGUSTINE OKON	MR. BARTHOLOMEW BASSEY	CHIEF JONAH AYI – ITA	DR. JOHN JOSEPH ETIM

(I) SERVING CATHECHISTS OF REGINA CAELI ANANTIGHA PARISH, ANANTIGHA

Since its inception the parish has only one Catechist in the person of Mr. Daniel Udoh.

(j) ORGANIZATIONS: The Parish also has three main organizations, two Pious Societies and seven Associations.

CATHOL IC MEN'S ORGANIZATION (C.W.O)	CATHOLIC WOMEN ORGANIZATION (C.W.O)	CATHOLIC YOUTH ORGANIZATION NIGERIA (C.Y.O.N)

(k) PIOUS SOCIETIES: The following Lay Apostolate Groups are also in the Parish

LEGION OF MARY	BLUE ARMY	ST. ANTHONY'S GUILD	SACRED/IMMACULATE HEART	ST. JUDE APOSTOLATE	CATHOLIC CHARISMATIC RENEWAL
BLOCK ROSARY CRUSADE	DIVINE MERCY	PRECIOUS BLOOD	YOUNG CHRISTIAN STUDENTS	KNIGHTS OF ST. JOHN KSJ)	ST VINCENT DE PAUL APOSTOLATE

(l) ASSOCIATIONS: The Parish also has four main Associations.

LAY READERS' ASSOCIATION	MARY LEAGUE ASSOCIATION	HOLY FAMILY ASSOCIATION	ALTAR SERVERS ASSOCIATION

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF REGINA CAELI, ANANTIGHA

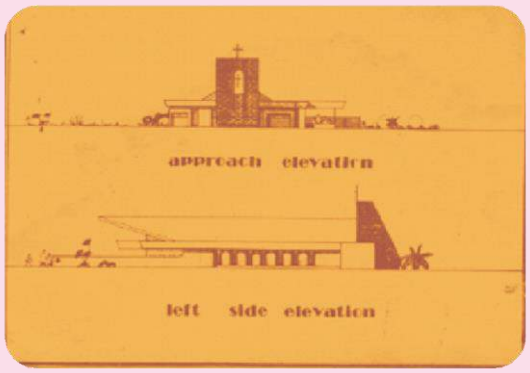
Some of the early and other important Officers of the Parish since inception include the following:

MR. CHRISTOPHER EKPO (FOUNDER)	MR. JOHN UTUK	MR. DOMINIC UDOH	MR. BARTHOLOMEW BASSEY	MR. THOMAS EDIM
MRS. JUSTINA DOMINIC UDOH	BARR. MRS. OKPOKAM	MRS. PHILOMENA ADIME	MRS. HELEN NTIA	MRS. AUGUSTINA EFF IONG
DR. JOHN JOSEPH ETIM	EDWARD OGAR ODO	BARR RICHARD OKPO -MFON	MR. JOSEPH[H OKUTA	MR. PHILIP AJIMA
MRS. ELIZABETH EKPUTA	CHIEF JOHN UTO	MRS PHILOMENA AJIMA	ETI-EKA JUSTINA OJONG	MR. JOHN AYI - ITA

[COURTESY OF MRS. JUSTINA A. UDOH]

ST. PAUL'S PARISH, UNIVERSITY OF CALABAR (UNICAL)

ORIGINAL PLAN



NEWLY COMPLETED



CHURCH ORIGINS: In the 1974/75 Academic Session, the Federal Military Government of General Yakubu Gowon established a new Campus of the University of Nigeria, Nsukka at Calabar using the premises of the Duke Town Secondary School at Etagbor Street in Qua territory as the location of the University. Following this development, Archbishop, then Bishop Brian D. Usanga appointed Very Rev. Fr. Sean Barry (SPS) to look after the spiritual needs of the Staff and students of the newly established University Campus as Fr. In-Charge and Chaplain with Very Rev. Fr. Francis O. Mbaba as the Assisting Priest in what was then known as the **"Catholic Community of University of Nigeria, Calabar Campus".** In 1976 following the new Decree of the Muritala Muhammed Military Administration that established six new Federal Universities to wit; the University of Calabar - **UNICAL,** the University of Sokoto, the University of Maiduguri, the University of Ilorin, the University of Jos and the University of Port Harcourt, the then Bishop Brian D. Usanga raised the Catholic Community Church which Church Services were held at the University Assembly Hall now Senate Assembly, to the status of a Chaplaincy, the equivalent of a Quasi- Parish with Msgr. then Fr. Joseph P. Ekarika as Chaplain. The doors of the new University being thrown open to the new Freshmen and Women including the UNN Campus Students + new Staff, this catapulted the populations both of the new University Staff and students as also the Catholic worshippers. A little while later on, the venue for the Christian Worship both for Catholics and Protestants was shifted to the new Social Sciences Lecture Halls = HALL TWO, for ample accommodation. The Catholic Schedule for

Mass was re-fixed at 8.00 am on Sundays for the Catholics while that of the Protestants was fixed at 10.00 am for their Sunday Services.

© **CHURCH BUILDING:** As it was inevitable since the number of worshippers including Catholics from nearby and adjacent towns and streets around the University was growing from year to year as the University also developed, there was need for a separate Church building because it was obvious no common Hall shared by all Denominations could be large and convenient enough any longer especially considering the logics of the Catholic Religious programming and Services such as the requirement of a Sacristy, Communion Rails, Stations of the Cross, Pulpit etc. and most importantly a suitable locale for the preservation of the Most Blessed Sacrament. The Muslim Faithful were equally not comfortable with the common Hall arrangement and also were pressing for a separate convenient place of worship to build their Mosque. Thus after making a few contacts mostly with the Muslim Faithful who were sure to be favoured as the ruling Federal Government Authorities owing the Universities were mostly Muslims, a deal was struck in agreement with the Protestants to have audience with the Vice Chancellor. Each worshipping group was to contact its own ranks in the University Staff and Administration as also the VIPs in the metropolis with a view to joining the delegation which would meet with the Vice Chancellor. The groups finally had an appointment with Professor Emmanuel Ayandele, the then Vice Chancellor with a request letter captioned **"PLACES OF WORSHIP COMMITTEE - APPLICATION FOR SITES ON CAMPUS: ISLAM, CATHOLIC AND PROTESTANT FAITHS".** The long and short of it was that by the end of 1979 after a series of Meetings, the Vice Chancellor acquiesced and a very strategic location was eventually granted to be shared among the three groups, the Catholic Church being granted the first portion, the Protestant the middle and the Muslims the last portion. Meanwhile Arch (Dr.) Maurice E. Archibong MD, together with his Director had provided the building plans by 1980 (Cf. Original photo Plan above).

In 1981 the final arrangements and launching of the Catholic Chapel were on top gear. In May the Event took place in grand style at the University Temporary Pavilion directly opposite the Catholic Chapel grounds with Dr. Matthias Afoboche, the Deputy Governor of the Old Cross River State as Chairman of the occasion, Dr. Clement Isong as Guest of Honour and Archbishop Usanga as Chief Host. Chief (Dr.) M. K. O. Abiola was to be the Chief Launcher while Senator Victor Akan was to be the Master of Ceremonies. The rest is history as they say, except that it is worthy of note that the Old Cross River State Government failed to pay the One Hundred Thousand Naira Launching Fund which she had pledged till this day whereas Government is supposed to be a continuum. At the time, that amount was a big sum of money and could have brought the building construction to a very manageable state: Cement cost price was only N3 and a tipper load of sand cost N50,00 at the time. But while waiting to start the construction of the Chapel knowing that it would take some years to complete, and as the Catholic population was increasing by the year, Arch. (DR) Maurice E. Archibong and Chief Michael Archibong (BONG), two great Patrons and Benefactors of the Chaplaincy, decided to construct a modest building for use as Chapel for Morning Masses and other Church Services while Sunday Worship still continued but this time around, at the newly completed University Auditorium a.k.a Philosophy of Arts Theatre which the University Authorities permitted for use on Sundays by both the Protestant and Catholic Chaplaincies with agreed schedules of worship. In 1982 the foundation was dug 5ft deep and concreted. Meanwhile Archbishop Usanga had also upgraded the Chaplaincy by renaming it with the Patron Title of "St. Paul's Catholic Chaplaincy UNICAL" after that official laying of the Foundation to kick-start the Church building project under Msgr. J. P. Ekarika.

With the funds garnered at the 1981 Launching Function, Annual Harvests, Bazaars, Sunday Tray Collections and generous Donations from Appeals, the Construction of the Chapel started in earnest in 1984 with Engr. (Chief) Joseph Duke & Co. as chief builders under the new Chaplain, then Fr. Joseph E. Ekuwem who had recently returned from Further Studies Overseas and was being appointed Parish Priest of St. Mary's to take over from Msgr. Joseph Ekarika who was due for Sabbatical leave that year. Late Fr. Augustine Kokoette Bassey was also appointed Assistant Priest to Fr. Joseph Ekuwem but suddenly died that same 1984. In 1990 Rev. Fr. Linus Effiong who previously had been Parish Priest of St. Joseph's Parish,

Ikot Ene and was appointed the first official Parish priest of the newly created St. Patrick's Parish Ikot Ansa by then Bishop Brian D. Usanga handed over to Very Rev. Fr. D. Dolan, Vicar General of then Diocese of Calabar recently transferred from Anua following the creation of the new Diocese of Uyo in Akwa Ibom State in December 1989. Then Fr. Linus Effiong was subsequently transferred to St. Paul's UNICAL and continued the Church building from where Fr. Ekuwem recently appointed first Bishop of the new Diocese of Uyo had stopped. In 1995 Fr. Linus was appointed Rector of the Junior Seminary Mfamosing and handed over again to Msgr. Joseph P. Ekarika. By 1996 the Church building had advanced to the roofing stage and Msgr. Ekarika placed orders for special timber for purlines and rafters from the Cameroun Republic for the roofing of the Church while the Excel Company supplied expanded metal zinc and also completed the roofing work under Rev. Fr. Cyril Udoh Udoh, a post graduate student of Ikot Ekpene who had been granted approval of residence in the UNICAL Parish house by Archbishop Brian D. Usanga.

With at least the roofing work completed though the Church building was still under construction, the building was good enough for use for the celebration of Mass and other Church activities by December of that same year. After completing most of the walls, the Chapel was commissioned with other finishings coming up in their proper time. The tower work was completed in 2002, thanks to the good work and able hands of the part time Graduate Student-Rev. Fathers viz. Fr. Cyril Udoh Udoh and afterwards Fr. Julius Adah from Ogoja Diocese approved and appointed to reside at the UNICAL Parish House by Archbishop Usanga. Both of them were serving under Fr. Felix H. Ojong as the substantive Fr. in-Charge and Chaplain. It is noteworthy to also acknowledge the co-operation both of the Nigerian Federation of Catholic Students (NFCS) UNICAL Branch as also the Catholic Staff including Parishioners mostly from Sacred Heart Cathedral towards the Church building project, viz. Chief S. O'Neil a one-time President of the Catholic Laity Council of Nigeria, Messrs. Daniel and Joseph Nyambi both seasoned Government Officials and Administrators; the former a one-time Commissioner of the Public Complaints Commission and the latter a one-time Clerk of the Cross River State House of Assembly, Bernard S. Umoh, a one- time Resident (Chairman of Council) of Calabar Municipality, Joseph M. Archibong, a student—who went on to become a priest of St. Patrick's Missionary Society (SPS), Mr. Christopher Nnorom, the first Warden Chairman - UNN Campus, Prof. Augustine Obiekezie, the first UNN Campus Professor, UNICAL, Prof E. Iyi – Commissioner for Agriculture, the first UNICAL Prof, Prof. Pat. & Dr. Mrs. Eno Ebong, the first MDs of Ex-UNICAL, Mr. Charles Onyeakor, the first National NFCS President (elected 1989 at the UNIJOS Convention with Author as National Chaplain) under Archbishop G.G. Ganaka Chairman on Catholic Education Episcopal Conference of Nigeria, Dr. Mrs. G. Adiukwu – Ex-Student UNICAL & Donor of Nurses &Allied/Paramedics Hall, also Students' Union Govt. Woman President UNICAL, Dr. Mcvain Ezeudo, Chaplaincy Warden Ex-UNICAL, Mr. John Francis Kennedy Opara—UNICAL Ex-student, who later became the National Director of Nigerian Christian Pilgrims Board, Leo Ochulor – Ex-UNICAL Post Graduate student (now Prof-UNICAL), as also Dr. Gabriel A. Ekandem (Cardinal's Ekandem's nephew and first President of UNICAL Chaplaincy 1978-1980), Prof Maurice Ebong (1980 - 1984), Lady Prof Margaret Dosunmu, first Lady Parish President St. Paul's UNICAL (1985-1989), Prof Alex Menkiti (1989 -1992), Prof. V. Uchendu, Prof. A. Umozurike, Prof. S. J. Utsalo(1992-1996), Dr. & Mrs Patrick Akwaji (1996-1998)Prof Emmanuel E. Okweze (2004-2008) Prof. G.C. Ejezie, Prof. Chris Nwanmuo, Prof. Sylvia G. Akpan National President of Paediatrics, Prof. Eno Nta HOD English /Literary Studies & Director of Teaching & Learning UNICAL, Prof. Margaret Okon—nee Essien – Ex Dean Post Graduate School, Lady Scholastica Ekere, Prof. & Lady J. U. Obot – CWO Presidents UNICAL and others who also have been acknowledged in **WHO is WHO** of St. Paul's UNICAL, below.

(c) SERVING PRIESTS OF ST. PAUL'S PARISH, UNICAL TO-DATE:

Since the inception of ST. PAUL'S UNICAL, both formerly as a Mission Station (Catholic Community) and afterwards as a Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. SEAN BARRY (SPS) 1974 - 1975	FR. FRANCIS O.MBABA 1974 -1976	MGR. JOSEPH P. EKARIKA 1976 - 1983	FR. AUGUSTINE BASSEY 1983 -1984	FR. JOSEPH EKUWEM 1984 -1989
FR. PATRICK ENE ETIM 1989 -1992	FR. LINUS O. EFFIONG 1992 -1995	MGR. JOSEPH P. EKARIKA 1995 - 1996	FR. CYRIL UDO UDO 1996 - 1999	FR. FELIX H. OJONG 1999 - 2002
FR. EVARISTUS BASSEY 2002 -2005	FR. CHARLES ETIM 2005 - 2008	FR. BERNARD B. OKOKON 2008 - 2009	FR. FRANCIS P. OBONG 2009 - 2011	FR. JULIUS ADAH 2009 - 2011
FR. JULIUS ENANG 2011 - 20013	FR. EMMANUEL C. OFFIONG 2012 -2014	FR. FELIX H. OJONG 2010 - 2014	FR. FRANCIS C. OFFIONG 2014===	FR. EMMANUEL DUKE 2016 ==========

d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with Rev. Fr. Aloysius Eneyo and Rev. Fr. Gregory Ubong Attai (SJ) as the Indigenous Priests yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. PAUL'S PARISH

There is no Senior Seminarian in training from St. Paul's Parish, UNICAL at the moment but we should all join in prayer for Divine Vocations both to the Clerical and Religious life and this should be encouraged through Homilies, Rallies and Prayers for Vocation among the Students.

(g) ST. PAUL'S UNICAL CHOIR ASSOCIATION

The St. Paul's UNICAL has only two Main Choir Associations in the Parish.

(h) SERVING PRESIDENTS OF ST. PAUL'S PARISH, UNICAL

The following have served as Presidents of the Parish since its inception to-date:

MR. CHRISTOPHER NNOROM	DR. GABRIEL A. EKANDEM (KSM)	PROF MAURICE M. EBONG (KSM)	PROF MARGARET S. DOSUNMU	PROF ALEXIUS MENKITI (KSM)
PROF SIMON J. UTSALO	DR. PATRICK O. AKWAJI (KSM)	CHIEF JOSEPH AWAFUNG	DR. CHRIS A. UDIONG (KSM)	SYLVESTER C. UCHE (KSM)
PROF O. I. ENUKOHA	PROF EMMANUEL E. OKWEZE(KSM)	HON HUBERT A. OGAR	DR. NDUBUSI OSWAGWU	

(i) SERVING CATECHISTS OF ST. PAUL'S PARISH, UNICAL

The following have served as Catechists of the Parish since its inception to-date:

MR. CHRISTOPHER NNOROM	MR. MCVAIN EZEUDO	MR. JOHN KENNEDY OPARA H	PROF LEO OCHULOR
MISS NGOZI MARY NWALOZIEI	MR. EMMANUEL BISONG	MR. ALFRED NWACHUKWU	MR. JAMES ABUO

(j) SERVING CHURCH WARDENS OF ST. PAUL'S PARISH, UNICAL

The following have served as Church Warden of the Parish since its inception to-date:

MR. CHRISTOPHER NNOROM	MR. GABRIEL OKORHME	MR. SIMON OJABO	MRS. MERCY OKOROKPO	MISS CLARA IKPAHA
MISS TRACY AJUNWA	MR. AZUBUIKE OKPALA	MR. ESIRI ABUDU	MISS GRACE IKPE	MISS DORIS OSUJI
DR. LEO OCHULOR	MR. MRS. MARGARET EBONG	MRS. THERESA ONYEJE	MR. BERNARD NTUI	MR. PETER EBONG

(k) LAY APOSTOLATE – PIOUS ORGANIZATIONS & PARISH ASSOCIATIONS:

The Parish also has three main organizations, Twelve Pious Societies and Eleven Associations.

CATHOLIC MEN ORGANIZATION(CMO)	FED. OF CATH MED& DENTAL	CATHOLIC WOMEN ORGANIZATION(CWO	NIG.ERIA FED. OF CATH.STUDENTS	CATHOLIC YOUTH ORGANIZATION(CYON)
LEGION OF MARY/WARDENS	ST. JUDE APOST OLATE	ST. ANTHONY'S GUILD (PADUA)	CATH. CHARISMATIC RENEWAL	SACRED/IMMACULATE HEART
PRECIOUS BLOOD	DIVINE MEDRCY ASSOCIATION	PURGATORIAN SOCIETY	MASS SERVERS' ASSOCIATIO N	BLOCK ROSARY CRUSADE
BLESSED M. TANSI SOLIDARITY	APOTLESHIP OF PRAYER	MARY LEAGUE / CATH GIRLS	CATHOLIC NURSES GUILD	NATIONAL OF CATH CORPERS
ST. VINCENT DE PAUL	WORLD APOSTOLATE OF FATIMA	APOSTLESHIP OF PRAYER	PADRE PIO ASSOCIATION	LAY READERSASSOCIATION

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. PAUL's PARISH, UNICAL: WHO IS WHO?

Some of the early and other important Officers of the Parish since inception include the following:

PROF & MRS SIMON J. UTSALO,	PROF & MRS V. UCHENDU	PROF AND MRS ELERIUS JOHN	PROF AND MRS ALEX MENKITI	PROF & MRS. CLEMENT ADIGWE
PROF MARGARET S. D OSUNMU	LADY MARIA ESSIEN	PROF SYLVIA G. AKPAN	BARR & PROF (MRS) E. E. NTA	PROF MARGARET M. OKON(NEE) ESSIEN
KGT (PROF) PATRICK EBONG KSM	PROF ZANA AKPAG U	KGT. SILAS M. IDIONG (K S M)	KGT (DR)/MRS. CHRIS E. UDIONG (KSM)	PROF CHARLES EFFIONG
LADY VERONICA J. OBOT (LSM)	ETI-EKA LAWRENCIA ITA (NEE OFFIONG)	LADY SCHOLASTICA M. EKERE (L S M)	REV.SR. ROSEMARY EDET(VINCENT)HHCJ	LADY(PROF)LOUISAUWATT(LS M)
DR. MCVAIN EZEUDO	DR. CHARLES NJOKU	MR. JOHN KENNEDY OPARA	PROF. LEO OCHULOR	KGT (PROF) G.C. EJEZIE (K S M)
REV. SR. LAWRENCIA ESSIEN (HHCH)	MRS. BEATRICE IGWE	PROF. MRS. EUCHARIA NWAGBARA	PROF. MRS. FLORENCE OBI	MRS. MARY O. IJI .
KGT.(PROF)EMMANUEL E. OKWUEZE	KGT (PROF) JOHN OFFEM	DR. C. C. OKAFOR	DR. CHARLES NWOSU	BARR REMIGIUS NWADIKE
LADY (DR) ENO P. EBONG (LSM)	MRS. CHRISTIANA ARMON	MRS. ELZABETH APEPENDE	LADY ANNE OSUAGWU (L S M)	LADY(DR.)CECILIAEKWEME (LSM)
MISS TRACY AJUNWA	REV. SR. ANTHONIA ONUEGHBU HHCJ	DR. JOHN M. ABOH	LADY BRIDGET GANYI (L S M)	KGT. EUSTACE AITAI (K S M)
MRS. MAURICE EBONG	PROF ALBERT EKANEM	DR. & MRS. E. NDUBISI OSUAGWU	DR. & MRS. MICHAEL EKANEM	PROF&MRS.INNOCENT ENUKOHA
CHIEF & MRS JOSEPH AWAFUNG	KGT. & LADY SILAS UDIONG.	MR. AKANIMO ESHIET	MR. AKANINYENE EKANDEM	MR. ANITIE UDOH
MRS. ELIZABETH OKPAKU	MRS. MERCY OKOROPROU	MRS. ANTONIA ARCHIBONG	MRS. AGNES OFFIONG	MRS. ESIRI ABUDU
MISS. CLARA IKPAHA	MISS MERILYN ERUO	PROF THERESA A. EKANEM	PROF. UCHE AMALU	MR. FRANCIS ANGREY
MR. MCVAIN EZEUDO	MR. JOSEPH ARCHBONG (now FR.)	MR. SIMON OJABO//DR. DONAL D ENU	MR. BENEDICT EKAIDEM	MR. ANIETIE UDOH
PROF (MRS.) THERESA E KANEM	PROF (MRS.) FLORFENCE OBI	MRFS. BEATRICE IGUT	MRS. CAECILIA UTSALU	MISS THERESA IWUOHA
MR. EMMANUEL ONYEJE	MR. MATTHIAS AJABA	MR. GABRIEL AGABI	MR. ALFRED NGELE	MR. SAMPSON OMINI
MR. EMMANUEL BISONG	MR. FRANCIS EKPEN	MR. SYLVESTER APEBENDE	DR. JOSEPH UDOSEN	MR. NSIMA ESSIEN
LADY GLADYS C. UDIONG	BARR (MRS) JOSEPHINE UKAH	MRS MAUREEN NDUBUISI OSUAGWU	MRS ELIZABETH U. OGAR	MRS ELIZABETH A AKPONG
LADY HELEN H. OGAR	MRS ROSELINE S. OROK	MRS. VERONICA ASUQUO	PROF. ENO GRACE NTA	MRS CATHERINE O. AWAFUNG
MR. TIMOTHY USHIE	BARR EMMANUEL EKPO NTA	HON HUBERT OGAR	MR. PETER EBONG	MR. MAURICE E. ARCHIBONG
MRS CHRSITIANA AGABI	MRS LUCY ODEY	PROF MRS THERESA B. EKANEM	MRS PAULINA OSHANG OGAR	MRS ALICE ELI ODIGBU
DR.MRS. ELIZABETH APEBENDE	MRS LINDSA ARCHIBONG	MRS PRISCA OKEKE	MRS QUEEN USHIE	MRS MARY ADAGA
MRS ESTHER OGBAJI	DR. MRS MARGARET CHUKWARA	DR. JOHN ASHIDITING	CHIEF CHRISTOPHER UMOH	HON ANTHONY EFFIOM
ONESMUS OKONKWO (NFCS P.)	VERONICA IDU(NFCS EmrtusV.P)	GODWIN ANANA(NFCS Emrt.Sect)	JUDE UNEGE(NFCS Emrt.D.Sect)	CHARITY OGBUDU(NFCS Emrt.F.Sect)
COLUMBA OGBE OSHIE (NFCS PRES)	MISS JANET ODEY (NFCS V.P)	FRANKLIN EJIMEGA (NFCS SECT)	DAVID ADIA(NFCS D. SECT)	ELIZABETH ONYI(NFCS Emrt.Tres)
ONENE JOHN E.(NFSC FEL.CORD)	NYONG, PETER AKANIMO (PRO)	BARTHOLOMEW ISANG(NFCS Emrt.Pro)	JUSTIN OGAR(NFCS Emrt.Provost)	LYNDA OGAR (NFCS Emrt.D.Welfare)
LESILE C. IHEDURU(NFCS Ex-Off)	LESILE IHEDURUNFCS. F.Cor. 1)	LUCY EMMANUEL AFAHANAM	PAULINA USHIE(NFCS Ex.Off)	ONYI ELIZABETH IYANG
PETER OGBANUKU OBI(NFCS '17)	MR. CHARLES MOSES UNIMKE	MR. OGBUDU EMMANUEL O.	AGWANYA GABRIEL AGBA	CHUKWU OKECHUKWU PHILIP
MISS ODEY ROSE IYO	MISS EGHOSA ELVISS E.	MISS CORNELIA E. AKPAN	MISS ONAH ANGELA O.	MISS AFAHANAM, LUCY EMMANUEL
MR.ODEY EMMANUEL JUDE	MR. USILE USILE ROBERT	MR. PETER OGBANUKU OBI	MR. LINUS UDIE	MR. CHARLES MOSES UNIMKE
MISS ONYI ELIZABETH IYANG	MISS EGWUM CHIDERA JUDITH	MISS ONYEANUSI CHIKA MAUREEN	MR. MARIONET KALU	MISS OLENYE BLESSING ONYOGU
MR.OGBUDU EMMANUEL O.	MR. ASUDORTIANG JUDE U.	MR. ISANG BARTHOLOMEW B.	MR. OGAR JUSTIN I.	MR. ABANG AUGUSTINE AMAMA
MISS AKAM JANE MNUI	MISS MARYANN AMAEHULE	MISS AGAJI, BLESSING UTALEFU	MISS USHIE PAULINA ONYEGA	MISS UDOIDUNG MARY PATIENCE
MR. ITODO, OCHE	MR. USHIE GODWIN ENEJI	MR. OGAR HENRY OBULE	MR. OGAR L. O.	MR.ANDESHI, KINGSLEY ANDESHI
MISS NWOKPURU VICTORIA UGOCHI	MISS ASHU, OSHAMA CHRISTIANA	MISS ODAMA STEPHANE EDE	MISS OTI, PURITY FRANCIS	MISS ODEY JANET OYAMU
MR. SUNDAY FIDELIS	MR. ETUK, EMMANUEL SYLVANUS	MR. UGBANG JOSEPH A.	MR. EKPE THOMAS OKU	MR. GIDEON O. PETER
MISS AMUCHI JULIANA A.	MISS AHAKIRI VICTORY AGBO	MISS UMEAYO SAMUEL BLESSING	MISS ABANG BLESSING E.	MISS OSUAGWU ZITA ADANNA
MISS OKECHUKWU C. JOY	MISS OKIALA O. FRANCESCA	MISS MISS UDENDU CHINASA FAUSTINA	MISS LAKEH, JOUVET M.	MISS OKONKWO MMESOMA CYNTHIA
MR. AKINSHEYE STEPHEN	MR· EMENUGA MAGNUS EBUKA	MR. LWOFE GODWIN NWITE	NGU, ENDURANCE O.	MR. OKO NICODIMUS IDIEGE
MISS IWUCHUKWU PRISCA C.	MISS ALAWA CHRISTIANA	MR. PATRICK UKE	MR. OKPALA CHIBUIKE	MR. EUGENE BASIL
MR. UDIE JOHN OGAR	MR. ALOYI ISAAC ADIE	MR. OGAR, THOMAS ABUA	MR. ABEL ODAMA OGAR	MR. ASIBONG EMMANUEL EGBE
MR. OGBAJI, PETER OLAKOHU	MR. OGBECHE ELIJAH	HENRY ADIGI // LESLIE IHEDURU C	MR. ONU, STEPHEN EMMANUEL	MR. MICHAEL OKE

[COURTESY OF PROF. (MRS.) ENO NTA, MR. PETER ESSIEN & MR. ONESIMUS OKONKWO]

OUR LADY QUEEN OF ANGELS EDIM OTOP, (a.k.a) AIRPORT PARISH



ORIGINS: Queen of the Angels Airport Parish, a.k.a Edim Otop is a gift of the Nigerian civil war because the war brought into the area such an influx of refugees of all categories of people – the high and low, the poor and the needy, the wounded and the marginalized otherwise called" Internally Displaced Persons" (IDPs). On another account, it was a very notorious area. It was a jungle bye-pass across Atimbo River to Akpabuyo countryside and people feared passing through the area. **EDIM OTOP** in Qua language means a **"BIG SQUARE"**. But a big square of what you might ask? For the Efik a.k.a **URUAN/EFIK,** it was nothing but a very large and expansive jungle square/area, for so it seemed to the Efik who first discovered this jungle land in the large equatorial forest traversing through it from the Atimbo River. The Efik had observed before them this large swamp area and trust URUAN/EFIK, they decided to deforest and explore it to its logical conclusion. Lo and behold it was a habitable area down south occupied by the great Qua peoples, but only very few humans actually inhabited it. Further deforestation into the interior linked them up with their kith and kin of the URUAN/EFIK Atakpa nation ie. Calabar city at the time. One can only imagine the joy of the discovery of such an arable piece of land, an almost inhabitable territory linking up the same generation of people north and south as it were; and by implication a jungle linking up the Efik of **AKPABUYO** = a piece of land crossing the river/sea ie. **"AKPA"** from one end of Akpabuyo to the other side, ie. Calabar. Till today apart from the town now becoming a cosmopolitan town, 90% of the original inhabitants before the war were Efik till today. Readers can check this for themselves. But as observed above, after the war, all sorts of business concerns were carried out here along the borders especially along the forest area including timber and gin.

However, and subsequently after the war, a number of Catholics among the refugees settling here used to worship with their group at Otu Street. This was a pretty long distance. But when the Sacred Heart Legionaries led by Ete Leo Udo traversed the area and discovered there were quite a considerable number of Catholics living in the area, they decided to provide a modest bamboo Church which was handy at the time. The place was first visited by Fr. Vincent Hannigan who celebrated the first Mass there in 1968. Soon afterwards it was visited by Mgr. Francis Una and Fr. Sylvester U. J. Udoh on Sundays. Since Fr. V. Hannigan had been posted to St. Mary's in 1968, it became a Mission Station under St. Mary's Efut Abua until the later 1970s when it was ceded to St. Bernard's Parish, Marian Hill with the Author as Father In-Charge. One of the programmes of primary evangelization organized by Msgr. Ekarika to mobilize the people was the popular **"NDIANA EDERI"** a.k.a Combined Service. This was a very grand Service popularized by the Protestant Churches in the Mainland of what is now called Akwa Ibom State. This glamourized programme effectively brought both members and non-members of other denominations into attendance and there was always plenty to eat and drink as part of the function. Msgr. Ekarika had previously perfected this while at Christ the King Parish Uyo and Assumption Parish Ndon Ebom in order to promote popular participation among the Faithful in their different zones viz. Obio Offot Zone,

Mbiokporo Zone, Itam zone and Uyo Zone; similarly, Ndon Ebom Zone, Nsit Zone, Ibiaku Zone, Nung Ikono Zone and Nung Oku Zone, all of which have become Parish centres today. It was always a grand success. Hence in 1976 he organized a grand "Combined Service" involving St. Peter's Ediba Church and St. Michael's Church, Ibesikpo with SS Peter and Paul Edim Otop as it was then called as Service Centre. The idea was to raise funds towards the construction of a permanent Church building there at Edim Otop in what has now become known as "**Queen of the Angels' Parish, Edim Otop – or Air Port Parish**".

(c) CHURCH BUILDING: At the time, the Mission Station started with mostly the refugees and the few Legionaries led by Ete Leo from Sacred Heart. The station had no place at all for worship and other religious activities, not to talk of a Church. It was Ete Patrick O. Obong, the Father of Rev. Father Francis Obong, then a young man residing in the area and working in the city, who first offered his veranda for use. Thereafter and together with the Legionaries championed by Ete Leo, the Catholic Community built a modest thatched Church which lasted into the 1970's. In 1976, the members of the Church then christened SS Peter and Paul Church - Edim Otop, organized a "Combined Service" with St. Peter's Ediba and St. Michael's Ibesikpo Stations to raise funds for a permanent Church structure. In 1982 the Church was expanded and by this time regular Sunday Masses were celebrated for the people. In 1992, the tail end of the Church and the frontage were knocked down for the expansion of the Church. This aspect of refurbishment added great grandeur to the Church because the entire frontage was completely restructured with raised columns and footsteps while the rear provided the Sacristy. That same year Archbishop Usanga raided the Church to the status of a Parish and renamed it "**Our Lady Queen of Angels, Airport Parish"** with the Author as first Father In-Charge, a.k.a Parish Priest. In 2002, Very Rev. Fr. Michael U. Offiong built the first Fathers' Rectory which was later completely renovated by Fr. Geoffrey Akpabio. In 2008 Fr. Emmanuel Iwuagwu a.k.a **"FATHER ETI-OWO**" who's good and godly nature was admired by all, and in order to present a more commodious and befitting Church pulled down the entire structure to give way to the marvelous magnificent structure he started and completed in recorded time. In 2014 the beautiful Church was commissioned amidst pomp and pageantry by His Grace, Most Rev. Dr. Joseph Edra Ukpo to the admiration of the worshipping community both Catholics and non-Catholics alike.

(c) SERVING PRIESTS TO-DATE: Since the inception of Queen of Angels Parish both formerly as a Mission Station under the title SS Peter & Paul Edim Otop, and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. V. HANNIGAN 1968 - 1976	MGR. FRANCIS X. UNA 1968	FR. SYVESTER J.U. UDOH 1971 - 1974	MGR.J. P. EKARIKA1968, 1976-1978	FR. AUGUSTUS EFFIONG 1979 -1981
FR. JUSTIN B. EDET 1981 - 1982	FR. SEAN" O'DOWD 1982-1984	FR. ROBERT U.B.EKPE 1985-1987	FR. CHRISTOPHER OKPU1987-1989	MSGR. J. P. EKARIKA 1998 -1989
FR. CHRIS UMIONG 1989-1991	FR. VENATIUS OROK 1989 - 199 1	MGR. J. P. EKARIKA 1991 - 1992	Fr. Maurice B. ETIM 1992 -1994	FR. PATRICK A. OKURE 1992 -1993
FR.EVARISTUS BASSEY1993 -1994	FR. ANTHONY ESSIENCMF1994 -96	FR. JOSEPH EDEM 1997- 1999	FR. ALOYSIUS ENEYO 1999 -2001	FR. MICHAEL U.OFFIONG 2001 - 2003
FR. GODFREY UKPABIO 2002 -2004	FR. EMMANUEL IWUAGWU 2004 -2014	Fr.Emmanuel OFFIONG 2006 - 2007	FR. ANTHONY NTIEROBASSEY 2012	FR. EMMANUEL AGU 2013 – 2014
FR. VENATIUS R.OROK 2014 - 2016	FR. JULIUS ADAH 2014 - 2018	FR. EMMANUEL BEKOMSON 201 8	FR. PATRICK BASSEY 2016 - 2017	MSGR.EMMANUEL O.IDEM 2016 - 2018

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has been blessed with Fr. Francis P. Obong of Anua –Uyo, but born and bred in the Parish as the first Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception, the Parish has been blessed with one Indigenous Religious in the person of Rev. Sr. Justina Akpakpan (SHCJ), born and resident in the Parish but a native of St. Anthony's Parish- Ekpenyong Atai in Ikot Ekpene Diocese.

(f) SENIOR SEMINARIANS IN TRAINING OF QUEEN OF ANGELS EDIM OTOP

There are only two Senior Seminarian in training of Queen OF Angels Edim Otop as follows.

R E V. M R. A N S E L M E D U	R E V. M R. C L E T U S U M O H E T O K

(g) **QUEEN OF ANGELS EDIM OTOP CHOIR ASSOCIATION**

The Queen of Angels Parish has three Choir groups in the Choir Association in the Parish.

ANGELIC VOICE CHOIR//	FATIMA CHOIR// MR. EMMANUEL AKOROKPO	MARIA GORETTI CHOIR//

(h) SERVING PRESIDENTS OF QUEEN OF ANGELS EDIM OTOP PARISH

The following have served as Presidents of the Parish since its inception to-date:

MR. PATRICK OBONG 1968 - 1986	MR. PATRICK O. ABEL 1986 - 1996	MR. STEPHEN NDEM 1996 – 2002	MR. HENERY BETTY 2002 - 2008
MR. ANTHONY AKPABIO 2008 - 2012	DR. CLEMENT NKU 2012 - 2016	DR. FRIDAY IDIKU 2016 –2018 ff	

(i) SERVING CWO PRESIDENTS OF QUEEN OF ANGELS EDIM OTOP PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. JUSTINA EDET EKPO	MRS. MARGARET EKANEM	MRS. CORNE:LIA ADAT	MRS. RITA LEO ROBERT	MRS. JOSEPHINE UDOH
MRS. THERESA NYONG	MRS. DORATHY OUT	MRS. ANTHONIA IBANGA	MRS. ANITA B ASSEY	MRS. NSIKAK ANTHONY AKPAN

(j) SERVING CMO PRESIDENTS OF QUEEN OF ANGELS EDIM OTOP PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. PATRICK OBONG	MR. EVENTIUS COKER	MR. FELIX EFFIONG	MR. PIUS EDET	MR. PAULINUS EDEM OKON	
MR. JUDE OWUEDEME	MR. ALP{HONSUS UDO EKPO	MR. LEO A. ROBERT	MR. A. EJIOFOR	MR.CHRISTOPHER EBEWO	MR. FRIDAY IDIKU

(k) SERVING CATECHISTS OF QUEEN OF ANGELS EDIM OTOP PARISH

The following have served as Catechists of the Parish since its inception to-date:

MR. IGNATIUS UKPABIO 1982 - 1999	MR. PAUL OFFFIONG 1999 - 201 8 ff

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF QUEEN OF ANGELS.

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. PATRIC K OBONG	**MR. PIUS OKON ABEL**	**MR. STEPHEN NDEM**	MR. HENERY BETTY	**MR. ANTHONY AKPABIO**
MRS. JUSTINA EDET EKPO	MRS. MARGARET EKANEM	MRS. CORNE:LIA ADAT	MRS. RITA LEO ROBERT	MRS. JOSEPHINE UDOH
MR. ANTHONY AKPABIO	**DR. CLEMENT NKU**	**DR. FRIDAY IDIKU**	MR. EVENTIUS COKER	MR. FELIX EFFIONG
MRS. THERESA NYONG	MRS. DORATHY OUT	RS. ANTHONIA IBANGA	MRS. ANITA BASSEY	MRS. NSIKAK ANTHONY AKPAN
MR. FELIX EFFIONG	MR. PIUS EDET	MR. PAULINUS EDEM OKO N	MR. JUDE OWUEDEME	MR. ALP{HONSUS UDO EKPO
MRS. JOSEPHINE UDOH	MRS. CORNELIA EKPO	MRS. ALFRED MBOTO	MRS. MARIA NCHOR	MRS. THERESA UDOFIA
MR. SAMUEL EDU	MR. JUIUS EKANEM	MR. JOHN EKONG	MR. BASIL UDOMA	MR. EMEKA ORUAH
MRS. ROSA EDU	MRS. THERESA RAYMUND	MRS. ALICE JULIUS EKANEM	MRS. CHRISTIANA EWA ETIM	MRS. AGNES ETIM.
PROF ANTHONY AKPAN	MR. STEPHEN DEM	MR. AGBA AGBO	MR. MICHAEL SYLVANUS	MR. A. AKOROKPO
MISS PRISCILLIA N TUI	MISS BLESSING AUGUSTINE	MISS PATIENCE OTU	MISS CHARITY AJAH	MISS JOY KATE AKPA
MR. EMMANUEL SAMUEL EDU	MR. JOSEPH EKWERE	MR. RAPHAEL EDU	MR. AUGUSTINE EDET OKON	MR. NELSON PATRICK
MISS FELICIA EKPO	MISS QUEENETH DANIEL	MISS BLESSING IBANGA	MISS CAECILIA RAYMUND	MISS ROSEMARY EYO
MR. SUNDAY BERNARD	MR. BONIFACE OUT	MR. ISAIAH OBOT	MR. DANIEL USANG	MR. JOSEPH ASUQUO
MR. GODFFREY NDEM	MR. FELIX OTU	MR. CHRIS ISONG	MR. EMMAUEL FABIAN	MR. VICTOR NDEM
MISS EMMANUELLA AYAHRA	MISS JOSEPHINE EFFIONG	MISS ESTHER SAMUEL	MISS BLESSSING DANIEL	MISS RACHAEL EFFIOM
MASTER MICHAEL UPUA	MASTER DESTINY PAUL EDU	MASTER ANSELM FRANCIS UDOH	MASTER JUDE UPUA	MASTER DIVINE NCHOR
MASTER REXODIDI	MASTER FRANCIS AYA YIA	MASTER VICTORY IDIKU	MASTER BLESSED ANIERTOBI	MASTER JOSEPH RAYMO ND

[COURTESY OF REV. FR. ANSELM EDU)

ST. JOSEPH'S CHAPLAINCY CRUTECH



ORIGINS: In 1974 the Gowon Military Government by a Decree established twelve Colleges of Technology in all the 12 States he had earlier created in 1967 viz. North Western State with HQ. at Sokoto, North Central State, HQ. Kaduna; Kwara State, HQ. Ilorin; Benue Plateau State, HQ Jos; North Eastern, HQ. Maiduguri; Gongola State, HQ. Yola; Lagos State HQ. Ikeja; South Western State, HQ. Ibadan; Bendel State, HQ. Benin; Rivers State, HQ. Port Harcourt, South Eastern State, HQ. Calabar and East Central State, HQ. Enugu in addition to the Yaba Polytechnic, Kaduna Polytechnic etc. which had been established and functioning before the civil war. One of these new Colleges of Technology (COT) was the South Eastern State College of Technology, Calabar. The grounds at the tail end of Ekpo Abasi Street were acquired by the U. J. Esuene Military Government for the establishment of the Tertiary Institution. These Institutions at the time were to run a 3-Year Programme lasting three years, ditto Colleges of Education whereby students who passed the required Teacher Training Examinations and similarly Technology Examinations and obtained the NCE Certificate and Diploma Certificate in Technology respectively would be qualified to go for the National Youth Service which was also established by Decree the year before. To meet the spiritual needs of the Students and Staff, the Institution's Assembly Hall was assigned to be used by both the Catholic and Protestant Faithfuls. Catholics were allowed to conduct their Sunday Services at 8.00 AM while the Protestants conducted theirs at 10.00 AM. Rev. Fr. Emmanuel O. Akpan was appointed Fr In-Charge and later assisted by Msgr. J. P. Ekarika. In 1976 Fr. Akpan was re-assigned as Bursar to the newly opened Bigard Major Seminary, Ikot Ekpene Campus and Msgr. Ekarika took over as the substantive Fr. In-Charge with the Assisting Priests coming from St. Mary's Efut Abua. In 1977 Archbishop, then Bishop Brian D. Usanga approved and named the Church St. Joseph's Catholic Chaplaincy - College of Technology, Calabar.

(b) CHURCH BUILDING: In 1989 the Chaplaincy applied to the College of Technology Governing Council with Mr. R. E. Ekanem as Rector for a Church building site for the Chaplaincy and a very strategic site immediately adjacent to the College Entrance was allotted to the Catholic Chaplaincy. To this end, Very Rev. Fr. Francis Mbaba was assigned to take charge of the Church building and he immediately commenced the moulding of blocks for the Church building. But in 1992 and with the appointment of Chief Ukorebi Ukorebi Asuquo as the new Rector of the Polytechnic, the original site donated to the Chaplaincy was annulled and the issue of acquiring another site ended there. In 1997 with the Pastoral Visit of the Papal Ambassador to Nigeria, a.k.a Papal Nuncio, His Excellency, Archbishop Carlo Maria Vigano, to the Chaplaincy at which most of the Institution's Authorities were present to formally accord the august Visitor a rousing and befitting welcome, an arrangement was made to include the issue of

the Chaplaincy Church in the Address of Welcome to the august Visitor. During his Apostolic Pastoral visit to the Institution, the Nuncio among other things in response to the rich and well-worded Address given to him, promised a generous donation of Fifty Thousand Dollars (S50,000) for the construction of the Chapel thereat. Meanwhile Rev. Fr. Emmanuel Iwagwu, the Assistant Priest at St. Mary' Pro-Cathedral, Efut Abua was appointed substantive Fr. In-Charge and Chaplain of St. Joseph's CRUTECH to kick-start the building of the new Chapel.

With this money in hand, the Chaplaincy Authorities approached the new Head of the Polytechnic recently converted into the Cross River State University of Technology (CRUTECH), Professor Kevin M. Etta, who in consultation with the new Governing Council of the Institution acquiesced and donated a piece of land down the ravine at the tail end near the Graduation Grounds for the construction of the new Chapel. Following this, Fr. Emmanuel Iwagwu re-organized the Chaplaincy Pastoral Council and appointed a Building Committee to champion the cause. In no time, the Committee set out to work by clearing the dumps, filling the gullies, grooves and digging the foundation to kick-start the construction of the church with the proceeds from Harvests, Bazaars and Donations coupled with and including the Papal Gift, the beautiful Church we are now admiring was completed and commissioned by Archbishop Joseph Edra Ukpo to the greater Honour and Glory of God.

***(c)* SERVING PRIESTS TO-DATE:** Since the inception of Regina Caeli Anantigha both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

MSGR. J. P. EKARIKA 1976 - 1984	FR. FRANCIS O. MBABA 1984 -1989	MSGR. J. P. EKARIKA 1989 - 1994	FR. BERNARD OKOKON 1990 - 1993	FR. PATRICK ENE ETIM 1994 - 1996
FR. FELIX H. OJONG 1996 - 1997	FR. CHARLES O. ETIM 1997 - 2000	MICHAEL U. OFFIONG 1999 - 2001	FR. EMMANUEL IWAGWU 2000 - 2003	FR. VICTOR NYOROH (CM) 2003 - 2005
FR. BLAISE AMADI(CM)2004 -2005	FR. URBAN OGUJI (CM) 2005 - 2007	FR. AUGUSTINE IWOK(CM) 2006 - 2007	FR. ROBERT B.OGBEDE(CM)2007 -2012	FR. URBAN OGUJI (CM) 2012 - 2013
FR.TIMOTHY NJOKU(CM)2014 -2017	FR. PETER ANDITUNG (CM) 2018	==========	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with two Indigenous Priests Rev. Fr. Paul Enow Bessong who was a student of the defunct College of Technology, a native of Cameroonian but now serving in the Archdiocese of Benin and Rev. Fr. Clement …. of the Vincentian Congregation (CM) whose parents have been members of Staff of the Polytechnic. He received Baptism, First Holy Communion etc. here as a pupil under Msgr. J. P. Ekarika as the Chaplain.

REV. FATHER PAUL ENOW BESSONG - CAMEROUN REPUBIC	REV. FATHER CLEMENT IPOULE ERU - OGOJA DIOCESE

(e) INDIGENOUS RELIGIOUS OF THE CHAPLAINCY

Since its inception the Chaplaincy has not been blessed with any Indigenous Religious of the Chaplaincy.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOSEPH'S CRUTECH

There is no Senior Seminarian in training from the St. Joseph's Chaplaincy at the moment but we should all join in prayer for Divine Vocations both to the Clerical and Religious life to encouraged through Homilies, Rallies and Prayers for Vocations among the Students.

(g) ST JOSEPH'S CRUTECH CHOIR ASSOCIATION

The St. Joseph's CRUTECH chaplaincy has only two Choirs hence since its inception.

ST. JOSEPH'S CRUTECH MAIN CHOIR - CMs: MR. EMMNUEL ACHODA /STEPHEN EKOR	ST. JOSEPH'S CRUTUECH CHIULDREN'S CHOIR CM: ISAAC OGRI

(h) SERVING PRESIDENTS OF ST. JOSEPH'S CHAPLAINCY

The following have served as Presidents of the Chaplaincy since its inception to-date:

MR. CLAY ONAH (1975 -1985)	MR. B. E. EKPENYON G (1985- 1987)	MR. C.I. UGBANU (1985 - 1993)	DR. A B. UTU-BAKU (1994-1999)HON DAN OSIM	HON DAN OSIM -ASU KSJ(1999- 2003)
PROF A.E. ABAR (2003 2014)	CHIEF MOSES EFFIONG KSJ (2014-2018)	**MRS. VERONICA ABARA**	**MRS. ANTONIA UKPATA**	

The following have served as CWO Presidents since the inauguration of CRUTECH Chaplaincy to-date:

MRS AGNES ANDESHI 1992 -1998	MRS. VERONICA ABARA 1998 -2004	MRS. AGATHA OMONYA 2004-2008	**MRS. MARIAN ODEY 2008 -2014**	MRS. ANTHONIA UKPATA 2014 - 2018

(i) SERVING CATECHISTS OF ST. JOSEPH'S CHAPLAINCY CRUTECH

The following have served as Catechists of the Chaplaincy since its inception to-date:

Mr. RAYMUND OGAR 1993 – 1997	DR. ROSE ADALIKWU 1998 - 2000	MR.TITUS OKPLEYA 2001 -2003	MR.CLEMENT C.NKPABOR 2003 - 2005
MR. JULIUS UPUJI 2005 - 2006	DR. ROSE ADALIKWU 2006 - 2018		

(j) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JOSEPH'S CHAPLAINCY

Some of the early and other important Officers of the Chaplaincy **WHO IS WHO** of St. Joseph's Chaplaincy – CRUTECH since inception include the following:

MR. CLAY ONAH	MR. BENEDICT E. EKPENYONG	ENGR. (PRINCE) EMMANUEL O. ITA	PRINCE EMMANUEL O. ITA	DR. A.BONIFACE UTU -BAKO
MRS. CHRISTIANA UTU-BAKO	MRS. VERONICA ABARA	MRS. ANGELA OGRI	DR. ROSE ADALIKWU	MRS. MIRIAM ODEY
PROF A. E. ABARA	PROF O. R. OGRI	DR. JACOB U. AGBA	DR. STEVE ADAH	DR. PETER K. BESONG
MRS. AGNES ANDESHI	MRS. MARGARET OLOKO	MRS. ROSEMARY MFONGANG	MRS. ANTONIA UKPATA	MRS. EUGENIA EFFIOM
ENGR. DECLAN OLOKO	MR. JOHN OGBANU	MR. ANDREW ODEY	NGR. JOHN UDO UKPATA	MRS. ANTHONIA UKPE
MRS. MARY EGBANAGBO	MRS. GRACE IKPE	MRS. AGNES BEKOMSON	MRS. MARY OBI	MRS. CLARA EREH
ARCH. FESTUS EFFIOM	DR. JERY ATSU	DR. EMMANUEL OBI	MR. MICHAEL BEKOMSON	MR. LAWRENCE OSAJI
MRS. MARIA INGWE	MRS. ANNE NDIFON	MRS. GLADYS OTU	MRS. DR. (MRS) AGNES OKUTE	MRS. GRACE OTIRE
BARR. VICTOR NDIFON	MR. FIDELIS OUT	MR. EDWARD UBE	MR. ROBRT MFONGANG	MR. PETER EREH
MASTER EMMANUEL AKANG	MASTER JOSEPH EGBANAGBO	MASTER EMMANUEL ATSU	MASTER JOHN OTIRE	MASTER EDWARD EDIM
MISS ELIZABETH ATSU	MISS GIFT BEKOMSON	MISS IMMACULATA OTU	MISS MARY BEATRICE INGWE	MISS FAVOUR AMOYE
MASTER PATRICK OKWE	MASTER EMMANUEL EKANGBO	MASTER EMMANUEL INGWE	MASTER PAUL ERU	MASTER PETER IKPE
MISS MARIA AGBA	MISS QUEENETH OGAR	MISS MARY SCHOLASTICA UGBE	MISS VERNICE OFRE	MISS THERESA DIVINE OBI
DR. CLEMENT AKPANG	MR. PETER ABUTIANG	MR. LEONARD AKWO	MR. DECLAN AGIDA	MR. PATRICK UKP I
MRS. PATIENCE OKO OTU	MRS. LUCY ABUA	MISS FORTUNA OCHIERO	MISS MARY IBOR	MISS HARRIET EGBONYI
MR. JOSEPH AGBA	MR. ERNEST AKUAGIOBE	MR. MOSES JEGE	MR. MICHAWEL OGBE	MR. BENEDICT USANG
MISS MARI ODAMS	MISS BLESSING AKAMBA	MISS CATHERINE AKPE	MISS JOSEPHINE IBIANG	MISS JOCELYN IBIANG
MR. PATRICK ATSU	MR. FRANCIS ODEYEMI	MR. VINCENT AKWAGIOBE	MR. JOHN-BOSCO OKO	MR. JAMES OKUTA
MISS GLORY AYO	MISS GRACE AYU	MISS MARTINA UKEZI	MISS AJOJI SALOME	MISS IDOGWANI BLESSING
MR. BASIL OFODITE	MR. HILARY ADI	MR. PETER AKPANKE	R. OKA SYLVESTER	MR. OJOBO CHRISTIAN
MISS MARY BISONG	MRS. MARGARET UNYI	MRS. JULIETE – FERDINAND ISA	MRS. SUSAN ENYA PATRICK	MISS IKPOI FAITH GABRIEL

[COURTESY OF DR. BONIFACE UTU-BAKU & DR. ROSE ADALIKWU]

ST. VINCENT DE PAUL PARISH, MBUKPA



ORIGINS: Like all the other post-civil war Churches constructed by Catholic refugees and some converted natives living on the outskirts of the Calabar Metropolis, the first Church buildings were constructed by the Legionaries of Sacred Heart Cathedral with the indefatigable Ete Leo as leader during the civil war (1967-1970). These Churches include St. Peter's Ediba, St. Theresa's Akansoko, St. Patrick's Asabanka, Queen of Angel's, formerly SS Peter & Paul Edim Otop, etc. What is now called St. Vincent de Paul as one of them was formerly known as St. Michael the Archangel Church, Ibesikpo founded in 1968. It is situated along the tail end of Edibe Edibe swamps. As noted elsewhere, very many people who were displaced during the civil war from the Mainland, now Akwa Ibom State and Abia State, etc. found their way into the ancient Canaan City of Calabar. Not having any possessions except their brute man power and the strong will and hope to survive, they were ready to endure all odds for survival as refugees a.k.a "Internally Displaced Persons" (IDPs). Most of them found their way to the unoccupied swamps and ghettos of Calabar beaches. One such people were the citizens of Ibesikpo/Asutan indigenes. On their arrival, they were lucky to discover a massive un-inhabited swamp along the tail-end of Edibe Edibe. Most of them were Catholics. They deforested the area and as it were, "took possession" of the place which stretched as far as Modern New Airport founded by the Governor U. J. Esuene Military Administration, a.k.a Anantigha. As observed already, the Sacred Heart Legionaries set to work by exploring these areas during their compulsory Weekly Legionary Visitation and Visitation of the needy, the sick, the poor and handicapped peoples under the Sacred Heart Cathedral Parish.

At first the Ibesikpo Catholic elements used to hold their Sunday worship on the verandah of one of their Ibesikpo kin, Ete George Bassey. Prompted by their docility and fidelity to their Faith, the Legionaries promised to help them in whatever way possible. As their numbers grew through the work of the Legionaries, they needed a roof over their heads during Church services. The Legionaries secured a piece of land along Dr. Deen Street where they built a little mud Church. It was here they really started seeing themselves as a worshipping Catholic Community.

(b) CHURCH BUILDING: In 1969 when the Catholic Community was gradually increasing in numbers, they decided to look for a more comfortable and larger piece of land for the accommodation of their Catholic Community and to build a modest Church thereat . Because they were looking for a piece of land large enough to accommodate a Church building, there was no way they could get this free of charge. They had to contribute money and buy the piece of land. But where they had a good offer was a jungle swamp at Edibe Edibe tail end of the Road which they purchased for £25:0:0 from Ete Michael Eyo Eyo Nsemo, an Efut man. This really was a big sum of money in those days especially at war time. With the assistance of the Legionaries and spirited individuals they were able to buy the land and set out to work on it. It was a sizeable piece of land but a very difficult terrain to make use of on account of wild animals,

snakes and crocodiles that infested the area. Together with the Legionaries under Ete Leo, they prayed to the Almighty Father, and implored the intercession of the Archangel Michael, the conqueror of evil and Satan, the one that can annihilate impossible situations to come to their aid. Having deforested and cleared the swamps, they put up a modest thatched Church structure and named it St. Michael's Catholic Church, **"Ibesikpo Street".** This Church is situated at the tail end of Edibe Edibe Road and "Ibesikpo" happens to be the name of their home-land, a Clan in Akwa Ibom State, formerly under Uyo Local Government Area, but now an autonomous LGA.

In 1972 they knocked down the mud church and constructed their first permanent church building which was later expanded and renovated by Mgr. J. P. Ekarika, the erstwhile Father In-Charge and Parish Priest – a building which has stood still today**.** In 1984, Archbishop Brian D. Usanga raised the Church to the dignity of a Parish and renamed it St. Vincent de Paul Parish, Mbukpa with Ntisong Vincent D. Uwemedimo as Patron and benefactor in-Chief. Consequently, the Church grounds were moved to the adjacent No. 12 Iman Street close to the Ntisong's "Hillside Residence and School". But these grounds and the piece of land at Iman Street had already been acquired a long time ago by the Sacred Heart Women's Organization for their Poultry Farm Project. It was leased land for twenty-five years and the Sacred Heart Women Organization had taken possession of it for several years for their Poultry Farm Project before abandoning it. However, as soon as the land owner Chief Ernest Bassey Ene discovered that part of the land had been handed over to the new Parish, he immediately placed an "**EKPE INTERDICT"** which by implication an is "Ekpe Proscription and Prohibition Injunction" as a ban on its use. He planted Ekpe trees on the land to stop it from being used by the Church or anybody or group for that matter. Thus this automatically rendered the piece of land an unlawful and a "a no go area", and therefore out of bounds. Consequently, it became impossible for anybody to step into the grounds any more. However, to cut the matter short and because Mgr. Ekarika being one of the kindred and an Ekpe chieftain, he was permitted to make a new lease covering 99years, and the amount for the new lease was promptly paid for. The first building was constructed with the assistance of Sacred Heart Women and Ntisong Uwemedimo but a greater part of the funds came from the Launching Function and Bazaars that were organized year by year for the purpose. St. Mary's, now Pro-Cathedral Parish also supported the project.

To make sure that the progress of the Parish would be sustained, Seminarians who were usually sent on Apostolic Work to the Parish were deployed for the built-up towards the opening of a Nursery/Primary School there as a pilot project of the Parish. Some of those Seminarians included Rev. Mr. Cyprian Ikpo, a Deacon to-be, who on the eve of his Deaconate Ordination got involved in ghastly road accident which rendered him completely maimed while travelling to Uyo to purchase his vestments at the Uyo Diocesan Pastoral Centre. He became incapacitated and consequently could not be included among the Candidates who were to be ordained by the Nuncio who was on a pastoral visit to the Archdiocese at the time. These Seminarians usually went from house to house canvassing for pupils for the new school that was to be opened on the grounds. In fact, this exercise yielded much fruit because the venture became a veritable source of attracting funds for the completion and furnishing of the school building, etc. A lot of work was done including the deployment of some prisoners nearby to work on the grounds. With the construction work concluded the school took off in September 1992.

In 2002 a new Church building was to be constructed on the site under the Claretian Congregation (+CMF) to whom Archbishop Usanga had wished to hand over the Parish since the piece of land was large enough to accommodate the building of a Church and School. But most unfortunately this was not to be, because when the Claretians arrived, the Local Superior suddenly took ill and the whole arrangement was stalled. Consequently, the Parish was handed over by Archbishop Usanga to the Vincentian Congregation

with Fr. Augustine Iwok (CM) as the new Parish Priest. As the school had taken off with earnestness and dynamism, there was the need to construct a separate building for Church Services. Funds were raised and the Church building was started in 2004. It was completed for commissioning in 2007 by Archbishop Joseph E. Ukpo with solemnity and fanfare. Since then, three generations of the Vincentian Congregation priests have served there until in 2017 when the School was to revert to the Archdiocese under the new dispensation of Archbishop, Most Rev. Joseph E. Ekuwem with Fr. Clement Chinedum Kafor (CM) as Parish Priest.

(c) SERVING PRIESTS TO-DATE: Since the inception of St, Michael's Church Ibesikpo, formerly both as a Mission Station and afterwards as St. Vincent de Paul Parish - Mbukpa sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR.VINCENT HANNIGAN 1968 -1972	MGR. J. P. EKARIKA 1968 - 1969	FR. JUSTIN UKPONG 1973 - 1976	MGR. J. P. EKARIKA 1976 -'1992	FR. AUGUSTINE BASSEY (KOKO)1983
FR. FRANCIS O. MBABA 1984 -1985	FR. PATRICK A. B. OKURE 1992 -1995	MGR. J. P. EKARIKA 1996 -2000	FR. BERNAR D OKOKON 2000 - 2002	FR AUGUSTINE IWOK (CM) 2002 -2006
FR.HENRY DURU (CM) 2006 - 2009	FR. JOACHIM NWAOGU(CM)2009 -2011	FR.CLEMENT KAFOR(CM) 2012 - 2018	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e) SENIOR SEMINARIANS IN TRAINING OF ST. VINCENT DE PAUL
There is only one Senior Seminarian in training of St. Vincent de Paul, Mbukpa Parish as follows ie. Rev. Celestine Ephraim Celestine.

(f)INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has been blessed with Rev. Sr. as Indigenous Religious of the Parish.

(g) ST. VINCENT DE PAUL CHOIR ASSOCIATION
The St. Vincent de Paul Parish has two Choir Groups in the Parish.

ST. VINCENT DE PAUL MAIN CHOIR	ST. AUGUSTINE 'S CHOIR

(h) SERVING PRESIDENTS OF ST. VINCENT DE PAUL PARISH
The following have served as Presidents of the Parish since its inception to-date:

MR. DOMINIC BASSEY GEORGE			MR. SYLVESTER O. NTIA	MR. CELESTINE EPHRAIM

(I) SERVING CATECHISTS OF ST. VINCENT DE PARISH
The following have served as Catechists of the Parish since its inception to-date

MR. OSCAR JOHN AKPAN 1968 - 1984	MR. CYPRIAN MARTIN EFFIONG 1984 - 2015	MS. PHILOMENA P. ETIM 2015 – 2018

(j) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. VINCENT DE PAUL PARISH
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

MR. DOMINIC BASSEY GEORGE	MR. CELESTINE P. EPHRAIM	MR. DOMINIC O. N. EFFAH	MR. FIDELIS P. EPHRAIM	MR. ALPHONSUS EDEM SAMPSON
MR. OSCAR JOHN AKPAN (CATH)	MR. EMMANUEL JOSEPH EKPO	MR. MATTHEW PAUL EKPO	MACAULAY NSE OBOT	KGT. BASIL N. ARCHIBONG (APES - KSJ)
MADAM JANETH ANTIA	MRS. SUSANNA PAUL EKPO	LADY SYLVIA PATRICK UDOH (LAUX)	MRS. JOSEPHINE GEORGE BASSEY	MRS. BRIDGET N. EPHRAIM (C/MISTRESS)
MATTHEW ROBERT UDOH	SIR NICHOLAS E. UDONWA (KSJI)	SIR. DONATUS S. ETTE (KSJ)	MR. BRUNO EFFIONG OKON	CHIEF PHILIP EDET OTU
MADAM BRIDGET NKOYO DANIEL	MRS. VALERIE EDWARD ENE	MRS. LAWRENCIA MARTIN EFFIONG	MADAM MARY COBHAM EYO	MRS. MAGDALENEE. J. EKPO
MR. CHRISTOPHER ITA EDET	MR. GABRIEL E. JEROME	MR. PATRICK A. RAYMOND	MR. JONAH O. EFFIOM	CHIEF EMMANUELEDW. ENE A.K.A H/M
MADAM CHRISTIANA MATTHEW UDOH	MRS. AUGUSTINA EFFIONG	MRS. JUSTINA DOMINIC UDOH	MRS. HELEN NTIA	LADY PHILOMENA N. UDONWA (LAUX)
MR. SYLVESTER O. ANTIA	MR. CHRISTOPHER EFFIONG	KGT. CELESTINE GEORGE UMOH (KSJI)	MR. FRANCIS ASINYANG	MR. STEPHEN BASSEY OKON
CHRISTIANA MATTHEW UDOH	MRS. CATHERINE ASINYANG	MRS. FRANCESCA EKPO	MRS. THELMA NTUENIBOK	LADY JOSEPHINE D. ETTE (LAUX)
MR. SYLVESTER UMOH	MR. FRANCIS P. ABIA	MR. DOMINIC O. ANTIA	MR. BEN B. E. IBUK	MR. PATRICK A. C. UDOM
MRS. CATHERINE PAULINUS ETTE	MRS. MATILDA OKON	MR. PAULINA OKOKON NDEM	MRS. HANNAH IQUO OKON	MRS. JOSEPHINE OFFIONG
MRS. NORAH F. ENEYO EPHRAIM	MRS. THERESA ETIM ENE	MRS. MAGDALENE ROMOULD ASUQUO	MRS. MARY E. JOSEPH EKPO	MRS. ELIZABETH OKON
MR. EMMANUEL F. ENEYO EPHRAIM	MR. GREGORY OMFOMAN	MR. ETHELBERT IFEANYI	MR. MICHAEL BAMUZIE	MR. LEO CELESTINE E. EPHRAIM
MRS. BERNADETTE ATTAH	MRS. ELIZABETH OKON	MRS. CATHERINE EFFIONG	MRS. MARIA JEROME	MISS AGNES CELESTIMNE EPHRAIM
MR. GEOFFREY OKECHUKWU	MR. EMMANUEL ATTAH	MR. JONES F. ENEYO EPHRAIM	MR. FRANCIS ETIM	SUPOL ANTHONY E. JOSEPH EKPO
MRS. ELZABETH ANI	MISS ELIZABETH CELESTINE EPHRAIM	MRS. MARY EFFIOM	MRS. IRENE ETIM	MRS. ROSE RAYMOND
MR. EPHRAIM CELESTINE EPHRAIM	MR. PATRICK USHIE	MR. FABIAN F. ENEYO EPHRAIM	MR. EMMANUEL ONWE	MR.EMMANUEL F. ENEYO EPHRAIM
MRS. CATHERINE C. ITA EDET	MISS SYLVIA E. JOSEPH EKPO	MRS. MATILDA EFFIONG	MRS. PATRICIA EDET	MISSHELEN CELESTINE EPHRAIM
MR. JOSEPH F. ENEYO EPHRAIMS	MR. GREGORY P. SYLVIA UDOH	MR. DOMINIC E. JOSEPH EKPO	MR. JAMES A. ETIM	MR. FELIX JEROME
MRS. JOSEPINE STEPHEN UMOH	MRS. DOROTHY PETER OKON	MRS. ROSALINE BAMWUZIE	MRS. ELIZABETH OKON	MRS. JOSEPHINE OFFIONG
MR. GREGORY OMOFUNMAN	MR. FELIX EDET ETIM	MR. PETER OKON	MR. EMMANUEL ONWE	MR. ROMOULD ASUQUO OKON
MRS. ANTHONIA AKPE	MR. NZE GODWIN NWANKWO	MR. MR. CHRISTOPHER EFFIONG	CELESTINE E. EFFIONG	MR. JOHN E. EFFIONG JNR.

[COURTESY OF MRS. BRIDGET EPHRAIM & CATECHIST PHILOMENA P. ETIM]

CHRIST THE KING CHAPLAINCY-AKIM BARRACKS





(a) ORIGINS: Christ the King Catholic Chaplaincy, Akim Barracks is situated right within the precincts of the 13th Brigade Army Barracks on Barracks Road – Calabar. This barracks is perhaps the oldest barracks in Nigerian history because it was the colonial Army Barracks of Calabar, the first Headquarters of Colonial Nigeria since 1890 with some of the colonial buildings still standing strong today. In 1906 the colonial Headquarters of Nigeria was moved together with the Governor General, Sir Walter Egerton from Calabar to the Colony and Protectorate of Lagos as the new Headquarters by Imperial Britain. But this Barracks continued to remain as the stronghold of Imperial British Frontier Force until the Nigerian civil war when it first quartered the Nigerian 14th Brigade Armed Forces of Nigeria which overthrew the Biafran Armed Forces and took control over the entire region covering what is now Cross River State, Akwa Ibom State, Rivers and Bayelsa States. With the fall of Calabar then under the Biafran Armed

Forces on 18th October 1967 to the Federal troops, the 14th Brigade front-line fighting Army moved on and captured Uyo, Port Harcourt etc. giving way to its occupation by the 13th Brigade which carried out mopping up operations and stayed put till today. In 1971 soon after the civil war (1966-1977), the Director of Army Chaplain Services, Mgr. Col. Pedro Martins applied to Archbishop Brian D. Usanga, the then Bishop of Calabar to send his priests to administer to the spiritual needs of the 13th Brigade military, their wives and dependents at the Military Barracks. From then on after the departure of the pre-independence Colonial Armed Forces Chaplain, Rev. Fr. (Maj) Cyril Donnelly OP (1890-1966), the CKC Akim Barracks has continued to be under the Directorate of the following Directors of Army Chaplain Services of Nigeria (1966-2017) to wit:

MGR. (COL) PEDRO MARTINS 1966 - 1977	FR. (BRIG) P. O. EMONYON 1978 - 1988	MGR (COL) JAMES F. IYIRE 1989 - 1996	FR. (BRIG. GEN) M. A. NGIRIKA 1996 - 2002
FR. (BRIG.GEN)C. S. EMEKAKWE 2002 - 2004	FR. (BRIG. GEN) A. F. BAKO 2004 - 2007	FR. (BRIG.GEN) C. S. AINA 2008 - 2010	FR. (COL) C.C. IROEGBU SVCS 2010 - 2018

Rev Fr. (Prof) Justin S. Ukpong was first appointed to serve as Chaplain of the Catholic Community. With the coming of Mgr. Joseph P. Ekarika then Secretary of the then Diocese of Calabar the Army Community Church was named Christ the King Catholic Chaplaincy ditto St. Paul's Catholic Chaplaincy UNICAL and St. Peter's Catholic Chaplaincy UNICROSS, Uyo. Bishop Brian D. Usanga sanctioned the renaming of the hitherto **"CATHOLIC COMMUNITIES"**. Then followed other appointed Chaplains to CKC viz. Rev. Fr. Aloysius N. Ebong, Rev. Fr. Francis Mbaba etc. all of whom were serving priests of the Sacred Heart Cathedral until the appointment of a substantive Military Chaplain beginning with Rev. Fr. (Col) James F. Iyire who later became the Director of Army Chaplain Services after the retirement of Mgr. Col Pedro Martins.

Then in 1989 when the then serving Chaplain Fr. (Maj) A. F. Bako was transferred before another Military Chaplain could be sent, Archbishop Usanga appointed the following to administer to the needs of the Chaplaincy viz. Rev. D. Dolan (SPS), Rev. Fr. Venatius Orok, Rev. Fr. Chris A. Okpu, Rev. Fr. Malachy Ephraim, Rev. Fr. Robert Ekpe, Rev. Maurice Etim and Rev. Fr. Damian Udonsek. Between July 2003 and May 2004 the post of Military Chaplain was again vacant and Archbishop Joseph E. Ukpo appointed Rev. Fr. Joseph Umoh and Rev. Fr. Innocent Inwek under whom also served Rev. Fr. Ben Obiezu from Awka Diocese, Rev. Fr. Michael Ukah and Rev. Fr. Bona Ozugbo from Umuahia Diocese all Post Graduate Students at UNICAL who providentially joined the Chaplain Services (RC) as relief priests. Two Holy Child Rev. Sisters viz. Sr. Theresa Umana (SHCJ) and Rev. Sr. Duru (SHCJ) teaching at the Holy Child College were also serving at the CKC Chaplaincy, similarly Rev. Sr. Amaranna who was also a student Undergraduate at UNICAL.

Perhaps it is important to note that the Catholic Faithful as worshippers in the Christ the King Chaplaincy, Akim Army Barracks Calabar are soldiers with their family members and also civilians made up of men, women, youths and children. The Catholic Faithful are from different ethnic groups as obviously the soldiers and their families come from the different nationalities in Nigeria thus symbolizing the universal nature of the Church. They cut across all the geo-political zones of Nigeria: South South, South East, North Central, North East, North West, South West and even some from the Cameroun community residing in Calabar metropolis.

There are in fact at present four Chapels under the CKC Army Barracks Chaplaincy viz. St. Francis 146 Battalion Chaplaincy – Eburutu Barracks, Calabar, St. James 245 Recce Battalion Chaplaincy Ikom Barracks, St. Albert's 341 FAR /130 Battalion Chaplaincy Ogoja Barracks and Takum Chaplaincy which has recently been re-assigned to Makurdi Diocese. All these were under the CKC Chaplain at the Brigade

Headquarters, Archdiocese of Calabar. Due to distance the Bishop of Ogoja has similarly been appointing priests to minister to three Army Chaplaincies within Ogoja Diocese. Nevertheless, the CKC Brigade Chaplain visits these formations at least once a month to show solidarity and give them a sense of belonging. At least once a year, the Director of Army Chaplain Services since the time of Mgr. (Col) Pedro Martins has been going on tour of all the Army Barracks in Nigeria to meet with and address the members in their various formations. I can still vividly remember when Mgr. Pedro Martins visited these formations both at Akwa Ibom and Calabar when the Author was their Chaplain thereof. It is also worthy of note that in the 1970s and 1980s other members and wives etc. in Units of the Armed Forces, namely, the Navy, Air force, Road Safety, Fire Service Personnel as also the Police with their families were also worshipping here at CKC Army Chaplaincy. Today the CKC Brigade Chaplaincy as it were, has given birth to three other Chaplaincy Services (RC) viz. Holy Trinity Navy Chaplaincy Akim, Holy Ghost Navy Chaplaincy Atimbo and recently St. Rita's Police Chaplaincy – Ikot Enebong, all in Calabar Metropolis.

The Holy Trinity Church was built by Fr. Damian Udonsek when he was a Navy Recruit while Holy Ghost Atimbo was built by Bishop Joseph Egerega of Bomadi Diocese, then Chaplain of both CKC and Navy Barracks Atimbo. Similarly, and just of recent, Rev. Fr. (ASP) Martin Akinyemi formerly serving at CKC went on to build the St. Rita's Chapel, Ikot Enebong **(Cf. Joe Ameke, Chuks Biz Ventures Calabar, 2012, 9-14).**

(c) CHURCH BUILDING: Quite before the appointment of Rev. Fr. (Prof) J. S. Ukpong then Assistant priest at Sacred Heart Cathedral serving as first Chaplain to offer Masses and minister to the spiritual needs of the Catholic Community at the Brigade Headquarters, some Catholic members mostly women, had formed themselves into a worshipping community of the Catholic faithful under the direction of the Catechist then appointed by the Military Authorities. The Author happened to know this because while the war was still raging between 1968 and 1969, when what was then known as South Eastern State of Nigeria, but is now split and renamed as Cross River State and Akwa Ibom State respectively, became the liberated areas by the Federal troops, Catholic as also Protestant worshipping communities were organizing their "Sunday Services" and worship within the military centres such as Odot, Ikot Use Ekong, Ibagwa etc. in Akwa Ibom State then in the South Eastern State of Nigeria which embraced the above mentioned States. The Author also happened to minister at these worshipping centres then with the military Catechists in-charge of other church activities as leader In-Charge of the centres. Priests sent to these Catholic centres in the Military Barracks were also to serve under their direction and take responsibility of the tray collections made at Masses and other Church activities. But here at the Brigade Headquarters Calabar, most the members of the Catholic Community were wives of soldiers whose husbands were either at the war fronts or on mopping up operations as discussed above. ***Consequently, t***hese women formed themselves into a formidable prayer group, the **"ZUMUTANMATA WOMEN ORGANIZATION"** and began to organize prayer sessions and choir practices in different languages, English, Hausa, Tiv, Idoma, and Yoruba etc. They did this ostensibly and without regard to any denomination, to thank God for success of the war and also pray not only for peace but also for their husbands who had survived the war. They also prayed for the souls of those soldiers who did not come back including women and children.

By 1971 and with the permission of the Brigade Commander, other groups of people living around the area especially along Marian Road were allowed to attend Sunday Services and prayer worship at the centre. They organized and built a mud Church at the present site of the Army Medical Services (AMS) 13 Brigade but this was short-lived as the settling Army decided to use the place for the building of the Army Medical Services mentioned above. With this development, they moved and built another hut near the

"COLONIAL UPSTAIRS BUILDING" built in 1903 just the same year of the arrival of Mgr. Lejeune (CSSP) and the other Holy Ghost Fathers who had arrived Calabar that year to establish the **CALABAR MISSION** which has today become the Archdiocese of Calabar, Port Harcourt, Ikot Ekpene, Uyo, Ogoja and Abakaliki dioceses. That building is still standing strong today. Unfortunately, within a short period of time the women were also asked to vacate since the place was to be used for the construction of the **QUARTER GUARD** and **THE ARMY NURSERY AND PRIMARY SCHOOL** which are still standing strong this day. It is to be observed that all these happened before priests were appointed from the Sacred Heart Cathedral to administer to the Catholic Faithful there because things were very fluid and the situation, though the war had ended was still hazy. It is also worthy of note that this was a completely Christian and Muslim Faithful arrangement among themselves but the worshipping community cut across all denominations. However, as the gathering increased in numbers the group saw it necessary to split and the Protestant worshippers left the common hut for the Catholics and went to build their own at the T junction to the north of **THE MAMMY MARKET** while the Muslim Community went and built their Mosque some distance from the **"COLONIAL UPSTAIRS BUILDING"** which has served as the Brigade Commander's Guest House till this day. For now, that building is still in use and is reserved for the Brigade RSMs. It had earlier served Col Benjamin Adekunle and Col A. F. Vatzsa during the civil war. Then at a time, this refurbished Commander's building had served RSM Joshua Ajang, RSM Dominic Kwen, RSM Sunday Arukwe and Col. A. Waziri who were serving Brigade Commanders. But as the Christian Faithful relocated this time which was around the later end of the 1970s, and with the growth of Chaplain Services, the Brigade Authorities mapped out these distinct sites for the different worshipping communities. I could recall that we were always shifting halls for Sunday Masses at the centre while the communities continued to hold their prayer groups and assemblies at the hut because the hut was not conducive for the celebration of Mass. The third block which was actually a fabricated building was constructed with a beautiful sign board for Catholic Chaplaincy Services (RC) right at the entrance of the main gate of the Brigade Barracks.

Providentially in 1981, the indefatigable and charismatic Fr. then (Capt) E. F. Bako was posted to Calabar to relieve Fr. (Col) James F. Iyire who was re-assigned to the Headquarters, Lagos. He it was who actually kick-started the construction of the permanent Church on the grounds of the third fabricated building which by then was suitable for the celebration of Holy Mass and other Church ministrations. The Brigade Command donated forty thousand Naira (N40, 000) each to the three Denominations. With that sum Fr. Bako in 1984 proceeded to redesign and build the first permanent Catholic Church at the Brigade HQ which served the Chaplaincy for nearly twenty years. That Church is now being used as the Parish Hall. Today plans are in top gear to renovate and refurbish it for a modern and befitting Parish Hall. But between 1988 and 1989 before his transfer, Rev. Father Bako restructured the Church building by expanding it on the left side. In 1989 Bishop, then Fr. (Navy Lt.) Joseph Egerega was posted to the Chaplaincy. In 1996 he also started the reconstruction of the Fr. Bako CKC Church building by further extending it on the right wing. He also built a hall with glass windows behind it. In 2000 when Fr. (Lt) A. F. Maimagani was posted to CKC, he decided that a new Church be built at the site as there was no room for further extension of the Church anymore. A plan was drawn up to restructure the entire Church building not only to modern standards but for greater accommodation. With funds from their Annual Harvests and Bazaars, millions of Naira was raised to extend the Church building as well as maintain, equip and furnish the Chaplains' house. Fr. Bako then the new Director of Chaplain Services (RC) was invited, and he it was who laid the foundation for the reconstruction of the new church building in early 2003. The launching function and the architectural design were carried out during the time of the new Chaplain, Rev. Fr. (Maj) C. C. Iroegbu with the assistance of the **"CHURCH WORKS COMMITTEE"** of the Pastoral Council under Engr. Cletus Ibu.

Meanwhile Fr. C. C. Iroegbu was sent for Further Studies Overseas and was succeeded by Fr. (Maj) Emmanuel Nweke who took over the construction work of the new Church measuring about 40 by 25 sq. metres. Engr. Charles Chilokwu of **"C. CUBE CONSTRUCTION COMPANY"** Calabar, directed the construction of the new Church with **"MESSRS FECO CONSTRUCTION COMPANY"** as Consultants. The new Church was raised with 20 iron pillars and stanchions with green oven-baked aluminum roofing sheets while the steel works were done by FECO Construction Company. The block work was undertaken by **"MESSRS HILASCO BUILDERS, (NIG.)",** Calabar. All the floors and offices were paved in terrazzo with a porch measuring 12.5 sq. metres and a metal Cross designed by Kgt. Joe Ameke (KSM). The church has fifty-six glass windows and a gallery for the Choir. Mr. & Mrs. Ekene Odinka provided the marble lectern and some pillars while "**THE MALDINI GRANITE COMPANY"** erected the marble pillars. Between August 2004 and May 2005 the actual church building was literally completed and the foundation stone was personally laid by Fr. (Maj) Emmanuel Nweke. Rev. Fr. D. Dolan (SPS) presented a golden tabernacle to the Church. The arrival of Rev.Fr. (Cpt) N. I. Saleh in May 2006 saw to the planning of a well-organized Harvest Thanksgiving and Bazaar, the proceeds of which were used in purchasing the already envisaged generator and rewiring of the church. In 2009 the new church was further extended by 12.5 meters and this included a gallery with railings constructed with aluminum profiles and fancy glasses. Mr. & Mrs. G.A. Ufono donated the Stations of the Cross to the Church on plagues to match with the new marble altar.

It is also worthy of note to mention as part of this profile of the Church, that at the front of the church is the statue of Christ the King sitting and holding the Globe indicating that Christ is indeed the King of the universe: the King of Kings and Lord of Lords! This statue was equally donated by Kgt. Joe Ameke (KSM) and was dedicated by Bishop (Navy Cpt.) Joseph Egerega on his first pastoral visitation to the Chaplaincy in 2006. It would be recalled that it was while here as the Military Chaplain of CKC, Army Barracks Calabar that Pope St. John Paul II appointed him first Bishop of the newly created Diocese of Bomadi. **(Cf. Ameke Joe, op. cit. 62-66)**

(c) SERVING PRIESTS TO-DATE: Since the inception of Christ the King 13th Army Brigade Catholic Chaplaincy, Calabar, both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Chaplaincy:

FR. JUSTIN S. UKPONG 1971 -1974	MGR. J. P. EKARIKA 1975 - 1981	REV. FR. (COL) JAMES F. IYIRE 1981	FR. (CPT) E. F. BAKO 1981 -1983	MGR. J. P. EKARIKA JULY 1983 -1984
FR. (MAJ) E. F. BAKO 1984 -1989	FR. VENATIUS R. A. OROK 1990 -1991	FR. CHRISTOHER A. OKPU 1990 - 1991	FR. M ALACHY EPHRAIM 1991 -1992	FR. ROBERT U. EKPE 1991 - 1992
FR. MAURICE A. ETIM 1991 -1992	FR.(LT.CMDR) JOSEPHEGEREGA19921997	FR. (LT) IGNATIUS UKO 1997 – 2000	FR. EMMANUEL IWAGWU 1994 -1998	FR.(LT)A. F. MAIMAGANI 2002 - MAY
FR. (MAJ) C. C. IROEGBU2002 -2003	FR. BONA OZUGBO 2003 - 2004	FR. DAMIAN UDONSEK 2003 -2004	FR. JOSEPH UMOH 2003 - 2004	FR. BENEDICT OBIEZU 2003 -2004
FR. MICHAEL UKAH 2003 - 2004	FR.(MAJ)EMMANUEL NWEKE2004-2006	FR. (CPT) N. I. SALEH 2004 - 2010	FR(MAJ)MAURICE UDOTONG2010 -DEC	FR.(CPT)A.J.SAMBO 2010 -2017
FR. (MJR) PHILIP OKOLI 2014 -2017	FR. JOHN CROSS NKANTA OCT. 2018	FR. PATRICK ORJI 2018	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has been blessed with Rev. Fr. Emmanuel A. Ihwo (SPS) as the Indigenous Priest yet. He is the 4th son of Supol Jonathan Ihwo of the Nigeria Police who was a foundation member of Christ the King Chaplaincy in the early 1970s. He was ordained by Bishop John E. Ayah then Catholic Bishop of Ogoja at St. Patrick's Parish Church, Ikot Ansa Calabar on April 21, 2012. He is perhaps the first ever to be ordained from any Military Chaplaincy in Nigeria.

(e) INDIGENOUS RELIGIOUS OF CKC CHAPLAINCY
Since its inception the parish has not been blessed with any Indigenous Religious of the Chaplaincy yet.

(f) SENIOR SEMINARIANS IN TRAINING OF C.K.C PARISH
There has been no Senior Seminarian in training from the CKC Parish at the moment and ever since its inception to-date. Consquently, Administrator and Chaplains of the Parish should as a matter of urgency and grave concern organize prayer vigils constantly for Divine Vocations both to the Clerical and Religious Life. This should be encouraged through Homilies, Vocation Prayers and even Rallies for Vocations from among children of the Military together with children of the Navy and Police nationwide.

(g) SERVING CATECHISTS OF CHRIST THE KING PARISH
The following have served as Catechists of the Parish since its inception to-date:

CATECHIST (WOII)BENJAMIN AMAJAMA	CATEC HIST (WOII) JONATHAN AICHIE	CATECHIST (WOI) ALBERT JOHN	CATECHIST (SGT) ANSELM OKORO
CATECHIST (SGT) JAMES KALU	CATECHIST (CPL) ANTHONY C. NWUKO	CATECHIST (CPL) JOHN IMOKE	CATECHIST (SGT) JOHN UTAM
CATECHIST (CPL) DANIEL BAWA	CATECHIST (PVTE) CHRISTOPHER MICHAEL	CATECHIST (PVTE) AUDUWAMBA	CATECHIST (PVTE) IFEANYI EBE

(h) CHRIST THE KING PARISH CHOIR ASSOCIATION
The Christ the King Chaplaincy has three Choir groups. The most interesting and captivating aspect of Christ the King Chaplaincy Choir Association is the **Zumutanmata Hausa Women's Choir**. Perhaps the example set by this special choir should be emulated by all our Churches in the Archdiocese. It is an all-indigenous language Choir group.

ST. CAECILIA CKC MAIN CH OIR/CH.MISTRESS MRS..CECILIA ONOGWU	CHARISMATIC CHOIR //CH. MISTRESS MRS. MARGARET OKEREKU	ZUMUTANMATA WOMEN CHOIR C K C

(I) SERVING PRESIDENTS OF CHRIST THE KING PARISH
The following have served as Presidents of the Parish since its inception to-date:

MR.W. O .DANIEL 1975 - 1978	MR. P. E. EWATO 1979 - 1982	MR. ISAAC UKOHA 1983 1985	MR. G. F. A. ONUGBA 1985 -93,	MR. G.F. A. ONUGBA 1993 - 1998
SUPOL E.C. NWOKOCHA 1998 -2002	KGT. FELIX E. EGBE KSJ 2002- 2004	MR. RAPHAEL O.AKUCHEO 2004 - 2007	CHIEF L.O.IWUALA KSM 200'12	MR. CLEMENT USHIE 2012 - 2917

(j) SERVING AFCMO OFFICERS OF CHRIST THE KING PARISH
The following have served as AFCMO Presidents etc. of the Parish since its inception to-date:

PRESIDENT	VICE PRESIDENT	SECRETARY	YEAR
BRO. JOE AMEKE	MR. MICHAEL NWATU	FRANK ILOK	1999 - 2002
BRO. JOE AMEKE	MR. MICHAEL NWATU	SIR VINCENT E. EGBE	2002 - 2004
MR. MICHAEL NWATU	SIMEON OKACHI	NWO JI. NKANTA	2004 - 2006
MR. MICHAEL NWATU	NWO JI. NKANTA	MR. FIDELIS IYOKWE	2006 - 2008
SIR VINCENT E. EGBE	MR. EZEJI ALBAN NWOGU	MR. FIDELIS IYOKWE	2008 - 2010
SIR VINCENT E. EGBE	MR. EZEJI ALBAN NWOGU	MR. DONATUS OCHICHE	2011 ==========

(k) SERVING AFCWO PRESIDENTS OF CHRIST THE KING PARISH
The following have served as AFCWO Presidents etc. of the Parish since its inception to-date:

P.MRS LULIANA ANTHONY1988-1990	MRS. DORIS BARNABAS 1990 - 1993	MRS. ELSIE ILEGA 1993 - 1995	MRS. MARY IKPI 1995 -1998	MRS. HELEN ALI 1998 - 2000
VP.MRS. ELSIE ILEGA 1988 - 1990	MRS. ESTHER EDOWAYE 1990 – 1993	MRS. AGNES JOHN 1993 - 1995	MRS.VIRGINIA NKORO 1995 -1998	MRS. ANTHONIA AMEKE 1998 - 2000
SECT.MRS.VERONICA ODEY1988 -1990	MRS. KATE AGOGO 1990 – 1993	MRS. HELEN ALI 1993 - 1995	MRS.MARGARET OKEREKU1995 -1998	MRS.MARGARET OKEREKU 1998 - 2000
P.MRS. LETICIA ANYANWU 2000 –2002	LETICIA ANYANWU 2002 - 2005	MRS. MARGARET OKEREKU 2005 -2008	MRS. MARGARET OKEREKU 2008 -2011	MRS. PRISCILLA IBU 2011 - 20 =======
VP.MRS. PAULINA OLOFU 2000 - 2002	MRS. THERESA OKO 2002 - 2005	MRS. MARGARET BROWN 2005 - 2008	MRS. VICTORIA NKANTA 2008 - 2011	MRS. PRISCILLA IBU 2011 20=======
SECT MRGSARET OKEREKU2000 -02	MRS. JOSEPHINE EJIM 2002 -2005	MRS. PATIENCE USHIE 2005 - 2008	MRS. GLORY ARIRIGUZO 2008 – 2011	MRS. CATHERINE UKPE BI 20========

(l) SERVING AFCYON PRESIDENTS OF CHRIST THE KING PARISH

The following have served as AFCYON Presidents etc. of the Parish since its inception to-date:

P.MR. AUGUSTINE AKONG 1990 - 1992	MR. CLEMENT USHIE 1992 - 1994	MR. PAUL IHWO 1994 - 1996	MR. FIDELIS UDIE 1996 - 1998	MR. GODWIN EGAGA 1998 - 2000
VP.MR.CLEMENT MKPALOR1990 - 1992	MR. PAUL IHWO 1992 - 1994	MISS AGNES ATEM 1994 - 1996	MISS JULLIETTE BIMEH1996 – 1998	MR. ROWLAND UCHE 1998 - 2000
SECT.MR. CLEMENT USHIE1990 - 1992	MR. FIDELIS IYOKWE 1992 - 1994	MR. GODWIN EGAGA 1994 - 1996	MR. GODWIN EGAGA 1996 - 1998	MISS THERESA EGBELO 1998 - 2000
P. MR. ROWLAND UCHE 2000 - 2002	MR. GODWIN EBAHA 2002 - 2004	MR. PETER IHWO 2004 - 2006	MR. PETER IHWO 2006 - 2008	MR. EMMANUEL ADINYA 2008 - 2010
VP.MR. ANTHONY EKEJI 2000 - 2002	MR. PETER IHWO 2002 - 2004	MR. CHARLES WODAH 2004 - 2006	MR. CHARLES WODAH 2006 - 2008	MR. PTRICK OTUJI 2008 - 2010
SECT. MR. JOSEPH ATEM 2000 - 2002	MR. CHARLES UGAH 2002- 2004	MR. SYLVANUS INYANG 2004 - 2006	MR. EMMANUEL ADINYA2006 -2008	MR. WILLAM AGBA 2008 - 2010
P.MR. EMMANUEL ADINYA 2010 - 2012	VP. MR. PATRICK OTUJI 2010 -2012	SECT.MR. WILLIAM AGBA 2010 - 2012	==========	==========
P.MR. PATRICK OTUJI 2012===== =	VP. VP.MR. EMMANUEL ADIE 2012 =====	SECT. SECT.MISS RITA AGBA 2012 ====	==========	==========

(m) SERVING GRAND PATRONS OF CHRIST THE KING PARISH

The following have served as GRAND PATRONS of the Parish since its inception to-date:

CHIEF E.A. EZENWENYI	BRO JOSEPH AMEKE	MRS. VIRGINIA NWANCHUKWU	NZE H. N. CHIGBOGU	MRS. NGOZI OSSUMMUO
MRS. I. NWOKOCHA	MRS. C. C. ANOZIE	LADY MARY ETTA EGBE	LaDY MARY I. EGBE	MR. RAYMOND UKAH
DR. CHRIS ENEJI	DR. P. OYAHKIRE	MR. CLEMENT USHIE	MRS. ROSE ANIAH	MRS. MERCY OSIM

(n) LAY OFFICERS & IMPORTANT PERSONALITIES CKC AKIM BARRACKS, CALABAR

Some of the early and other important Officers of the C.K.C Catholic Chaplaincy as WHO IS WHO since its inception include the following:

MR.& MRS E. C. NWOKOCHA	MR & MRS R. O. AKUCHE	KGT LADY JOSEPH AMEKE (KSM)	MR. CLEMENT USHIE	SUPOL & MRS. JONATHAN IHWO
MRS. BENITA EGBE	MRS. P. IBU	MRS. ANGELA SYLVESTER UNDIE	MRS. BRIDGET OVAT	MRS. MARGARET
MR. SYLVESTER NKORO	SGT. LEONARD JOHN OTU	MR. JOSEPH ACHANG	MR. JOHN NATHAN AICHIE	MR. CLETUS AGBOJE
MAJ R. O. OBEYA	BRIG GEN S. YUSUFU	BRG GEN B. T. AKE	COL P.O. ONYEKWELI	COL D. M. A. INDIORHWER
MRS. HELEN AFI	MRS. ANTHONIA AMEKE	MRS. MARGARET OKEREKE	MRS. LAETICIA ANYANWU	MRS. JOSEPHINE EJIM
MR. & MRS PAUL IHWO	ENGR E. OKPAKO	MR. EZEJI A. N. NWOGU	SIR PETYER UYIA	MR. LINUS MBIERE
BRG GEN L. EMEJURU	GEN C. O. ONWUAMAEGBU	COL R. N. OGBONNA	DR. STANISLAUS IHUOMA	MR. CHRIS UBUNG
MRS AGNES AKPONA	REV. SR. LEILIA DURU	MRS. JULIANA ANTHONY	MRS ELSIE ILEGA	MRS VERONICA ODEY
MR. JOHN W. AFI	MDO D. KWEN	MR. JOE ULAIYE	MR. PAUL AGBA	MR. C. ETIM ETTA
MRS. EUNICE OKEKE	MRS. CECILIA ONOGWU	MRS. JOSEPHINE ABAM	MRS. CHIDIMMA NWOGU	MRS. ROSE P. OGAR
DR. F. I. OKPILIYA	KGT JUSTICE E. A. UKE (KSM)	KGT CHRIS ANIAH (KSM)	KGT L. O. IWUALA (KSM)	KGT JUSTICE S. A. OBI (KSM)
KGT. JOHN ODINIGWE (KSM)	KGT RAYMOND AKANNO (KSM)	KGT JOE IMBUFE (KSM)	KGT FRANCIS ONWUEGBUSI	SIR FELIX ETTA EGBE (KSJ)
MRS. PRISCILIA IBU	MRS. PHILOMENA OLUO	MRS. CATHERINE UKPEBI	MRS. VICTORIA NKANTA	MRS. PATIENCE USHIE
SIR JAMES OKONKWO (KSJ)	SIR PATRICK ATUENYI (KSJ)	SIR STANISLAUS IHUOMA (KSJ)	KGT ERNEST ALILONU (KSM)	SIRAUGUSTINE UMETITI (KSJ)
MRS. DORIS BARNABAS	MRS. ESTHER EDOWAYE	MRS. CATHERINE AG OGO	MRS. MARY IKPI	MRS VIRGINIA NKORO
SIR PETER UYIA (K S J)	SIR PASCHAL AKOMAYE (K S J)	SIR AUGUSTINE EBRI (KSJ)	SIR FIDELIS IYOKWE (KSJ)	SIR MWO JOHN NKANTA (KSJ)
MR. MICHAEL NWATU	SIR SIMEON UKACHI (K S J)	SIR VINCENT EGBE (K S J)	ENGR OKPOA PATRICK OJO	IGNZE H.N. CHIBOGU
MRS. GLORY AIRIGUZO	MRS. PAULINBA OLOFU	MRS. AGNES JOHN	MRS. VIGINIA NWACHUKWU	LADY MARY ETTA EGBE (LSM)
MR. RAYMOD UKAH	DR. CHRISTOPHER ENEJI	DR. P. OYAHKIRE	PROF . VICTOR ANSA	MR. MATTHIAS UMOH
MRS. MERCY OSIM	MRS. ROSE ANIAH	MRS. MARGARET BROWN	MRS. THERESA OKO	MRS VIRGINIA NKORO

RT.HON (BARR) & MRS JAKE OTU	HIS EXCELENCY COL. PAM OGAR	MR.&DR (MRS) ANDREW NWOKE	MR. & MRS EKENE ODINKA	CHIEF IKENA ONUCHUKWU
MRS. HELEN UMOH	MRS. JULIANA ANOR	MRS. GERTRUDE ODEY	MRS. VIVIAN ASIEGBU	MRS. FOTASHADE LAWRENCE
MR. LINUS MBERI	MRS. DIB SANDRA RUTH NOEL	DR. (MRS) EBERECHI ONUKANSI	MR.& MRS GAB.A. UFONO	MR DAVID OWAN
MRS. ELIZABETH INYOKWE	MRS. FAITH UKAH	MRS. ORJINWEKE AZUKA	MRS. SANDRA RUTH DIB	MRS. GRACE OWEH
SIR VINCENT EGBE	MR. FRANK ODEY	MR. CLEMENT EGUMENDI	MR. PHILBERT OGAR UDIE	MR. NATHANIEL NNADI
MRS. FLORENCE OUT	MRS. ANN IROH	MRS. ELIZABETH UKAM	MRS. PHILOMENA EDU L	MRS. VIGINIA CHUKWU
MR. AKOMAYE ADIE	MR. RAPHAEL AKUCHE	BARR. JOSEPH ADAMADE	MR. GABRIEL ABUA	MR. JOSEPH AMEKE
MRS. CHARITY ODONI	MRS. FRANCESCA STEPHEN	MRS. ALICE LAWRENCE	MRS. OGBUTA ROSELINE	MRS. ROSEMARY AGU
MR. AUGUSTINE OGBONNA	MR. TONY TAIWO	MR. BENJAMIN PERCY	MR. A AKPONA	MR. F. IYOKWE
MRS. MARY IMBUFE	MRS. MARY TAKON	MRS. ANN IROH	MRS. THERESA ADE	MRS. IMMACULATA NNAJI
MR. DONATUS OCHICHIE	MR. GODWIN ODEY	ENGR. ARTHUR OSO	MWO. PETER ABAHIN rtd.	MR. CHRIS. ODINIGWE
MRS. UNDA OFFEM	MRS. MARY UDIE	MRS. ROSEMARY AGWU	MRS. MARY ROSE IWUJI	MRS. GRACE OFFEM
BRO. MIKE EGA	BRO EBUCHE PAUL	MR. ANTHONY ADINU	MR. DONATUS LUPATA	BRO SIMON OBOGO
MRS. MARY AFO	MRS. PAULINA AKAM	MRS. EDITH INNOCENT	MRS. JULIE JAMES	MRS. MARGARET OFFEM
MR. WILLIAM AGBA	MR. ROWLAND OSIM	MR. MATTHIAS UMOH	MR. S. OSUMMUO	MR. M. B. UDIE
MRS. V. NNANI	MRS. V. UNIMEDBSHI	MRS. REGINA ONUGBA	MRS. KATE ADINYA	MRS. MIRIAM AGBOM
MR. SUNDAY USHIE	DR. SYLVESTER ABESHI	MR. GABRIEL USHIE	MWO IDANG PATRICK	MR. LAWRENCE UZOMA
MRS. MARY -ROSE IFY	MRS. MARY OGRI	MRS. ANYANWU CHINYERE	MRS. JUSTINA AMADI	MISS UBABA LUCY I.
BARR. CHIDOZ IFIFIE	DR. MARTIN OLOFU	DR. ANDREW NWOKE	MR. FIDEL UDIE	MR. LINUS MBERI
MR. FRIDAY ANYANWU	SUPOL E.C. NWOKOCHA rtd	MR. JAMES OKONKWO	DR. EKENE ODINKA	PROF ANTHONY OKIWELU
MISS ADA MONICA	MISS BEATRICE MOKO	MISS ESTHER AKPONG	MISS REBECCA UBAH	MISS MONICA UKEM ETING
MR. PATRICK IDUNG	MR. EKUNKE OGAR	MR. CASMIR EKEKEOHA	MR. ROLAND ARIRIGOZ	OKGT FELIX E. EGBE
MISS PATIENCE UBAH	MISS BERNARDETTE UMAN	MISS JOY BENJAMIN	MISS JUDITH AJOGBE	MISS VICTORIA PAUL
MR. SUNDAY OKEY	MR. DAVID NNOGU	MR. PETER OKOI	MR. OBINNA INNELA	MR. JOSEPH NWENI
MISS HELEN AKEOGAR	MISS CHRISTIANA UGBONG	MISS VIVIAN ASIEGBU	MISS MIRACLE AKAM	MISS DIVINE BISONG
MISS VIGINIA OKEREKU	MISS OLUCHI IWUALA	MISS SCHOLASTICA ABUH	MISS VIGNIA CHIGBOGU	MISS PROMISE OSA
MR. JUDE OKEREKU	MR. JOSEPH ACHAR	MR. FRANCIS EJIOFOR	MR. IKEMEFUNA J. AMEKE	MR. ROMANUS UKAH
MISS BLESSING AKOBI	MISS GIFT ABANG	M ISS FAVOUR ABANG	MISS PRECIOUS ABANG	MISS PRECIOUS PATRICK OBETEN
MR. JOSEPH MOT U	MR. V ICTOR SAMUEL	MR. EMMANUEL INNOCENT	MR. UKAM EMMANUEL	MR. EMMANUEL OBETEN
MISS CYNTHIA OKOLO	MISS ANGELA OKOLO	MISS ESTHER JOSEPH	MISS VICTORIA JOSEPH	MISS STEPHANIE ODINKA
MR. STEPHEN AKPONG	MR. FRANCIS NNANNA	MR. STEPHEN ABANG	MR. JOHN ANIAH	MR. JOSEPH TITUS
MISS CHRISTABEL ODINKA	MISS MIRACLE PETER	MISS DIVINE FRIDAY	MISS HAPPINNEESS EDISON	MISS SONIA LAWRENCE
MR. PETER IKECHUKWU	MR. STANLEY IGBOKWE	MR. ANTHONY BISONG	MR. EDWARD AFU	MR. EMMANUEL NWOSU
MISS KELECHI EMMANUEL	MISS DIVINE VICTOR	MASTER WISDOM UKAM	MISS AGNES AKPONNA	MISS MONICA OSA
MR. MICHAEL OGBONAYA	MR. EMMANUEL NGELE	MR. EMMANUEL ADIE	MASTER BERNARD OKIME ITA	MASTER IGNATIUS AKOBI AGI
MASTER JERRY OFFEM	MASTER ROLAND ODINKA	MASTERMAXWELL ODINKA	MASTER DONALD ODINKA	MASTER VICTOR UGOCHI

[COURTESY OF REV. FR. (CPT.) PATRICK ORJI, MS. RUTH H. OKON & REV. MR. FIDELIS AKOI]

CHURCH OF ASCENSION NJAGHASANG



ORIGINS: Tucked in within Akim Qua Clan of ancient Qua territory, this forest land was quite unknown to many in Calabar Metropolis until recently. I first came in contact with this area when one Mrs. Elizabeth Etim Okon nee Lucy, of St. Bernard's Parish, Marin Hill was to make school sweaters - cardigans for the boys of Immaculate Conception Seminary Mfamosing and Sacred Heart Int'l Girls' Secondary School, Marian Villa. When she proudly announced that she was residing at Njaghasang, the natural and logical question was where is the place situated? She informed me that the place is situated within the hilly Atimbo Axis of Akim Qua accessed either through Queen of Angels Road, Air Port Parish Akim Qua or through Air Port - Atimbo Road. On several occasions I had to go to her there to check on the cardigan vests assignment. But that seemed a long time ago yet it was precisely in the 1990s. However, and very providentially though, together with some other few others like Mr. Augustine Inyang, a prominent former Promoter of the Blue Army of Our Lady of Fatima, Mr. Dominic Edet, Miss Christiana Raphael, Mrs. Bernadette Augustine, Mr. Denis Udoh, etc. all of whom were attending St. Bernard's Parish Marian Hill, she expressed the need of opening up the place as a primary centre of evangelization viz. Mass Station. But it was actually through the impetus of the erstwhile Archbishop of Calabar, Most Rev. Dr. Joseph Edra who had at the 2008 Archdiocesan Synod given an order to Parishes within Calabar Metropolis to re-group and strategize on how they could establish and build new Parishes that the mooted project began to make sense. Before this and not very long, the Author was on transfer and Rev. Fr. Malachy Ephraim, the newly appointed Archdiocesan Chancellor and Parish Administrator of St. Bernard's Parish taking over from the Author in 2004, was full of zest and enthusiasm and in no time together with his Curates notably Fathers Cyril Essien, Jose-Maria Eyo, Ignatius Sam, Christopher Enang and lately Fathers Raphael Akpan and Kufre Emmanuel (MSP) began celebrating Sunday Masses for the people of the area. Fr. Malachy celebrated the first "Open Air" Mass on Njaghasang soil on Easter Monday March 24, 2008. However, it was not as simple as that because only people like Fr. Malachy Ephraim himself but most appreciably the erstwhile Archbishop Joseph Edra Ukpo, who's first Parish as Archbishop of Calabar he had ever established was the Njahasang Parish; they alone could tell what actually transpired and how it was like contemplating opening up a Catholic Church and a Catholic Parish for that matter in this God-forsaken territory. Among other things, this is what the Archbishop himself answering a question as to why he had established a Catholic Church in such a place had to say:

Well, I will take you back to the guiding principles of Canon Law (CJC 374) which among others direct that:" Each Diocese is to be divided into distinct parts or Parishes". Now, a parish is a certain 'Community of Christ's Faithful who are stably established' (not a proxy thing) with a particular Church …. and the care of the Parish is to be entrusted to a Parish Priest as Pastor under the authority of the Bishop. Before my arrival in the Archdiocese of Calabar, Njahasang was just a Mass station and I then immediately said 'let us raise it to a Quasi - Parish.' But even as a Quasi - Parish there was no timing, because there are some circumstances and requirements to be met before a Church becomes a Parish. A Quasi - Parish means "NOT YET ESTABLISHED AS A PARISH BECAUSE OF SPECIAL CIRCUMSTANCES" (Cf. CJC 516; Ascension Magazine, Vol 1, 2015,5).

Canon Law among others impresses upon Bishops to establish Christian communities wherever there is a stable Christian community and one needs to visit the Church of Ascension Njahasang today to see how stable and **"what marvels the Lord has done, and this is the Lord's doing and is wonderful in our eyes; indeed, we are glad**" **(Cf. Ps. 126:3; Mtt 21:42).** To make sure this task which ought to be done, was accomplished the Archbishop first set out to lay the responsibility of getting Njahasang off the ground by impressing upon the stronger and nearer Parishes around viz. Queen of the Angels Airport Parish, Parish of the Immaculate Conception Ikot Ansa, St. Paul's Parish UNICAL together with St. Bernard's Parish Marian Hill as the major participant, to undertake the task. That was the **leit motif** and strategy. As to why such a Mass Station in the outskirts of Calabar should so quickly be established as a Quasi-Parish, the Archbishop simply reasoned that there was no need to wait where there was such an enthusiastic and willing people and most importantly, a fertile ground even though his principle was that no Parish could be created except there was a Church building, a priest's parsonage ready for the take off and most importantly the possibility of paying the Catechist's allowances. To cap it all, the Archbishop with speed as it were raised it to the status of a Quasi-Parish Parish **sui juris** on Ascension Day 2010, since this was the first Parish he ever had to establish on his transfer to the Archdiocese of Calabar from Ogoja Diocese. He then handed it over to administration of the Congregation of the Most Holy Redeemer – the Redemptorists' **(CSSR)** who were ready and willing to come on board and administer such a place as Njahasang.

This Church of Njahasang we are talking about started precisely with the first "Open-Air" Mass celebrated at the present site on Easter Monday, March 24, 2008 with the use of rented canopies and chairs for the Altar while the members made do with bamboo and palm fronds sheds. Then while on a pastoral visit to the place on Ascension Day April 24, 2013, Archbishop Joseph E. Ukpo raised the Church to the Parish status with the new tag **"PARISH OF THE ASCENSION, NJAHASANG".** Then he went on to appoint Rev. Fr. Johncross Nkanta (CSSR), as the first Parish Priest thereof. Thereafter, on December 24, 2015 the eve of Christmas while on pastoral visitation of the Quas-Parish, Archbishop Joseph Effiong Ekuwem who had taken over the administration of the Archdiocese of Calabar following his transfer thither from Uyo Diocese by His Holiness Pope Francis in June 2014 of that same year, donated a magnificent Tabernacle to the Church and at the same time confirmed the Parish with the new title of **"CHURCH OF THE ASCENSION, NJAHGASANG"** to the glory of God.

(b) CHURCH BUILDING: It is always interesting to notice the marvelous ways of God because this church came into being "just like that" as people are wont to say. At first Rev. Fr. Malachy Ephraim, the St.

Bernard's Parish Administrator decided that using canopies and palm fronds shed for years since 2008, it was time to construct a modest thatched hut straight away instead of continuing to organize Church Services at "Open Air". Soon the population grew beyond expectation and even some Catholic members residing in the area but who previously had been attending Masses at St. Bernard's Marian Hill and the Holy Ghost Navy Chaplaincy some distance away, began to flock into the new Church. Then there was the compelling need to plan for the construction of a modest church to accommodate the ever increasing number of the Faithful. The opportunity to showcase the existence of this seeming novel Church, tucked away in the interior outskirts along the Atimbo axis of Calabar metropolis came in 2012 on the occasion of the Silver Jubilee Celebration of Fr. Malachy Ephraim, the St. Bernard's Parish Administrator cum Chancellor of the Archdiocese of Calabar. The celebration attracted quite a large attendance with Archbishop Joseph Edra Ukpo also in attendance including hundreds of priests, the Religious and thousands of the Catholic and Protestant Faithful far and near. Rev. Fr. Malachy in a heart - renting and emotion-laden appeal narrated the existence of and the need to build a Church at Njahasang. Then he went on to show them the plan of the new church and exhorted the congregation to assist in the construction of the new church. In response the people as also the Archbishop in tow promised see to it that the construction of the church started as soon as possible. There after the St. Bernard's Parish donated Five and a half Million Naira (N5Mlln) to kick start the work which was completed on schedule and commissioned by the Archbishop with great pomp in 2014 with the new title of a Quasi Parish of Church ***of Ascension Njahasang*** to the greater Honour and Glory of God.

(c) SERVING PRIESTS TO-DATE: The following Priests have served in the Quasi Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. MALACHY EPHRAIM 2008 - 2013	FR. PATR ICK BASSEY 2008 - 2012	FR. CYRIL A. ESSIEN 2009 - 2011	FR. JOSE - MARIA EYO 2009 - 2010	FR. IGNATIUS SAM 2009 - 2011
FR. CHRISTOPHER ENANG 2010 - 2012	FR. JULIUS NJOK ITAMID 2010 - 2012	FR. RAPHAEL LINUS AKPAN 2011 - 2015	FR. EMMANUEL E.BASSEY 2011 -2012	FR. PETER EKPENYONG 2011 - 2012
FRANCIS U. OFFIONG 2011 - 2013	FR.KUFRE EMMANUEL(MSP)2012 - 2014	FR.JOHN CROSS NKANTA(CSSR)2013 - 2018	FR.RAPHAEL KOLEADE(CSSR)2015 -2018	FR.AUGUSTINE ONOJA (CSSR)2016 -2018

(d) INDIGENOUS PRIESTS OF PARISH OF ASCENSION TO-DATE
Since its inception the Quasi Parish has no Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH
The parish has not yet been blessed with any Indigenous Religious of the Parish since its inception.

(f) SENIOR SEMINARIANS IN TRAINING OF THE ASCENSION PARISH
This is a very young Church and there has been no Senior Seminarian in training from the Parish at the moment yet.

(g) CHURCH OF ASCENSION NJAHASANG CHOIR ASSOCIATION
The Church of Ascension Njaghasang Parish has only St. Caecilia Choir hence there is no Choir Association as such in the Parish but the St. Caecilia Choir group meets and prays twice weekly.

(h) SERVING PRESIDENTS OF CHURCH OF ASCENSION PARISH
Since at its inception no Pastoral was set up, the following have served as Officers and Lay Leaders of the Parish to-date.

MR. DENIS UDOH-P.CATECHIST	MR.AUGUSTINE INYANG-LAYPRESIDENT	MR. FRANCIS EFFIONG-CMOPRFESIDENT	MRS.ROSALINEUDOFIA-CWOPRESIDENT	MS.SARAH NYONGCYON PRESIDENT

In 2015 with the celebration of the second Anniversary of the establishment of the Parish of Ascension the entire structure of the Church was re-organized and the first ever Pastoral Council was inaugurated with the following Officers to wit:

MR.VINCENT BIALA-1ST PRESIDENTOF P.C.	ENGR.ODO SYLVESTER OKEKE -SECRETARY OF P.P.	MRS. ROSALINE UDOFIA - 1ST. LAITY PRESIDENT P.P.	MR. FELIX BASSEY ITA - 1ST. CMO PRESIDENT
ETI-EKA BERNADETTE INYANG-2ND CWOPRESIDENT	MR. RAYMUND AKADI - VICE PRESIDENT OF P.P.	MRS. COMFORT JOHN -FINANCIAL CHAIRMAN OF P.P.	MR. CHARLES EKPENYONG - VICE FINANCE
ETI-EKA BERNADETTE INYANG-2ND LAITYPRESIDENT	MR. CHARLES EKPENYONG -2ND CMO PRESIDENT	MRS. IMMACULATA OKON - 2ND CWO PRESIDENT	MR. MAXIMUS JOSEPH- 2ND CYON PRESIDENT

(i) THE CHURCH OF ASCENSION PARISH STRUCTURE

With the re-organization of the Church after the establishment of the Parish Council, the Parish has been structured with three main Church organs as follows to wit:

THE PASTORAL COUNCIL WITH P. PRIEST AS PRESIDENT	THE CATHOLIC LAITY COUNCIL WITH A PRESIDENT	THE FINANCE COMMITTEE WITH A FINANCIAL CHAIRMAN

(j) THE CHURCH OF ASCENSION PARISH ORGANIZATIONS The Parish of Ascension Njaghasang has three main Organizations to wit:

THE CATHOLIC MEN'S ORGANIZATION - C M O	THE CATHOLIC WOMEN ORGANIZATION (C W O)	THE CATHOLIC YOUTH ORGANIZATION - CYON

(k) THE CHURCH OF ASCENSION PARISH ASSOCIATIONS

THE CATHOLIC LAY READERS ASSOCIATION	THE CATHOLIC CHURCH WARDENS ASSOCIATION	THE ST. CAECILIA CATHOLIC CHOIR ASSOCIATION

(l) THE CHURCH OF ASCENSION PARISH PIOUS SOCIETIES

WORLD ST APOSTOLATE OF FATIMA	CATHOLIC CHARISMATIC RENEWAL	GUILD OF ST. ANTHONY APOSTOLATE	CONFRATERNITY OF OUR MOTHER OF PERPETUALHELP

(m) THE CHURCH OF ASCENSION BASIC CHRISTIAN COMMUNITIES

THE ST. JOSEPH'S FAMILY	THE ST. ALPHONSUS FAMILY	THE ST. THERESA'S FAMILY	THE ST. MARY'S FAMILY - NDITO MARY

(n) THE CHURCH OF ASCENSION NJAGHASANG CMO GROUPS

THE ST. MATTHEW'S CMO GROUP	THE ST. MARK'S CMO GROUP	THE ST. LUKE'S CMO GROUP	THE ST. JOHN'S NJAGHASANG CMO GROUP

(o) SERVING CATECHISTS OF CHURCH OF ASCENSION

Since its inception to-date Mr. Denis Udoh has been the only serving Catechist of the Quasi Parish.

(p) NAMES OF FIRST PERSONS TO RECEIVE THE FOLLOWING SACRAMENTS:

SACRAMENT OF BAPTISM	ANASTASIA & CORNELIA A.	10 TH APRIL 20 13 /14/8/15	BY: REV FR. MALACHY EPHRAIM CSSP
SACRAMENT OF HOLY EUCHARIST	UWEM		BY: REV. FR. JULIUS ITAMID
SACRAMENT OF CONFIRMATION		18 TH MAY, 190 9	ARCHBISHOP JOSEPH E.
SACRAMENT OF HOLY MATRIMONY	MR.& MRS.DONATUS AKPAN	MR. & MRS. SYLVESTER NTUEN // ON	2/8/2015 //BY: FR. RALPH KOLEADE

(q) LAY OFFICERS & IMPORTANT PERSONALITIES OF CHURCH OF ASCENSION

Some of the important Officers of the Quasi Parish **WHO IS WHO** since inception include the following:

MR. AUGUSTINE INYANG	MR. FRANCIS EFFIONG	ENGR. ODO SYLVESTER OKEKE	MR.&MRS.DONATUS AKPAN	MR. FELIX BASSEY ITA	MR.RAYMUND AKADI
MRS. ROSALINE UDOFIA	MRS. CAROLINE BASSEY	ETI-EKA BERNADETTE INYANG	MRS. IMMACULATA OKON	MRS. COMFORT JOHN	MS. SARAH NYONG
MR. VINCENT L. BIALA	MR. SYLVESTER DANIEL	MR.CHARLES EKPENYONG	MR. SOLOMON INAKEFE	MR. KINGSLEY UKUT	MR.MAXIMUS JOSEPH
MRS.VERONICA INNOCENT	MRS. HILDA A. UWEM	MRS. ELIZABETH ETIM OKON	MRS. MONICA OKORO	VERONICA VINCENT	MRS. SARAH ETIM
MR.& MRS. JOHN ONU	MR. AMOS FISCHER	Mr. JOSEPH PETER AKPAN	MR. EDIDION J. GABRIEL	MR.CHRIS UDOH UDOH	Mr. HENRY EDEM EFA
MADAM CLARA EYO	MRS.JOY EKPENYONG B.	MRS. ODO CORDELIA EBERE	MISS NKECHI JOSEPH O.	MISS MAMMY NYANGA	MISS ITORO J.GABRIEL
MR. SYLVESTER NTUEN	MR. VICTOR BASSEY	MR. BONAVENTURE AKADI	BASSEY FESTUS-MARY E.	MR. LEONARD BASSEY	MR. VINCENT UDOH

[COURTESY OF REV. FR. JOHN-CROSS NKANTA (CSSR) & REV. MR. FIDELIS AKOI]

OUR LADY OF PERPETUAL HELP CHAPLAINCY, UCTH



ORIGINS: In 1982 the University of Calabar a.k.a UNICAL was granted the accreditation to open its doors for a new intake of freshmen and women to usher in the new Faculty of Medical Sciences known today as the School of Medicine UNICAL. With this scenario a new Hostel accommodation was constructed for the Nurses' Wing of the Faculty within the Faculty grounds along UNICA Hotels and Ibrahim Badamosi Babangida Bye-pass. Instead of attending Morning Masses with the other Catholic students of the University in their hostels especially in Hostel Six as at the time, the Author decided to grant the Catholic nurses one Mass a week at their hostel grounds. This seemed to have remained so as certain other categories of Catholic students opted to attend Masses there too. But in 2012 when Rev. Fr. Emmanuel Bekomson was appointed the Chaplain, he first began by using canopies to provide accommodation for the celebration of Masses there beginning with the first Open Air Solemn Mass celebrated by his humbleself with 45 members at noon with canopies on Ash Wednesday February 13, 2013. The first Sunday Mass was celebrated on Sunday September 8th 2013 with 130 members at 8am. On October 20th the first chaplaincy harvest was held with Mrs. Helen Bassey as Chairperson of the Harvest Committee. On January 2nd, 2014, the first Infant Baptism was celebrated for three Candidates while the first Adult Baptism came up on April 19th 2014 with six Candidates on April 20th. At that same Solemn Mass, 11 Candidates received their First Holy Communion in the Chaplaincy. Thereafter there was the compelling need to provide a befitting separate Chapel for the Medical students of the University. He made appeals

and organized functions inviting friends, some VIPs and well-wishers who donated a substantial sum with which he started the construction of the new Chapel. His Lordship Most Rev. Dr. Joseph Edra Ukpo sanctioned the opening of the new Chaplaincy with the canonical name tag of **"Our Lady of Perpetual Help Chaplaincy, UCTH – Calabar**.

(b) CHURCH BUILDING: According to Fr. Bekomson himself, the Chaplain, to kick start the construction of the new Chapel he had to begin with a modest sum of (N5,000,000) which he garnered from Functions, Bazaars and Donations as stated above and on March 3rd 2015 Archbishop Joseph Effiong Ekuwem laid the foundation stone for the construction of the chapel. At completion, about Five Million Naira (N5,000,000) was gathered and ploughed back towards the completion of the furnishings. With its construction completed, the Church was dedicated and commissioned with a 21st Century Sacristy an ultra-modern rest room, a breastfeeding room, a digital studio and a technical room for sermon recording and projection. This Modern Chapel also has in tow a Modern Chaplain's office and a beautiful Chapel of Perpetual Adoration to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of Our Lady of Perpetual Help Chaplaincy, Fr. Emmanuel Bekomson has been the sole Father In-Charge, but the following Priests have also served in the Chaplaincy at the special invitation of the Father In-charge or as Assisting Priests including visiting priests appointed by him.

FR. EMMANUEL BEKOMSON 2012 -2018	==========	==========	==========	==========

(d) INDIGENOUS PRIESTS OF THE CHAPLAINCY TO-DATE

Since its inception the Chaplaincy has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE CHAPLAINCY

Since its inception the Chaplaincy has not been blessed with any Indigenous Religious Nun yet.

(f) SENIOR SEMINARIANS IN TRAINING OF THE CHAPLAINCY

This is a very young Church and there has been no Senior Seminarian in training from the Chaplaincy at the moment yet.

(g) OUR LADY OF PERPETUAL HELP CHOIR ASSOCIATION

Our lady of Perpetual Help Chaplaincy has only one choir hence there is no Choir Association in the Chaplaincy but the Choir Groups holds its prayer Meetings and Choir Practices weekly.

CHOIR MASTER :VALENTINE EKANEM	CHOIR MASTER : MATTHEW OKPAKO	CHOIR MASTER: GODWIN OBOT

(g) CHURCH ORGANIZATIONS AND LAY APOSTOLATE OF THE CHAPLAINCY

CATHOLIC MEN ORGANIZATION (CMO)	CATHOLIC WOMEN ORGANIZATION	CATHOLIC YOUTH ORGANIZATION	LAY READERS ASSOCIATION	HOLY CHILHOOD ASSOCIATION
LEGION OF MARY	MINISTERS OF HOSPITALITY	OLPH CONFRATERNITY	CHOIR ASSOCIATION	BLOCK ROSARY CRUSADE
ST. ANTHONY O F PADUA	DIVINE MERCY	APOSTLESHIP OF PRAYER	LEAGUE OF SACRED HEART	ALTAR SERVERS ASSO

(h) PASTORAL COUNCIL AND STANDING COMMITTEES OF THE CHAPLAINCY

PASTORAL COUNCIL	FINANCE COUNCIL	HARVEST COMMITTEE	BUILDING COMMITTEE	MARRIAGE COURSE COMMITTEE
OUTREACH COMMITTEE	SOCIAL COMMITTEE	MAINTENANCE COMMITTEE	SPECIAL WORSHIP COMMITTEE	GENERAL COMMITTEE

(I) SERVING PRESIDENTS OF OUR LADY OF PERPETUAL HELP CHAPLAINCY, UCTH.
The following have served as Presidents of the Parish since its inception to-date:

(j) SERVING CATECHISTS OF OUR LADY OF PERPETUAL HELP CHAPLAINCY

CATECHIST DERMOT OTU	CATECHIST JOSEPH EGBENTA	CATECHIST INNOCENT ASOBO

(k) LAY OFFICERS & IMPORTANT PERSONALITIES OF UCTH CHAPLAINCY
Some of the early and other important Officers and **WHO IS WHO** of the Chaplaincy since inception include the following:

MR. CHRISTOPHER OKAFOR	MR. ERNEST EZEH	MR. FRANCIS ADOLPHUS	MR.PETER USHINGO	
MRS. IFEOMA UDENZE	GRACE DOMIKE	JOY EKO ATU		

[COURTESY OF REV. FR. EMMANUEL BEKOMSON & LADY ARIT ADA-OBOT]

ST. PATRICK'S IKOT ANSA DEANERY
ST. PATRICK'S PARISH IKOT ANSA, CALABAR

O L D C H U R C H **N E W C H U R C H**





(a) ORIGINS: Quite until the 1980s, what is now called Great St. Patrick's Parish, Ikot Ansa Parish - named after the great Apostle of Ireland, St. Patrick (386-461 AD) and perhaps more so, on account of the very existence of St. Patrick's College–Ikot Ansa, the worshipping community of which were originally the Catholic Student's whose Chapel known as St. Patrick's Chapel was their place of worship. Therefore, we can very correctly say as we were wont to in our Geography Lesson days to the effect that just as: "Egypt is the Gift of the River Nile" so also today the "St. Patrick's Parish Ikot Ansa, Calabar is the Gift of St. Patrick's College, Ikot Ansa Calabar (SPACO)". According to Rev. Fr. Patrick Corcoran SPS, the origins of St. Patrick's Parish, Ikot Ansa, Calabar are to be found in the history of St. Patrick's College Chaplaincy. In 1935 according to records, the erstwhile St. Joseph's College of Cluny a.k.a Sacred Heart College Calabar, which was established under the legendary Bishop Shanahan as Prefect Apostolic of Southern Nigeria and by the indefatigable Fr. Louis Lena (CSSp) in 1911/12 was transferred from Sacred Heart grounds to the present site and renamed St. Patrick's College, Ikot Ansa with Rev. Fr. Patrick J. Costello as the first Principal. With the establishment of St. Thomas; Ogoja in 1937, Fr. Costello was re-

assigned thereto as the first Principal of the Polytechnic cum Higher School but in 1939 he had to return to Ireland to take over as the new Superior General of the SPS and successor to Mgr. Patrick Whitney. Back in Ireland, he assisted a lot financially towards the construction of the permanent building including the Main St. Patrick's College Block/Chapel. But it was Fr. Charles Meehan CSSp, a.k.a "**Fr. ? s? ? kp?-Ub?k"** who championed the prospecting of the land in 1937 for the construction of the permanent buildings including the Main College Block to replace the mud and "prefab" buildings of the early 1930s as the students' in-take catapulted. In fact, this also must have been the reason behind the establishment of Holy Family College (HFC) in 1943 to take the load off SPC as most parents preferred sending their sons and daughters to the "Catholic Mission Schools". It is worthy of note that "**Fr. ? s? ? kp?-Ub?k"** was tipped to take over from Bishop Shanahan as Vicar Apostolic of Calabar - Southern Nigeria, but Bishop Moynagh was the preferred choice by his colleagues viz. Bishop McGettrick and co. He later left for America because he was only a Volunteer of the Nigerian Mission. Much later, Fathers Hugh MacNelly and James Charles Hagan (SPS) completed the permanent Fathers' Rectory in 1939-1940 which still stands strong till today. The constructions of SPC buildings could only be completed in 1942 by the indefatigable Bro Birmingham, the Mission Architect and builder because building materials were scarce during the Second World War (1939-1945). He it was who also built Sacred Heart Cathedral, all of which are still standing strong today as noted above **(Cf. T. Kiggins 172-6)**. The College Main Block with class rooms had the Chapel on the first floor "UPSTAIRS". It is also worthy of note but more so providential that Fr. Joe Kilmartin (SPS) while yet a secondary school pupil was so fascinated by the St. Patrick' Missionary Society that he joined the Society after his secondary school. Then while still a student of All Hallows, Maynooth in the Society and immediately after his Ordination, he was posted to Calabar where he became the second Principal of the College in 1939 after Fr. P. J. Costello. Thereafter he was appointed the Supervisor of Catholic Schools in the then Diocese of Calabar.

The St. Patrick's Chapel remained so until the 1960's when the last as it were of the Missionary Principals of the College, Fr. Oliver O'Sullivan popularly known as "OO" or O^2 was posted to the College by Bishop James Moynagh. He it was who began the construction of the first ever official and separate Chapel of the College in 1965. But the Chapel also could not be completed due to the civil war (1967 -1970) until 1985 when at their celebration of the Golden Jubilee of the Foundation of St. Patrick's College (1935 -1985), the St. Patrick's Old Boys Association contributed money to complete the work. On completion, the Chapel was dedicated and commissioned by then Bishop B. D. Usanga with pomp and fanfare to the greater Honour and Glory of God.

(b) CHURCH BUILDING: As noted already, the Church building of St. Patrick's College Chapel which by implication has also become the St. Patrick's Parish Church today, was started by the Principal Fr. Oliver O'Sulivan (SPS) in 1965 as discussed above. The bulk of the expenses were borne by the Teaching Staff of St. Patrick's College. Another great source came mostly from the Mass Stipends received by the Missionary Staff from Ireland over the previous years. In fact, the concrete foundation and pillars were almost completed before the civil war. The necessary roofing materials had earlier been purchased even before the foundation because this was the vogue in those days. Nobody even "native" private individuals ever started a "permanent building" in those days without first making sure that most of the necessary materials were on ground viz. the blocks – usually molded on site and left "to mature sometimes for years", doors and window frames, purlines, rafters etc. Sometimes the zinc for the roof also would have been purchased beforehand. For example, my uncle, Chief Lawrence Mbat had purchased the zinc for the new family compound years before the civil war, but the building was completed by his children only in the 1980s after his demise. In those days before reaching the window level, the frames of doors and windows would have to be fixed first and "concreted" before continuing to

the wall-plate level. All this is to show how the St. Patrick's Fathers were painstaking, meticulous, systematic, and methodical in their undertakings including undertakings like buildings and constructions of the **"SPACO"** buildings we have come to admire now and before.

The effect of the war took its toll especially as St. Patrick's grounds became a veritable Army Barracks both for the Biafran military and subsequently the Federal Army Contingents. When things normalized it was discovered that all those materials had gone without a trace with lootings characteristic of the war. Then worse still, with "Government **TAKE OVER**" of Schools, the whole project was completely stalled and the students had to continue using the "Upstairs" Chapel as before. Providentially and as they say: **"kpukpru ?kp? idige idi?k, koro eti ?kp? ediw?r? do"**, because while as always, hope was seen not to be completely lost, something very good always came out of it. In 1982-83 School Session and with the resuscitation of a very virile and dynamic St. Patrick's Alumni a.k.a "St. Patrick's Old Boys Association" under the Presidency of Joseph Nyambi erstwhile Clerk of the Old Cross River State House of Assembly, one of the 1943-1948 College Set, as also Archbishop Usanga's classmate including His Royal Majesty, **Amanyanabo** (Senator) Francis Ellah of Port Harcourt, the "Old Boy's esprit de corps and Cammeradie was greatly fired and enkindled in them, and with the up-coming Golden Jubilee of St. Patrick's College in the air, they were roused to action. One of the cards on the table as a commemorative project for the epoch making Celebration was the completion of the St. Patrick's Chapel. Another great champion of the cause – another blessing one could say, was another "Old Boy", the Hon Sylvester Umezeoke, Speaker of the House of Representatives in the Second Republic (1979-1983). Incidentally, Joseph Nyambi was also his counterpart as Clerk in the Cross River State House of Assembly as commented above. With an array of men of timber and calibre like these, the project became a **fait accompli**. Another saving grace was that Fr. Michael Golden and Fr. Sean O'Dowd, themselves too, St. Patrick's Missionary Priests were also teaching in the **"TAKE-OVER"** St. Patrick's College. These two succeeded in appealing to the Dutch/Irish Firm – the Royal Netherlands Harbour Works, overseeing the Construction of the Calabar Harbour Works at the time to provide skilled labour for the roofing of the Chapel. The Chapel was completed in time for the Golden Jubilee Celebration of the Foundation of the College in 1985.

In the intervening years, it so happened that when the civil servants living close by in the newly completed Federal Housing Estate observed that Fr. Sean O'Dowd would be celebrating the Easter Ceremonies and Masses in the Chapel in English, they began attending the College Chapel, their numbers increasing day by day. However, it is also worthy of note that during the 1950's and 1960's the lay Irish well qualified Catholic teachers and Irish Graduate Teachers of the College were co-opted into the school system by Bishop Moynagh and these have also been acknowledged below as notable WHO IS WHO members of St. Patrick's Parish congregation who generously contributed towards the building of the Chapel while the College was yet only a Chaplaincy.

With this scenario, Archbishop Usanga raised the status of the Chapel to that of a Quasi-Parish with Fr. Linus Effiong as first Canonical Fr. In-Charge a.k.a Parish Priest. He was also appointed Tutor to also teach in the College. Fr. D. Dolan (SPS) succeeded him in 1990 and retired both as Vicar General and Parish Priest in 1999. However, he continued to assist in Communion Calls and Visits to the sick until 2012 when he bade "Good Bye" to his second home of Calabar amidst tears from admiring Parishioners and the Efik people. Fr. James Kelleher, SPS who succeeded him in January 2000 expanded the Church building and completely renovated it. He also established the St. Patrick's Nursery School using the defunct Higher School buildings and grounds. In 2010, he was succeeded by Fr. Patrick Corcoran, SPS but has continued to live and work there as **THE ST. PATRICK'S RECTORY** has since become the **"MOTHER HOUSE" AND CENTRE FOR SPS SOCIETY PROMOTIONS AND DIRECTORATE FOR ST. PATRICK'S MISSIONARY SOCIETY ASPIRANTS RECRUITMENT** for East and West Africa.

Another good thing that worked out for the Catholic Archdiocese of Calabar as also Ogoja Diocese and vouchsafed by St. Patrick's Parish was over the issue on the **"RETURN OF SCHOOLS"** "which has turned out to be another contribution so to speak of St. Patrick's Parish towards the growth of the Catholic Church and School in Calabar and Ogoja. But why and how? In 2001 there was a grand marriage ceremony here in the St. Patrick's Church at which a priest friend of the groom had come all the way from the Diocese of Lafia in Nasarawa State to participate at the Wedding. On his arrival, he happened to meet Mr. Fabian Odu, then Tutor in the College but now the serving Catechist of this Parish. The priest visitor on arrival was lucky to have met Mr. Odu in the Colleges premises that day as there was nobody around to assist him. After introducing himself, Mr. Odu took him to the Father's house to arrange for his lodging. Then after the Wedding, he reconnoitered round the compound and was very attracted and captivated by the beautiful lay-out of the compound and what he saw. The following day as he was interacting with Mr. Odu, he was flabbergasted over the issue of Government **"TAKE OVER"** of this beautiful compound built by the Catholic Church. He, being a Northerner and acquainted with some top shots in the Federal Government, there and then promised to assist in introducing the Catholic Authorities in Calabar to the Federal Government to commence procedures for the return of their schools. Mr. Odu even had to go over to him at Lafia after informing Fr. Kelleher of his interaction with him.

Then Fr. Kelleher who had just taken over from Fr. Dolan decided to contact the Archbishop on the issue. Sponsored by Archbishop Usanga, Mr. Odu set out for Lafia and afterwards Makurdi Diocese, still to get briefings concerning the matter. He came back armed with cartons of documents on how to set about the proposal. Providentially, it was just at the time the issue of the **"Return of Schools"** was being debated in the Cross River State House of Assembly. This became an added impetus and a fillip to the Catholic Committee set up by Archbishop Usanga which also greatly involved Mr. Odu. In fact, it was this Committee that spearheaded the setting up of the Government Committee on" THE **RETURN OF SCHOOLS"** in the first place. However, the Protestants were jittery and almost refused to have any part to play in the whole affair. But Governor Donald Duke was completely interested as seemingly not belonging to any Denomination as everybody could notice. Secondly, the Protestants had very few schools in the State and saw nothing as a big deal here. For them, knowing that most of those in Government were "their" Protestant Government Officials and Administrators, hence their nonchalant attitude and having nothing to worry about.

However, an enlarged Committee which brought in the Protestants as well as Ogoja Diocesan Representatives of Northern Cross River was set up by Government. The Protestants had no choice but to see themselves, notably the Presbyterian Church of Nigeria as stake holders. This moot point should not be lost to our readers because there is always "no smoke without a fire beneath". The long and short of it was that the Governor agreed to sign the Memorandum of Understanding (MOU) between Government and Mission Schools Proprietors which had led to the eventual return of schools and granting of a **TAKE-OFF GRANT OF FIVE MILLION NAIRA** (N5,000,000) to be given to each school returned by Government. But it is sad to observe and declare here, that till this day only one Catholic School in Calabar, namely SPC received the Grant. The rest is history as they say. But without the Catholic Church and the impetus of the visiting Lafia priest, perhaps we would still be pressurizing Government for the **"RETURN OF SCHOOLS"** back to their Mission Proprietors till this day. It is also instructive and very plausible to surmise that it was this issue that prompted the Government of Anambra State under Governor Peter Obi, himself also a devout Catholic to the core, to return schools in that State within that time.

(c)SERVING PRIESTS OF ST. PATRICK's PARISH TO-DATE:
Since the inception of St. Patrick's Parish, Ikot Ansa, both formerly as St. Patrick's College Chaplaincy ie. Mission Station and afterwards as a Quasi-Paris sui juris after the civil war, the following Priests have served here either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish. The Author in a number of instances was also Visiting/Assisting Priest here whenever Very Rev. Fr. Dolan went on leave (1990 - 1999).

FR. PATRICK J. COSTELOE 1935 –'37	JOHN KEARNS SPS 1937 – 1940	FR. JAMES SAVAGE SPS 1938 - 1939	FR. HUGH MCNELLIS SPS 1938 -'40	FR. CHARLES HAGAN SPS 1939 -1941
FR. THOMAS SLATTERY 1939 -1941	FR. JOHN FINN SPS 1939 - 1942	FR. JAMES P.MASTERS ON 1939 - 1942	FR. NOEL SANDVOSS 1939 - 1943	FR. THOMAS MCKEOUGH 1939 -1943
FR. JOHN LAVIN SPS,1938 -1941	THOMAS FITZGERALD SPS1940 -1942	FR. JOHN F.SHEEHANSPS 1946 - 1948	FR. WILLIAMMULLALY,SPS1941 -1943	FR. JAMES J. BYRNE SPS 1941 -1943
FR. FR.JOSEPH GILM ARTIN 1943 -'45	FR.JAMES LANE SPS 1943 - 1946	FR. JAMES BYRNE SPS 1945 - 1948	FR. PATRICK O'REILY 1946 -1949	FR. MARICE HAYS SPS 1947 – 1949
FR. JOHN MCGUINESS, 1944 -1946	FR. MICHAEL CLANCYSPS1947 -1949	FR. KEVIN LONGWORTH,SPS 1948 -1950	FR. PATRIC K QUICKLY 1948 - 1952	FR. PATRICK HAGAN,SPS 1948 - 1953
FR. WILLIAM DOWLING 1948 - 1950	FR. THOMAS QUEENSPS,1951 -1954	FR. MAURICE KERIN, SPS 1953 1956	FR. LAWRENCE HEARNREY1955 -'58	FR. DENIS O'HARA, SPS 1958 – 1965
FR. MICHAEL GOLDENSPS 1957 -1959	FR. NOEL HAYS, SPS 1959 – 1962	FR. CHARLES RYAN SPS, 1962 -1964	FR. PATRICK FEENEY,SPS 1962 -1964	FR. OLIVER O'SULIVAN,SPS 1963 -1967
FR. MGR J.P. EKARIKA 1969 -1971	FR. PATRICK CORCORANSPS 1972 -1975	FR. SEAN O'DOWD SPS 1975 - 1988	FR. LINUS EFFIONG 1988 -1990	FR. DANIEL DOLAN, SPS 1990 - 1999
MGR.J. P.EKARIKA 1993,1996,1999	FR. JAMES KELLEHERSPS1999 -2010	FR. FR. PAUL MENDIE 2007 - 2008	FR.ANTHONY A. ESSIEN 2007 -2009	FR. PATRICK CORCORAN SPS 2010 -2018
FR. JOSEPH ARCHIBONG SPS,2007	FR. VINCENT MUTUA SPS 2010 -2011	FR. ANTHONY ITA MSP 2014 -2017	FR. CLETUS EDET SPS 2015 -2017	FR. FRANCIS ESSIEN ON RELIEF – 2017

(d) INDIGENOUS PRIESTS OF ST. PATRICK'S PARISH TO-DATE
Since the inception of the Parish St. Patrick's Parish Ikot Ansa has produced three Indigenous Priests to-date

Fr. Joseph Archibong (SPS) 2007	Fr. Emmanuel Edet, SPS 2007	Fr. Andrew Ekpenyong 2003	Fr. Austin Asuquo 2008	Fr. David E. Duke 2012	Fr. Sampson Ojie 2014

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) ST. PATRICK'S CHOIR ASSOCIATION

(g) SENIOR SEMINARIANS IN TRAINING OF ST. PATRICK'S PARISH, IKOT ANSA
There is no Senior Seminarian in training from St. Patrick's Parish at the moment. In recent years we've had vocations from this College, hence the Administrators of this transferred Premier Secondary Institution in the Archdiocese should do well to organize prayers sessions, Vocation Rallies etc. for Divine Vocations to the Priesthood in not a distant future, DV.

The St. Patrick's Parish has only three Choir groups in the Parish Choir Association.

ST PATRICK'S PARISH CHOIR	SANCTA MARIA PARISH CHOIR	CORPUS CHRISTI PARISH CHOIR

(h) SERVING PRESIDENTS OF ST. PATRICK'S PARISH
The following have served as Presidents of the Parish since its inception to-date:

(i) SERVING CATECHISTS OF ST. PATRICK'S PARISH
These Catechists, Mr. Ignatius Alpha and Mr. Fabian Odu have served in St. Patrick's Parish since 1999 till date

(j) SOME WHO IS WHO AS NOTABLE MEMBERS OF ST. PATRICK'S 1955 - 2018

Some of the early and other important Officers: **WHO IS WHO** of the Parish since inception include the following:

MR. FLYNN WILLIAMS	MR. DESMOND CORCORAN	MR.PATRICK COPPER-WHITE	MR. CIARAN FLYNN	MR. TIMOTHY DALY FLYNN
MR. TIMOTHY C.J. O'CONNORS	MFR. CAMILLUS MULQUENCY	MR. CIARAN MURRAY	MRS. THERESA TIMMONS	CATECHIST IGNATIUS ALPHA
KGT. (CHIEF) JOHN UGBE	DR. BRENDAN B. NKANNANG	DR. JOHN ODOK & FAMILY	KGT. FRANK EDET KSJ, KSS,JP.	MR. PAUL ODEY
LADY MARGARET P. ETTA (LSM)	MRS. AGNES ODEY	LADY JOSEPHINE U. OGAR (PAPAL MEDALIST)	DR. MONIQUE EKPONG KSJ	MRS. THERESA AKPAMA
KSG. BRIAN EKPONG KSJ	MR. PHILIP UNDELIKWO (KSM)	MR. COSMAS AMEH	KGT. PATRICK B. ETTA KSM	JGT. CHRISTOPHER IKPOSHI (KSJ)
MRS. PATRICIA G. EKPE	LADY (DR.) JULIA T. OMANG (LSM)	LADY FELICIA UNDELIKWO (LSM)	MRS PATRICIA EKPE	CATECHIST FABIAN ODU
MR. INNOCENT ADIE	KGT FRANCIS OSAMOR K S J	KGT SAMUEL AKONG-EKOZI K S M	KGT (DR.) SIMEON UDEY K S J	KGT MICHAEL MONNK K S J
MRS. MARY CHRISTOPHER ATSU	LADY PHILOMENA OMANG L S M	LADY CATHERINE AKONG-EKOZI L S M	CHIEF(LADY) MARY J. UGBE & FAM	LADY GLORY BASSEY DUKE K S J
LADY GLORIA MONN L A U X	LADY FRANCESCA UDEY L A U X	MRS THERESA AGBA	MRS. MONIQUE EYO	MRS PHILOMENA OPUE
KGT ANTHONY BISONG K S M	MR. JERMIAH UNDIE	KGT ROBERT ABANG K S M	MR. FRANCIS UGIM	MR. SYLVESTER IKONSHUL
DR. MRS. JULIA DACHI	LADY CATHERIN ET TA L S M	LADY VERONICA OJIKPONG L S M	AGNES OTONKO L A U X	JAMES ENE BOCCO K S J
KGT PIUS BANKONG K S J	KGT CHRISTOPHER N.H.ETTA K S M	MR. EMMANUEL BASSEY ARCHIBONG	MR. BETRAN OBETEN	MR. DOMINIC OGBOGU EKPETE
LADY BERNADETTE IDAGBO L A U X	LADY ESTHER OKPA L S M	MRS EVELYN IZUMANA ODOK	MRS. MARY OTONKO	MS. FLORENCE ODOK L A U X
KGT WILFRED O. INAH K S M	KGT THOMAS OJIKPONG K S M	KGT PETER M. OGON K S J	KGT EUGENE O. OTONKO K S J	KGT LASERAN NWOKOROKU K S M
MR. & MRS. TOM UGAH	ENGR.&LADY MIKE EFFIOM (KSM)	MISS AGATHA EME ENE -ITA	MR. VICTOR OKON EDET&FAM	MR.&MRS PATRICK ESSESIEN
MR.&MRS. BARTHOLOMEW ENEYO	MRS.PATRICIA EDETHENSHAW&FAM	DR. &MRS. EMMANUEL EFFA	MR.&MRS.PIUS EFFIONG	MR. & MRS. ROBERT ETTA ABANKONG
MR.&MRS.PATRICK BASSEYEFFIONG	MR.&MRSJOSEPH OWAN EDWARD	MR.PETER ESSIEN OFFIONG	SIR. MRS. JOSEPHAT OKO OGAH	CHIEF & MRS. MICHAEL C. OKAROAFOR
HRH MURI SYLVESTER E. EFFIONG	MR.ISAAC EDET OKON & FAM(KSJI)	MR.&MRS. EUZEBIUS ESEOBI	NTUFAM WILLIAM OGAR & FAMILY	MR. & MRS. GRACE INNOCENT OKPATA
MR.&MRS.VICTOROBO -OKON EFFIONG	MR.& MRS NZUBE CHUKWU EJEZIE	MRS.FRANCISCA JOSEPHEDEM	HON.JUSTICE&MRS. A.OBOJOR- OGAR	MR. & BARR. (MRS.) IMPERIAL M. IDAKA
MRS. MARGARETMARY BASSEY EKENG	MRS ROSEMARY EKENG EFANGA	BARR. & MRS EFFIOM HENSHEW	PROF. & DR. (MRS.) GABRIEL OLAYI	MR. & MRS. UNIMNA FIDELIS A. & FAMILY
MR. & MRS. TOM UGAH	CHIEF RAYMOND OPUE & FAMILY	MR. & MRS ANTHONY BADOM	MR. & MRS. EMMANUEL AKOMAYE	MRS. PHILOMENA ABUOKWEN & FAMILY
MR. & MRS. PATRICK OGAR	MR. & MRS. DANIEL NSOR OGAR	MR. & MRS. JOSEPHAT OMANG	MRS. AGBANA OBI ANTHONY & FAMILY	CAPT. JONES ODEY ABANG (RTD)
MR. & MRS. JUSTINE IBEKWE	PRINCE PAUL EKPENYONG	BARR. (MRS.) MARIA UKPANYANG & FAMILY	MR. & MRS. EMMANUEL AKUMAYE ADIDA	ENGR. & MRS. MICHAEL CHUKWURAH
MR. & MRS. JEROME ADIE	CHIEF FELIX NNADI & FAMILY	MRS. GRACE INNOCENT OKPATA	PHARM. & MRS. GODWIN IWHEYE-ADIE	MR. & MRS. CHRISTOPHER UDEY MGBADO
MR. & MRS. KIREAN ALEKA	MS. ANGELA UDIDA	MADAM PAULINE EKOM & FAMILY	ENGR. & MRS. C. O. NWACHUKWU	DR. & MRS. USHIE EKWUORE MONDAY
MR. & MRS. INNOCENT OKOH	MR. & MRS. SYLVESTER IKONSHUL	MR. & MRS. CALLISTUS USHAKA	MR.& MRS. MATHIAS ASHIBESHIEBE	MR. & MRS. INNOCENT A. UGBONG
MR. & MRS. MATHEW EDET	MR. & MRS. AKPAN IBOM	DCP & DR. (MRS.) GABRIEL ABANG	MR. & MRS. TIMOTHY AGARA OKEY	MR. & DR. (MRS.) CHARLES OKONKWO I.
MR. & MRS.JOHN OWOH	MR. & MRS. JOSEPH OGEH ODU	MR. & MRS. BERTRAM OBTEN	MS. IMMACULATA IKECHUKWU	HON. & MRS. ALPHONSUS OGOBA NZIE
MR. & MRS. EMMANUEL BEBIEN	HON. & MRS. AKONJOM NSAN	MR. & MRS. ROMANCE IKEM	MR. EGOZIE BASSEY EMMANUEL	CHIEF IGNATIUS MONJOL & FAMILY
MR. & MRS. LAZARUS EGBUATA	MR. JAMES OYIM OGONYI	MR. & (DR.) MRS. LEKO AKPAMA	MR. & MRS. JOHNBOSCO EJIAGHA	PHARM & MRS. GODWIN IWHEYE-ADIE
MR. & MRS. EMMANUEL OGAR	DR. & MRS. BRENDA NKANANG	MR. MRS EDMOND MICHAEL UBI	MR. DOMINIC C. OBIEFUNA & FAMILY	MR. & MRS. CELESTINE ABUOKWUN & FAM
MR. & MRS. FABIAN DIKE	NTUFAM WILLIAM OGAR & FAMILY	MR. & MRS. JOHN O. ESHUA	MR. & MRS. EMMANUEL UGBE	**MR. JOSEPH ENEJI**
MR. & MRS. FRANCIS OTERA	SURV. MRS. EMMANUEL AROP	MR. & MRS. RAYMOND OTONKO	MR. & MRS. ODEY OGWARUA	**MRS. GRACE ACHIMA**
MR. THOMPSON OKO OGAR	SIR. & MRS. FRANK EDET	ENGR & MRS. GEORGE AGUNWA	MR. & MRS. EMMANUEL AGARA	MR. & MRS. MIKE HAYDEN

MR. FRED MGBODI & FAMILY	MR. & MRS. CORNELIUS URULO R	MRS. BEN IDAGBOR & FAMILY	MR. IWANG & FAMILY	MR. & MRS. JOHN UGBE JR.
CHIEF & MRS. PATRICK OKEM	MR. & MRS. CYRIL ETA BISONG	MRS. & (DR.) MRS. C. L NWOKOROKU	PRINCE & MRS. JOE ABUE	MR. & MRS. S.E. AKONG-EGOZI
SIR. & MRS. PIUS BANKONG	CHIEF & MRS. MATTHEW ODOK	ENGR. & DR. (MRS.) SIMEON UDEY	HON. & MRS. MARK OBI	DR. MRS. EMMANUEL INGWU
MR. & MRS. BRENDA NKANANG	MR. & MRS. UDA EKAN UFAT	VIRGINA PHILIP MBA	MR. & MRS. MANGA NGWU	MR. OSCABYAN OGONYI
MR. & MRS. OKADIM O. OKADIM	MR.&MRS.BONIFACEINYAMBE	BARR. & MRS. ESSIEN ESSIEN	MR. & MRS. LEONARD ERIOBU	MS. CATHERINE UDIDA
MR. & MRS. GAB ONAH	MR. JOSEPH ENEJI	MISS ANNE NKESE E NE-ITA	MR. & MRS. MESEMBE OKON	MR. & MRS. OGEYI OCHALA
MISS PATRICIA NYA EDET	MISS MARY BASSEYITA	SIR &DR.MRS ANDREW EYO(KSJ)	MRS. C. TAKON & FAMILY	MR. & MRS. ANTHONY OKON
MR. &MRS. DOMINIC EFFIOM	MR.& MRS.PIUS EFFIONG	HRM AUGUSTA EFFIONG E.EFFIONG	MR. & MRS. JAMES UKET	MR. & MRS. DANIEL EGOR
CHIEF JOE IKPEME & FAM	MR.SYLVESTERBASSEYESSIEN	MR.&MRS UZO EDMOND EZIMUO	MR. & MRS. JOHN ADIE	MR. & MRS. JULIUS OKPUTU
MR.& MRS.FELIX OKON ESSIEN	MR&MRS.CHIBUIKEIHIONU	MADAM ANTHONIA A. EFFIOM	MRS. M. T. I KWEN & FAMILY	MR. & MRS DAVID ADAMA
MRS DOROTHY DUKE EFFIONG	MRS.HELEN HOGAN BASSEY	CHIEF MRS. CLETUS AGORYE	ENGR. & MRS. PTER OLOM	MR. ODEY KINGSLEY TUKU
LADY AGNES OTONKO & FAMILY	MR. & MRS. MARTIN BUJOR	ENGR. & MRS. GODDY AGBA	MR. & MRS. THOMAS ETTA	MR. & MRS. IGNATIUS AGIDA
MR. & MRS. PROSPER ETIM	MRS. AKOBI & FAMILY	MR. & MRS. P.A BISONG	MR. MICHAEL UKONDO	MR. & MRS. JAMES NGWEDE
MRS. MARGARET D. ALOBO	MR. & MRS. ANTHONY BISONG	MR. & MRS. CYPRIAN EJIN	MR. & MRS. ALWELL METU	MR. & MRS. NDAM VIRGINUS
MR. & MRS. CLEMENT EKPO	DR. & MRS. BASSEY I. OKON	MR. & MRS. EDE P. ADAKA	MRS. ROSE EKPE & FAMILY	MRS. ITOR ROSELINE IYADE
MR. & MRS. IKECHUKWU ODO	MR. & MRS. JOSEPH OLI	MISS CHARITY PHILIP MBA	MRS. CATHERINE I. A. AWAH	MISS AWULU FAITH
MR.PATRICK ISAAC A NWANA	MR. AYENKU PETER	MR. BASIL ELEMI	MR.ROBERT EDET BASSEY	MR.&MRS. BENNETH I. ENE
MISS DORIS BARA	MISS JULIANA AYIBAYA BISONG	MISS CHARLES CHRISTABEL PAUL	MISS CHINYERE OKAFOR	MISS CHIOMA CINDY NWACHUKWU
MR. BESONG DONALD NYIAM	MR.CELESTINE UNDELIKWO	MR.& MRS. BONAVENTURE OBICHUKWU	MR.& MRS. BONIFACE ERAYE EWHE	CHIEF/LOLO BONAVENTURE ACHUGWO
MS. DAKIM,SANDRA BANYI	MISS EYINI MERCY A.	MISS EKPADI, JULIANA DAVID	MISS EMERIBE, PAULINE IJEOMA	MISS EMMANUEL BEATRICE
MR.& MRS. CHINEDU NWANBINU	MR.& MRS. CHRISTOPHER ATAMBEL	MR.&MRS. CONSTANCE OJAR JOHN	CPT.DAVID OSANG RTD.	MR. DENNIS HARRISON CHIJIOKE
MR. EKI SIMON	J/R ERADI RAYMOND	MR.& MRS. EGAR SDUNDAY	MR. EGBE EFASAM EFEM	MR.&MRS. ODEY, CHARLES OGAR
MR.&MRS.EKPE RAPHAEL IBOM	ENGR.&MRS. EKWEOZOR VICTOR	MR. EKWETIONG MAGNUS	MR. ENI ISANG EDU	MR. ERIOM CHRISTOPHER NANDI
MISS EYAM PATRICIA EBALE	MISS ENE, STEPHEN E.	MISS IBOL EMMANUEL BEATRICE	MISS ERETE MARIE	MISS ENANG BLESSING MBANG
MR. ETIKA DAVID NANDI	MR. HOGAN LAWRENCE E.	MR. & MRS. EYIMON, FELIX N.	MR. FIDELIS ABOMAYE USHAKA	MR. & MRS. IKENNA& SYBIL OKOLIE
MISS EYO MONIQUE	MISS IKIM CLARA	MISS INA LOUISA ILELE	MISS IKWUEN MARGARET IMAZI	MRS. ISHIEKWEN VERONICA & FAM
MR. IKECHUKWU FRANCIS	MR. ISAAC IDIKU	MR.& MRS. INYAKA VINCENT & GLORY	HON (CHIEF)/MRS. ERNEST IREK	MR. & MRS.PATRICK &MARGARET IKPO
MISS INEJI GRACE	MISS OROK CLARA NSA	MRS. OWAN, HELEN AFU	MRS. IWARA SHADE OKA	BARR DR. (MRS.) IWARA MOFAI
MR. ITABAN DOMINIC	MR. ITINIM FIDELIS OGBOR	MR.& MRS. ITANIM CELESTINE OYUI	MR. ITOROK WILLIAM & FAM	SIR/LADY JACOB N. YILTOKA KSJI
ENGR. JOHN EJUE & FAMILY	MR.&MRS JOHN ANIAH JNR.	MR. JOSEPH ETTA BISONG	MR. JOHNVIANNEY SUNDAY ALI	MR. & MRS.JOHN & PHILOMENA ABUO

MRS. MARY E. OTONKO	MISS OBEN PATIENCE KIWANG	MS. ODEY LUCY SCHOLASTICA	MRS.MARTHA PTRICK EPHRAIM	LADY PHILOMENA NDAM & FAMILIY
MR. & MRS. JUSTIN UGBE	MR. KAMGBA PHILIP P.	SIR MARK&THERESE UJOR KSJI	MR.&MRS. LEONARD OTU AGIM	MR.&MRS. MANGA JUDE & MARY AGWU
BARRR MRS. SALAMI	MISS UGIAN ANGELA	MISS UKORE CATHERINE DAVID	MRS. UMUKORO PATIENCE	MRS. UNDIE, CECILIA ANNE
ENGR. JOHN EJUE & FAMILY	MR. UKPA GABRIEL UPAN	MR.&MRS.OCHIAGHA DOMINIC	MR. NDUBUEZE V. ANIH	MR.&MRS. OBI CAJETAN EJIKE &FAM
MISS ODU SARAH MIRA	MRS. OGAKU ROSE D.	MR.&MRS.OTOGBO OGBECHE &LILIA	MISS OMEKA LYDIA AKUMA	CHIEF MRS. UGBE MARY THERESA U.
MR. OFFIONG DENIS EKANEM	MR. ODOK GEORGE ABANG	MR. OGBECHE EMMANUEL IKABA	MR. OGBUDO TERRENCE IDAGU	MR.&MRS. OGIDI NTHONY ODAMA
ENGR.&MRS. OLOKO M. ODEY	OKEKE CORNELIUS IZUNNA	MR.&MRS. OMOKHUEBEY C.ANDREW	MR.& MRS. OTAFU RICHARD	MR.&MRS. OSEM, AUGUSTINE OSEM
MR.& MRS. JOE IMOH	MR.&MRS. ODEY LIVY &JOY	DR./MRS.OGAR THOMAS &HELEN	MR. ODEY UGIM ERIC	MR.&MRS.OGAR WALTER&DORATHY
MR. ODU REUBEN OMANG	MJOR OTIWA MICHAEL, O.	MR.&MRS.ODUJOSEPH&MARGARET	MR.&MRS.OFEM ENANG &KATE	DR/MRS.ODOK GABRIEL &PATRICIA
MR.MRS.UDIDA JOSEPH PAULINE	OSAKWE CHIDI& KATE NGOZI	MR.&MRS.ONEN-ODEN VENATIUS	MR. ONWU RAYMOND OUT	UBENAYE PATRICK& JUDITH USHIE
MR. UKET MARTINS LAWRENCE	MR. USIBE, MATTHIAS OKEY	USHIE CHRISTOPHER & PRECIOUS UDIM	MR. USHE JOHN BEKEH	UGOCHUKWU CHRISTOPHER UGWUEZE
MR.&MRS.EKPE FRANK & PHILOMENA	MR&MRS EKO ALPHONUS EKO	MR. & MRS. EYO EMMANUEL&AMANDA OKON	MR. EJE MAC-DAVID	MR.&MRS. ENYIA, JOSEPH & REGINA
MISS, EWA MARIA OBI	MISS GEORGE, BEATRICE	MRS. INA, LYDIA	MRS. ISO, ROSELINE ETIM	MRS. IMONG - DORATHY & FAMILY
MR. ISO, SAMUEL ISO	MR. FRANCIS COLUMBUS EKUMBE	MR.&MRS IDOKO JULIUS & ELIZABET	MR.IBAGHA MI CHAEL LINUS	MR.&MRS. EYO EMMANUEL & AMANDA O.
MRS. EWA, MARIA OBI	MISS KALU, HARMONY UZOAMAKA	MRS. OCHINMKE, FELICIA & FAMILY	MISS ODEY, CECILIA	MRS. MBA, CATHERINA PHILIP
DR. IOYE, ELO & FAMILY	MR.&MRS.IBE, JUDE&CATHERINE	MR.&MRS. ETIM KENNETH MARY-DORA MOSHE	MR.&MRS.IDIKU BONIFACE&VICTORIA	MR.&MRS IBE JUDE&CAROLINE CHIDI
MR.&MRS. INYANG TED&ANGELA	MR.&MRS. ITA EYO & JANE	DR./MRS. INYABRI, IDOM &AGATHA T.	MR. ITA, EMMANUEL SOLOMON	MR.& MRS. NWOBI, IFEANYI&OGECHUKWU
MISS ODAMA,SAMPSON EDWARD	MISS OBEN, PATIENCE KIWANG	MRS. ABANG THERESA OSHEGA	MRS. ADOGA FAUTINA-ROSE PAUL	MISS. AGBA CATHERINE UGENYI
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MR. EYO, EYO EKPO	MR. IZOKUM POLYCARP	DR. & MRS. MGBEJE BOB & FAM	MR. & MRS. MADU INNOCENT	MR.MMAUKAIFE CHRISTOPHER CHJIOKE
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MISS INDE, PATIENCE	MR. KWEN, JUSTIN UDENGERE	MRS. OKO RAPHAEL USHIE	DR. MRS. NYAMBI, ROSE	MS. OBEN, PATIENCE KIWANG
IHENEBO, PRINCE UGOCHU KWE	MR. &MRS.NYIAM EZEKIEL; EKEM	MR. OFEM EMMANUEL ONUN	MR. OBONO, MOSES UJONG	MR. & MRS. OGAH, PHILIP ENEJI
MISS OGAR, MARY EKOR	MISS OKEY, STELLA-MARIS AKI	MISS UFUM ANTHONIA AWDORKIE	DR. MRS. NWAEZE & FAMILY	MISS ABUA, THERESA INYEREH
MR. OGAH OTAH OKO	MR. OGAR KENABE NSOR	MR. & MRS. OGON WILLIAM AJIE	SP.&MRS. OKON STEPHEN	BLD..&MRS.OJEKA,PETER & QUEENETH IDAJOR
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MR. PETER EFFIONG OFFIONG	MR. OTU EMMANUEL OBI	MR. UDOKANG, JOSEPH C.	MR. OWAN EDDY OWAN	MR.&MRS. TAIWO&EUGENIA AKUMA OLUMOFIN
MR. SAMUEL OKON STEPHEN	MR.TAMBE STEPHEN TAMBE	MR.UBOM, VALENTINE IDONGESIT INIOBONG	MR. TANJO FRANCIS AKOMAYE	BARR/BARR (MRS.)DOUGLAS INNOCENT OKONKWO

SIR & LADY UGBE, SIMON	MR. UGI UDIE JOE	MR. AMEDU OSHONAME SUNDAY	MR. UGIM FRANCIS J.	MR. BASSEY, EMMANUEL ARCHIBONG
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MR. DAVID ANDOMDEYE	MR.& MRS.EKWU, ALBERT OKEY	MR. ENISHIE ROMANUS AMBA	MR. ENANG DONALD PATRICK	KGT.&LADY IGWE, ELIAS & FLORENCE
MISS FIDELIA OKON JOSEPH	MRS. ITA EMA ESSIEN	NTUKAI(DR)IKWEN MARY THERESA	MISS IGBONG MARTINA U.	MS. LABAR, SAKMAL LAWRENCIA
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MR.&MRS. MONN EMMANUEL	MR.&MRS. MGBEKEM OLIVER	MR.&MRS. NKPENA CHRLES OJONG	MR, NTUKPEK, LESLEY EKPE	CHIEF/LOLO MOSES OKOROCHA
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MISS ONAH, BLESSING EJE	MISS TESSY AGBA	MRS. VERONICA ISHIE KWEN & FAMILY	MRS. ADOGA FAUSTINA-ROSE PAUL	MISS AGBA CATHERINE UGENYI
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MISS UFOT, FELICIA BANKU	MISS UDIDA ANGELINA	MISS ANYANWU, AUGUSTA O.	MISS OTUYEMAOBI LILY GINIKA	MISS ANYATING, DORIS ABIAKIM
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MISS UMOH, STELLA EDET	MISS WILLIE, PHILOMENA UBI	MISS ADIE ANGELA ANDORSHIYE	MIS ANYANWU VICTORIA	DR. AGIAZOR GENEVIEVE & FAMILY
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MISS ANYIA G;LORY A.	MISS ANYINA AGNES EYO	MRS. ASUQUO, THERESA U.	MISS ASUEZE CHINENYE	MRS. CATHERINE PHILIP MBA
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MISS GEORGE BEATRICE	MISS ISO, ROSELINE ETIM	MRS. IMONG DORATHY & FAMILY	MISS UDIE ARETHA ASHIBEL	MISS JARIGBE , ROSEMARY UKLABE
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MR. & MRS. ITA, EYO EYO	MR. & MRS. JULIUS IDOKO	MR.& MRS.OYAMA PHILIP& PRISCILIA	MR.& MRS.PATRICK BASSEY EKOM	MR. AGHARAGBA THOMAS ESHAJI B.
DR.&MRS. OTU DAVID ODEY	MR. OZURUIGBO OLIVER	MR. OTUBO DAVID CHIDIEBERE	CHIEF & MRS. OWORH O. JOHN	MR. ACHONG SEBASTIAN BULLEM
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MISS AKIMA FLORENCE SUNDAY	MISS AGIDA JULIANA IYAJI	MISS AKIMA FLORENCE SUNDAY	MISS AKEH, MARY I.	MRS. ANTHONIA OBETEM BASSEY
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[COURTESY OF REV. FR. P. CORCORAN, FR. J. KELLEHER, FMR. FABIAN ODU CATECHIST and MR. PAUL ODEY]

IMMACULATE CONCEPTION PARISH, IKOT ANSA



ORIGINS: Immaculate Conception Parish Ikot Ansa was first visited and given that tag Name after the Blessed Virgin Mary in 1904 as an "Out-Station" of Sacred Heart Cathedral by Fr. Patrick McDermott grace Ü la the legendary Fr. Louis Lena (CSSp) the pioneer Missionary and Head of the Calabar Mission according to records, with Chief Thomas O. Effiom as the first teacher and Catechist thereof. There were initial problems rearing their heads as often happens with every good thing that occurs in life, and most poignantly by the Presbyterian Mission, the pioneer 1846 Missionary Church in the land which never wanted any rivalry or competition in the Calabar Church a.k.a CMS. The Ikot Ansa Qua community was also another snag and resistant to the new paradigm and NOVEL CATHOLIC CHRISTIANITY CULTURE which they feared could pose a grimace to their Ekpe Confraternity. Even as late as the 1960s there were still problems as I could recall my encounter as a Senior Seminarian thereat in 1962 while addressing the people on the position of Christian members in the Catholic Church and membership in Ekpe Society following the Retreat that was preached by the indefatigable pioneer Vincentian Missionaries whom Bishop James Moynagh had invited from Ireland to evangelize in the Archdiocese. Ekpe culture and artifacts coloured the entire life of the GREAT NKONIB PEOPLES OF IKOT ANSA. In fact, the first "Church Bell" to summon the people to come to receive the Missionaries was rung from Ekpe Shrine. In time, things leveled out and the people discovered to their great amazement and delight, that CHRISTIAN CATHOLICISM a.k.a "ROMAN CATHOLIC MISSION" as it was tagged in those days was afterwards people friendly, and Ikot Ansa citizens and gentry acquiesced in very magnanimous gestures. That is why even today, there is still a sort of symbiosis and cooperation especially among THE GREAT NKONIB PEOPLES OF IKOT ANSA and also between the CATHOLIC CHURCH and the Leaders of the town. The gigantic Church construction currently going on in the town bears eminent testimony to the goodwill of Ikot Ansa people. On account of this and not much later, the Missionaries added to upliftment of the town in 1912 THE IMMACULATE CONCEPTION SCHOOL which was opened on the land donated by the Ntoi in Council at the furthest end of the town near the Cemetery, thanks to the Assistant Chief of the town, Ntoe Iso Ekpo Iso I, who had accepted the Gospel, got converted and was already a baptized Christian.

As a child, my father specifically narrated this important event to me because what everybody knew or heard about then was THE SACRED HEART CATHEDRAL. My father was a pupil of Chief Thomas Effiom at the Sacred Heart School and since then, I have never forgotten that fact. Also I served as a Senior Seminarian in 1962 as noted above at Immaculate Conception Ikot Ansa on Apostolic Work, but it was only a Mission Station under Sacred Heart Cathedral then. Thirdly, my first love and choice was St. Patrick's College Ikot Ansa while taking the 1950 RCM Schools Common Entrance to the College having been encouraged and prodded on by my mother. Therefore, I seem to have had a very clear and early

knowledge about Ikot Ansa in the first place but it was bush, bush and bush - from the General Post Office along the Old Odukpani Road through Ikot Ansa. As can be garnered from very reliable records, most of the Holy Ghost Fathers then used to celebrate Mass there for the people from time to time as they always did during their bush treks to the so-called Out- Stations. Some of these early CSSp priests apart from Frs. Louis Lena and Patrick McDermott who were the pioneer priests and founders of the Sacred Heart Cathedral in 1903, include Bishop, then Fr. Josef Shanahan (1906), Fr. Louis Ward (1907), Fr. Joseph Kraft (1909), Fr. Franz Howell (1915), Fr. James Mellette (1918), Fr. Edward Knaebel, (1921), Fr. Thomas Ronayne (1922) Fr. later Archbishop Charles Heerey (1925), Fr. Charles Meehan(1932) a.k.a "FR. ? S? ? KP? UB? K" as he was fondly called by the Efik people for being so enigmatic, ebullient, energetic and charismatic, etc. People should come to terms with this sort of situation and impression as noted elsewhere and try to understand that most of these early Mission Stations could be visited only a few times and sometimes in years. The first and most serious reason was due to the paucity of priests; for example, Fr. Lena had to schedule his visits to such places as Ikot Ene in Akpabuyo territory which he founded in 1908. Then consider far away St. Michael's Oban (1914) or more so, Use Uruan and IDU (1906) Anua (1909) etc. on the Mainland. They were traversing through thick forests and jungles, through rivers and rivulets. Well, since they had no power of bilocation, they could not be in many places at the same time, but only one place at a time. Hence it was near impossibility that any other station, no matter how near to Sacred Heart Cathedral, could ever be visited for months or even years coupled with the fact that the best option for them was to go by canoe to the nearest station on the river or near a river. Then one can understand why places like Mpot in northern Oban as far as one could recollect, had only been visited once by the Author in the company of Archbishop Brian D. Usanga throughout his over thirty years administration of the Archdiocese of Calabar. This place was equally visited by Archbishop Joseph Ukpo only in his first arrival here; ditto, Archbishop Joseph Ekuwem, similarly on his arrival in Calabar Archdiocese too. Consider also that places like Iko Ekperem in Akpet Central - Biase, some miles from Umon and border town with Ebonyi State, has not been visited since 1987 till today. But why? Your guess is as good as mine!

But being one of the most important towns after Sacred Heart Cathedral and Efut Abua, Ikot Ansa is also one of the oldest Mission Stations in the history of the Calabar Mission in Qua land and was regularly visited later on by the Holy Ghost Fathers and subsequently by the newly arrived St. Patrick's Missionaries from Ireland including Fr. Matthew McGrath, Fr. Philip O'Connor, Fr. William O'Donnel, Fr. Patrick McKenna, Fr. Thomas Fitzgerald, Fr. Kevin Longworth, Fr. Maurice Hayes, Fr. Oliver O'Sullivan and Fr. Denis O'Hara to mention but a few. It was because of that same enthusiasm the people exhibited that fired their zeal to promptly come out not only for Sunday Services but also to attend Bible and Catechism classes. At one point Tata Obong Effiom Okon Effiom a member of the Ntoe's Council offered his premises which later became the site of the first Church building. Many women and children were drawn to the Church and a number of them attended Catechism classes and received Baptism and First Holy Communion. Some of the chiefs baptized between 1904 – 1911 included Ntoe Nyong Agbor alongside Chief Ansa Eno, Tata Obong Okon Effiom himself with his children, one of whom Denis Okon Effiom became a Seminarian who could have been the first priest before Cardinal Ekandem. As their numbers increased and by this time with the arrival of Fr. Thomas Ronayne as the Cathedral Administrator, a new site was acquired in 1928 for the building of a permanent structure which was later completed by Fr. Charles Meehan in 1938. In 1934 Immaculate Conception was raised to the status of Head Station – a sort of Quasi Parish and remained so till 1976 when it was officially detached from the Sacred Heart Cathedral and created an autonomous Parish by the indefatigable Archbishop Brian D. Usanga with Chief Gregory Effiong as Parish President and Madam Lucy Okon as the first Eka Iban - Woman Leader. Fr. Francis was appointed later in October that same year to take over from me as the

official Parish Priest while I was simply Father In-Charge in the pre-Vatican II position. From this great ancient Church, Immaculate Conception has as it were given birth to the erection of St. Patrick's Parish - Ikot Ansa, St. Charles - Lwanga Essien Town, St. Francis Chaplaincy - Eburutu Barracks and St. Joseph's Parish - Esuk Utan. Other highlights in the chronology and growth of Immaculate Conception Ikot Ansa was the construction of the permanent Father's Rectory with the Foundation laid in 1986 by Fr. Patrick Ene Etim and which Foundation Stone was later blessed in 1997 by Archbishop Carlo Maria Vigano, the Apostolic Pro-Nuncio to Nigeria during his pastoral visitation of the Archdiocese.

Other most important events of Ikot Ansa Church came about in 1989 with the expansion of the 1928 Church by Mgr. Emmanuel Okon Idem as also the building of the Parish Hall adjacent to the Church. In 1993 Fr. Michael U. Offiong constructed the perimeter fence of the Church while in 1995 Fr. Charles Etim saw to the pulling down of the old Parish Hall and laying the Foundation of the Archbishop Ukpo Hall which was completed within recorded time. In commemoration of Archbishop Edra Ukpo's 75th Birthday in 2012, the 1928 Church was completely pulled down to give way to the gigantic ultra-modern Church still under construction. That same year on March 11, 2012, Fr. Felix Eja Ojong dedicated the St. Vincent de Paul Chapel of Adoration in honour of late Ntoe Vincent Otu Iso. Finally, ten years later in 2015, the Fr. Charles Parish Hall was demolished to give way to the two-storeyed magnificent "MATER IMMACULATA HALL" for the Catholic Men Organization of the Parish. It is hoped that with the completion of such state - of - the art new Basilica Church thanks to the magnanimity and munificence of the great Nkonib Clan citizenry, under the leadership of HRM Ndidem Dr. Patrick Inok Oqua Agbor V, the Paramount Ruler of the Calabar Municipality and Grand Patriarch of the Qua Nation, the Authorities of the Archdiocese of Calabar will do well to raise this ancient premier Church in Qua land to the dignity of a PRO-CATHEDRAL, sui juris.

(b) CHURCH BUILDING: From available records the Ntoi in Council generously arranged for the donation of the land both for the Church building and for the School, but since the school came much later on, the land donated for the Church building could not accommodate the school buildings. That is why both of them were not sited together in the same premises as is the norm. It is the same thing that happened to many stations in the course of their history. Some stations where the school building also served as Church had to provide another site specifically for the building of the Church and vice versa. In Ikot Ansa, the Church building came first for obvious reasons especially for lack of personnel since the Holy Ghost Fathers were stretched beyond limits. They were looking after "the whole world" as it were and could not afford Ikot Ansa the luxury of a school at the time. Therefore, Ikot Ansa children had to attend school at Sacred Heart and the Convent. By the time St. Patrick's Missionaries arrived, they made education their primary focus as noted above. In the instances of both Bishops Moynagh and McGettrick, they deemed it fit to provide Ikot Ansa with a school which was sited "far away from the town" as it appeared, because Immaculate Conception School grounds were donated well after the main residential area of the town ie. near the old lkot Ansa Cemetery. Today the town has swallowed up all that including the new Ikot Ansa Town Hall/Assembly. But as noted already, in 1926 the Holy Ghost Fathers under the indefatigable Fr. Francis Howell who completed the construction of St. Mary's "Church School" Efut Abua, the foundation of which had been laid by the legendary Fr. Josef Kraft also laid the foundation of Ikot Ansa Church having taken possession of the strategic piece of land the Chiefs of Nkonib Clan - Ikot Ansa donated them. The Church foundation was laid as noted above in 1928 and was completed ten years later in 1938. It was a very magnificent Gothic Church building judged in the context of those ancient days of the Church's history in Calabar. In 1982 under the ebullient Msgr. then Fr. Emmanuel O. Idem, the Church was expanded from the two side wings with additions to the right and left of the old Church, thus making it into a form of the Cross. In 1984 Fr. Patrick Ene Etim laid the foundation of the Rectory building and in

1997 Fr. Malachy Ephraim completed the Father's house and renovated the Church for commissioning with the Plague blessed by the Apostolic Pro-Nuncio, Most Rev. Dr. Carlo Vigano Maria. In 2012 with the phenomenal increase in the Church's population, the beautiful Church was completely pulled down for the reconstruction of a new and much bigger Church by Fr. Felix Eja Ojong to the greater Glory of God. But this notwithstanding, it looks a bit naïve to pull down a monument of a century, and as noted elsewhere, it borders on insensitivity to the goodwill and honour of the Elders of the town as they behold their idol turned into a rubble and debris. The memory of such a Century Church is being lost to generations yet unborn. Why not make a profitable use of it as a Parish Hall, or in the alternative turn it into a veritable museum!

HIGHLIGHTS, PESONALITIES & DEVELOPMENT TRENDS IN IKOT ANSA PARISH

In October 1978 and with the arrival of Rev. Sr. (Dr.) Ruth McSweeney of the Medical Missionaries of Mary (MMM), there was a sort of paradigm shift in some postings made by the indefatigable Archbishop Brian D. Usanga. Rev. Sr. Ruth took over from Fr. Francis O. Mbaba as the new Editor of the Premier Nigerian Catholic Magazine: CATHOLIC LIFE while Fr. Francis O. Mbaba took over from me as the first Parish Priest of Immaculate Conception Parish. Then I had to take over full responsibility of the Premier Catholic Press: St. Theresa's Press as General Manager thereof while Rev. Fr. Emmanuel Okon Akpan the Assistant Manager was appointed Bursar of the newly opened Bigard Memorial Campus of the "ENUGU" Eastern Nigeria Major Seminary which later metamorphosed into St. Joseph Major Seminary Ikot Ekpene. Rev. Fr. Justin S. Ukpong (1974-1975) was given a Scholarship to study Sacred Scripture at the prestigious Gregorian University, Rome, while Rev. Fr. Aloysius B. Ebong took over as the Administrator of the Sacred Heart Cathedral, Calabar. Being divinely endowed with wisdom, Fr. Francis Mbaba plunged himself into the work of conversion and many souls were added to the Ikot Ansa Church with numerous Baptisms including Marriages. With great zeal and focus, he saw to the complete reorganization and phenomenal growth of the Catholic Women Organization (CWO) which brought hundreds of women young and old and even girl children to the Church including of course, the legendary premier Nigerian Library Curator, Lagos, Chief Mrs. Regina Ekei Oku and this eminently brought about the phenomenal increase in Ikot Ansa Church population (Cf. URUAN-EFIK Landmarks & Contributions to NIGERIA, xxxv). Rev. Fr. Michael Ekpenyong (1979 -1981) ordained together with six others by the legendary Dominic Cardinal Ekandem who took over founded as it were, the Lay Apostolate Association of the Sacred Heart which assisted the Church in many areas particularly in the sanitary condition of the Parish premises. He was also instrumental to the establishment and growth of the Catholic Youth Organization of Nigeria (CYON). He employed the Organization to organize carnivals which served as a veritable medium towards the conversion of the young and children in tow. He also commenced and laid the foundation of the Reverend Fathers' House. Rev. Fathers Edmund Fitzgibbons (1951-1954) and Michael Golden (1981- 1982) exhibited both in their personal spiritual life and piety the maintenance of harmony, cooperation and unanimity of purpose among the parishioners which endeared them to many Ikot Ansa citizens at home and abroad.

The Rev. Fathers of the 1980s Fr. Sylvester T. Mfon Obong Udo, Fr. Augustine Kokoette Bassey, Fr. Pius Okon and Fr. Patrick Ene Etim (1982-1988) were all equally instrumental to the completion of the Rev. Fathers 'House from the foundation. They established and re-organized the Parish Choirs into three choir groups which culminated in their participation at the Archdiocesan Choir Carnivals and Choir Competitions. Under their administration the CWO attained an enviable standard winning Trophies in cooking and other activities. Rev. Fr. Patrick Ene Etim in particular singled out himself in his eloquence and preaching which converted and brought many into the fold of Christ. He was likewise instrumental to the establishment and re-organization of St. Joseph's Esuk Utan as an Autonomous Mission Station which

has now grown into an autonomous Parish. This led to the introduction of the Wednesday Devotion and Immaculate Conception Fellowship. Mgr. then Fr. Emmanuel Okon Idem's achievements (1988-1991) were astronomical, appreciative and commendable. First, he was instrumental to the completion of the Rev. Fathers' House as also the extension of the 1928 Church from the two wings as stated above. Second, he equally restructured the Church activities by introducing a number of Spiritual exercises viz. Lay Apostolate Associations; Legion of Mary, Blue Army, Charismatic Renewal, St. Vincent de Paul, St. Anthony's Guild, etc. Third, He expanded the Sacristy and constructed special pews for Oratory Masses in private, for persons who needed such special attention and services. Fourth, he also constructed the Senior Seminarians' house. Fifth as the first indigenous Priest of the Parish, he organized world-class retreats which attracted both the Ministry of numerous priests and Professionals to preach, administer or give talks where necessary. These activities attracted not a few and many were converted and received the Sacraments of Baptism and the Blessed Eucharist. Being interested and committed to the welfare of the Ikot Ansa community, he brought much peace and good fellowship among the various segments of the community as he mediated in their disputes and problems between elders, women, youths and even individuals. He later ended up converting his Protestant Presbyterian parents into the Catholic Faith.

Some of the Officers of the Catholic Men's Organization (CMO) and the women's counterpart the CWO, made great contributions towards the growth and welfare of Ikot Ansa Church. Between 1998 and up to the present day, the Catholic Men's Association which was the nomenclature up till the late 1970s became registered as the Catholic Men's Organization and had among her premier Presidents, Ntoe Lawrence Ekpo Iso (1988-2001) and Sir Christopher Ekpenyong Iso (2001-2003) who's tenure increased the numerical strength of members to a reasonable size due to constant home to home visitation of both new and prospective members. The construction of the Parish Hall which then served as Church for Masses and other Church activities was planned and executed during their regime. Equally during the tenures of Sir Michael Egbudu (2003-2006), Engr. Francis Ekpo Archibong (2006-2012) and finally Prof. Ayuk Essoka (2012 -2018), the Ikot Ansa Parish CMO was divided into nine Family groups or “Saints; viz. St. Anthony, St. Charles, St. Francis, St. Michael, St. Patrick, St. Joseph, St. Paul, St. Peter and St. Raphael groups respectively. They have their counterparts in the Parish CWO also and these groups among other things were programmed to see to the growth of their various interests and also foster competitions among them. The Mater Immaculata project mentioned earlier came specifically during Engr. Francis Archibong's tenure a “Water Project” to secure water both for the use of the Rev. Fathers, inmates around the Church premises and the community at large. In particular, Prof Essoka (2012 -2018) saw to the erection of a beautiful structure to embellish the environment and make it attractive such that many in the community passing through the Church patronize the Water Project” thus raising a substantial revenue into the Parish coffers. This welfare scheme has also come handy towards relieving the situation of bereaved members, those embarking on marriage and other social benefits. On the other hand, as the mantle of leadership has fallen on the new President of CMO, Mr. Dominic Essien Ene, it has been his dream to prosecute the Mater Immaculata Project to its logical conclusion as well as assist their CWO counterpart in their numerous welfare projects for their womenfolk as also for beneficiaries in Ikot Ansa community and environs. Mr. Ene's regime was inaugurated in April, 2018 for the service of God and humanity.

(c) SERVING PRIESTS TO-DATE: Since the inception of Immaculate Conception both formerly as a Mission Station and more so since the time of the 1940's during which St. Patrick's Fathers were teaching in SPC, then after the elevation to the status of a Parish sui juris in 1976, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. FRANCIS HOWELL CSSP. 1910	FR. PAUL BIECHY CSSP**1912 – 1922	FR PHILIPPE O'CONNOR CSSP**1916-1926	FR. FRANZ SINNER CSSP ** 1913-1926
FR JAMES. MELLET CSSP.**1917-1932	FR E. O'DONNELL CSSP 1918 –1920	FR. THOMAS RONAYNECSSP 1920 – 1931	FR. GEORGE O. JULIAN CSSP 1920-1926
FR EDWARD J. KNABELCSSP.1921 -1928	FR. HERBERT WHYTE CSSP ** 1923- 1927	FR. JAMES MEEHAN CSSP** 1924 - 1928	FR. CHARLES HEEREY CSSP ** 1924-1933
FR. JAMES O'CONNOR CSSP 1926- 1931	FR. E. ANTOINE STIEGLERCSSP. 1928-1932	FR. JOHN CROSS ANYOGU 1930-1932	FR JOSEPH MCCLOSKEY 1930 – 1934

FR. LOUIS J. LENA CSSP 1904-1912	FR. PATRICK MCDERMOTT 1904-1908	FR. JOSEF KRAFT CSSP 1908 - 1917	FR.LOUISJ.WARD CSSP 1912-1921	FR.FRANCIS HOWELL CSSP1915 1923
FR. JOSEF SHANAHAN CSSP 1915-1921	FR. EDWARD KNAEBEL 1922-1926	FR. THOMAS RONAYNECSSP 1922-1927	FR. CHARLES HEEREY 1924 - 1929	FR. WILLIAM O'DONNELL 1926 - 1929
FR. PHILLIPÈ O'CONNOR CSSP 1929-1931	FR. JOSEPH MCCLOSKEY1930-1933	FR. PATRICK J. COSTELLO SPS1931-1934	FR. CHARLES MEEHAN SPS1932-1933	FR. JOHN SHEEHAN SPS 1934- 1937
FR. HUGH MCNELIS SPS 1940 - 1942	FR. JAMES FIREMAN 1943-1944	FR. THOMAS FITZGERALDSPS1945-1946	FR. JOHN LAVIN SPS 1946- 1947	FR. MICHAEL P.O'REILLYSPS 1948-1950
FR. MAURICE HAYES SPS 1945 - 1947	FR.KEVIN LONGWORTH 1948-1954	FR. DANIEL CREEDON SPS 1947&1953	FR. JOSEPH P. MASTERSON1949-1951	FR. EDMUND FITZGIBBONS1951-1954
FR.ALPHONSUS MCKENNA SPS 1952-1953	FR. DONALD O'SULLIVAN SPS 1953-1954	FR. PATRICK QUICKLY 1955-1956	FR.THOMAS LUCEYSPS 1956-1957	FR. JOHN MCGUINESS SPS1956-1958
FR. JOHN JAMES KEARNS SPS 1958-1960	FR.OWEN O'REID SPS 1957-1958	FR. THOMAS BROWN SPS 1959-1960	FR. MAURICE KERIN SPS 1961 - 1962	FR. DENIS O'HARA SPS 1963 - 1964
FR. OLIVER O'SULLIVAN SPS 1964-1967	FR. CHARLES RYAN SPS1966-1968	FR. DOMINIC EKENG INYANG 1966-1968	FR. MICHAEL GOLDEN SPS1968-1969	FR. SEAN O'DOWD SPS 1969– 1972
FR. DENIS O'HARA SPS 1973 - 1974	WILFRED WILLIAM BASSEY1973-1974	FR.SYLVESTER S.U.J UDOH 1974-1975	FR.JUSTIN SAMPSONUKPONG1975-1976 MGR.	MGR. JOSEPH P. EKARIKA 1976 – 1977
FR. FRANCIS OKON MBABA 1977- 1979	FR. MICHAEL EKPENYONG 1979 - 1981	FR. SYLVESTER FRANCISMFONUDOH1981-1983	FR. AUGUSTINE KOKOTEBASSEY1983	FR. PIUS A. OKON 1983 - 1984
FR. PATRICK ENE ETIM 1984 - 1985	MGR. EMMANUEL UMOETOK 1985-1898	FR. MALACHY E. EPHRAIM 1987 - 1988	MGR. EMMANUEL OKON IDEM 1988-1989.	FR. THOMAS RYAN SPS 1989 – 1991
FR. FRANCIS P. OBONG 1991 - 1992	FR. PATRICK A.OKURE 1992 -1993	FR. BASIL K. AKPAN 1993 - 1994	FR. NICHOLAS N. IBUOT 1993 199	FR. MICHAEL ADIM U. OFFIONG 1993 – 1995
FR. MALACHY E. EPHRAIM 1995 - 1997	FR. CYRIL UDO-UDOH 1997-1998	FR. VENATIUS R. OROK 1999 -2001	FR. MAURICE BASSEY ETIM 2002-2004	FR. VICTOR NYOROH – CM 2002 - 2004
FR. EMMANUEL C. OFFIONG 2003- 2004	FR. CHARLES O.ETIM 2004- 2007	FR. DONATUS IHEKWOABA 2003-2005	FR. GEOFFREY AKPABIO 2005- 2006	FR. JOSEPH A. EYO 2007 – 2011
FR. FELIX EJA H. OJONG 2011 -2014	FR. FRANCIS U. OFFIONG 2012-2013	FR.CHRISTOPHER A.OKPU 2014-2018	FR. EMMANUEL IWAGWU 2014-2018	FR. CHRISTOPHER NASERI 2016-2018

(d) INDIGENOUS PRIESTS OF IKOT ANSA TO-DATE

Since its inception the parish has been blessed with the first following Indigenous Priests to-date

MGR. EMMANUEL OKON IDEM30/6/79	FR. ANTHONY OMIN ITA MSP19/10/02	FR. CYRIL A. ESSIEN ENE 4/12/1999	FR. PATRICK PIUS AKPAN 30/1214	FR. EMMANUEL ANSA OKON EFFIOM

(e) INDIGENOUS RELIGIOUS OF IKOT ANSA PARISH

Since its inception the parish has been blessed with Six Indigenous Religious of the Parish yet including Srs. Emilia Iso and Stella Asuquo who joined the Alexandrian Italian Congregation of the Suore Immaculatine di Alessandria and translated "Mary Immaculate Sisters of Alexandria".

SR. LAWRENCE SYLVIA EDET HHCJ 1950	SR. MARY VINCENT ROSEMARY EDETHHCJ 1962	SR.FRANCESCA EDET DC1975	SR.(DR)REGINA ETIM HHCJ1989	SR.EMILIA E. ISO SIA2012	SR. STELLA ASUQUOSIA 2012

(f) SENIOR SEMINARIANS IN TRAINING OF IMMACULATE CONCEPTION PARISH

There is only one Senior Seminarian in training from Immaculate Conception Parish at the moment for now, viz. Rev. Mr. Patrick Effiong.

(g) IMMACULATE CONCEPTION CHOIR ASSOCIATION

The Immaculate Conception Parish has three Choirs in the Choir Association of the Parish.

ST. MARY'S PARISH CHOIR	ST. GREGORY'S LATIN CHOIR	ST. CECILIA CHOIR

Their Choir Master from inception to-date include:

PRINCE JOSEPH EFFIONGEDET	MR. JOHN O. ASUQUO	**MISS FLORENCE EDET**	**MR. FRANCIS BASSEY**	**ESINJO FRANCIS EKPENYONG ISO**	MR. SYLVANUS ETUK
MR. CHRISTOPHER ALEXANDER	MISS STELLA BASSEY	ENGR. SOLOMON PRAISE	MISS MAUREEN NTUI	MR.CHARLES OKOKON EDET	MISS FAITH ODEY
MR. FRANCIS EFFIONG GLOVER	MR. EMMANUEL EKPO	MR. FRANCIS UBENG-AMA	MR. ANTHONY JOHNA	MR. LAWRENCE EKPO	MR. CHARLES EFFIOM

(h) SERVING PRESIDENTS OF IMMACULATE CONCEPTION PARISH
The following have served as Presidents of the Parish since its inception to-date:

CHIEF GREGORY EFFIONG 1904	MR. VINCENT OTU ISO 1928	CHIEF SYLVESTER INOK BASSEY 1934	CHIEF LOUIS AGBOR OKON 1938	CHIEF FRANCIS N. EFFIOM 1944
ESINJO PETER ANSA ENO 1948	NTOE ESINJO MICHAEL OKON 1954	ESINJO PATRICK INOK OQUA 19 62	ESINJOFRANCIS EKPENYONG 1966	ESINJO JOHN ASSIM ITA 1970
PRINCE GREGORY EFFIONG 1976	DR. ALBERT C. EKOB (KSM) 1987	CHIEF FRANCIS NYONG EFFIOM 1988	NTUFAM DANIEL 0.AGBOR 1993	CHIEF DENIS OKON EKPO 1994
NTOE PIUS EFFIOM (KSM) 1995	CHIEF DENIS ETTA EKPO 1996	SIR TITUS B. EDET (KSJI) 1999	SIR FRANCIS NTON (KXSJI) 2002	ESINJO FRANCIS OFFIONG EDET 2007
ENGR. FRANCIS ARCHIBONG 2010	NTUFAM DONATUS H. ETIM 2011	BARR. ETIEKA ANGELA UMO 2014	MR. JUSTIN OKU AYAMBAA KUBA 2017	NTUKAE ROSARIO EFFIONG EDET 2018= =

(i) SERVING CMO PRESIDENTS OF IMMACULATE CONCEPTION PARISH
The following have served as CMO Presidents of the Parish since its inception to-date:

NTOE LAWRENCE EKPO ISO 1990 - 2001	SIR CHRISTOPHER EKPENYONG ISO 2001 - 2003	SIR MICHAEL EGBUDU 2003 - 2Q006
ENGR. FRANCIS EKPO ARCHIBONG 2006 - 2012	PROF MICHAEL AYUK ESSOKA 2012 - 2018	MR. DOMINIC ESSIEN ENE 2018========

(j) SERVING CWO PRESIDENTS OF IMMACULATE CONCEPTION PARISH
The following have served as CWO Presidents of the Parish since its inception to-date:

MADAM LUCY OKON 1904 - 1928	MRS .CATHERINE IQUO EKPE NTOE 1928 -1934	MADAM HELENA ANWATIM IDANG 1934 -1938	MADAM GRACE AKON EKPO ISO 1938-1967
MADAM LUCY IQUO OTO 1967 - 1990	MRS. ROSARIO N. O. EFFIOM 1990- 1998	MRS. MARGARET MARY AGBOR 1998 – 2008	ETI-EKACAROLINE ISO AKIBA 2008 - 2011
ETI-EKA PATRICIA ETA EKPO 2011 - 2014	ETI-EKA VICTORIA I. AGIM 2014 - 2017	MADAM AGNES ARCHIBONG 2017=========	----------

(k) SERVING CATECHISTS OF IMMACULATE CONCEPTION PARISH
The following have served as Catechists of the Parish since its inception to-date:

ETUBOM THOMAS EFFIOM 1903 - 1906	NTOE VINCENT OTU 1906 - 1957	CHIEF FRANCIS NYONG EFFIOM 1958 -1963	MR. EMMANUEL ESSIEN 1964 - 1967	
MR. JOHN DIKE (IGBO INTERPRETER)	MR. SYLVESTER BASSEY ETTA 1967 -1978	MR. LAWRENCE ISO ENANG ISO 1978-1987	MR. FRANCIS BASSEY I INOK 1987-1992	
NTUFAM ANTHONY ANSA OKON 1987-1997	MR.EMMANUEL AKPAN AFIA1992-1997	MR. SAVIOUS OQUA 1992 - 1997	MR. PATRICK UDOETTE 1992-1997	MR. MALACHY EDEM 1997 – 2018

(l) SERVING CYON PRESIDENT OF IMMACULATE CONCEPTION PARISH
The following have served as CYON Presidents of the Parish since its inception to-date:

CHIEF STANLEY OKON ANSA 1977	BARR.MARTINS AISKPO EDET 1984	MR. EMMANUEL OKON ANSA 1989	ENGR.EMMANUEL IKPEME 1991	BARR.(SIR) PATRICK EDET 1995
MR. DOMINIC ESSIEN 1997	MR. LUKE AKPAN 1999 - 2002	SIR IGNATIUS EKPO 2002 - 2005	PRINCE EMMANUEL ISO 2005	MISS AGNES OMON ASAM 2006
COMR. CYPRIAN NTUI 2008	MR. TITUS USANG 2011 - 2014	MR. KINGSLEY JEROME 2014 -2017	MR. PHILIP AGBOR 2017=====	

(m) MASS SERVERS OF IMMACULATE CONCEPTION PARISH IKOT ANSA
The following were Mass Servers during pre-Vatican II in Latin in the Parish since its inception till 1967:

MR. ANDREW EKPO NSA	MR. JOSEPH EDIM ISO	MR. ALBERT AGBOR ANSA	NTOE FRANCIS NYONG AGBOR
MR. THOMAS EDEM BASSEY	NTUFAM AUGUSTINE OKON ANSA	NTUFAM FELIX EYO ISO	CHIEF CYRIL OKN EDET
MR. EMMANUEL EDET OQUA	MR. DENIS EFFIOM EKPO	MR. STEPHEN BASSEY	MR. MARTIN OKON ENE (MY M.SERVER)

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF IMMACULATE CONCEPTION
Some of the early **WHO IS WHO** and other important Members of the Parish since inception include the following:

CHIEF GREGORY EFFIONG1903	NTOE ISO EKPO ISO 1903	ESINJO ANSA ANSA ENO	ESINJO AKIBA ASSIM	ESINJO EFFIOM OKON EFFIOM
MADAM LUCY OKON	MRS.CATHERINE IQUO EKPE NTOE	MADAM GRACE AKON ISO	MADAM HELENA ANWATIM IDA	MADAM GERTRUDE OKANG ITO
CHIEF EDEM EFFIOM OKON	ESINJO EYO ETTA 1910	NTOE AKIBA ASSIM 1 9 1 2	ESINJO EFFIOM OKON EFFIOM	ESINJPO EFFIOM ASSIM ITA
MADAM BEATRICE IQUO MBE	MRS. MARY AGBBOR EFFIOM OKON	MADAM LOUISA ITU OKON	MADAM AGNES AKON EKPO ISO	MRS. JENNY OTU ISO 19 3 2
NTUFAM VINCENT OTU ISO	NTOE MICHAEL ASSIM ITA 1933	ESINJO LOUIS NYONG AGBOR	ESINJO ISO ISO ODO	ESINJO EYO ITA 1 9 4 8
MADAM MAGSALENE ASIM ITA	MADAM REBECCA EKPO ENANG ETTA	MADAM GRACE-MARY UKPA EKPO ETTA	MADAM LUCY IQUO OTO	MRS. ROSARIO N. O. EFFIOM
MR. VINCENT OTU ISO 1950	NTOE ESINJO MICHAEL OKON EFFIOM1955	ESINJO LOUIS NYONG AGBOR	ESINJO EKPO ENANG ETTA	ESINJO EKPENYONG ISO 1958
MRS. ROSALINE IQUO EGBU	MRS. MARGARET-MARY AGBOR	MRS. FELICIA BANDELE INOK	MS. GEORGINA ULAETO	ETI-EKA EMILIA EKPENYONG ISO
NTOE MICHAEL OKON EFFIOM1964	ESINJO PATRICK INOK OQUA 1967	ESINJO JOHN EFFIOM ASSIM	ESINJO BENEDICT INOK OQUA	ESINJO SYLVESTER I.ABASI 1989
PRINCESS HENRIETTA EFFIONG	MRS. PRISCA AMAYA EDE M	ETI-EKA CAROLINE ISO AKIBA	ETI-EKA VICTORIA I. AGIM ESINJ	OBARR.MRS. ANGELA-MARIA EZEH
ESINJO GABRIEL ITU OKON	CHIEF DENIS ISO AKIBA 1 9 9 2	NTOE ALPHONSUS NYONG AKIBA	ESINJO JOHN ASSIM ITA	ESINJO LOUIS OQUA BASSEY 1998
MRS. REGINA BERNARD AWA	ETI-EKA LUCY EKPENYONG ISO	ETI-EKA PATRICIA ETA EKPO	ET-EKA EMILIA E. ISO	ETI-EKA LUCY E. ISO
ESINJO LAWRENCE ISO EKPO ISO	ESINJ EDMUND BASSEY EDET 2004	ESINJO FRANCIS EKPENYONG ISO	ESINJO PIUS OKON EFFIOM	NTUFAM FELIX EYO ISO 2 0 0 7
ETI-EKA STELLA INYOKWE	BARR.ETI-EKA ANGELA-MARIA UMO	NTUKAE ETI-EKA PATIENCE LILIAN OQUA	ETI-EKA IMELDA EKPO ISO	MRS. MARY EYO ITA
ESINJO CHARLES ESO EFFIOM	NDIDEM PATRICK INOK OQUAGBOR2009	ESINJO VINCENT ANSA ITU	DR. ALBERT C. EKOP (KSM)	NTUFAM DANIEL O. AGBOR (KSM)
ET-EKA VICTORIA OQUA	ETI-EKA VICTORIA I. AQUAH	LADY (MRS.) REGINA NTON	MADAM AGNES ARCHIBONG.	MRS.VERONICA EFFIONG INYANG
M R. FRANCIS NYONG EFFIOM	CHIEF FRANCIS INOK	CHIEF DENIS OKON EKPO	NTOE PIUS EFFIOM	CHIEF DENIS ETTA EKPO
MRS.ROSEMARY PATRICK OQUA	LADY PRISCILLA EGBUDU	NTUKAE MRS. JUSTINA B. EDEM	ETI-EKA SYLVIA NTOE	ETI-EKA GRACE E. UMOH
SIR FRANCIS NTON (KSJI)	ESINJO FRANCIS EFFIONG EDET	MR. OKU AYAMBA AKUBA	ENGR. FRANCIS ARCHIBONG	NTUFAM DONATUS HENRY ETIM
ETI-EKA FLORENCE E. EWA	ETI-EKA BERNADETTE JOHNSON	MRS. ANTHONIA O. UMOH	LADY ANTHONIA P. EFFIOM	MADAM ELIZABETH OTU UKPONG
PRINCE JOSEPH EFFIONG EDET	MR. JOHNSON EDET EFFIOM	MR. FRANCIS BASSEY	MR. FRANCIS ETUK	MR. CHRIS ALEX
MRS. FELICIA S. ENANG	MRS. FELICIA F. INOK	MADAM MATILDA UMOH EFFIOM	MRS. ROSEMARY BASSEY ETTA	MADAM ANTHONIA ANSA
ENGR. SOLOMON PRAISE	MR. CHARLES OKOKON EDET	MR. EFFIONG GLOVER	MR. EMMANUEL EKPO	MR. FRANCIS UBENG - AMA
ETI-EKA REGINA EKPENYONG ISO	MRS. LUCY INIKO ETIM OFFIONG	MRS. CATHERINE IQUO EKPO NTOE	MADAM MARY AKON EKPO ISO	MADAM HELENA ANWATIM IDANG
MR. ANTHONY JONAH	MR. LAWRENCE EKPO	HON. CHARLES EFFIOM	MR. BRIAN NYIAM	MR. FERDINAND ITI
MADAM GERTRUDE OKANG ITO	MADAM GRACE EDET	MADAM BEATRICE IQUO MBE	MADAM AGNES AGBOR EFFIOM	MADAM MARY EKA-ITU OKON
CHIEF STANLEY OKON ANSA	BAR. MARTINS ASIKPO EDET	MR. EMMANUEL OKON ANSA	ENGR EMMANUEL IKPEME	HON. BARR. SIR PATRICK EDET
MADAM JENNY OTU ISO	MADAM CLARA ARIT OTO	MADAM HELENA AKON OTO	MRS. MARGARET EZE	MRS. JULIA BASSEY OROK
MR. DOMINIC ESSIEN	MR. LUKE AKPAN	SIR IGNATIUS EKPO	PRINCE EMMANUEL ISO	COMR. CYPRIAN NTUI
CHIEF MRS. REGINA EKEI OKU	MRS. THERESA ETIM	MRS. CELESTINA ASIBONG ANSA	MRS MAGGIE EFFIONG	MRS. MARGARET E. ISO
MR. TITUS USANG	MR. KIINGSLEY JEROME	MFR. PHILIP O. AGBOR	SIR MICHAEL EGBUDU	NTOE LAWRENCE EKPO ISO
MRS. RITA BASSEY DUKE	MRS. ALICE EKPO ASUQUO	MRS. CELESTINA ASIBONG ANSA	MRS. JULINA IKANA ATEGHE	MRS. ROSE OFFIONG ATEGHE
PROF. AYUK ESSOKA	SIR CHRISTOPHER EKPENYONG ISO	ENGR. FRANCIS EKPO ARCHIBONG	M R. DOMINIC ESSIEN ENE	MR. THOMAS EDEM BASSEY
MADAM AGNES ANSA	MRS. MARGARET NKOYO ARCHIBONG	MRS. ROSALINE BASSEY EDET	MRS. MARIA ETA OQUA AGBOR	MRS. VERONICA A. O. EFFIOM
MR. ANDREW EKPO ANSA	MR. JOSEPH EDIM ISO	MR. ALBERT AGBOR ANSA	NTOE MARTIN NYONG AGBOR	MR. THOMAS EDEM BASSEY
MRS. JOANNA OQUA	MADAM THERESA A. O. EFFIOM	MADAM AGATHA OTO AKIBA	MRS. EVELYN EFFIWATT	MADAM MARGARET EFFIOM EKPO
NTUFAM FELIX EYO ISO	NTUFAM AUGUSTINE OKON ANSA	CHIEF CYRIL OKON EDET	MR. EMMANUEL EDET OQUA	MR. DENIS EKPO
MADAM JULIANA ASIM AKIBA	**MADAM REGINA EDET ISO**	MADAM ROSEMARY NYONG OKON NSA	MADAM JANE -FRANCES KAMGBA	NTUNKAEROSARIO EFFIONG EDET
MR. STEPHEN BASSEY	**MR. MARTIN OKON ENE**	MR. DOMINIC ESSIEN ENE	MR. PHILIP O. AGBOR	MR. AUGUSTINE ETIM OFFIONG
DR. MRS. PAULINE A. ESSOKA	**MISS STELLA BASSEY**	MISS MAUREEN NTUI	MISS FAITH ODEY	MISS ANNE OMON ASAM

[COURTESY OF VERY REV. FR. CHRISTOPHER OKPU & CATECHIST MALACHY EDEM]

ST. PETER'S PARISH – EDIBA QUA TOWN



(a)ORIGINS: Until 1977, St. Peter's Catholic Church Ediba was under what is now known as St. Bernard's Parish, Marian Hill while the latter was still not yet an autonomous Parish but an established Mission Station administered from St. Mary's Efut Abua. Ediba Catholic Church as it were, was founded by the indefatigable Legionary, Ete Leo Etim Udo then a prominent Legionary of note in Sacred Heart Cathedral. During the civil war (1967-1970), many refugees from the Mainland now Akwa Ibom State, who could summon courage and manage to cross to Calabar as there was no way anybody could come thither by land, swarmed into that whole area of the Calabar Metropolis, especially into the slums and undeveloped areas. They opened up bush paths in order to settle there in safety. This area at the time was administered under St. Mary's Pro-Cathedral Parish owing to the fact that most of the foot paths crisscrossed and meandered into Efut territory. As it so happened some of these "refuges" a.k.a Internally Displaced persons (IDPs) who were Catholics soon discovered to their eternal delight that there was a booming Catholic Church there within Efut land with so many others equally displaced from the Mainland. They therefore registered to frequent Church Services there especially for Sunday Masses. On discovering such a large influx of "stranger" elements in their midst, the Legionaries set to work visiting those members at their places of settlement. It soon dawned on them that if a suitable church could be procured; the "strangers" would very gladly prefer attending Church services within their slum areas. That was what motivated Ete Leo and his co-Legionaries from Sacred Heart Cathedral and St. Mary's Efut Abua to seek for a suitable place to establish a church there. This paid off as they discovered a piece of land at the tail-end border of the Airport far along Ediba Road. This explains in a nutshell how St. Peter's Ediba Church came into being. In 1977 after a befitting Church had been built on Ediba Road adjacent to the Calabar Airport. Priests were sent there on regular visitation to the Station and regular Masses were offered there on Sunday and Feast days for the Catholics of the community.

(b) CHURCH BUILDING: As can be gathered from the foregoing, Ete Leo with the help of other Legionaries mostly from Sacred Heart Cathedral contributed money and bought wine, fish and a goat to go meet the Chiefs of Ediba and request them to allow them build a little shed for Church Services where they had discovered a free piece of land just outside the fence of the Airport. The Chiefs were pleased with their gesture of goodwill and tradition and promptly gave them authority to build a church on the land. According to Ete Joseph Okon of Ediba Town who later became the first President of the Church a.k.a "Church Headman", the Legionaries were shown where to purchase **"Iboto"** raffia mats which they readily bought and constructed the "pre-fab" Church of sorts. For benches and chairs, just as he did when he constructed the first Church at Essien Town, he prepared bamboo benches and chairs and got a carpenter to make a table and a chair for the visiting priests. The author was a witness to this when Ete Leo built the first Church at Essien Town in 1959. It was the same method he used and this paid off. After the war, many people returned to their villages and towns in the Mainland, but quite a number who were either civil servants before the war or got engaged in profitable ventures stayed back and continued at their work places. It was this group of permanent inhabitants who promoted Church work and attendance

with the result that there cropped up a genuine felt need for the construction of a much more befitting and permanent Church building.

Since the already acquired piece of land was large enough for this purpose, Ete Leo was informed and he mobilized the Legionaries for their usual support and assistance. In 1975, the foundation for a modest permanent Church building was laid and blessed by Fr. Vincent Hannigan. The building continued to be used until well into the 1980s. Then in 1982, the Airport Authorities informed the Catholic Mission that the Calabar Air Port was to be upgraded and expanded for larger and regular flights and that as such, the Airport extension would swallow up the grounds of the Church Building. Archbishop Usanga signed the Agreement and the sum of Twelve Thousand Naira (N12, 000) was paid by the Nigeria Airways as compensation for the land after the official documents of the Church building were tendered to them. With this money the Author together with Fr. Hannigan approached Ediba Chiefs again after the Station members had visited them with the traditional "kola" and goat + wine offerings. To this end, an acre of land still along the Ediba Road though smaller than the former Airport grounds was donated by the Chiefs of Ediba. A small amount of compensation was also paid to the original Ediba native land owner. By this time the Station had been transferred from the administration of St. Mary's Efut Abua and St. Peter's Ediba became a Mission Station under the Administration of St. Bernard's Marian Hill, ditto SS Peter and Paul Edim Otop as it was then called.

The construction work on the Church building started in earnest with communal labour under Mr. Christopher Ekpo of St. Mary's Efut Abua as the architect and chief mason. The Church was completed within recorded time for use and Archbishop Usanga commissioned it in 1989. In 1992, Archbishop Usanga detached the Ediba Mission station from St. Bernard's Parish and raised it to the status of an autonomous Parish with Rt. Rev. Msgr. J. P. Ekarika as the first substantive Parish Priest. In 1995 Fr. Marcus Chukwu with the able hand of Dr. Bede Ekpenyong Okon, the then Parish President of the Parish renovated the Church and put up the ceiling together with ceiling fans. In 2015 further renovation was carried out with the extension of the Church to the verandah as we now have it.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Peter's Ediba both formerly as a Mission Station and afterwards as an autonomous Paris sui juris, the following Priests have served there either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. VINCENT HANNIGAN1975-1982	MGR.J. P.EKARIKA1977-82,1992-92	FR. JUSTIN BASSEY EDET 1981-1982	MGR. J. P. EKARIKA 1982 - 1986	FR CHRISTOPHER UMIONG 1987-1988
FR. VENATUIUS OROK 1988 - 1990	FR. ROBEDRT U. EKPE 1990-1992	MGR J. P. EKARIKA 1992 - 1993	FR. MAURICE B. ETIM 1993-1994	FR. FR. PATRICK ENEYO 1994 -1995
FR. FRANCIS NJOKU 1994- 1995	FR. MARCUS CHUKWU 1995- 1996	FR. FELIX H. OJONG 19961997	FR. MALACHYEPHRAIM1997-2099	FR. FRANCIS P. OBONG 1999-2001
FR.GODFREY UKPABIO 2001- 2004	FR. VENATIUS R. OROK 2004 -2006	FR. FRANCIS A.OFFIONG 2006 -2011	FR. JOSEPH A. EYO 2011 -2014	FR. PATRICK E.ENEYO 2014 – 2018
FR. LEONARD OJORGU 2014-2018	==========	==========	==========	==========

***(d)* INDIGENOUS PRIESTS TO-DATE**
Since its inception the Parish has not been blessed with any Indigenous Priests as yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the Parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. PETER'S PARISH, EDIBA
Since its inception there has been no Senior Seminarian in training at the moment. This Parish is the gift of the civil war, let us all join in prayers for Divine Vocations from this original and virgin Parish.

(g) SERVING CATECHISTS OF ST. PETER's EDIBA

Mr. Leo Robert 1975 -1985	Chief Matthew Orok Effiom 1985 19-98	Mr. Emmanuel E. Asuquo 1998 - 2018	

(h) NAMES OF FIRST PERSONS TO RECEIVE THE FOLLOWING SACRAMENTS:

SACRAMENT OF BAPTISM	24 CANDIDATES	8 TH APRIL, 1992	BY: MGR. J. P. EKARIKA
SACRAMENT OF HOLY EUCHARIST	10 CANDIDATES	8 TH APRIL 1992	BY: MGR. J. P. EKARIKA
SACRAMENT OF CONFIRMATION	6 CANDIDATES	18 TH MAY, 1992	BY: A -BISHOP BRIAN D.
SACRAMENT OF MATRIMONY	12 CANDIDATES	8 TH APRIL, 1992	BY: MGR. J. P. EKARIKA

(i) SERVING PRESIDENTS OF ST. PETER'S PARISH - EDIBA

The following have served as Presidents of the Parish since its inception to-date:

MR. PATRICK IBOK 1968 - 1970	MR. VALENTINE UDOH 1970 - 1974	MR. EDWARD ANDY 1974 - 1977	MR. JOSEPH ED.OKON 1977-1990	MR. LEO O. ROBERT 1990 -1993
DR. BEDE J. OKON 1993—1996	ENGR. PETER EKPO 1996- 1999	DR.EDWARD OBI AKACHACK1999 -2002	CHIEF MATTEW OROK EFFIOM 2002-2006	

(j) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. PETER's EDIBA

Some of the early and other important Officers of the Parish since inception include the following:

CHIEF JOSEPH E. OKON	DR. BEDE OKON	ENGR. PETER EKPO	KGT. CHRISTOPHER IKPOSHI (KSJ)	DR. EDWARD OBI AKACHAK
MRS THERESA EKPO	MADAM JUSTINA OKON	MRS. CATHERINE BEDE OKON	LADY AGATHA IKPOSHI (LAUX)	MRS REGINA ANIMPUYE
CATECHIST EMMANUEL E.ASUQUO	DR. ROMANUS ERIOM	DR. PATRICK AKWAJI	DR. MATTHEW ACHIGBE	ENGR PAUL TAKLON
MRS. EVELYN PAUL TAKON	MRS. GLORY EMMANEL EFFIONG	DR. (MRS.) MILDRED EFFIOM	LADY PATRICIA AKWAJI (LAUX)	NTUKAE REGINA EMEM EDIM

[COURTESY OF CATECHIST EMMANUEL ASUQUO]

CHURCH OF ANNUNCIATION, KASUK-QUA TOWN



ORIGINS: The Church of Annunciation started in 2015 in Kasuk Qua Town for Church Services. At first it was only a handful of the Catholic Community some of whom were originally parishioners of St. Patrick's Parish, Ikot Ansa who attended the Church Services. Some others were also attending other Parishes around. The Services were held at the verandah of St. Francis' Nursery School belonging to a prominent Catholic Mr. Francis Okon from Akpabuyo who as the Proprietor of the School was living in the area. He generously granted permission for the use of the place. As the number of devotees increased, there was the need to find a befitting accommodation for the Church attendees. With the assistance of another prominent Catholic, Ntufam Nkiri Afadeh, the members were able to procure a place along the Calabar By-Pass, but it had to be paid for. Archbishop Edra Ukpo promptly paid for the land estimated at Seven Million Naira (N7, 000,000). Originally the Church was named St. Leo's, Kasuk Town, after the indefatigable Legionary, Ete Leo Etim Udoh of Ikot Etim, in Nsit Ubium LGA, who was the brain child of

the proposal. Rev. Fr. John Leo now Fr. In-Charge of the Parish, ostensibly to honour his father so named the Church, because in his limited capacity his father, Ete Leo had done everything in his power to establish the Catholic Church in Kasuk land either in **Asari Iso** territory or further up MCC Road, but this plan never materialized.

CHURCH BUILDING: Nevertheless, thanks to Divine Providence that Fr. John Leo his son who while yet a young Mass Server, had treasured this thought in his heart and was able to make good his late father's wish by performing this accomplishment and feat single-handedly as it were. Thanks also to Archbishop Joseph Edra Ukpo who hearkened to the appeal to perform this deal, by supplying the necessary logistics including the funds to prosecute the deal. This Church is set in a very strategic area of Calabar Metropolis – along the By-Pass masterminded by erstwhile Governor nor Donald Duke and brought to its logical conclusion by his successor, His Excellency Governor Liyel Imoke, who, "like father, like son," the son of the legendary Dr. S. E. Imoke, erstwhile Minister of Education in the defunct Eastern Region of Nigeria in the 1960s is also a great citizen of Cross River State and an achiever of note. He it was who completed the construction of the BYE-PASS. In 2016 the church building was completed and commissioned by Archbishop Joseph Edra Ukpo to the greater Honour and Glory of God.

(c)SERVING PRIESTS TO-DATE: Since the inception of the Parish the first and only serving priest is Rev. Fr. John Leo Udo from 2016 to date.

(d) INDIGENOUS PRIESTS OF CHURCH OF ANNUNCIATION TO-DATE
Since its inception the Parish has not been blessed with any Indigenous Priest as ye.

(e)INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the Parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ANNUNCIATION PARISH
There is no Senior Seminarian in training of the Parish since its inception at the moment. Let us all join in union with the whole Church and with Fr. John Leo the Founder, for Divine Vocations to the Clerical and Religious life in this virgin Parish.

(g) CHURCH OF ANNUNCIATION CHOIR ASSOCIATION
The Annunciation Parish, Kasuk Town has two Choir Groups:

THE ST. MELITUS CHOIR ASSOCIATION	THE ST. MARY'S CHOIR ASSOCIATION

(h) SERVING CATECHISTS OF THE CHURCH OF ANNUNCIATION
Ever since the inception of the Parish, two Catechists have been serving in the Parish:

CATECHIST FRANCIS ASUQUO OKON	CATECHIST DOMINIC MARY OKON

(i) SERVING PRESIDENTS OF CHURCH OF ANNUNCIATION PARISH
The following have served as Presidents of the Parish since its inception to-date:

NTUFAM A. NKIRI (FOUNDER	PROF.KEVIN M. ETTA	KGT (BARR) C. COBHAM	CHIEF JONAH AYI - ITA

(g) LAY OFFICERS & IMPORTANT PERSONALITIES OF CHURCH OF ANNUNCIATION
Some of the early and other important Officers of the Parish since inception include the following:

KGT. (BARR) C. COBBHAM (KSM)	CHIEF AYII ITA OKON	HON. MOSES ONOH	BARR SANUEL USANGA	MR. JUSTIN UKANDI
PRINCESS HENRIETTA APPERAH	MRS. PHILOMENA EKENG	DR. MRS.ANASTASI ISIKA	DR.MRS. GRACE IFENDU	MRS. MARY ANYATING
MR. FELIX ISAMA I	SIR GEORGE AKOM (KSJ)	MR. STEPHEN OBONG	MR. AUGUSTINE EKPENYONG	MR. FELIX NTUI
MRS. ANGELA ARCHIBONG	MRS. MARGARET K. ETTA	MRS. ANGELA AWUSA	BARR RICHARD OKPO –MFON	CATECHIST EDWARD ODO OGAR
PROF. CHRISTIAN ONUKWE	MR. FRANCIS ASUQUO OKON ETIM	MR. AUGUSTINE ASADIA	PROF. KEVIN M. ETTA	CATECHIST DOMINIC MARY OKON
MR. CHRISTOPHER EKPO (FOUNDER)	CHIEF AUGUSTINE OKON	MR. BATHOLOMEW BASSEY	CHIEF JONAH AYI – ITA	DR. JOHN JOSEPH ETIM

[COURTESY OF CATECHIST DOMINIC-MARY OKON]

ST. FRANCIS CHAPLAINCY, EBURUTU BARRACKS



ORIGINS: St. Francis Chaplaincy, Eburutu Barracks Calabar except for the name which was given to it by the Archbishop of Calabar, Archbishop Brian Usanga was established at the instance of the Military Command Headquarters, Lagos because immediately after the war, the Federal Armed Forces of Nigeria decided to establish a Military Command in each of the then 19 States Headquarters of Nigeria. In each of the Commands, they also established "Religious Institutions" the Mosque for the Muslim Community, the Protestant Chapel for Protestants and non-Catholic Assemblies and the Catholic Chapel for the Catholic Church. The structures were all built by the Nigerian Army Headquarters, Lagos, but each unit was to furnish its Mosque or Chapel with its peculiar outfits and other paraphernalia. The Chapel of the Catholic Church, St. Francis Chaplaincy was completed in 1978 with my humbleself as the Chaplain with a Military Catechist to take care of other aspects of Catholic Worship, ditto for the Protestants and an Imam for the Mosque in the case of the Muslims.

Later in the early 1980s, the Military supplied their own Military Chaplains from Army Headquarters sanctioned by Rev. Fr. Lt. Col James F. Iyire who had succeeded Col (Mgr) Pedro Martins rtd. In St. Francis Catholic Chaplaincy, weekly Sunday Masses were celebrated for the Catholic Community but interested civilian Catholics especially those living nearby including visitors and others residing in Calabar Metropolis were allowed to attend Sunday Services there. In fact, it was notably this group of worshippers that contributed in kind and cash towards the equipping of the Chapel. As noted already, at the beginning, the Serving Priests administering to the Parish, which then was regareded only a "Catholic Community Church" at that, were appointed by the Archbishop. In 1982, the Archbishop raised it to the status of a" Chaplaincy" but under Christ the King Church.

(b) CHURCH BUILDING: The "Catholic Chapel" was built by the Nigerian Army Command and completed for use in 1978 within the Army Battalion Headquarters, Ikot Ansa Cantonment. As noted

above, most of the furninshings including furniture were provided by the Congregation.
(c)SERVING PRIESTS TO-DATE: Since the inception of Francis Chaplaincy, Eburutu Barracks both formerly as a Mission Station "Army Catholic Community", and afterwards as a Quasi-Parish or Catholic Chaplaincy sui juris, the following Priests have served in the Chaplaincy either as Fathers In-charge or Assisting Priests including Catholic Army Chaplains appointed by the Army Headquarters. Since the "take-over" by the Catholic Army Chaplains, right from the Initial stage, the Chaplain of Christ the King Army Barracks also serves as the Chaplain of the St. Francis Chaplaincy.

MGR. J. P. EKARIKA 1978 -19'83	FR. MICHAEL U. OFFIONG 1983--1985	FR. SEAN O' DOWD SPS 1985-1987	FR. PATRICK ENE ETIM19 87-89	FR. BERNARD OKOKON 1989- 1991
FR. CPT J. F. IYIRE 1991 - 1994	FR. LT. (DR) E. F.BAKO 1994 -1996	BISHOP LT J. O. EGEREGA 1996-1997	FR. LT. IGNATIUS UKO 199 7-2002	Fr. (Cpt) CHARLES IREGBU2000-2001
FR. LT. A.F.MAIMAGANI 2002 -2004	FR. MAJ. EMMANUEL NWEKE 2004-2008	FR. CPT. N. I. SALEH 2008 – 2010	MAJ. MAURICE UDOTONG 2010-2011	FR. CPT. A. SAMBO 2011 – 2012
FR. (PC) MARTINS AKINYEMI 2012 -2013	FR. (PC) OGUJI VITUS 2013 - 2016	FR. MAJ.PHILIP O. IKOLI 2016 -2017	FR. OLISAH REMIGIUS C.2018	FR. ANDREW P.CLEMENT 2018===

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE CHAPLAINCY
Since its inception the parish has not been blessed with an Indigenous Religious from the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. FRANCIS CHAPLAINCY
There is no Senior Seminarian in training of the Chaplaincy but Vocation Prayers should be said in Union with the Church and Vocations from among children of the military encouraged.

(g) ST. FRANCIS CHAPLAINCY CHOIR ASSOCIATION
The St. Francis Chaplaincy, Eburutu Barrack's has two Choir groups in Choir Association.

ST. FRANCIS CHAPLAINCY MAIN CHOIR	ST. FRANCIS CHAPLAINCY WOMEN'S LANGUAGE GROUP CHOIR

(h) SERVING PRESIDENTS OF ST. FRANCIS CHAPLAINCY
The following have served as Presidents of the Parish since its inception to-date:

MR. AUGUSTINE AKPAN	MAJ. & MRS. PIUS MARK	ENGR ENO PATRICK	WO SGT. MICHAEL AWA	SGT EMMANUEL WEK (RTD)

(j) SERVING CWO PRESIDENTS OF ST. FRANCIS CHAPLAINCY
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS.REGINA UDOH 1996- 1998	MRS. CHRISTIANA LAWRENCE 1998 -2000	MRS. FLORENCE EGBE 200 -2002	MRS. JUSTINA AWA 2002 - 2004	MRS. CATHERINE GIODWIN 2004-2006
MRS. JUSTINA AWA 2006 -2009	MRS. MONICA MBA 2009 – 2012	MRS. DORATHY OGAR 2013 - 2015	MRS. CHIMA NJOKU 2015 -2017	MRS. LYDIA MATTHIAS 2017 – 2018
MRS. TINA AGENDEM 2018====	==========	==========	==========	==========

(j) SERVING CATECHISTS OF ST. FRANCIS CHAPLAINCY
The following have served as Presidents of the Parish since its inception to-date:

CATECHIST JOHN EWERE 1988-1992	CATECHIST ADMU PATRICK 1992 -1996	CATECHIST JOHN IMOKE 1997 - 2000	CATECHIST TONY NWOKO 2000 -2004	CATECHIST ANDREW YUHANA 2004-2008
WO PATRICK ADAMA 2000 - 2005	SGT. JAMES KALU 2005 - 2012	SGT. MICHAEL CHRISTIAN 2005 -2012	CPL JOHN OKALE 2012 - 2017	SGT ANTHONY JAMES 2012 - 2017
WO IKECHUKWU ANTHONY 2016– 20 17	CATECHIST FRANCIS ONAH 2016 – 2017	CATECHIST ANTHONY JAMES 2014-2018	CPL CATECHIST KELVIN 2017 – 2018	SGT. IFY GEORGE 2017 - 2018
CPL SAMUEL MUSA 2018 ========	CATECHIST OLIVER MATTHEW 2018====	==========	==========	==========

(k)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. FRANCIS CHAPLAINCY
Some of the early and other important Officers of the Parish since inception include the following:

MR. AUGUSTINE AKPAN	MAJ. & MRS. PIUS MARK	ENGR ENO PATRICK	WO SGT. MICHAEL AWA	SGT EMMANUEL WEK (RTD)
MRS. LYDIA MATTHIAS	MRS. TINA AGENDEM	MRS. JUSTINA AWA	MRS. PEACE JOHNSON	MRS. VERONICA ADAH
MRS. MONICA CYPRIAN	MRS ROSE PATRICK	MRS. ALICE OTU	MRS. ROSE FELIX	MRS. EMMANUELLA JAMES
MRS. MONICA MODUGA	MRS. GRACE BISONG	MRS. PHILOMENA OFONTE	MRS. RUTH LAGA	LADY CHRISTIANA EGWU
MRS. JANET ARIKPO	MRS. BEATRICE JOSEPH	MRS. CORDELIA ATTI	MRS. CHRISTIANA EDAUCHE	MRS. JANET UMAR
MRS. RITA BONIFACE	MRS. VERONICA IBON	MRS. ELIZABETH ODEY	MRS. PHILOMENA ODEY	MRS. CHRISTIANA JOHN
MRS. AUGUSTINA MOSES	MRS. SCHOLASTICA EDET	MRS. ELIZABETH SAMPSON	MRS. REBECCA OKEKE	MRS. MARGARET OGBONNA
MRS. CHIOMA NJOKU	MRS. EUCHARIA FRIDAY	MRS. JENNIFER ASAHA	MRS. PATIENCE ISAIAH	MRS. SUSANNA CHICHI
MR. BENJAMIN OJIM	MR. JOHN UGA	MR. SIXTUS ONEKACHI	MR. NWOYE ANDREW	MR. UDEY GODWIN
MRS. UGOMADI CHNWE	MRS. PATIENCE AMOS	MRS. SONIA KENNETH	MRS. CECILIA EMMANUEL	MRS. THERESA ADIE
MR. EJIM COLLINS	MR. DIO JAMES	MR. ABRAHAM KOJI	MR. OKOKE EMMANUEL	MR. OCHEJA MATTHEW
MRS. MARTINA BASSEY	MRS. CELESTINA GABRIEL	MRS. MARY ABANG	MRS. ANNA ANTHONY	MRS. GLORIA EKERETE
MR. IKONG FRIDAY	MR. MONDAY OBASESAM	MR. EMMANUEL INYANG	MASTER CYRIL JOSEPH	MASTER XAVIER OLOKO
MRS. KATE UMOH	MRS. CECILIA JAMES	MRS. IYOBO JOHN	MRS. GRACE OGUNSHOLA	MRS. VERONICA ASSI
MASTER ANTHONY PAYOUS	MASTER JOHN JAMES	MISS PRECIOUS BROWN	MISS BENEDICTA ATI	MISS RUTH ASSI
MRS. EVELYN GOD KNOWS	MRS. GLORY AKPAN	MRS. MAGDALENE SEBASTIAN	MRS MARY UKET	MRS. GRACE JOHNSON J.
MISS OFULET FESDTUS EGOR	MISS JULIET JOHN O.	MISS AGENDEM REGINA U.	MISS LUCY IODEY	MRS. PAULINA ASUQUO
MISS MONICA ODEY	MISS EDITH EPUA	MISS BLESSING AKPAN	MISS AHIME VIVIAN	MISS PIUS MARIA NDIDI
MISS EDACHE MERCY	MISS GLORY JOLLY	MISS IDOM MARY-COLLETTE	MISS LUKE CHRISTIANA	MISS BROWN EMMANUELLA
MISS UNOR CHARITY	MISS LILIAN LIVINUS	MISS ODEY JULIAN	MISS ODEY BEATRICE	MISS UNOR CHARITY
MISS MARY FRANCIS	MISS ISHONG CLEMENTINA	MISS UDIE ELIZABETH	MISS ODEY MAGDALENE	MISS EMMANUELLA BASSEY
MISS JUSTINA JOLLY	MISS EVELYN JAMES IGBAYIMA	MIS VICTORIA DOOM IGBAYIMA	MISS ROSEMARY AUGUSTINE	MISS MARY IGBAYIMA
MISS SINCLAIRE AZAHAN	MISS RITA GODWIN	MISS FAVOUR MOSES	MISS MARVELLOUS IMOH	MISS SALOME AKUME
MISS BENEDICTA AJIJIE	MISS BERNICE BROWN	MISS FRANCESCA ATI	MISS ANGELA ATI	MISS OZIOMA AWA
MISS FAVOUR AJIJIE	MISS HAPPINNESS AZAHAN	MISS AKUME MAGDALENE	MISS AKUME BENEDICTA	MISS AKUME DORATHY

[COURTESY OF REV. FR. (CPT) ANDREW P. CLEMENT & REV. MR. JOSEPH OJONG)

OUR LADY OF MT. CARMEL CHAPLAINCY, FGGC CALABAR



ORIGINS: In 1974 the Federal Government of Yakubu Gowon established two Federal Government Colleges in each of the twelve States of the Federation he had created in 1967 one of which was to be an all-Girls Institution to encourage the girl-child education in the country. In the defunct South Eastern State of Nigeria, with Calabar as Head Quarters the Federal Government Girls College (FGGC) Calabar opened at the grounds of Holy Child College which had been "**taken-over"** by the South Eastern State Government of Col. U. J. Esuene, the Military Governor of the State. Following on this, Archbishop, then Bishop Brian D. Usanga appointed Rev. Fr. Sylvester U. J. Udoh, the Cathedral Administrator as Fr. In-

Charge to offer Sunday Masses and administer to the spiritual needs of the Catholic Girls in the newly established FGGC, ditto Rev. Fr. Sean O'Dowd then resident at SPC. In 1976 the buildings on the permanent grounds of the FGGC on I.B. B. High Way - Airport Road Calabar, were ready and the Students and Staff moved into the College new quarters. The Bishop continued to appoint Frs. in Charge and Assisting Priests to minister to the Catholic Students and Staff of the FGGC Community. In that very year the Bishop officially approved and named the newly established Catholic Church "Our Lady of Mount Carmel Chaplaincy", Federal Government Girls' College – Calabar, **sui juris** with Mgr. J. P. Ekarika as Chaplain. Thereafter, the College girls started attending Sunday Masses at the Assembly Hall of the University of Calabar with the University Students in tow until the Principal, a nice Anglican apportioned specific Halls to be used as venue for Catholic Services ditto Protestants and Muslims and this has continued till today. One of the members of Staff Mr. F. N. Awa was appointed Catechist and Chaplaincy Provost. The Executive Council of the Chaplaincy was also formed with Sir (Kgt) Onye as Chaplaincy President or "Headman" of the Catholic Community while one of the college girls in tow was appointed as "Head Girl" of the Catholic Chaplaincy. Other members of the Council were equally constituted and this arrangement has continued till this day.

(b) CHURCH BUILDING: Since this is a Federal Government Institution, no permission was granted for the official construction of a Church building or Mosque. But true to the Federal Government practice and modus operandi, the Government of General Gowon made sufficient provision for places of Worship for the conduct of Christian and Muslim services in all these Unity Schools as they were called because it was the Federal Government policy and responsibility to do so. A separate venue was always reserved to serve as a Mosque in the Institutions to cater for the needs of Muslims, while as often happened in most predominantly Christian States, venues were reserved for both Protestant as well as Catholic Students and Staff within the Institutions. The Author personally noticed this in Cross River, Akwa Ibom and Rivers States where he served as Chaplain in these Unity Colleges. In fact, as did happen, the Government went further to construct states of the art and imposing edifices for various needs in these Colleges as this was the time of Nigeria's **"OIL BOOM"** in the 1970's and early 1980's. But by the middle of the 1980s Nigeria experienced the greatest set-back in her economic history as everything plummeted due to the "oil glut" experienced worldwide and Nigeria's **"OIL BOOM BECAME OIL DOOM"**. Most of these imposing structures including those in the six post-war Federal Universities of **UNILORIN**, **UNIMAID**, **UNIPORT**, **UNI-SOKOTO**, **UNIBEN** and **UNICAL** had almost reached in some cases 50% – 80% of completion. A good example is the imposing world-class **UNICAL LIBRARY**. It was a masterpiece, and construction companies including the French FUGEREOL Company, the British Reynolds (RCC), the German Strabagg Company, etc. which just abandoned their construction centres and vamoosed into thin air. It was pathetic and frustrating to say the least. On account of this, it was inevitable the Catholic Church in particular would pressurize the FGGC, Calabar Administration as also the Federal Unity Schools Authorities to apportion a site within the Institution for the purpose of erecting a suitable and befitting Church for the worshiping Catholic Community of FGGC without delay. Most importantly, Catholics needed a special and separate edifice for the reservation of the Most Blessed Sacrament which they could not share with other Denominations. Further pressure and remonstrations yielded fruit during the regime of the Catholic-born Principal, Mrs. R. Nsemo who pulled her weight behind the Catholic Mission Authorities because this would have been near impossible if not **ANATHEMA** to the no-nonsense Qua Iboe-born Mrs. Affiong Abasi-Atai during her regime previously.

With Sir (Kgt.) Sylvester U. Onye - KSM as Chaplaincy President, Mr. A. D. C. Egwuyenga as Catechist and Mr. P. E. Iheagimaha, Secretary, the Federal Unity Schools Administration Authority acquiesced and consented to the appeal yielding to their donation of an imposing and commanding site behind the Science Block to the Catholic Chaplaincy. Then arose the problem of raising funds to kick-start the project. The first response to the nagging situation was the providential appearance on the scene of a very prominent benefactor, Engr. S. E. Udoeyop with his benevolent American wife. They became regular

worshippers in the Chaplaincy. In order to make Catholic Sunday Services attractive and bring in more worshippers into the Catholic Community, Engr. Udoeyop, then an officer in the Nigerian Customs Services, donated the first set of choir band and outfits with a loud speaker facility to boot. He also presented choir robes to the choristers. Thereafter, he donated Catholic Hymn Books to the Chaplaincy and continued to make generous cash donations to the Church whenever the Chaplaincy organized fundraising Functions. By their presence many other prominent Catholics in the metropolis were also attracted and became regular attendees at Catholic Functions in the Chaplaincy. This also boosted the moral as well as encouraged the kick-start of the Chaplaincy construction effort. But it was really in February 2007, when the Emeritus Archbishop Joseph Edra Ukpo performed the foundation laying ceremony with a token donation of a handsome sum of Four Million Naira (N 4,000,000) from the Archdiocese to kick start the construction of the Chapel. But work has been stalled due to lack of funds and patronage and nothing is happening there ever since the foundation level. It will be to the Eternal and greater Glory of God if the sitting Metropolitan Archbishop of Calabar, His Grace Dr. Joseph E. Ekuwem together with the Archdiocesan Finance Council but most poignantly the amiable Professor Benedict Ayade no nonsense and workaholic Governor, who wants to continue to keep "Cross River State Working", look into this abandoned edifice and make what is still standing there for **"so many years at the foundation level working"** by making sure it is completed without further delay and shame. Meanwhile the College Catholic Chaplaincy Harvests are on-going to also garner funds to continue the work, but this is always very meagre and negligible. It is also envisaged that the situation of the Regina Pacis Atimbo Police College Catholic Chaplaincy Chapel should be equally looked into.

(c) SERVING PRIESTS TO-DATE: Since the inception of Mt. Carmel Catholic Chaplaincy, FGGC both formerly as a Catholic Community and afterwards as a Chaplaincy sui juris, the following Priests have served in the Chaplaincy either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Chaplaincy.

FR. SYLVESTER S.U.UDOH 1974-1975	FR. SEAN BARRY (SPS) 1974- 1976	FR. JUSTIN S. UKPONG 1975 -1976	FR. SEAN O'DOWD (SPS) 1974-1976	MGR. J. P. EKARIKA 1976 -1996
FR. PATRICK ENE ETIM 1986 -1990	MICHAEL U. OFFIONG 1989-1992	FR. INNOCENT ASUZU 1993-1996	FR. BERNARD OKOKON 1996-1998	FR.GREGORY UNIMNA 1998 -2001
FR. FELIX H. OJONG 2001- 2002	FR. CHRISTOPHER NASERI 2002 - 2004	FR.VICTOR NYORO (CM) 2004 - 2007	FR.EMMANUEL OFFIONG2008-201120	FR. CHARLES O. ETIM 2011-2013
FR. DOMINIC UMO 2013 -2016	CHRISTOPHER OKON 2016 - 2018			

(d) ***FGGC*** **CHAPLAINCY CHOIR ASSOCIATION**
The ***FGGC*** Chaplaincy has only one choir hence there is no Choir Association but students during their Choir practices use the occasion for prayers and their Meetings on Saturdays.

(e) SERVING CATECHISTS OF *FGGC* CHAPLAINCY
The following have served as Catechists of the Chaplaincy since its inception to-date:

MR. A. D. C EGWUYENGA	DR. S. A. EBUTE	MR. ROMANUS ONAH

(f) SENIOR SEMINARIANS IN TRAINING OF OUR LADY OF MOUNT CARMEL
This is purely an all females' Institution, hence there is no Senior Seminarian in training but Divine Vocations to the Religious Life should be encouraged, preached and prayed for. Also Prayers should be offered so that the students as future mothers may bring forth Aspirants to the Priesthood as well.

(**g) SERVING PRESIDENTS OF *FGGC* CHAPLAINCY TO-DATE**
The following have served as Presidents of the Chaplaincy since its inception to-date:

MR. P. A. OTU 1978 – 1982	KGT. S.U. ONYE (KSM) 1982 -1990	MR. F. G. WAKWE 1990 - 1994	MR. F. N. AWA 1994 - 1998	MR. P. E. IHEAGIMAH 1998-2002
MR.C.O. N. OKUH 2002 – 2006	MR.A.D. C.EGWUYENGA 2006 - 2009	MR. A.D.I. AFUEKWE 2006 - 2010	DR. S. A. EBUTE 2010 - 2014	MR. WILLIE N. MBONU 201

(h) **SERVING CHAPEL HEADGIRLS OF *FGGC* CHAPLAINCY**
The following have served as Chapel Head Girls of the Chaplaincy since its inception to-date:

MISS IFEDORA LINDA 2013 – 2014	MISS MARY-JANE 2013 – 2014	MISS AJOKU EMMNUELLA 2014 -2015	MISS OJIAKOR JUDITH 2014-2015	MISS OTU DORCAS 2015 -2016	MISS NOSIKE THELMA 2015-2016
MISS ODIBU GLADYS 2016 -2017	MISS INAKU FAVOUR 2016 -2017	MISS ANTHONY RITA 2017 - 2018	MISS NWANERI GOEORGINA 2017 -2018	MISS EGOT KARSEN MARTIN S 2018-2019	MISS AZIKPONG BERNICE 2018-2019

(I) LAYAPOSTOLATE– PIOUS ORGANIZATIONS &CHAPLAINCY ASSOCIATIONS:

The FGGC Catholic Chaplaincy, has the following main Church Organizations, Pious Societies and Associations to wit:

LEGION OF MARYAPOSTOLATE	ST. JUDE APOSTOLATE	ST. ANTHONY'S GUILD (PADUA)	CATH.CHARISMATIC RENEWAL	SACRED / IMMACULATE HEART

(i) LAY OFFICERS & IMPORTANT PERSONALITIES OF *FGGC* CHAPLAINCY CALABAR

Some of the early and other important Officers of the Chaplaincy since inception include the following:

KGT. S.U. ONYE (KSM)	PA. P. A. OTU	MR. F. N. AWA	MR. F. A. WAKWE	MR. C. O.N. OKUH	DR. S. A. EBUTE	MR. P. E. IHEAGIMAHA
BARR MRS. U. K. UKAH	MRS.THERESA ONYE	MRS. R. IHEAGIMAHA	MRS. S.U. OKUH	MRS. ADA OGBONNA	MRS. D F. AWA	MRS. R. NSEMO (PRINC)
MR.A D. C.EGUYENGA	MR. A.D.I. AFUEKWE	MR. ONAH ROMANUS	MR. BASILO.IGBOANUSI	MR. A.D.I. AFUEKWE	MR. MATTHIAS UKAH	MR. WILLIE N. MBONU
MRS. T. MELIFONWU	MRS. A. C. OKUH	MRS.MARGARET OKOLI	MRS. CHINWE EDEH	MS. PEGGY NYANG	MRS. A. G. IGBOANUSI	MRS.BENEDICTA OKONKWO
MISS IFEDORA LIND	MISS MARY-JANE	MISS AJOKU EMMNUELLA	MISS OJIAKOR JUDITH	MISS OTU DORCAS	MISS NOSIKE THELMA	
MISS ODIBU GLADYS	MISS INAKU FAVOUR	MISS ANTHONY RITA	MISS NWANERI GOEORGINA	MISS EGOT KARSEN MARTINS	MISS AZIKPONG BERNICE	
MISS BROOKS EDIDIONG	MISS UKEME FIDELIS	MISS OKORN OFFAH	MISS OGAR OFIE	MISSAGBOR GLORY PRAISE	MISS BLESSING ALEJE	
MISS ONAH ROMANA	MISS ABISTI PEACE	MISS ETAN AVE	MISS EBAYE GOODNESS	MISS PERPETUAL OMINI	MISS CHISOM ANUDNUO	
MISS ANITA EKGBUBA	MISS SYLVIA ODOEMENA	MISS DEBORAH IME	MISS ANGELA AKPAN	MISS STEP-NORA NWANIOBI	MISS REGINA OTAFU	
MISS PRAISE ZUFREX	MISS JIOSOWO TATEY	MISS NORA ERETE	MISS PATRICIA BASSEY	MISS JOY IDUNG	MISS REJOICE ABANG	
MISS EMMANUELLA ETON	MISS GRACE IYAJI	MISS FRANCES INAMETI	MISS OGAR ONOME	MISS PRINCE PHINA	MISS ANGELICA OFOMAH	
MISS ALENYOR OFOMAH	MISS ALENYOR CAROLINE	MISS AGBOR MARIA-TONIA	MISS OLSANI BIMA OKA	MISS INAKU EMMANUELLA	ODEY FAITH	
MISS NSIMAH CHRISTINE	MISS AJZOIQWE CHIAMAKA	MISS EGOT KAREN-HEAD	MISS AGOYE VERONICA	MISS ANYANWU JENNIFER	MISS EGOT SHIELA	
MISS EDOM DANIELLA	MISS AKPAN CECILIA	MISS ANDEM OKOHO	MISS OSANO BONONG	MISS EDET STELLA-MARIS	MISS OGBANGIFT -CATHECIST	
MISS ODO LEAH	MISS AYO RUTH	MISS FERDINAND CHRISTINE	MISS EYAMBA MICHELLE	MISS ASINDE BARBARA	MISS ODOH MIRACLE	
MISS AGUFIYE BERNICE	MISS EKORO QUEENSLY	MISS ANAKE MARY-FAVOUR USHIKE	MISS UGBONG BENEDICTA BEN	MISS ODU GOD'SWILL NTEBRI	MISS ADIE RITA KUKEUNIM	
MISS ENUKEME SAMSTACHI PAUL	MISS AGIONIUM AKOMAYE UDITENG	MISS OWEH ANGELICA	MISS OZUMBA JESSICA TOCHI	MISS MBOTO STEPHANE ELENDA	MISS OWAN LOIUSA KEJE	
MISS AFU DESTINY BARONG	MISS AKWAJI BETTY IROU SHU	MISS ROSEMARY FRANCIS ANYAEBUNAM	MISS EZIHE PRECIOUS AMARACHI MISS ROSEMARY	MISS EDET FAITH	MISS ENANG DIVINE	
MISS UZINYA PRECIOUS BEJEN	MISS ARIBA LILIAN CHIDERA	MISS ARUKU BLISS HRISTOPHER	MISS AGBOR JOAN OGBENE	MISS OGARANTUFAM EMMANUELLA	MISS UDEFA MARGARET	
MISS ENUKEME CHIDERA PETRINE	MISS OBI EMMANUELLA UNO-EWA	MISS EZEACHIERKWE PAMELLA	MISS UBANA ESTHER IFERI	MISS OCHU PHILOMENA OWOHO	MISS CECILIA EDADI EKUP	
MISS OJONG ALBERTA FAITH	MISS UMO MARGARET	MISS UDOH BLESSING VICTOR	MISS EYOREN IRENE	MISS USHIE FLOURISH DAN	MISS BROOKS BENITA	
MISS OSSO PROMISE	MISS STEPHEN-OKO MONALISA	MISS ASANYE GRACE JOSEPH	MISS ADINYA ROSE -MARY	MISS INGRD OBI EREH	MISS NSA AGATHA ESSIEN	
MISS EYIBIO CHRISTIANA KINGSLE	MISS ELECHOR MARION MBA	MISS EFFIOM PRAISE MOSES	MISS IBU PRECIOUS	MISS ATU WINIFRED	MISS BASSEY MARYANN	
MISS USIE SCHOLASTICA	MISS OKUTA THERESA	MISS DUKE DUCHESS BASSEY	MISS ILOK ANN	MISS AKOM MBANG GEORGE	MISS NYIAM JOY	
MISS EKPO TIFFANY	MISS ANITA UGAR	MISS UKWADA FAVOUR ASHIKEM	MISS EFILA THERESA UJUPU	MISS OFFIONG VICTORY	MISS BINAN GERMINI FAITH	
MISS AGIM REBECCA	MISS UGBONG ANGEL	MISS ERASMUS MARY-JUDITH	MISS ANATU NORAH	MISS EYO MAGDALENE	MISS AJOM NNEANOH	
MISS ARISHA DANIELLA	MISS BISONG JACINTA	NYENE-IME SUNDAY	MISS EBEKU BLESSING SIMON	MISS ANABUIKENNENA HOVITA	MISS ADICHE GIFT UKE	
MISS UGBONG ANGEL UKONGIM	MISS OGBODO JESSICA	MISS OKON MARY-GRACE HENRY	MISS ODU JOY OSARR	MISS OKUZI BELLA FAITH	MISS OKORIE JULIET VINCENT	
MISS OWEH ANGELICA	MISS ADESHI SHARON	MISS UMIMKE MARY	MISS TAKON EYARE	MISS OGON VANESSA	MISS NDUKWU IFUNANYA	
MISS OBI MARIA	MISS OKORN CONFIDENCE	MISS MIKE-MKPANG JESSAM TOCHI	MISS ODERY NOAMI	MISS ONOK ROSELYN	MISS NOSIKE STE	
MISS ODU PATIENCE	MISS CHELSEA ABASI-UDO	MISS ASIM JANE	MISS EFFIONG MARIA	MISS OGAR ABIGAIL	MISS EDEM ANSANWAN	
MISS OSANG MBENEOBOFA	MISS ELEA FAVOUR MGBEYAK	MISS ONWE MISHAEL CHINAZA	MISS AGBOR PRECIOUS	MISS FAVOUR EGBELIKOR	MISS LAURA SPENCER	
MISS PRINCESS EKE	MISS AGATHA OKWEJIE	MISS IKEMEH SOMTO	MISS BASSEY MARY	MISS EMMANUELLA	MISS OKONKWO STELLA-MARIS	
MISS FAVOUR FRANCIS ASUQUO	MISS CANICE PRECIOUS	MISS BEATRICE EDWARD	MISS IGWE MANNIE	MISS OBIEGOSTELLA-MAIRS	MISS UNWANA HOPE	
MISS DOREEN EDET	MISS ABANG NOAMI	MISS EZIHE VICTORIA	MISS OBI CECILIA	MISS EKPO PRISCILLA	MISS EFFIOM ENANG	
MISS AGAJI FAVOUR	MISS ADIA JUSTINA	MISS GERSHOM EME-AMANDA	MISS OBI MARY	MISS OTU EMMANUELLA	MISS OBI FAVOUR	
MISS EKORO MARVELLOUS	MISS OSHIE	MISS MARY MICHELLE	MISS UGBADU GRACE LUCY	MISS EKURI SERENA	MISS AGBOR PRECIOUS OTU	
MISS ORLUNWOSU PHANCY ONNE	MISS BNASSEY ARIT ANTHONY	MISS IHEDURU AKUDO MERIT	MISS OTOGO FAVOUR ATANGMI	MISS LEKU PATRICIA EYARE	MISS EYO MARY ETIM	
MISS EYO MAGDALENE ETIM	MISS AKPEKE DORIS-WINNIE	MISS AKOMAX GRACE UKEHOUNIM	MISS VITALIS PEACE NNEOMA	MISS UGA MIRACLE LISIOUNIM	MISS OBOT IDORENYIN MISS	
MISS OYAMA NANCY JOY NORAY	MISS MIRABLE GEORGE AKON	MISS MIRIAM GEORGE AKON	MISS ETIM PROMISE MICHAEL	MISS OKUANWAN EMMANUELLL A	MISS AKPUNA MARY	A
MISS AYUGA MARIAN	MISS ODEY JOAN	MISS IBU DEBORAH	MISS IKPOLE BARBARA	MISS NKU ELIZABETH	MISS UZOUKWU AGNES IFUNANY	
MISS EKEH SANTOCHUKWU	MISS EMOLE GOLD AMAKA	MISS EJIM FAVOUR	MISS HELEN ARDA	MISS EGIE FAVOUR	MISS ANSO FELICIA	
MISS ODU MARY-DIVINE	MISS AGENE VERONICA	MISS NWANERI JUDITH	MISS OGBECHE FAITH	MISS MARY WILSON	MISS NYA FAVOUR	
MISS OTU FORTUNE	MISS ABOSI GIFT	MISS ENEJI GLADYS	MISS EGEDE JOY CHELSEA	MISS EZIHE GLADYS IFEOMA.O	MISS OSANG ENOB OTU	
MISS MADUEKE SANDRA ONYINYE	MISS USIBE LAURA NSUNERENG	MISS AYO GOODNESS LOUIS	MISS NWOKE DESTINY OLU	MISS DIVINE NWOKE OLUOMACH I	MISS OGAR CELINA OFUSA	
MISS BISONG ESTHER	MISS GIFT IKEM	MISS FAVOUR FRIDAY	MISS UDIE EUNICE	MISS NDIFON ELIZABETH	MISS ADESHI CATHERINE	
MISS ACHUNEKANG MARGARET	MISS AMBEYE SHEILA -JOE U.	MISS OBI ENDURANCE	MISS PEACE FRANCIS	MISS EKANEM CLARA	MISS VICTORIA EYONSA	
MISS ONYEKA PRINCESS	MISS ROSEMARY BASSEY	MISS PRAISE EBUKA OBIME	MISS OWAN UGO UKAM	MISS AGNES ADEBA	MISS JOY SMITH	
MISS ESTHER DANEL	MISS FAITH EBUBE	MISS ESSIEN ABI TREASURE	MISS NWEKE NNESOMA JENNIFER	MISS OKON GERALDINE EFFIONG	MISS EKWETIONG EMMANUELLA	
MISS ELEMI FAVOUR	MISS ENYI SAMUEL FAVOUR	MISS ANTAI FAITH VICTOR	MISS ASHU PAULINA ENEBESHE	MISS IME BLESSING MICHAEL	MISS ASANYE JOSEPHINE JOSEPH	
MISS IME BLESSING MICHAEL	MISS EYARE PERCULIAR ABANG	MISS ANTHONY OFFIONG BASSEY	MISS ANTIGHA IVY EYO	MISS ONOYOM MAGDALENE BASSEY	MISS BASSEY IME ENE	
MISS ASUQUO MFONISO IMEH	MISS BASSEY DESIRE SAMUEL	MISS CHIGOZIE JENNIFER	MISS IFERI FAVOUR UKET	MISS EKPO EKEMINI FRIDAY	MISS ALA EMMANUELLA	
MISS CATHERINE K. AGIM	MISS ABOR EMMANUELLA	MISS IKPE RACHEL SAMPSON	MISS EFFIONG WHOOPEE INYANG	EFFIOM NKOYO	MISS OLOM MICHELLE	
MISS ADIE GABRIELLA USHAMA	MISS OSUAGWU EDITH	MISS IDIEGE GOODNESS	MISS IDIEGE THELMA	MISS NYA ANITA	MISS IMMACULATA IKPEME	
MISS HELEN EKOK EKORA	MISS VICTORIA OKON UMOH	MISS CHELIS ETTA	MISS ESTHER HENRY	MISS SHARON ODOH	MISS DAVINA AMAJI	
MISS IKIJUEGBU JENNIFFER	MISS FAITH OCHICHE OGBO	MISS ELIZABETH UDOH MOYA	MISS ESSIEN DIVINE JOHN	MISS ALO ANTHONY PATRICK	MISS CHERISH AKPANKE BINON	
MISS AKASE OLA UKAM	MISS MACHA SARAH OSAM	MISS AGOGO-ADIE MARY	MISS TREASUREVICTOR ADAM	MISS GRACE EDET EYO	MISS IPE RACHEL SAMPSON	

[COURTESY OF REV. FR. CHRISTOPHER OKON & MR. ROMANUS ONAH]

ST. JOHN DE BAPTIST - AKAMKPA DEANARY



ORIGINS: Steeped in the heartland of the defunct Eastern State of Nigeria, now renamed Cross River State by the Ibrahim Badamosi Babangida Military President (1985-1993) is Akamkpa town, the Headquarters of Ejagham Local Government Area. It was discovered and named Akamkpa by the ancient URUAN-EFIK peoples who traversed this vast virgin Equatorial forest land in the 17th century. This group of URUAN-EFIK, mostly of the core ancient URUAN stock continued in their emigration and went on to discover and inhabit what is now called OKOYONG which was later, precisely in 1703 invaded and occupied by the OKOYONG of Western Cameroun now occupying there till this day. The latter moved on and founded Adadia, Issiet, Ibeno Uruan, Use Isiet Ekim, etc. and occupied there in what has become the core of Southern URUAN till today. But why name the place Akamkpa? In fact, the word AKAMKPA is coined from two URUAN-EFIK words AKA - MKPA which literally translates into "aka mkpa?" = "do you want to go there and die?" Because whenever and wherever the word Ejagham which is the tribal name for the territory is mentioned the inexorable re-action would evoke in the people and prompting them to hold up their two hands above the ears and swirl them away sideways in utter trepidation and awe as if one should never mention such a place and say: "nsa mmi-o = not me-o! "I cannot go there and die-o!" Then what one utters with real dread and apprehension if not dismay is the obvious reaction "aka mkpa?". But again why if one may ask? Because to the URUAN/EFIK the unmitigated antonym ATA – AKPA a.k.a ATAKPA = C-A-L-A-B-A-R which is the acronym for: "COME AND LIVE AND BE AT REST" is the raison d'être for the reaction: the land of the living flowing with milk and honey in contradistinction to "A - K - A M – K – P – A"= which translates into "GO AND DIE". This name which before then just as the nomenclatures of Cross River State, Anambra, Kebbi, or even NIGERIA, never had existed before in the first place. The alternative name for "Ejagham" is "Ekoi" in URUAN – EFIK tongue, which as noted in connection with the "QUAS" means a people with a different "tongue"/ language since on their first contact, it was a language which they could not understand when coming face to face with each other. On account of this, they began to so regard them as people living far away from the city, hence "EKOI" which also connotates the land of thick forests far out into the interior.

Akamkpa in Ejagham region is a massive forest territory in the Equatorial rain belt, the habitat of snakes, lions and "**OKUKUBARAKPA"** in URUAN–EFIK or **"UKARAKPA"** in Ibibio – Annang. It was seen as such a region that should anyone venture to go there or miss his/her way thereto, or wander into this terrain, he/she would surely not come back alive. He/she would be swallowed up either by the thick forest itself or the wild inhabitants that abound thereat. From Oral tradition Ejagham peoples were very brave and skilled warriors but they lived peacefully for the most part with their neighbours. From the 1600s they had to face slave raiders and traders hence their pugnacious and belligerent nature. **CALABAR** was therefore by implication the land of the living, while **EJAGHAM** a.k.a **AKAMKPA** which happens to be the Headquarters of the region as noted above meant the "land of the dead". Go East it is "**aka mkpa?"**; go West it is inevitably **"aka nso ko?**" = why are you going there to die? Heads or Tails: that is Ejagham for you - either "**aka – mkpa"** OR "**aka - nso – ko"**! Ejagham language as also the language family of the territory is "Niger-Congo" or "**semi-Bantu**" which is also spoken in modern Cameroun Republic.

But according to my informants including Rev. Fr. Paul Eneamenge Offiong, his mother and also Ejagham tradition and folklore, the history of the Ejagham nomenclature **"AKAMKPA = (akãm kpã)"** in their dialect does not actually mean **"aka mkpa**?" as inteprpreted by URUAN-EFIK people who first came in contact with this vast territory before the advent of the early Europeans to the West Coast of Africa as commented above. The nomenclature according to Ejagham cultural history came about as a result of their encounter with some Cameroonian travelers who seemingly had missed their way and wandered into the territory. Then, as they decided to take a bit of rest being tired and worn out as also being famished from their long journey, they encountered soldiers also travelling through the same area. On seeing the soldiers and beign scared and frightened, in their desperation and exasperation they began to wander whether it was better and safer to run for their dear lives or to stay and seek refuge from their new hosts of Ejagham. As they were contemplating what to do, one of them had suggested: "let us ask them (Ejagham) if we can stay and **"LET THEM ACCEPT FIRST"** …ie. = **"akãm kpã",** when translated. Yes, from their desperation: ***"akãm kpã",*** which when translated means **"LET THEM ACCEPT FIRST"** …to be our hosts, the place and by implication the territory came to be known as **"AKAMKPA"**. However, considering all this, every discerning reader of this Book can discover for him/herself that this looks like a revisionist bit of history to counter what URUAN-EFIK had said already.

On all counts it would appear there was never any such nomenclature **"AKAMKPA"** = translated **"akãm kpã"** before the unkown soldiers and the Cameroonians came calling in the first place, talkless of the name pre-existing as AKAMKPA before URUAN-EFIK peoples who first encountered them. Head or Tail, it is **"akãm kpã"** and this should confine all further options on the matter.

With the establishment of the Catholic Mission at Calabar, Akamkpa became one of the territories evangelized during the first two decades of the 20th century of the arrival of the second set of the Holy Ghost Fathers in Calabar. It is on record that Rev. Fr. James Mellet (CSSP) and co. were the first Missionaries ever to set foot on Akamkpa and Mbarakom territory travelling from Ogoja which they had evangelized in 1921 through Oban en route Calabar, the centre of their Mission. As their custom was, and because they had acquired proficiency in Ejagham Oban language by this time, they had no difficulty trekking through the villages and presenting the Gospel Message while also baptizing as many adults and children as possible who had expressed their willingness to embrace Catholicism and receive the Gospel of Christ. But it was later on and well into the 1940's with the arrival of the St. Patrick's Fathers from Ireland since 1930, that the complete catechization of the crowds responding to the Gospel Message received a great boost.

Then as commented already, all those older Mission Stations established and erected new Parishes by Archbishop Brian Usanga within the post-civil war (1992- 1998) under St. John the Baptist Akamkpa Deanery were under the larger St. Mary's Parish Adiabo, ie. before the civil war. It means that St. John the Baptist Akamkpa was one of its Mission Stations established by the Holy Ghost Fathers as noted above. From then onward Akamkpa station was visited once in a while as was the case with distant and bush track countryside towns and villages until St. Mary's Adiabo was raised to the status of a Parish in the 1940's but was effectively administered under Arochukwu with Fr. Patrick Hannelly as the first Fr. In-Charge. He became a regular visitor and administrator of the station before Akamkpa gained Parish status after the war. In 1982 St. John's Akamkpa was raised to the status of an autonomous Mission Centre OR Quasi-Parish with all those Stations beyond Akampa including Old Netim as its Mission Stations viz. St. Theresa's Mbarakom, Our Lady of Lourdes COE Chaplaincy – AWI, St. Paul's Uyanga, St. George's Old Netim, St. Michael's the Archangel Obung, St. Anthony's Iwuru, St. Dominic's Akpet Central and St. Therese of the Holy Child Jesus, Ojor with Fr. Thomas Ryan (SPS) and soon after Fr. Francis O. Mbaba

and Fr. Emmanuel C. Nyong as the first Fathers In-Charge, a.k.a Parish Priests but still administering from St. Mary's Adiabo. In 1989 Fr. Christopher Umiong was appointed the Administrator and Fr. In-Charge of the Akamkpa territory. But his administration of Akamkpa was short-lived as he was transferred in 1991 to St. Bernard's Marian Hill and St. John the Baptist Akamkpa later raised to the full status of a Parish **sui juris,** came under the administration of Msgr. then Fr. Emmanuel Umoetok **(1991-2000)** as Parish Priest following his return from Further Studies. Together with the erstwhile Mr. Peter Ekpe Ntui, the indefatigable native Catechist from Akamkpa town who also doubled as "Travelling teacher", Fr. Umoetok worked untiringly and unmitigated and saw to the raising in 1992 of all those Out-stations except St. Theresa's Ojor Station, to the status of Autonomous Parishes to the Glory of God. It was to his eternal credit that this inimitable teacher of the people, Catechist Peter Ekpe Ntui, perhaps true to his name PETER, laboured using the standard curriculum of the early Catholic Missionaries teaching his people of Akamkpa region to be able to write and read. After his demise, Catechist Francis Bassey Itanam took over the mantle of catechizing the people with uncommon evangelism that promoted Akamkpa to the enviable position of mother, grandmother and great grandmother of the new promising parishes of ancient **"AKA – MKPA?"** which has constituted the St. John the Parish, Akamkpa Deanery today. St. Theresa 's Ojor was later excised from St. Paul's Uyanga and raised to the status of an autonomous quasi-Parish, **sui juris,** in 2015 by the indefatigable Archbishop Joseph Effiong Ekuwem gloriously reigning in Calabar Archdiocese today.

(c) CHURCH BUILDING: As already mooted elsewhere above, most of these Mission Stations started with School buildings serving as locales both for Church Services and other activities but most importantly as schools. Church Functions, village rallies and functions were more often than not organized in these Church Schools. That was the reason why the Vatican got so interested in knowing the number of such **"PERMANENT CHURCH BUILDINGS"** ever to be constructed precisely as CHURCHES in any particular Diocese or Eparchy and St. John's Akampa fell into this category of foundations. With the first Mass celebrated in the early 1920's a modest Church building in mud and thatch was constructed and this had served the Akamkpa Station until the arrival of the St. Patrick's Missionaries. It is on record that Fr. Kevin Longworth who administered St. Mary's Adiabo constructed the first concrete Church School building in the 1940s as also St. Augustine's Church School, Ikot Omin. That Church School had served the Akamkpa Church right into the 1990s even after it had been created a Parish sui juris. In 1993 Mgr. Emmanuel Umoetok laid the foundation to kick-start the construction of the new Church building right adjacent to the Old Church School building. With his earnings as well as funds raised from Bazaars, big time Functions and Rallies especially Annual Harvests which he also had organized without fail, a sizable amount was raised to prosecute the work which was carried out in stages beginning with the erection of pillars and putting up of the roof. The author was also instrumental to the supplying of the timber much of which he had struck a deal with Iwuru timber dealers he engaged when he kick-started the establishment and construction of the Girls' Juniorate at Iwuru. He had gathered timber sufficient enough for the Juniorate as also for the ongoing work of Sacred Heart Cathedral International 3-Storeyed Block which was going on at the time. In 1996 the church building was completed and commissioned by Archbishop Brian D. Usanga with fanfare and great rejoicings amidst pomp and pageantry characteristic of the Great Ejagham Peoples and to the greater Honour and Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. John the Baptist Parish both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served with dedication and commitment in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JAMES MELETT (CSSP) 1926	FR. JOHN O'CONNOR CSSP1928-1930	FR. ANTOINE STIEGLER CSSP1930-1932	FR. JOHN CROSS ANYOGU 1930-1931	FR. JOSEPH MCCLOSKEY 1931-1932
FR. P. HANNELY (SPS)1949 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. LAWRENCE MCWEY 1964-1967	FR. KEVIN LONGWORTH SPS 1956-195	FR.ALPHONSUSRUSHESPS1959-1962
FR BERNARD HUGHES SPS1962-196	MGR.JOSEPH P.EKARIKA 1968-'1969	FR. SYLVESTER U.J.UDOH 1970-1972	FR. LAWRENCE MCWEY 1971-1972	FR.THOMAS RYAN SPS1973-1979
FR. EMMANUEL O.AKPAN 1975-1976	FR.PATRICKCORCORAN 1976- 1977	FR. COLM CLINTON(SPS)1980- 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG1985- 1986
FR. R. NSIKAK OBONG 1988 -1990	FR.CHRISTOPHER UMIONG 1989-1991	MSGRMANUEL UMOETOK1991-2000	FR.DENIS TEGHBE PH 1992- 1994	FR. DOMINIC MBA (MSP)1991-1992
FR.BASIL KEVIN AKPAN 1996-1997	FR.FR.CHRISTOPHER NASERI 1997-1998	FR.DONATUS IHEKWOBA 1998-2000	R.CHRISTOPHER A.OKPU2000-2004	FR. CYRIL A. ESSIEN 2001 - 2003
FR. FRANCIS OFFIONG 2004 - 2006	FR. VENATIUS R. OROK 2006 - 2009	FR. IGNATIUS SAM 2008 - 2009	FR.CHRISTOPHER ENANG 2009	FR.AUGUSTINE ASUQUO2009-2010
Msgr.Emmanuel O. IDEM 2009 -2013	FR. DAVID UDOH 2009 - 2010	FR. ANTHONY EFFIOM 2010 - 2011	FR. JOHN LEO UDOH 2010 - 2011	FR. EMMANUEL BASSEY 2011-2014
FR. JULIUS ENANG 2012 - 2014	FR. MAURICE B. ETIM 2014 - 2018	FR. FRANCIS B. IKPAHA 2014-2015	FR.CORNELIUS A.ANKI 2016 - 2017	FR. JULIUS ITAMID//STEPHEN NTUI 2016-2018

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has been blessed with four Indigenous Priests as follows yet:

VERY REV. FR. CHRISTOPHER A. OKPU (9/11/1985)	REV. FR. FELIX EJA OJONG (14/9/1991)	REV. FR. LEONARD OJORGU 18/9/2004	REV. FR. PAUL OFFIONG (11/11/ 2017)

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOHN THE BAPTIST PARISH

There is only one Senior Seminarian in training of St. John's Parish at the moment for now, viz. Re. Mr. David Agboche

(g) ST. JOHN THE BAPTIST CHOIR ASSOCIATION

The St. John the Baptist Parish has four Choir Groups in the Choir Association of the Parish.

ST.CARECILIA CHOIR -MR.MICHAEL FELIX INYANG	ST,AUGUSTINE'S CHOIR - MISS MARTA ARIKPO	ST. PETER'S CHOIR - MR. ANTHONY EFFIOM	ST.JOHN'SPARISH CHOIR - MR.SEBASTIAN ISEROM

(h) SERVING PRESIDENTS OF ST. JOHN'S PARISH & STATIONS

The following have served as Presidents of the Parish since its inception to-date:

MR. JOHN A. BASSEY	SIR MICHAEL A. OKPU	NTUFAM DANIEL ASUQUO	SIR PAULINUS E. NTUI	MR. THOMAS NWACHUKWU
SIR GODWIN A. OTIBU	BARR. RICHARD ASUQUO	MR. MICHAEL E. OFFIONG	MR. IGNATIUS ANEANAM	MR. PISCA O. NDIFON
MR. CLEMENT O. ETIM	MR. MAURICE B. EFFIONG	MR. ANTHONY U. BASSEY	MR. PAULINUS OKON BASSEY	==========

(i) SERVING CMO PRESIDENTS OF ST. JOHN'S PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. BASIL NKANGA	MR. JUSTIN JOHNA	NTUFAM MICHAEL EFFIONG	SIR PAULINUS NTUI	MR. JOHN H. OJONG	DR. JULIUYS USHIE

(j) SERVING CWO PRESIDENTS OF ST. JOHN'S PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

MRS.CECILIA SYLVESTER UDOKA	MRS. THERESA B. NKANGA	LADY SCHOLASTICA ODEN	LADY MARY OTIBU	MRS. PATRICIA R. ASUQUO	LADY ELIZABETH NTUI

(k) SERVING CATECHISTS OF ST. JOHN'S PARISH

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST PETER EKPE NTUI	CATECHISTFRANCIS BASSEY ITAN	CATECHIST OSCAR SAVIOUR EDET	CATECHIST MICHAEL UKOKA	CATECHIST JUSTIN JONAH
CATECHIST MICHAEL JACKSON	CATECHIST STEPHEN ABRAHAM	CATECHIST RAPHAEL EKERABOR	CATECHIST GODWIN JUMBO	CATECHIST OLIVER SAM

(l) MISSION OR OUT – STATIONS OF ST. JOHN'S PARISH

St. John the Baptist Parish Akamkpa has only two Mission Stations together with St.St.John's viz.

ST. JOHN THE BAPTIST CENTRAL STATION CHU RCH	ST. PETER'S CATHOLIC CHURCH MFAM OTOYI	SACRED HEART CATHOLIC CHURCH OBAN OKOROBA

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JOHN'S PARISH, AKAMKPA

Some of the early and other important Officers of the Parish since inception include the following:

ETI-EKA(LADY)ELIZABETH P.NTUI	MRS.MARIA GORRETTI E.OWUNA	MRS. MARIA OGAR	MRS.PHILLIPOR AGBOCHE	ETI-EKA(LADY)SCHOLASTICAD.ODEN
DR.JULIUS USHIE	MR. STEPHEN MARK	SIR TAKON BSSEY	MR. SABASTIAN ISEROM	MR. FELIX EGBE
ETI-EKA (LADY) MARY C. OTIBU	M RS. VIGINIA NNA	MRS. CHARITY OKON	MRS. AUGUSTINA NYONG	MRS. VICTORIA VINCENT OGAR
MR. DANIEL HENRY	BARR RICHARD ASUQUO	DR. JOSEPH UPLA	MR. EMMANUEL ENI	MR. JOSEPH ETIM
MRS. COMFORT ORIM	MRS. KATE ATAMA	M RS. DORATHY USHIE	MRS. RITA E NI	MRS. REGINA OBETEN
MR. KINGSLEY ORJI	MR. JOHN E. OJONG	MR. FRANCIS ONYEABOR	SIR ERNEST AJI	MR. JOHNNY BASSEY
MRS. ROSE E. OJONG	MRS. PATRICIA E. ASUQUO	MRS. ELIZABETH EKORO	MRS. REGINA MAURICE	MRS. MARY OKON OSAM
MR. MICHAEL AGAH	SIR (DR) GODWIN OTIBU	MR. MICHAEL OFFIONG	NTUFAM EMMANUEL ETIM	CHIEF FABIAN INNA
MR. ALEXANDER EJOR	MR. MICHAEL OFUTNE	MR. DANIEL UPLA	MR. DAMIAN JOSEPH EDEM	MR. KINGSLEY ITIANINI
MR. MICHAEL FELIX INYANG	MR. SEBASTIAN ISEROM	MR. ANTHONY PETER EFFIOM	MR.MICHAEL CHARLES OFFIONG	MR. MICHAEL UKOKA
MISS MARTHA ARIKPO	MISS EVELYN NTUI	MISS HOPE ENANG	MASTER BERNARD FRIDAY AKIM	MASTER EMMANUEL MIKE OFFIONG
MR. NICHOLAS EDET	MR. SYLVANUS EBA I	MISS CHARITY TIMOTHY EKPALI	MISS FAVOUR AGBOR	MASTER STEPHEN C. OFFIONG
MR. JUSTIN JONAH	MASTER DEVINE EDET BASSEY	MASTER BERNARD FRIDAY AKIM	MASTER PATRICK JAKE E.ENI	MASTER MICHAEL ASUQUO AKIM

[COURTESY OF REV. FR. MAURICE ETIM, REV. MR. SYLVESTER EFFIOM & CHIEF MICHAEL EFFIOM]

ST. PAUL'S PARISH, UYANGA



ORIGINS: St. Paul's Parish Uyanga was one of the Mission Stations established by the Holy Ghost Fathers ditto St. George's Parish, Old Netim, because of their accessibility by sea. In the 1930s and with the arrival of the first group of St. Patrick's Fathers Uyanga Station was regularly visited on bush treks. The first Open Air Mass was said to have been celebrated in 1945 exactly where the Primary School is situated because the site was near the village square and was named **ST. PAUL'S CATHOLIC MISSION – UYANGA,** probably after the Church from which it was first evangelized, namely **ST. PAUL'S CHURCH UTUTU – AROCHUKWU** with Mr. E. N. Okafor as the first Catechist and Station Teacher thereof. From those early 1940's onward

the Station came under Adiabo Section and Central Station together with St. John's Akamkpa, St. George's Old Netim, St. Theresa's Mbarakom and St. Anthony's Iwuru as Mission Stations. Until the end of the civil war, the same situation remained except that they were then administered from Sacred Heart Cathedral and St. Mary's Pro-Cathedral, Efut Abua when Awi and Okom Ita Stations were added to them. Adiabo itself was also under the ancient Parish of Arochukwu, precisely St. Paul's UTUTU because the priests preferred administering the territory from there. From Calabar by sea, they could easily access Itu and environs from there move on to Arochukwu still by sea. The early Holy Ghost Fathers on account of the existence of the large expanse of forest lands untraversed except through bush tracks which were not easily accessible, made their first contacts by sea in order to establish Mission Stations along the Cross River and wherever there were towns and villages near the rivers such as the Presbyterian Missionaries – the Church of Scotland Mission were doing. The SCM Mission even established their Missions deep into the MAINLAND of what is now Akwa Ibom and Abia States like Ikot Offiong, Mbiaya Uruan, Adadia, Ibiaku Uruan, Ugep, Uzuakoli, Edda, Afikpo and Itigidi, etc. Yes, it was the same Missionary zeal that motivated those early Presbyterian Missionaries to penetrate Ikot Offiong long before establishing their missions at Mbiaya, Ibiaku Uruan, etc. in URUAN. After the civil war, most of the St. Patrick's Missionaries viz. Fathers Patrick Hannelly, Alphie Rushe, Bernard Hughes and Lawrence McWey went back to Ireland while some were transferred to Port Harcourt Diocese under the administration of Bishop Edmund FitzGibbons who earlier on had served in the Archdiocese of Calabar in the 1950's except Fr. Thomas Ryan who stayed put.

Together with the few indigenous priests of the Archdiocese at the time, they weathered the storm and trudged on to build up the new post war indigenous Churches which we have today. Some of the Chiefs and powerful women of the town like Chief Obaina Agbor, Chief Paul Awambe, Chief Matthew Agwu Agbor, Madam Mary Ewa Abani, Mr. Emmanuel Akpossey and Mr. Alphonsus Atanakak donated their pieces of land for the building of the Church which also served as School. They equally became converted to the Catholic Faith and were the first to receive the Sacraments of Baptism and First Holy Communion. Some of them even got their marriages blessed by the Church before they died. In those days, pagans who received the Faith were allowed to receive the Sacraments after being groomed in the faith by the Catechists and Station Teachers. Some of the men willingly brought their wives to receive the blessings of the Church in the Sacrament of Matrimony, usually with their first wives in tow. For a long time, the two Iwuru Stations were administered through Uyanga which is the Capital Station after Akamkpa. In 1994, Uyanga Station was excised from St. John's Akamkpa and created an autonomous Parish **sui juris** by Archbishop Brian D. Usanga with Rev. Fr. Maurice Etim as the first Parish Priest and St. Theresa's Ojor, Ifumkpa St. Anthony's Iwuru, St. Joseph's CREL as its Out- Stations. In 2015, St. Theresa's Ojor together with St. Ifumkpa were excised by Archbishop to form an autonomous Parish of Ojor.

(b) CHURCH BUILDING: As noted above the first Church building was a mud church and later in the 1950's the St. Patrick's Fathers constructed a permanent Church on a large piece of land near the hill which was donated by Chief Obaina Agbor, Chief Paul Awambe, Chief Matthew Agwu Agbor, Madam Mary Ewa Abani, Mr. Emmanuel Akpossey and Mr. Alphonsus Atanakak. Thanks be to God, some of the donors' children and grandchildren are today serving the Church as priests, viz. the son of Chief Obaina Agbor, namely Fr. Joseph Obaina Agbor while others are Senior Seminaries including and Anthony Akpossey and Anthony Ebani. This Church was also meant to serve as School until well into the late 1990's when the indefatigable Msgr. Francis X. Una exhorted the people to move out to a permanent site for the building of the new Church which we are admiring today. The new site was at Obaina Street and was donated through the generous contributors by the same villagers above, most of whom were Catholics, but by law the piece of land was also to be approved by the Ntufam and Chiefs in Council as

certification, endorsement and authentication. The church building though partly completed at the time, was commissioned by Archbishop Brian D. Usanga in 2002 under Rt. Rev. Msgr. Francis Una while it was to still undergo further refurbishings to make it a model Parish Church as we have it today.

(c) SERVING PRIESTS TO-DATE: Since the inception of Regina Caeli Anantigha both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JAMES MEEHANCSSP1926-1928	FR. JOHN O'CONNOR CSSP1928-1930	FR. ANTOINE STIEGLER CSSP1930-1932	FR. JOHN CROSS ANYOGU 1930-1931	FR. JOSEPH MCCLOSKEY 1931-1934
FR. PATRICK COSTELLO SPS 1935-1936	FR. MATTHEW MCGRATH SPS 1936-1939	FR. MICHAEL GILMARTIN 1939- 1941	FR. JAMES LANE SPS 1942- 1945	FR. DANIEL CREEDON SPS 1945-1948
FR. P. HANNELY SPS 1949 - 1953	FR. JOSEPH PETIT SPS, 1953 - 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR.JOSEPH P.EKARIKA 1968 - 1969	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974-1975
FR. EMMANUEL O.AKPAN 1975-1976	FR. CHRISTOPHER R.UDOH 1976 - 1979	FR. FELIX H. EKONG 1980 - 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG 1985- 1986
FR. COLM CLINTON SPS 1986-1988	FR. R. NSIKAK OBONG 1988 - 1999	FR. CHRISTOPHER UMIONG 1999 -1991	MGR.EMMANUEL UMOETOK1991-1995	FR. DENIS TEGHBE PH 1992- 1994
FR.MAURICE BASSEY ETIM1995- 1997	FR. EVARISTUS BASSEY 1997 - 1998	FR. FRANCIS P. OBONG 1998 - 1999	FR. JOSEPH A. EYO 1999-2000	MGSR. FRANCIS X. UNA 2000-2007
FR. PATRICK E. ENEYO 2007 - 2011	FR. JOSEPH ESSIEN 2011 - 2014	FR. ROBINSON AGBADUGO 2015- 2016	FR.EMMANUEL BASSEY 2016 - 2017	FR. PAULINUS EDET 2017 =======

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. PAUL' UYANGA
There are only two Senior Seminarian in training of St. Paul's Parish Uyanga as follows:

REV. MR. ANTHONY EBANI	REV. MR. PAULINUS IKEY

(g) ST. PAUL'S UYANGA PARISH CHOIR ASSOCIATION
The St. Paul's Parish has only one choir hence there is no Choir Association in the Parish but the members met weekly for prayers, meetings and other pious activities.

ST. PAUL'S CHOIR, UYANGA	CM//PRINCE CLEMENT OROK	MISS CLEMENTINA ENANG	MR. MICHEL EDET	MR. VALENTINE EBANI
PRINCE JOSEPH AKPOSSEY	MR. JOSEPH BONIFACE	MR. LINUS EFFIONG EDET OKUM	==========	==========

(h) SERVING PRESIDENTS OF ST. PAUL'S PARISH UYANGA
The following have served as Presidents of the Parish since its inception to-date:

CHIEF OBAINA AGBOR 1945-1962	CHIEF EMMANUEL AKPOSSEY1962-1970	MR. ALPHONSUS ATANAKAK1970 -1978	MR. THOMAS ENANG 1978-1984	MR. CLETUS EBANI 1984 -1990
MR.ANTHONY AKPOSSEY1990-1996	MR. THOMAS ENANG 1996-2002	CHIEF MOSES ESANG 2002 – 2013	MR. EPHRAIM BASSEY 2013-2017	SIR VINCENT AWAMBE 2017 ===

(i) SERVING CMO PRESIDENTS OF ST. PAUL'S PARISH UYANGA
The following have served as CMO Presidents of the Parish since its inception to-date:

CHIEF ANTHONY AKPOSSEY 1991 -1995	MR. JULIUS NJOKU 1995 – 2001	SIR VINCENT AWAMBE (KSJI)2001 -2011	SIR ANTHONY BASSEY (KSJI) 2011======

(j) SERVING CWO PRESIDENTS OF ST. PAUL'S PARISH UYANGA
The following have served as CWO Presidents of the Parish since its inception to-date:

MADAM PATRICIA OBAINA 1991 - 1995	MADAM PATRICIA AKPOSSEY 1995 - 2001	LADY ANTHONIA BASSEY 2001 - 2011	LADY PATRICIA PATRICK O YAK 2011 ======

(k) MISSION STATIONS IN THE ST. PAUL" S PARISH, UYANGA

The St. Paul's Parish, Uyanga has the following Mission Stations:

ST. PAUL'S CHURCH, UYANGA	ST. PATRICK'S IWURU OBIO NTAN	ST. BERNARD'S CREL	ST. MICHAEL' S CATHOLIC CHURCH OWAI

(l) CATECHISTS OF THE ST. PAUL" S PARISH, UYANGA

The St. Paul's Parish, Uyanga has the following Mission Stations:

MR. TIMOTHY ANTIGHA EFFIONG	MR. PETER DANIEL NKANTA	MR. FESTUS SAMUEL ITA	MR. JOSEPH OYAK	MR. FESTUS SAMUEL

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. PAUL'S PARISH UYANGA

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

SIR ANTHONY BASSEY (KSJI)	SIR VINCENT AWAMBE (KSJI)	SOR PATRICK OYAK (KSJI)	MR. MOSES ESANG	MR. PAULINUS LEKAM
LADY ANTHONIA BASSEY	LADY PATRICIA P ATRICK OYAK	MRS. MERCY MAURICE OKOKON	MRS. IVY PETER ENE	MRS. THERESA PAULINUS LEKAM
MR. ANTHONY AKPOSSEY	MR. SILVERIUS NWAFOR	MR. CLETUS EBANI	MR. DENIS IZU	MR. PETER UDOM
MRS. FRANCESCA AKPOSEY	MRS. MAGDALENE EYO ABAKUM	MRS. PHILOMENA AKPOSSEY	MRS. ALICE ASUQUO EKU	MRS. GLORY PETER UDOM
MR. PETER ENE OKON	MR. THOMAS ENANG	MR. GODWIN AJAH	MR. EPHRAIM BASSEY	MR. EDWIN AKUNNE
MRS. ANNA AGAN IZU	MRS. JOSEPHINE SYLVANUS UKPE	MRS. MAGDALENE UDOFIA	MRS. MARY BASSEY AKPOSSEY	MRS. BIBIANA ANDREW
MR. PETER BASSEY EFFIONG	MR. MATTHEW INYANG	MR. BONIFACE UDO-UDO	MR. SILVERIUS EKU	MR. CASTUS NWOKOYE
MRS. AGNES BERNARD IKPE	MRS. MAGDALENE LINUS PETER	MRS. MABEL ONUKA	MRS. HANNAH THOMAS IBE	MRS. CECILIA VICTOR OBAINA
MR. ANTHONY IDIO	MR. JOHN SUNDAY EBANI	MR. CLEMENT EDET ISOR	MR. ANDREW J. UKO	MR. FRANCIS EDET EYO
MRS. GRACE GODWIN AJAR	MRS. ANASTASIA VINCENT	RS. ROSALINE ANKPOR	MRS. ROSEMARY AKOR	MRS. REGINA LUCKY
MR. EMMANUEL ETIM	MR. VINCENT MATTHEW OGON	MR. FRANCIS OKEY	MR. BONIFACE OROK	MR. FRANCIS EFFIONG
MRS. ANTHONIA ESSIEN	MRS. AGNES JOSEPH	MRS. PATRICIA OKEY	MRS. LAWRENCIA PATRICK	MRS. MARY OKORONKWO
MR. FELIX THOMAS	MR. JACOB MAURICE	MR. JOSEPH PETER	MR. JOHN MBE	MR. SAMUEL AREKONG
MISS CECILIA ESU	MISS AGNES SUNDAY	MISS VICTORIA SUNDAY	MISS GLORY LOUIS	MISS PATRICIA FRANCIS
MR. KENNETHVERONCA EBANI NAREKONG	MR. SIMON PETER	MR. BARHOLOLEW DAMIAN	MR. PATRICK LEKAM	MR. JOHN PATRICK ANTHONY
MISS LILIAN AREKONG	MISS JUSTINA STEPHEN	MISS CLEMENTINA ENANG	MISS JUSTINA OYAK CYRIL VALNTINE	MISS CYNTHIA AKUME
MR. ALOYSIUS IWI MODESTUS	MR. ALOYSIUS GABRIEL	MISS MARY EFFIONG NSOKPO	MISS SALOME AKPOSSEY	MISS IMMACULATA ANITIE EFFIONG
MISS VICTORIA OKON	MISS VERNICA PATRICK OYAK	MISS RITA ANUKA	MISS JULIETTE LINUS	MISS MARY EDWIN
MISS JANET EMMANUEL EBANI	MISS ANGELA ENOOBONG SAMPSON	MISS ANGELA ENOOBONG SAMPSON	MISS BLESSING NNANA ODEKE	MISS MERCY MAURICE OKOKON
MASTER JOSHUA EMMANUEL	MASTER ELIJAH ASUQUO	MASTER PATRICK ODEY	MASTER FRANCIS OWAI OYAK	MASTER CYRIL VALENINE EBANI
MISS AGNES ANTHONY	MISS MARIA NKUM	MISS FAVOUR SAMUEL	MISS JACINTA OKON	MISS VICTORIA BASSEY
MASTER JOSEPH AMKPO	MASTER CYRIL VALENINE EBANI	EMMANUEL EFFIONG NSOKPO	EMMANUEL EFFIONG AKPOSSEEY	MASTER PATRICK JACOB MAURICE
MISS GRACE MMAYEN OKON	MISS GERTRUDE JOSEPH AMBEA	MISS MAGDALE ANTHONY EKU	MISS M,ARIA LINUS	MISS MAGDALENE PETER UDOM
MASTER PETER ANTHONY	MASTER PATRICK OROK OROK	MASTER THANKGOD CLETUS EBANI	MASTER LINUS VALENTINE EBANI	MASTER EMMAN UCHENNA NWOKOYE

[COURTESY OF REV. FR. PAULINUS EDET & REV. MR. ANTHONY EBANI]

ST. GEORGE'S PARISH, OLD NETIM



ORIGINS: As commented above, Old Netim is a scion of the ancient Akamkpa group of Ejagham kindred of **MBA - AKANG** which emigrated from what is now Mamfe territory in Western Cameroun to what was formerly known as South Eastern of Nigeria and now Cross River State between 1400 and 1500 AD in the present Akamkpa Local Government Area. It is designated "**OLD NETIM**" in contra-distinction to **NEW NETIM** being the original settlers where they now find themselves tucked in the heartland of the Equatorial Rain Forest area of tropical Nigeria. According to local and oral traditions, their founding father was **NTUFAM ACHOT ITA – AKARE** and this eminently substantiates our assessment above as people of Ejagham stock. Their routes of emigration were said to be through **OSERA AYA**, through **OKA - AYIP OGBAN** to where they then moved to **NSI- NOK** in **IKOM** in Central Cross River and finally through Obubra advancing and passing through **NYIM AYA** near **IFUMKPA** to where they now find themselves. **OLD NETIM** also implies that the whole ancient kindred must have broken up leading to some of them heading to find greener pastures in **ODUKPANI** country in what is now designated as **NEW NETIM**. In each case, there must and should be a leader and founding father which in the case of **OLD NETIM** was no other than **NTUFAM EWONG ITA** in the 1920's precisely around 1926/27 AD.

Before the break-up, the ruling Family Heads of **OLD NETIM** included Ntufam Asikpo Nchar, Ntufam Iserom Iserom, Ntufam Achot Ita Akare, Ntufam Okpa Okem, Ntufam Daniel Agu Okey, Ntufam Michael Ogar Itagber and Ntufam Augustine N. Orok among others. Among their women folk, their leaders or **NTUNKAE** were Ntunkae Ono Ntui, Ntunkae Cecilia Agbor Orok, Ntunkae Uso Ojong and Ntunkae Grace Akpor Mbe. The towns and villages which constituted the pre-1978 groupings included Old Netim, Akamkpa, Mbarakom, Njahachng, Awi Ayebam, Nsan Oban, Okoroba and Obung. Old Netim people past and present are great warriors, hunters and farmers. Being descendants from ancient Cameroun as noted above, they also believed in and practised those ancient URUAN-EFIK cults like **MGBE** (EKPE), **NJOM, ANIM** (NDEM) and **MFAM EBIN (MBRE EK? M? /EK? ?)** even to this day. The early Holy Ghost Missionaries must have met them within their pristine Ejagham culture and because they were a very accommodating and sociable genre, the Missionaries had no difficulty in bringing the Gospel message to their very homes and so endeared themselves to them right from the beginning.

As commented elsewhere in this book, all those older Parishes in the post-civil war EJAGHAM-BIASE territories viz. modern St. John the Baptist Akamkpa Deanery were under the larger St. Mary's Parish Adiabo, ie. before the civil war **(1954-1970).** St George's Parish, Old Netim was one of its Mission Stations established by the Holy Ghost Fathers. In 1928, with the arrival of the last group of Holy Ghost Fathers in Calabar, but this time directly from Gabon, Old Netim became the latest Mission Station to be evangelized. According to reliable records and from their ancient folklores and tradition history, Old

Netim Town was visited for the first time when an Open Air Mass was celebrated exactly where the Parish is situated now in 1928 because the site was near the village square. From then onward the station was visited from the Calabar Central Mission once in a while as was the case with distant and bush track countryside towns and villages until St. Mary's Adiabo was raised to the status of a quasi-Parish or Catholic (Central) Mission when Old Netim itself came under its Administration as the new Central Mission Station. This therefore became the designation as was the norm in those days since the 1940's although it later became administered under Arochukwu Central Mission Station as their base and choice centre with Fr. Patrick Hannelly as the first Fr. In-Charge thereof. He became a regular visitor and administrator of Old Netim station from there before Akamkpa gained a Parish status after the war while Old Netim Church still remained as its Mission Station. In 1991, St. John's Akamkpa was raised to the status of an autonomous Parish with all the Stations beyond Akampa including Old Netim as its Mission Stations. In 1998 the Old Netim Station Church was detached from Akampa to be created a Parish **sui juris** under Mgr. then Fr. Emmanuel Umoetok still as its Parish Priest thereof.

(b) CHURCH BUILDING: The first Old Netim Church building to which a school was later attached was a mud brick church with thatch built by the early Holy Ghost Missionaries. This was the custom characteristic of houses built on riverine soil which more often than not was the stony and slippery **"ed?n"** type of soil. Such soil could not be padded like muddy or clayey soil and the custom was to mould it before using it for building houses or churches, etc. Most of the ancient native buildings in Old Netim were constructed in like manner but with thatched roofs to boot. In the later 1940's after the St. Patrick's Fathers had taken over the administration of the area, they started constructing permanent Church with cement blocks on a large piece of land further down the hill since the piece of land earlier donated by the Ntufams (Chiefs) in Council was a large expanse of land which even till now has accommodated both the old Church School and the new Church premises. That permanent SPS Church school building continued to serve the needs of the Church as well as School well into the 1990s. It also served the needs of the town in many ways for their village functions as also Rallies and Assemblies. In 1996 arrangements were in top gear to construct a model Church especially when the people noticed that Archbishop Brian Usanga was going to raise some of the old Mission Stations lately under St. John's Akamkpa into autonomous Parishes. In anticipation and also in preparation thereof, the Station Church Committee decided to kick-start the building of the new beautiful church which was very near completion with the roof included such that in 1998, Archbishop Usanga announced the detachment of the Old Netim Station from St. John's Akamkpa and erected it an autonomous Parish while the construction continued to its logical conclusion with a Shrine to boot.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. George's Old Netim, both formerly as a Mission Station under Adiabo/Akamkpa and afterwards as a Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR.JAMES MEEHANCSSP1926-1928	FR.JOHN O'CONNOR CSSP1928-1930	FR. ANTOINE STIEGLER CSSP1930-1932	FR. JOHN CROSS ANYOGU 1930-1931	FR. JOSEPH MCCLOSKEY 1931-1932
FR. P. HANNELY SPS 1949 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR.JOSEPH P.EKARIKA 1968 -'1969	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973 -1974	FR. CHARLES RYAN SPS1974 -1975
FR. EMMANUEL O.AKPAN 1975-1976	FR. CHRISTOPHER R.UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG1985- 1986
FR. COLM CLINTON SPS 1986-1988	FR. R. NSIKAK OBONG 1988-1990	FR.CHRISTOPHER UMIONG 1990 -1992	MGR.EMMANUEL UMOETOK1992-1996	FR. DENIS TEGHBE PH 1992- 1994
FR.GREGORY A.UNIMNA1996-1998	FR.DOMINIC DONATUSMBA1998-2000	FR.CHRISTOPHER NASERI 2002-2001	FR. BASIL K. AKPAN 2001 - 2002	FR.DONATUS IHEKWOBA 2002
FR.CHRISTOPHER OKPU 2004-2006	FR.MAURICE BASSEYETIM2006-2008	FR.JAMES OBONG EKPE 2008 - 2011	FR. CYRIL A. ESSIEN 2012-2015	FR. PETER EKPENYONG 2012-2015
FR. JOSEPH ESSIEN 2013-2015	FR. DAVID UDOH 2013 - 2015	FR. JOSEPH EYO 2015 TILL DATE		

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish was blessed with Rev. Fr. Daniel Omonga as the first Indigenous Priest who unfortunately died in a fatal accident while serving at Our Lady of Lourdes Chaplaincy, Awi in 2005.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. GOERGE'S OLD NETIM
There is only one Senior Seminarian in training of St. George's Old Netim Parish ie. Rev. Mr. Joseph Eyoh.

(g) ST. GEORGE'S PARISH CHOIR ASSOCIATION
The St. George's Parish has three Choir groups in the Choir Association of the Parish.

ST. GEORGE'S PARISH MAIN CHOIR	ADIAHA OBONG WOMEN'S CHOIR, ST. GEORGE'S PARISH	ST. GEORGE'S CHILDREN'S CHOIR
MR. FESTUS OKPA - CHOIR MASTER	MRS. JANET MICHAEL - CHOIR MISTRESS	MISS MARY FRANKLING OMO NGA - CHOIR MISTRESS

(h) SERVING PRESIDENTS OF ST. GEORGE'S PARISH OLD NETIM
The following have served as Presidents of the Parish since its inception to-date:

NTUFAM BINIFACE EYU OMONGA	HON JOHN BASSEY	MR. ALOYSIUS B. ITA	NTUFAM FRANCIS OMONGA	NTUFAM MAURICE OYEBA
MR. WILLIAM OMONGA	MR. CORNELIUS UKPA	MR. EUGENE EGOMES		

(i) SERVING CWO PRESIDENTS OF ST. GEORGE'S PARISH
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. CHARITY F. OMONGA	MRS. PRISCA N. ITA	MADAM FRANCESCA FRANCIS EGON	MRS. DORATHY R. NDIFON	MRS. JANET MICHAEL PAUL

(j) SERVING CATECHISTS OF ST. GEORGE'S PARISH OLD NETIM
The following have served as Catechists of the Parish since its inception to-date:

CATECHIST RAPHAEL NDIFON	CATECHIST ANTHONY BINIFACE	CATECHIST (NTUFAM) DANIEL OMONGA	CATECHIST MICHAEL UKOKA	CATECHIST MICHAEL PAUL NTUI

(k) MISSION STATIONS IN THE ST. GEORGE's PARISH, OLD NETIM
The St. George's Parish, Old Netim is has only two Mission Stations: Old Netim Town and Okom Ita.

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST GEORGE's PARISH OLD NETIM
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

NTUFAM CLEMENT OMONGA	NUTFAM BENJAMIN BASSEY	NTUFAM THOMAS AKPO MBEY	NUTFAM LINUS MBEY INOK	NUTFAM MICHAEL O. ITAGBOR
ETIEKA LAWRENCIA AUGUSTINE	EETI-EKA PATRICIA INYANG	MADAM FRANCESCA F. EGOM	MADAM GRACE OJONG	MADAM MAGDALENE AUGUSTINE
NTUFAM LUKE NSEKPO NCHAR	NTUFAM LINUS OMONGA NDIFON	NTUFAM MICHAEL ISEROM ISEROM	NTUFAM DANIEL AGU OKEY	NTUFAM JOHN ACHOT ITA AKERE
MADAM MARY DAVID	MADAM MAGDALENE ITA OJISI	MADAM CLEMENTINA MBEY	MRS. JACINTA CYRIL	MADAM ROSE CELESTINE BASSEY
NTUFAM MICHAEL OKPA OKEM	NTUFAM DOMINIC OKPA NDIFON	NTUFAM AUGUSTINE O. MBEY	NTUFAM JAMES ITAFU	NTUFAM PATRICK OROK
MRS. DORATHY NDIFON	MRS.CHARITY FRANCIS OMONGA	MRS. JANET MICHAEL	MADAM EVELYN OROK AWOR	MADAM PAULINA OROK AWOR

NTUFAM ALPHONSUS EWONG	NTUFAM CHARLES OMONGA	NTUFAM LAWRENCE OMONGA	NTUFAM ANTHONY ITA	NTUFAM CHRISTOPHER O. ITA
MADAM PAULINA MBEY	MADAM JOSEPHINE I. INYANG	MADAM FLORA NDIFON	MADAM FELICIA OMONGA	MADAM IMMACULATA J. OGAR
NTUFAM AUGUSTINE N. OROK	NTUFAM FRANCIS OMONGA	NTUFAM ANTHONY ITA	BARR. LINUS PIUS MBEY	MR. KENNETH ITA EGBE
MRS. PRISCA N. ITA	MADAM MAGDALENE AUGUSTINE	MRS. CORDELIA PRIMUS	MADAM JUSTINA JOHNSON	MADAM LAWRENCIA J. OBOT
MR. MICHAEL EDEM ITANIM	HON JOHN BASSEY DAVID	MR. GABRIEL ODEY	MR. LAWRENCE O. AWI	HON. ALEX BASSEY NTUI
MADAM ANNA FRANCIS	MADAM RITA LAWRENCE	MRS. GLADYS NORBERT	MRS. PRISA IGNATIUS	MRS. MAUREEN MARCEL
NTUFAM FRANCIS OMONGA	NTUFAM CHRISTOPHER OYEBA	NNTUJFAM LOUIS EWANG IYAMBA	MR. FRANCIS BASSEY OYWI	M R. IGNATIUS O. IGBAJI
MR. IGNATIUS ARCHIBONG OJON G	MR. ANTHONY OROK AWOR	MR. ALOYSIUS N. ITSA	MR. FABIAN AYI AGU	MR. BONIFACE EGOM EFUKA
MR. DENIS ASUQUO DENIS	MR. MICHAEL EGIM EFUKA	MR. LINUS OYI EYU OYI	MR. BASIL ASIKPO OKEY	MR. FRANCIS INYANG OSIBI
MR. DOMINIC EKURI MBEY	MR. MICHAEL OJONG OKPA	MR. PETER E. EDU	MR. EUGENE O. AMBO	FRANCIS BASSEY ITAMIN
	GG			
NTUFAM AUGUSTINE A. EYO	NTUFAM EDWIN O. OJONG	MR. CLETUS ETIM ITA AFU	FR. EVARISDTUS OJONG	MR. SIXTUS PAUL ITA
MR. POLYCARP AGU AYI	MRF. SEBASTIAN ISEROM OKORN	MR. FRANCIS MONDAY MAURICE	MR. LOIUS OGAR INYANG OGAR	MR. MARTIN BASSEY PETER
MR. AUGUSTINE OMONGA ITA	MR. DOMINIC VZALENTINE	MR. ERIC NDIFON EJEN	MR. GODWIN O. MBEY	MR. GODWIN OGAR BASSEY
MR. FRANCIS AGBO OGISA	MR. ISRAEL OKPA	MR. MICHAEL PAUL	MR. CLETUS B. ITA	MR. JOSEPH INOK OKPA INOK
MR. DOMINIC AJOM AJOM	WILLIAM OROK OMONGA	NTUFAM CHARLES NYONG	MR. BENJAMIN BASSEY	NTUFAMCHRISTOPHER ITA NJA
MRS. PRISCA ALOYSIUS ITA	MRS. ALICE CORNELIUS OGAR	MRS. DOROTHY RAPHAEL NDIFON	MRS. PATRICIA FRANCIS	ETI-EKA LAWRENCIA AUGUSTINE EYO
MR. MICHAEL ITANIM	MR. CHRISTOPHER OKEKE	MR. FRANKLYN OMONGA	MR. GABRIEL ODEY	NTUFAM MAURICE EFFIONG
MRS. REBECCA M.	MRS.CATHERINE RAPHAEL NDIFON	MRS. CATHERINE MICHAEL PAUL	ETI-EKA PATIENCE ETIM INYANG	MRS. CHARITHY FRANCIS OMONGA
ETI-ETE NTUFAM AUGUSTINE OROK	MR. RAPHAEL AKUNNE	MR. NORBERT EGBAH	NTUFAM FRANCIS OMONGA	MR. FRANCIS ONYEKA AKUME

[COURTESY OF CATECHIST RAPHAEL NDIFON & REV. MR. JOSEPH OJONG]

ST. THERESA'S PARISH, MBARAKOM



ORIGINS: St.Theresa'sCatholic Church Mbarakom until this time around, was formerly a Mission Station under St. Mary's Adiabo. Before then according to reliable records, it was Rev. Fr. James Mellet (CSSP) and co. who were the first Missionaries ever to set foot on Akamkpa and Mbarakom territory travelling all the way from Ogoja where they had earlier evangelized in 1921 and trekking through Oban **en route** Calabar, the centre of their Mission. As their custom was, and because they had acquired proficiency in Ejagham language by this time, they had no difficulty trekking through the villages and

presenting the Gospel Message to the numerous adults and children who had come out to welcome them. When the people noticed that these early Missionaries were trekking into their village through Akampka, they were not too comfortable receiving them in the village square as was usually their custom whenever important personalities came visiting. But from the account they had heard about the Missionaries' visit to Akamkpa, they were sure the Missionaries would need a suitable place where they would be comfortable to stay and meet the people. They soon became very enthusiastic and rooted out to meet them noting that they were also coming to their town to evangelize there. That is why they were ready to grant them free access into the outskirts of the town but some distance away from their living quarters in the village. Therafter, they arranged that any time the Missionaries arrived, they would make them settle mid-way between their town and Akamkpa. On their arrival, they soon discovered that the Missionary visitors were a very friendly and sociable set of people and the chiefs decided to rally the people from all the nooks and crannies of the town by ringing their **MKPE** a.k.a "**EKPE BELL"** to summons them since this was their manner of alerting and calling upon the people whenever there was something very important demanding the attention of all and sundry.

These Holy Ghost Missionaries according to records were said to have first visited Mbarakom town around 1923. On their arrival, the chiefs ordered that a site be cleared for the celebration of the first Open Air Mass on what later became the Awi - Mbarakom NA Road. Then as the villagers poured in day after day and because the Missionaries had acquired proficiency in Ejagham language as noted above, they had no qualms in baptizing all those who had come forward, men women and children alike especially those who had expressed genuine desire and willingness to embrace Catholicism and to receive the Gospel Message of Christ and Baptism. This was the custom of the early Missionaries following the example of the legendary Bishop Josef Kraft (CSSP). But it was later on in the 1940's and with the arrival of the St. Patrick's Fathers from Ireland since 1930, that the complete catechization of the crowds who had responded to the Message of the Good News of Christianity were given proper catechization and Christianity received a great boost.

Then as commented already, all those older Mission Stations established and recently erected as new Parishes by Archbishop Brian Usanga within the post-civil war (1991- 1998) including Mbarakom came under St. John the Baptist Akamkpa Deanery. The first Father In-Charge to really open up the Station in the early 1940s for effective evangelization was Fr. Patrick Hannelly. He and other St. Patrick's Priests like Fr. Joseph Petit, Fr. Bernard Hughes etc. became the regular visitors and Administrators on bush tours of the Mission Station until the end of the war. In 1991 St. John's Akamkpa was raised by Archbishop Brian D. Usanga to the status of an autonomous Parish with all the Stations including those within and beyond Akampa viz. Awi, Mbarakom, Old Netim, Uyanga etc. as its Mission Stations. In 1998 Theresa's Catholic Church Mbarakom was detached from Akamkpa to become an autonomous Parish **sui juris** still under Msgr. then Rev. Fr. Emmanuel Umoetok as Parish Priest.

(b) CHURCH BUILDING: The piece of land donated by the Village Chiefs in Council was quite out of the way, some distance from their village centre. Because they had noticed that these early Missionaries were trekking into their village through Akamkpa, they were at first not too comfortable receiving them in the village square as was usually their custom whenever important personalities came visiting. But from the accounts they had heard about their visit to Akamkpa as noted above, they were sure the Missionaries would need a suitable place where they would be comfortable to meet the people. That is why they were ready and willing to grant them a piece of land mid-way between their town and Akamkpa. For this reason, they offered them a site along Awi - Mbarakom NA Road. It was here that the Missionaries constructed the first Church building to which a school was later added making it a Church-school. In

1956 with the posting of Fr. Kevin Longworth as the new Administrator to St. Mary's Adiabo, he kick-started the construction of the first permanent Church School. When the School was to be upgraded to Senior Primary ie. Standard Five, it was necessary to add another School building for the up-grading. As soon as Fr. Lawrence McWey was appointed the new Priest of St. Mary's Adiabo after the transfer of Fr. Patrick Hannelly, his main objective was to start the foundation of the new school building for inspection and upgrading in 1962 which also coincided with the construction of the permanent Rectory at Adiabo. With the construction of the second Church-school building completed, this larger Senior Primary School building in turn became the main Church block till well into the 1990s. This was the phase the Author met the St. Theresa's Church Mbarakom when he went on tour of the station in 1968 with Ntufam Christopher Offiong, the father of Fr. Francis C. Offiong as Headmaster of the School. I had earlier met him in 1951 when he was a pupil teacher at St. John's School, Oku Abak while a Student in Holy Family College. That encounter turned out to be a wonderful re-union which attracted the attention of both the teachers and pupils most of whom had never set their eyes on an indigenous African Priest or Rev. Sister before. It became a sort of **populo admiratio** as the children and even some of the teachers in tow were trying to touch me and rub their hands to see if I was indeed an African priest or perhaps I had painted myself black since the priests they were used to seeing were the white St. Patrick's Fathers. In 1991 St. John the Baptist Akamkpa was erected an autonomous Parish with St. Theresa's Mbarakom as one of its Mission Stations. When Msgr. Emmanuel Umoetok was appointed the new Parish Priest thereof and began visiting those out-stations, one of his key developmental agenda was the construction of separate permanent Church buildings in the stations beginning with St. John's Akamkpa which he kick-started in 1993.

With this impetus, most of the Mission Stations began to harbour the initiative and enthusiasm of building their individual permanent Churches including St. Theresa's Mbarakom. Small wonder that when Fr. Christopher Okpu, himself an indigenous priest of Mbarakom was appointed in 1994 to the Sacred Heart Cathedral as Administer, he used the opportunity to urge his people of Mbarakom to consider building their permanent church to which he gave a big boost by contacting Mbarakom Chiefs to offer a piece of land within the village for the construction of the new Church and also visiting the village constantly to spur them up. Through his meetings with the Chiefs, a strategic site was donated right at the centre of the town and work soon started during the latter part of 1995. By 1998 most of the church construction was completed with a roof ready for the Archdiocesan Laity Council (CLCN) slated to take place at Mbarakom in November of that year. It was at the grand rally in celebration of the Laity Council coming to Mbarakom for the first time. It was when such a tumultuous and enthusiastic crowd turned up itching to hear the announcement of the Station being erected as an autonomous Parish. When Archbishop Brian Usanga indeed decided to personally attend the Laity Rally, it became clear that true to their expectations he would surely grant autonomy to the Station, the Church was filled to capacity and overflowed even into the verandas. On the occasion of that Function which was marked with fanfare and pageantry to commission the Church, the Archbishop announced the excision of Mbarakom Church from St. John's Akamkpa and erected it a new autonomous Parish **sui juris** to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of Theresa's Catholic Church Mbarakom both formerly as a Mission Station and afterwards as a Parish, the following Priests have served in the Parish either as Fathers In-charge or Parish/Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELLY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-196	MGR. J. P.EKARIKA 1968 -' 1969	FR. SYLVESTER J.UDOH 1970-1972	FR. JUSTIN UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974 -1975
FR. EMMANUEL AKPAN 1975-1976	FR. CHRISTOPHER J.UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG1985- 1986
FR. COLM CLINTON SPS 1986-1988	FR. NSIKAK OBONG 1988-1990	FR. CHRISTOPHER UMIONG 1990 -1992	MGR. EMMANUEL UMOETOK1992-1996	FR. DENIS TEGHBE PH 1992- 1994
FR. GREGORY A.UNIMNA1996-1998	FR. DOMINIC MBA 1998- 2000	FR. CHRISTOPHER NASERI 2002-2001	FR. BASIL K. AKPAN 2001 - 2002	FR. DONATUS IHEKWOABA 2002- 2003
FR.CHRISTOPHER OKPU 2004-2006	FR.MAURICE BASSEYETIM 2006 - 2008	FR.JAMES OBONG EKPE 2008 - 2011	FR. SYLVERSTER OKO 2011 - 2015	FR. CYRIL KOKOETE A. ESSIEN2015===

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with Rev. Fr. Christopher A. Okpu as the first Indigenous Priest.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. VINCENT DE PAUL

There are now four Senior Seminarians in training of St. Theresa's Parish Mbarakom as follows:

REV. MR. AUGUSTINE ASUQUO	REV. MR. RAPHAEL NTUI	REV. MR. RICHARD OKPO	REV. MR. EMMANUEL AWOR

(g) **ST. THERESA'S CHOIR ASSOCIATION**

The St. Theresa's Parish has only one Choir hence there is only one Choir Association in the Parish. The Association also conducts weekly prayer Meetings & other pious activities.

(h) SERVING CATECHISTS OF ST. THERESA'S PARISH

The following have served as Catechists of the Parish and Stations since their inception to-date:

CATECHIST LAWRENCE OWAN	CATECHIST MARY NNANA	CATECHIST CELESTIN E ALOBO	CATECHIST STEPHEN EDET	CATECHIST RAPHAEL ITANKAN

(i) SERVING PRESIDENTS OF ST. THERESA'S PARISH

The following have served as Presidents of the Parish since its inception to-date:

LATE SIR MICHAEL EDET OKPO	MR. ITAKPANG FESTUS	LATE NTUFAM CLETUS NTUKPET	MR. FELIX OKPO	MR. GABRIEL CHRISTOPHER	MR. RICHARD OKPO

(j) SERVING CMO PRESIDENTS OF ST. THERESA'S PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. PIUS EDEM	MR. SYLVESTER JOHN	MR. FELIX OKPO	MR. BENJAMIN OKOM	

(k) SERVING CWO PRESIDENTS OF ST. THERESA'S PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MRS ELIZABETH ONOBEJA	MRS. ROSEMARY ITAKPANG	MRS. PATRICIA FRANCIS EROM	MRS. MARGARET OKON	

(l) SERVING CYON PRESIDENTS OF ST. THERESA'S PARISH

The following have served as CYON Presidents in the Parish since its inception to-date:

MR. ROMANUS NYONG	MR. FREDERICK OTOP	HONOURABLE RICHARD NYONG	MR. MICHAEL INOK	PRINCESS ROSEMARY ITAMBOM
MR. PATRICK ITANENE	MR. PATRICK ASUNINJOM	MR. STEPHEN EDEM	MRS. FRANCIS CHARLES ORJI	MR. PATRICK JOSEPH

(l) MISSION STATIONS OF ST. THERSA'S PARISH, MBARAKOM

ST. THERESA'S CHURCH MBARAKOM	ST. MARY'S CATHOLIC CHURCH AWI	ST. JOSEPH'S CATHOLIC CHURCH AYAEBA M	ST. ANTHONY'S CHURCH EWEN	ST. PETER'S CHURCH NJAGACHANG

(m) PARISH SEMINARIANS IN TRAINING

REV. MR. AUGUSTINE ENEACHINGI-OBASI ASUQUO	REV. MR. RAPHAEL NTUI	REV. MR. EMMANUEL EKPENYONG

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. THERESA'S MBARAKOM

Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

MR. FELIX ITAKPAN	MR. PIUS EDEM	MR. CYRIL ITABIB	MR. ISAAC EDET	MR. THEOPHILUS BASSEY ITONWONG
MRS. ELIZABETH OJONG	MRS. ROSEMARY ITAKPANG	MRS. PATRICIA FRANCIS EROM	MRS. MARGARET OKON	MRS. MARY NNANA
MR. CLETUS OROK	MR. CYRIL EKARIKA	MR. FESTUS ITAKPANG	MR. CYRIL ITABIB	NTUFAM CLETUS NTUKPEK
MRS. ELIZABETH ONOBEJA	MRS. ANGELA O. IFERE	MRS. MAGDALENE SAVIOUR	MRS. ESTHER BERNARD	PRINCESS ROSEMARY ITAMBOM
MR. SAVIOUR JOHNSON	MR. BENJAMIN NTUI	MR. SYLVESTER EFFIONG UMO	MR. GABRIEL SYLVESTER	MR. LAWRENCE EKPENYONG
LADY JULIET OKPO	MRS. JACINTA CHARLES	MRS. JACINTA CHARLES ORJI	MRS.HELEN DONATUS ITAMBOM	LADY JULIANA OKPO
MR. SYLVESTER PHILIP	MR. EMMANUEL WILSON	MR. SYLVESTER OWAN	MR. STEPHEN AYAMBA	MR. NTUI LOUIS
MR. CYPRIAN TABIB	MR. ROLAND NTUI	MR. PATRICK ITANENE	MR. CYRIL ITITUP	MR. SYLVANUS PHILIP
MRS. FELICIA CYPRIAN	MRS. IMMACULATA AUTHORITY	MRS. VERONICA PATRICK	MRS. GRACE FESTUS	MRS. AUGUSTA MICHAEL
MR. CHARLES ORJI	MR. FRANCIS EDET	MR. AKOREKPIN MANYOR	MR. CHRISTOPHER GABRIEL	MR. CHRISTIAN OKPA
MRS. THERESA IKPE	MRS. MAGDALENE PATRICK	MRS. ELIZABETH ONOBEJA	MRS. ALICE OMANG	MRS. HELEN EKPE
MR. SYLVESTER ITAMBOM	HONOURABLE CHRLES ITAMBOM	MR. SAVIOUR NTUI	SIR RICHARD OKPO	MR. DENIS ETIM
MRS. VERNICA MONCHE	MRS. MERCY SYLVANUS	MRS. IGNATIA EKPE	MRS. MARTHA JOSEPH	MRS. LAWRENCIA EDEM
MR. DONATUS ITAMBOM	MR. FELIX OKPO	MR. CLEMENT ETIM	MR. BERNARD OKOM	MR. LAWRENCE EDEM
MRS. STELLA NTUI	MRS. THERESA ETIM	MRS. HELEN ITAMBOM	MISS VIOLETE EKPE	MISS PRAISE HARRISON
MR. SYLVESTER OWAN	MR. BENJAMIN FRANCIS	MR. ISAAC PATRICK	MR. THEOPHILUS BASSEY	MR. CLETUS OROK
MISS DESTINY HARRISON	MISS EUNICE LUKE ITANKAN	MISS BETSY ASUQUO	MISS EVELYN CYPRIAN	MISS JACINTA EDEM
MR. OROK ANTHONY	MR. DOMINIC CHRISTOPHER	MR. JOSEPH OKON	MR. MICHAEL OROK	CYPRIAN ITABIB
MISS JULIET NYONG	MISS HAPPINESS GODWIN	MISS CECILIA ELE	MISS MERCY PETER	MISS BLESSING DENIS
MASTER FORTUNE OLIVER	MASTER EKIPABASI SYLVESTER	MASTER JOSEPH DENIS	MASTER SIXTUS PATRICK	MASTER EVARISTUS PATRICK
MISS CHRISTIANA EFFIONG	MISS DESTINY OKON	MISS EUCHARIA PATRICK	MISS LUCIA GODWIN	MISS AGATHA OKPO
MASTER FREDERICK FESTUS	MASTER DESTINIY HARRISON	MASTER LAWRENCE SYLVANUS	MASTER GODSWILL FRANCIS	MASTER ADOLPH FRANCIS
MISS CHRISTIANA ELE	MISS JANET CYRIL	MISS LYNDA VITALIS	MISS RACHEIL OKPA	MISS RACHAEL OCHICHA
MASTER EJAMA FABIAN	MASTER DAVID IKONO	MASTER BERNARD EKPE	MASTER CYRIL INNOCENT	MASTER ACHINGHINTA DONATUS
MISS MARY CLETUS	MISS PRECIOUS OLIVER	MISS AGATHA SYLVANUS	MISS BUMMI SYLVIA	MISS MARY XAVIER
MASTER NTEMENSE CYPRIAN	MASTER EYENTEM FRANCIS	MASTER EYAMA FABIAN	MASTER EYAMA EFFIONG	MASTER NYEMENSE HARRISON MBEY
MISS PRISCILLA XAVIER	MISS RITA SYLVESTER	MISS SHEKINAH OKOROBASI	MISS TREASURE OKON	MISS VICTORY FRANCIS

[COURTESY OF REV. FR. MICHAEL NTUI]

OUR LADY OF LOURDES CHAPLAINCY, AWI



ORIGINS: Our Lady of Lourdes Catholic Chaplaincy – Awi, Akampa was established at the instance of Archbishop, Most Rev. Dr. Brian Usanga in 1976 with Mgr. Joseph Ekarika as Visiting Father In-Charge even when the College was yet a School of Basic Studies (SBS) during the South Eastern State Administration of ***erstwhile Military Governor, Brigadier U. J. Esuene***. Many other Priests including Fr. Justin Ukpong, Fr. Michael U. Offiong, Fr. Francis O. Mbaba and Fr. Emmanuel Nyong also served part-time while administering to the spiritual needs of the Catholic Community thereat. Later Rt. Rev. Msgr. then Fr. Emmanuel Umoetok and Fr. Gregory Atemgwoye Unimna became Fathers In-Charge and Administrators of the Chaplaincy respectively during the time of the Institution as former College of Education (1986-2002). In 2003 the College became part of the newly established Cross River State University of Technology (CRUTECH). But after two years it reverted to its former status as College of Education **sui juris**. Visiting Fathers from St. Mary's Parish, Adiabo also administered the Chaplaincy. In 1991 during the Administration of Rev. Sr. DR. Mary Juliana Adah as Rector thereof, the Church Station was created a Chaplaincy by Archbishop Usanga when Rev. Fr. Christopher Udiong was appointed Parish Priest of the newly created St. John the Baptist Parish, Akamkpa followed by Mgr. Emmanuel Umoetok and Fr. Gregory Unimna, both Lecturers at the Institution. During this time, Sunday Masses and other relevant Church Devotions and Activities were often held in one of the Lecture Rooms appointed by the Rectors of the College. With the new Status of the College after the establishment of the Cross River University of Technology (CRUTECH) in 2003, the Church continued as a Chaplaincy **sui juris** with Rev. Fr. Innocent Inwek as the first Chaplain assisted by Fr. Daniel A. Omonga.

(b) CHURCH BUILDING: Very providentially and strategically too, the erstwhile Rector of the College Rev. Sr. (DR) Mary Juliana Ada appointed Rector in 1985, provided the site for the Catholic Chapel of the College right after the entrance of the College and the foundation of the Chaplaincy was laid and blessed by Archbishop Usanga on Nov. 8, 1985 on the eve of the Priestly Ordination of Rev. Fr. Christopher Okpu, the first Indigenous Priest of Akamkpa and Biase regions. The entire territory of Akampa Deanery stretches as far as Akpet Central covering both Ejagham and Erei countries. For a long time, the place lay fallow until well into the 1990's when work started on the Church building which is still standing uncompleted due to paucity of funds as also dwindling resources of the Chaplaincy. The Authorities of the Archdiocese of Calabar should deem it worthwhile to look into the disreputable situation of this uncompleted citadel of Catholic Worship and as a matter of urgency, reserve the next proceeds of the Archdiocesan 2019 Annual Harvest towards the competition of the uncompleted project which has caused so much embarrassment and contempt not only to the Chaplaincy but more so to the Catholic conscience in our time. Meanwhile Sunday Masses and other Church activities and Devotions are still continuing in the Lecture Halls.

(c) SERVING PRIESTS TO-DATE: Since the inception of Our Lady of Lourdes Chaplaincy as a Quasi-Paris sui juris, the following Priests have served in the Chaplaincy either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Chaplaincy.

MGR. J. P. EKARIKA 1976- 1979	MICHAEL U. OFFIONG 1978-1981	FR. JUSTIN S. UKPONG 1982 -1983	FR.FRANCIS O. MBABA 1984-1985	FR. EMMANUEL C. NYONG 1985-1987
FR.PATRICK ENE ETIM1987-1989	FR. BERNARD OKOKON1989-1990	FR.CHRISTOPHER UMIONG1991-1993	FR.EMMANUELUMOETOK1993-1996	FR. FELIX H. OJONG 1996-1999
FR. ROBERT U. EKPE 1999-2002	FR. INNOCENT INWEK 2002-2005	FR. PAULINUS EDET 2005-2007	FR.CHRISTOPHER OKON2007-2010	FR. ALOYSIUS ENEYO 2010 -2012
FR.CYRIL A. ESSIEN 2012 - 2014	FR.SYLVESTER OKO 20014-2016	FR. EMMANUEL EDET 2016- 2018	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the Chaplaincy has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the Chaplaincy has not been blessed with an Indigenous Religious yet.

(f) SENIOR SEMINARIANS IN TRAINING OF OUR LADY OF LOURDES CHAPLAINCY
There has been no Senior Seminarian in training of Our Lady of Lourdes Chaplaincy since its inception. Vocational Prayers should regularly be said here as formerly for Vocations to the Clerical and Religious Life. Also Vocations should be encouraged among the children of Lecturers and Teachers.

g) OUR LADY OF LOURDES CHOIR ASSOCIATION
The Our Lady of Lourdes Chaplaincy has only one Choir but the Choir members meet and pray every week during their Choir Practices.

(h) SERVING PRESIDENTS OF OUR LADY OF LOURDES
The following have served as Presidents of the Chaplaincy since its inception to-date:

MR. COSMAS UMEKUE 1976 - 1983	KGT. PAUL OFANA 1983 - 1988	MR. GABRIEL AJABA 1988 - 1992	MR. PATRICK AKAN 1992 - 2018

(i) SERVING CWO PRESIDENTS OF OUR LADY OF LOURDES
The following have served as CWO Presidents of the Chaplaincy since its inception to-date:

MRS. PATIENCE EBAM 1976-1988	LADY PATIENCE G. EKPE 1988-2000	MRS. SCHOLATICA ABIAM 2000 - 2018

(j) SERVING CATECHISTS OF OUR LADY OF LOURDES
The following have served as Catechists of the Chaplaincy since its inception to-date:

CATHESIST BONIFACE ABRIBA, 1976 - 1987	CATHESIST JOHN OBI 1987 – 2002	CATHESIST FRANCIS MATIKI 2002 – 2018

(k)LAY OFFICERS & IMPORTANT PERSONALITIES OF OUR LAY OF LOURDES
Some of the early and other important Officers of the Chaplaincy and **WHO IS WHO** since inception include the following:

MR. PHILIP EJUKWA	KNIGHT DAVID EKPALI	MR PATRICK EJU	KNIGHT LINUS AGBA	KNIGHT JOSEPH GEKPE
MRS. MERCY TITA	MRS. ROSE OWAN	MRS. PERPETUA ABEN	DR. MRS. ROSE MARY AGBA	MRS. PEACE KENNETH AJOM
KNIGHT C. OKPAKO	MR. JOHN EGOMO	KNIGHT HENRY TITA	MR. KENNETH AJOM	MR. LINUS EGO
DR. MRS. BEATRICE BAYIM	MRS. FRANCESCA UKPONG	MRS. FIDELIS OGU	MRS. AGATHA PHILIP	MRS. PATIENCE EBAM
MR. AKAM AKAN	MR. FIDELIS ITOR	MR. EMMANUEL UBOM	MR. THOMAS OWAN	MR. PHILIP EGO
MR. MAJESTY AGBA	MISS MONICA ACHONG	MISS KATE AGBOR	MISS JANET AROP	==========

[COURTESY OF REV. FR. EMMANUEL EDET]

ST. ANTHONY'S PARISH, IWURU





ORIGINS: To URUAN-EFIK ancient peoples, **IWURU OBIO NKAN** as it was called in those ancient days, ditto Akpet, Okurike, Ikun, Iko Ekperem, Ikot Okpora etc. and those other towns and villages up to Arochukwu are towns and villages steeped in the heartland of the defunct South Eastern State of Nigeria, now renamed Cross River State by the Ibrahim Badamosi Babangida Military President (1985-1993). Iwuru town itself traverses through the vast virgin equatorial rain forest land and is inhabited by wild elephants, antelopes and what have you including reptiles of various designations. Between the 1940s and up to the early 1970s, anyone passing through this forest land could not fail to notice the existence of very gigantic trees of all sorts, **Ukpa, Ofriyo, Mkpenek,** etc. which supplied tonnes and tonnes of timber to the early Europeans manufacturers and to URUAN – EFIK and others for the construction of very magnificent furniture and large "**Ubom Uwat-owo"** canoes. Such large canoes often mounted with sails were large and powerful and could explore the Atlantic depths without any untoward dangers to the canoes or men. This was the situation the early St. Patrick's Missionaries met on ground when they came calling to spread the Good News of Salvation among these people. As commented elsewhere, St. Anthony's Iwuru was one of those early evangelized Out Stations of St. Mary's Adiabo, but which was administered from Arochukwu in those early days by the St. Patrick's Fathers.

The principal Apostle of the Adiabo – Arochukwu Mission according to records was no other than Fr. Patrick Hannelly who took over from the Fathers administering Adiabo from Sacred Heart Cathedral to wit, Fathers Kevin Longworth, Patrick Prendergast, Patrick Moore, Joseph Pettit, Bernard Hughes, Liam McWey, etc. When Fr. Patrick Hannelly came on board, he decided to assess those Out Stations of Biase through Arochukwu which was closer and more convenient to him sailing through the Calabar River via Cross River to Arochukwu. After covering the Arochukwu sector Out Stations which included Mary Immaculate Atan Onoyom and St. Oliver's Ekpene Eki Stations, he would then begin to tour the Uyanga – Biase Out Stations sailing from Arochukwu River to Uyanga and moving on foot and also where motorable, ride by motor bicycle to these other out of the way Mission Stations. To make things easier and accommodating for the people, he would also add Schools to these station Churches like Ikot Okpora, Iko Ekperem and Iwuru ostensibly except Akpet which had a Government School already and readily available for use by the Missionaries on demand.

(b) CHURCH BUILDING: As was always the practice, whenever a Mission Station was opened, the next thing on the mind of these early Missionaries was to request for a handy place to build a Mass Centre where Masses could be celebrated and for other Church Services, Catechism instructions, Church Meetings, etc. even for use by the village for town or village Rallies and Assemblies. Whereas as was the

case with Iwuru, wherever the compounds of Chiefs who had received the Missionaries in the first place were large and spacious enough, these would automatically become the first centre of Church activities and Mass centres. The Village Head and in some cases another Chief belonging to the Village Council of Chiefs would also gladly donate the large veranda of his house and the adjacent open compound to be used for the celebration of the first "Open Air Mass" as happened here in the case of Iwuru which at the time had some Efik Christians in their midst. Those Efik citizens were ostensibly those who must have settled there in order "to hire" the carpentry villagers for the felling of the gigantic trees for them. Then, they would thereafter make the timber for their magnificent and world-class furniture or for the construction of their "**Ubom Uwat-owo".**

It happened then that when more and more of the citizenry in the village were won for Christ, there arose a genuine felt need to move from the compounds to a more central and spacious environment. As soon as they discovered a suitable site, they petitioned the Chiefs in- Council as was the case for the piece of land and offered "some gifts" of wine, yams and a goat to the actual owners of the site as "kola", a term often used as a token for a benefit received. Iwuru Church land was "donated" quite out of the way near the village's evil forest ostensibly so that the God of the Missionaries would exorcise the evil from the land and bring abundant blessings to the people in exchange for their goodwill and generosity to God's Messengers, the Missionaries. Thereafter they constructed a seemingly large mud Church at the site which had lasted far into the 1940s. From the 1940s this mud church served the Christian faithful for decades because a school was also added making it a Church school building. This was the state the Author met the Station in the early 1970s when on tour of the area from St. Marys' Parish Efut Abua. But precisely in 1988 plans were on top gear for the construction of the beautiful Church along with the opening of the Juniorate Iwuru by Archbishop Brian Usanga. Timber was easily available and with the collections taken from the Bazzars and other Church Functions including "COMBINED SERVICES" approved by Fr. Colm Clinton followed by Fr. Francis Mbaba and Emmanuel Nyong then administering from St. Mary's Adiabo, the church construction continued to a manageable stage. The zinc roof came on before the other parts were completed and ready for commissioning. With the posting of Fr. Christopher Umiong and later Msgr. then Fr. Emmanuel Umoetok as first Fathers In-Charge of the newly erected St. John's Parish, Akamkpa, the Church building was completed and commissioned with style, fanfare and pomp characteristic of Ekoi people's manner of celebrations of such events to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of Regina Caeli Anantigha both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELLY SPS 1946 – 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR J. P. EKARIKA 1968 -1969	FR. SYLVESTER J.UDOH 1970-1972	FR. JUSTIN UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974-1975
FR. CHRISTOPHER UMIONG 1990-1992	MSGR. EMMANUEL UMOETOK 1992 -1998	MSGR. FRANCIS X. UNA 1998- 2004	FR. ALOYSIUS ENEYO 2002 - 2005	FR. ANDREW EKPENYONG2005 -2007
FR. FR. JOHN P. NKANTA 2007 -2009	FR. CHRISTOPHER OKON 2009- 2012	FR. EMMANUEL ETIM (MSP)2012-2016	FR. VINCENT UBOM (MSP) 2016 ====	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with an Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has been blessed with Rev. Sr. Sarah Egbai HHCJ as the Indigenous Religious of the Parish.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. ANTHONY'S PARISH There are three Senior Seminarians in training of St. Anthony's Parish Iwuru as follows:

REV. MR. PAUL ABIOM	REV. MR. JOSEPH OJONG	REV. MR. ANDREW OHAM

g) ST. ANTHONY'S IWURU CHOIR ASSOCIATION
The St. Anthony's Parish Iwuru has only one choir in the Parish and this holds her weekly and group prayers regularly.

(h) SERVING PRESIDENTS OF ST. ANTHONY'S PARISH IWURU
The following have served as Presidents of the Parish since its inception to-date:

MR. JACOB EGBAI	MRS. FELICIA PATRICK	INSP. JOSEPH AYANG	MRS. GLORY ANTHONY	MR. SYLVESTER LAZARUS – CHOIR MASTER

(i) SERVING CATECHISTS OF ST. ANTHONY'S PARISH IWURU
Catechist Bernard Effiong has served as the Parish Catechist since its inception to-date:

(j) SERVING CMO PRESIDENTS OF ST. ANTHONY'S PARISH IWURU
The following have served as Parish CMO Presidents since its inception to-date:

MRS. GLORY ANTHONY IBE	**MRS.** JOSEPHINE COSMAS	**MRS.** GLORY MICHAEL ETIM

(k) SERVING CWO PRESIDENTS OF ST. ANTHONY'S PARISH IWURU
The following have served as Parish CWO Presidents since its inception to-date:

MRS. GLORY ANTHON Y IBE	**MRS.** JOSEPHINE COSMAS	**MRS.** GLORY MICHAEL ETIM

(l) SERVING CYON PRESIDENTS OF ST. ANTHONY'S PARISH IWURU
The following have served as Parish CYON Presidents since its inception to-date:

MR. SYLVESTER LAZARUS	MR. FELIX NDIFON	MR. PETER AKIDONG	MR. ANTHONY LAZARUS

(m) NUMBER OF MISSION STATIONS IN ST. ANTHONY'S IWURU
The St Anthony's Parish Iwuru has ten Mission Stations viz:

ST. DENIS CHURCH BIG IWURU	ST. THERESA'S CHURCH AYABA	ST. DOMINIC'S CHURCH IKOT OKPORA	ST. CYRIL BECHEI	ST. MICHAEL'S CHURCH BETEM
ST. IGNATIUS CHURCH EHOM CENTRAL	ST. THERSSA'S CHURCH EKPRI IKO	ST. AUGUSTINE'S CHHURCH IDOMA	ST. DENIS CHURCH IBIAE	ST. FRANCIS CHURCH EHOM VILLAGE

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. ANTHONY'S IWURU
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

ENGR. JOSEPH MBA	INSP. PIUS OBO	MR. FIDELIS SUNDAY	DR. ISAAC EGBO	MR. LAWRENCE EKPO
MRS., CHRISTIANA AUGUSTINE	IMMACULATA EGBO	MRS. FLORENCIA VINCENT ABIOM	MRS. JOSEPHINE MBA	MRS. JULIANA OKPUTU
MR. VINCENT ABIOM	CHIEF OKON EGBO	MR. JOHN ABIOM EDET	MR. VINCENT MBA	MR. ANDREW SUNDAY
MRS. ROSEMARY LINUS	MRS. GRACE AIDAM	MS. GLORY EFFIONG EDET	MRS. PATRICIA ABAH	MRS. DORATHY MBA
MR. PATRICK ARIGEM	MR. DAVID ARIGEM	MR. AUGUSTINE OSEM	MR. LINUS IKUMU	MR. PETER AKIDONG
MRS. CHRISTIANA AUGUSTINE	MRS. CATHERINE CHRISTOPHER	MRS. VERONICA DENIS	MRS. GLORIA MICHAEL	MRS. ANTHONIA AYANG
MR. OKOKON EGBO	HON FRANCIS ABAH	MR. EFFIONG ANA	MR. CHARLES EMMANUEL	MR. CHRISTOPHER MAURICE
MRS. MARGARET SAMUEL	MRS. VERONICA AKPAN	MRS. VICTORIA JOSEPH	MRS. BEATRICE DENIS	MRS. THERESA JOSEPH
MR. CHRISTOPHER JOHN	MR. JOHN AYA NG	MR. BERNARD FELIX	MR. ABEL MICHAEL	MR. FELIX ISOKPONG
MRS. CHRISTIANA AUGUSTINE	MRS. CATHERINE CHRISTOPHER	MRS. VERONICA DENIS	MRS. GLORY MICHAEL	MRS. ANTHONIA AYANG
MR. JOHN EYO	MR. LOUIS NNANA WISDOM	MR. PETER AKIDONG	MR. ELISHA JAMES	MR. LEO OWAN BARTHOLOMEW
MISS GLORY EMMANUEL	MIS JANET OBO	MISS CHARITY EFFIONG	MISS ARIT EYO	MISS VIVIAN JOHN
MR. JOSEPH OFOR KEVIN	MR. STEPHEN COSMAS	MR. PAUL OSSAM	MR. ANDREW DENIS	MR. LEO OWAN BARTHOLOMEW
MISS MARY MBEY A NTHONY	MISS MARY HENRY	MISS ENDURANCE EKEWARA	MISS REGINA EYO	MISS BEATRICE COSMAS
MR. COSMAS ISOYIP	MR. JOSEPH ONYOH	MR. COLLINS OGOBORIN	MR. VINCENT IGWE	MR. FELIX EDENYA
MRS. PHILOMENA ABEL	MRS. FLORENCE GABRIEL	MRS. MAGDALENE SAMPSON	MRS. SYLVIA PHILIP	MRS. ELIZABETH ASUQUO
MR. AUGUSTINE OSAM	MR. ANTHONY IBE	MR. MARK ODO	MR. CHRISTIAN NJONG	LOUIS SUNDAY OBOP
MRS. EUNICE JAMES AGBOR	MRS. PATRICIA FELIX	MRS. MAGDALENE COSMAS	MRS. JIUSTINA ANTHONY	MRS. MAGDALENE BERNARD
MR. MICHAEL EWOH OTANG	MR. SILAS DOMINIC	MR.EMMANUEL THOMAS	MR. JACOB EGBAI	MR. PARICK OSANG
MISS. IMMACULATA CELESTIN	MISS PHILOMENA NKERUWEM	MISS ELIZABETH GODWIN	MISS PERPETUA EMMANUEL	MISS BEATRIC COSMAS
MR. ANDREW DENIS	MR. ISAAC EGWU	MR. GODSEND EYO	MR. PAUL OSAM	MR. FRANCIS OFOR KELVIN
MASTER SAMPSON OKON UNO	MISS JANE ELIJAH LAWRENCE	MISS MAGDALENE VINCENT IGWE	MISS FAITH PIUS	MISS FRANCESCA PETER PAUL
MASTER JOSEPH PETER PAUL	MASTER WISDOM COSMAS ONYOH	MASTER PIUS EYO BASSEY CYRIL	MASTER DENIS SAMUEL DENIS	MASTER PATRICK MONDAY ISIKONG

[COURTESY OF REV. MR. PAUL ERIOM & REV. MR. JOSEPH OJONG]

ST. DOMINIC'S PARISH, AKPET CENTRAL - BIASE



ORIGINS: During and after the civil war (1967 - 1970), so many people were displaced especially the Igbos working in Pamol and the Dunlop Rubber Estates in Odukpani and principally from Adiabo territory and Ikot Okpora down to Arochukwu. Most of them moved further North to Akpet in Biase and some had naturalized because they were born and bred there. But before going further into the history of Akpet in Biase, perhaps it would be beneficial and necessary to digress a little in order to ponder and bring home a very poignant point concerning some of the new inhabitants of Akpet especially the Igbos living there in recent times. In 1972 in the great Capital City of Rome while this Author was studying for his PhD Programme there, a letter was brought from the Zambian Embassy in Rome to

the College; **Collegio di San Pietro – Viale Mura Aurelia, 4** Roma. It was meant for exhibition before the African Students staying in the College but studying in some of the Pontifical Universities in Rome. It was to find out whether anyone of them could decipher the contents of the letter. That letter had gone round all the other African Embassies and Colleges in Rome where African students were studying. Then those of us in the College including Nigerians, "Zaireans", Togolese, Cameroonians, Gabonese, Rwandans, Sudanians, Malawians, Tanzanians, Ghanaians, Angolans, Zimbabweans, Congolese, Kenyans, etc. filed out to look at the letter and try to decode in what African language the hand-written letter was all about. Why? Because someone – a European pedestrian, had noticed when the letter was being dropped by an African girl on the wide high profile Strada leading to the **FUMICINO** International Airport, Rome. With the entire psychological tantrums about it, the person had picked up the letter and taken it to the Zambian Embassy a little close by. There they tried to decipher it without success and the Zambian Ambassador must have sensed something very devious, curious and sinister about that letter and decided to get down to the circumstances surrounding the dropping of such a letter there especially as he was so convinced that the hand-written letter was definitely written in an African language. But why should it be so callously, yet so dramatically dropped there by a young African girl along a major Avenue of an International City like Rome? Surely the letter must be one of great forebodings. Most of us African students who had seen the letter were greatly disturbed and very anxious to get to the root of what must have transpired.

To put it very briefly as this was so stupendously exciting too; that letter happened to be written in good URUAN/EFIK language. Immediately the letter came to my turn to look at, I was able to decipher and translate it into Italian to the bewildered African Students and those of other Nationalities, Brazilians, Australians, Pakistanis, Vietnamese, Cambodians, Indians, Jamaicans, Koreans, Japanese, Philippines, etc. residing in the College who were also very bewildered, excited and curious that the letter came from Africa and indeed Nigeria, but especially from my own Archdiocese of Calabar in South South Nigeria for that matter. After I had promptly translated the contents to the point that the writer of the letter was an Igbo girl, who had been brought over from Adiabo/Kalaro Rubber Estate in Calabar to Rome by an Italian worker there who had convinced the parents of the girl and promised to bring her to Italy to work and study in one of the Universities in Rome. But this had never happened. From the contents of the letter, the girl instead was deployed as a sales girl in a gigantic high profile Jewelry shop along Via di Cavour. The girl had mastered the Italian language at one of the numerous Open Diploma Centres preliminary to entering an Italian University but had not been enrolled in any University as promised by her master.

All these were made possible to decode because all of us the Nigerian Students including John Cardinal Onayekan, then a Level 500 Post Graduate Student at the Biblicum Institute of the Gregorian University, Dr. Vincent Udo Nkanga, a Level 600 Post Graduate lay student at the Lateran University etc. Rome, had also trooped out to the Nigerian Embassy to narrate what had happened to the Nigerian Authorities there. The Embassy promptly took up the matter with the Italian Government consequent upon the issue at hand. Dr. Vincent and his colleagues were very useful and cooperative as they were able to engage an Italian girl colleague who helped using the Telephone number that was included in the letter to speak to the Matron of the Jewelry shop. With that, proper contacts were easily established because the Matron never seemed to have suspected anything since the phone call was schemed to be made to her by an Italian girl. In the

end we were able to easily trace the shop and fish out the girl. To conclude, the matter was taken up by the Federal Government and the girl was promptly deported to Nigeria and handed over to her parents.

But what has this got to do with St. Dominic's Parish Akpet Central? It does. First of all, the reader will soon notice that this Church as at now is almost an Igbo Church for the simple reason that most of the Igbos in Efik-Biase speaking areas of Old Calabar Province were very safe during the war as they ran into the expansive tropical forests of Biase and were sanctuaried by their good-hearted Biase neighbours during and after the war. Secondly, most of them were Catholics praying their Rosaries to the BVM, Help of Christians. Thirdly, most of them were refugees from Calaro Rubber Estate Adiabo now stayed put after the war making Akpet Central and its environs big centres of Biafran war refugees a.k.a IDPS. These were the people I met on ground in the early 1970s. Any traveler passing during that time through Biase territory along the newly **Costain** constructed Calabar - Ikom High Way would not have failed to notice those big Camps. It was from these IDPs and natives and with the approval of the charismatic Archbishop Brian D. Usanga that I was able to open up the Catholic Centre in this hitherto Presbyterian territory of yore. The Akpet Church was named after the great Saint of the underprivileged, St. Domingo a.k.a **DOMINIC** hence, St. Dominic's Catholic Church Akpet Central. At first we were using one of the Refugee Camps and the Government School at Akpet Central instead of the big Catholic Central School at Ikot Okpora which was a bit far off from the newly constructed Road, a road which never had existed before the 1970s. This is the profile of and the beginning of this great Church in Biase country of the great **Erei Speaking People.** To God be the Glory!

(b) CHURCH BUILDING: One can surmise straight away that it was not going to be a big deal for a Catholic Church to be constructed in BIASE land, trust our Igbo brethren and big time entrepreneurs forming the majority of the St. Dominic's Church's roll call then. In 2003 the foundation of the Church was begun by Rev. Fr. Aloysius Eneyo, who then was appointed Rector of the flagging Uyanga Community Secondary School then handed over to the Catholic Church as the nucleus of the fledgling Stella Maris Minor Seminary at Uyanga. He was also appointed Priest In-Charge of the Church in Biase territory stretching from **IWURU** to **AKPET** and including even **Okurike, Ikun, and Biakpan** together with **Iko Ekperem,** a border town of Biase with the entire Ebonyi territory thereof.

This is a very extensive territory which can be equiperated with the entire Ebonyi and Abia States put together. Readers of this book should begin to buckle up towards assisting in the built-up of a great Catholic empire and Church in this almost Primary Evangelization territory because this is a very difficult terrain of tropical forest land and scattered populations at that. With the transfer of the young dynamic Fr. Aloysius to Bayelsa State in 2005, the Church construction work was stalled as the new Rev. Fathers appointed thereto could not cope combing the work of the Seminary and the ever expansive parish. But the people never gave up and in the interim continued to mould blocks from the Sunday tray takings since priests were thin on the ground and were only visiting the fledgling station from time to time. Nevertheless, the reprieve came when God blessed the Archdiocese with the booming Ordination of Priests that we saw from the early 2000s into the 2010s. Between 2003 and 2013 not less than forty (40) priests have been ordained in the Archdiocese of Calabar, a number that more than doubled all the Indigenous priests ordained for the Archdiocese since 1903 ie. within a century, (1903 – 2013), thanks to the good fortune of Archbishop Joseph Edra Ukpo who inherited a bountiful harvest of Seminarians being prepared by the legendary Archbishop Usanga. In 2003, he was also as it were being handed over a booming bountiful "near-harvest territory" when he took over the administration of the Archdiocese. Archbishop Joseph Edra Ukpo himself had even acknowledged this during his first meeting with the Archdiocesan clergy in March 2004, when he observed among other things to the effect that "he had inherited a solid foundation well dug in."

This observation is important because pronto, the fledgling Biase Parishes including Uyanga in Akampa territory and the Seminary began to enjoy the appointment of full-time priests to serve them for the first time in a century. Biase land a.k.a Akpet Central Mission and Headquarters became one of the beneficiaries with a resident Pastor in tow. In 2013 one of the newly ordained priests of 2011 set, Fr. Maurice Edem was appointed the residential Parish Priest of Akpet Central. He it was who immediately re-started the completion of the Church by using the Seminarians appointed to him on Apostolic Work to explore all the moribund Mission Stations of Biase land, the last of which **Iko Ekperem**, was only visited as late as 1984 by Archbishop Usanga and the Author. Your conclusion to this episode is as good as mine regarding the status of Akpet as the territory of primary Evangelization.

This last mentioned station offers an interesting story too. During that Archbishop Usanga's visit, the people of the area mostly Presbyterians, decided to hand over their flagging Community Secondary School then operated by the Presbyterian Church of Nigeria Mission to the Catholic Mission. From then on the Archbishop continued to appoint new Graduate Seminarians on their one-year Compulsory Probation as Principals to the School. Promptly the School was upgraded and granted approval to offer its Candidates to sit for the NECO and WASCE Examinations. From then onward Iko Ekperem became a prominent Station in Biase land. With this scenario, things began to take shape and the Church building effort had an amazingly accomplishing impetus. The Church building was completed as commented above by Rev Fr. Maurice Edem and commissioned in 2014 to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Dominic's Parish as a Mission Station and afterwards as a Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

MGR. J. P. EKARIKA 1975 - 1979	FR. CHRISTOPHER R.UDOH 1979 – 1981	FR. FELIX H. EKONG 1981 – 1983	FR. FRANCIS O. MBABA 1984 - 1985	FR. EMMANUEL NYONG 1985 - 1986
FR. COLM CLINTON SPS 1986-1988	FR. R. NSIKAK OBONG 1988 – 1990	FR. CHRISTOPHER UMIONG 1990 - 1992	MGR.EMMANUEL UMOETOK 1992-1996	FR. DENIS TEGHBE (PH) 1992- 1994
FR.GREGORY A.UNIMNA1996-1998	FR. DOMINIC MBA 1998 - 2000	FR. BASIL KEVIN AKPAN 2001 – 2002	FR.DONATUS IHEKWOGBA 2002- 2003	ALOYSIUS A. ENEYO 2003 – 2005
ANDREW EKPENYONG 2005 - 2007	FR. ANSELM NYONG 2007 - 2008	FR. EMMANUEL UMIA 2009 – 2009	FR. PATRICK ENEYO 2009- 2010	FR. JULIUS NJOK ITAMID 20010 – 2011
FR. CHRISTOPHER ESSIET 2011 - 2012	FR. CHRISTOPHER OKON 2012 - 2013	FR. MAURICE A. EDEM 2013 – 2015	FR. IGNATIUS SAM 2015 - 2018	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e) SERVING CATECHISTS OF ST. DOMINIC'S PARISH TO-DATE:

The following have served as Presidents of the Parish since its inception to-date:

CATECHIST STEPHEN EZE	**CATECHIST OGBAN ETHOTI**	**CATECHIST GODWIN AMIZINE**

(f) SENIOR SEMINARIANS IN TRAINING OF ST. DOMINIC'S PARISH, AKPET

There has been only one Senior Seminarian in training of St. Dominic's Parish since its inception, viz. Cyrill Ekpezu. We should all join in prayers for Vocations for this virgin new Parish of Biase peoples.

(g**) ST. DOMINIC'S PARISH, CHOIR ASSOCIATION**

The St. Dominic's Parish has only one Choir hence there is no Choir Association in the Parish, but the Choir group meets weekly for prayer and meeting.

(h) SERVING PRESIDENTS OF ST. DOMINIC'S PARISH *TO-DATE:*
The following have served as Presidents of the Parish since its inception to-date:

MR. PHILIP UKAM 1983-1992	MR.MOSESS NDIODIMMA 1992-2000	MR. INNOCENT UKAM 2000-2008	MR. LUKE MBAZU 2008-2012	MR. STEPHEN EZE 2012-2018

(i) SERVING CWO PRESIDENTS OF ST. DOMINIC'S PARISH *TO-DATE:*
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. PATRICIA MBAZU	MRS. PATRICIA NDIODIMMA	MRS.PATIENCE OGBAN	MRS AUGUTINA PHILIP UKAM	==========

(j) NUMBER OF MISSION STATIONS IN ST. DOMINIC'S AKPET CENTRAL

ST. DOMINIC'S CHURCH AKPET CENTRAL	ST. JOSEPH'S CHURCH AKPET NO1.	ST. MICHAEL'S CHURCH IBOGO – AKPET	OUR LADY QUEEN OF PEACE IKO EKPEREM
HOLY TRINITY CATHOLIC CHURCH OKURIK	E ST. CELESTINE CATHOLIC CHURCH IKUN	ST. JUDE CATHOLIC CHURCH BIAKPAN	==========

(k)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST DOMINIC'S, AKPET
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

MR. INNOCENT UKAM	MR. PATRICK NNAMDI IZU	MR. SAMUEL OMINI UBI	MR. PHILIP UKAM	MR. INNOCENT ODUMUSOR
MRS. PATIENCE OGBAN	MRS. STEPHEN EZE	MRS AUGUTINA PHILIP UKAM	MRS. PATRICIA MBAZU	MRS. PATRICIA NDIODIMMA
MR. LUKE MBAZU	MR. OGBAN ETHOTI	MR. STEPHEN EZE	MR. SAMUEL OMINI UBI	MR. PATRICK NNAMDI IZU
MRS. PATIENCE JOSEPH IBE	MR. ANTHONIA EGWU	MRS. GRACE OKOKON	MRS. PATRICIA CHICHINDU	MRS. CAROLINE UKAM ODUMUSOR
MR. MOSES NDIODIMMA	MR. GODWIN AMIZINE	MR. JOHN EBOKO,	MR. STEPHEN EDET	MR. EMMANUEL LINUS PETER
MRS. PATRICIA JOHN EBOKO	MRS. MARGARET EMMANUEL LINUS	MRS. PATIENCE OGBAN ETHOTHI	MRS. MARY EKERE	MRS. CATHERINE OKORIE
MR. JOSEPH OMAREKO IBE	MR. CHRISTOPHER ALEGWU	MR. EMMANUEL NNAJI	MR. WALTER ODUMUSOR	MR. WILSON MBAZU
MRS. MERCY RAYMOND UDOH	MRS. JOSEPHINE NKANGHA	MRS. ANGELA ERNEST CHUKWU	MRS. GRACE ILEM	MRS. GLORY EHOM IKENGHA
MRS. VERONICA DENIS ONYINYE	MISS LOVE UKAM ODUMUSOR	MISS MIRACLE AMA	MISS NGOZI JACOB	MISS CYNTHIA STEPHEN EZE
MR. VICTOR UKAM	MR. SILAS STEPHEN EZE	MR. VICTOR ETHOTHI	MR. DIVINE OWALI	MR. VODA STEPHEN EZE
MISS MARY OGBAN ETHOTHI	MISS IDONGESIT RAYMOND UDOH	MISS BLESSING UKAM ODUMUSOR	MISS MARY JOSEPH OMAREKO	MISS EMMANUELA EMMANUEL LINUS
MASTER EMMANUEL OMINI UBI	MASTER EMMANUEL OGBAN ETHOTHI	MASTER WISDOM EMMANUEL LINUS	MASTER JOHN EDADI	MASTER GODWIN OGBAN

[COURTESY OF REV. FR. IGNATIUS SAM & REV. MR. JOSEPH OJONG]

ST. MICHAEL ARCHANGEL PARISH, OBUNG

ORIGINS: St. Michael the Archangel Quasi Parish Obung is one of the oldest Mission Stations under the present St. John the Baptist Deanery and belongs to the ancient stations established by the early Holy Ghost Fathers under Adiabo. Until the end of the civil war, even St. John the Baptist Akamkpa was equally one of the ancient out-stations of St. Mary's Parish, Adiabo. Adiabo itself was under the ancient Parish of Arochukwu, precisely St. Paul's UTUTU. The early Holy Ghost Fathers on account of the existence of large expanse of forests untraversed except through bush tracks which were not easily accessible, made their first contacts by sea



in order to establish Mission Stations along the Cross River and wherever there were towns and villages near the rivers such as Adiabo. It was the same reason that motivated those early Presbyterian Missionaries to penetrate Ikot Offiong long before establishing their missions at Mbiaya, Ibiaku Uruan, etc. in URUAN. That is why Arochukwu and Adiabo were evangelized almost together because they could be reached by sea via canoes. Soon after the war and with return of the SPS priests coupled with the Ordination of some of us, Archbishop, then Bishop Brian D. Usanga considered it fitting to break up the monolithic Adiabo Parish after Arochukwu had been ceded to Umuahia Diocese. One of the new Parishes excised from Adiabo was St. John de Baptist, Akamkpa which was still administered from Adiabo through St. Mary's Efut Abua. St. Michael's Obung logically became one of its out-stations. Thereafter Archbishop Usanga equally went on to split Akamkpa into St. Georges Old Netim, St. Theresa's Mbarakom, Our Lady of Lourdes COE, St. Paul's Uyanga etc. St. Michael's Obung consequently became an out-station under St. Georges - Old Netim. Then with coming of Archbishop Joseph Edra Ukpo as successor to Usanga, St. Michael's Obung was excised from Old Netim to become an autonomous Quasi Parish in 2012 with Rev. Fr. Joseph Etim as first Parish Priest.

(CHURCH BUILDING): St. Michael's Obung was the first to build a Church even before Old Netim, precisely owing to the fact that there was no primary school established there. The practice and vogue was always to use the school main block for Church Services. In the absence of a school in a particular station, such a village or town had no choice but to build a Church. That was the situation at Obung, but it's very first Church building was a thatched mud church which had lasted till the 1980s. In the early 1980 a concrete Church block was built and refurbished by then Fr. now Msgr. Emmanuel Umoetok in 1993. The under-listed Chiefs donated land for the Church building at Obung viz.: Ntufam Ntui Agu, Mr. Dominic Bassey, Ntufam Agu Okang and Ntufam Mbe Ntui. The present Church building was constructed in 2009 to replace the old one when the people were promised an autonomous Parish status by Archbishop Joseph Edra Ukpo and was effected in 2012 to the greater Glory of God. The following donated the land for the recently constructed permanent Church building:

NTUFAM NTUI AGU(CATECHIST'S DAD)	MR. DOMINIC BASSEY (FR. AGU'S DAD)	NTUFAM ETE NTUI	NTUFAM NTUI MBE (GODWIN'S DAD	GODWIN NTUI –NOW CLAN HEAD OF NTETIM
NTUFAM ETE AGU OKANG	NTUFAM SAVIOUR OKON	NTFAM BONIFACE EDET	NTUFAM IGNATIUS ENOH	NTUFAM MBE NTUI
NTUFAM EDET AKIM	NTUFAM PAUL OKON AKANG	NTUFAM FELX AYI	NTUFAMAGU OKANG	==========

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Michael's Obung both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELLY SPS 1946 – 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR J. P. EKARIKA 1968 -1969	FR. SYLVESTER J.UDOH 1970-1972	FR. JUSTIN UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974-1975
FR. EMMANUEL AKPAN 1975-1976	FR. CHRISTOPHER J.UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG1985- 1986
FR. COLM CLINTON SPS 1986-1988	FR. NSIKAK OBONG 1988-1990	FR. CHRISTOPHER UMIONG 1990 -1992	MGR. EMMANUEL UMOETOK1992-199	FR. DENIS TEGHBE PH 1992- 1994
FR. GREGORY A.UNIMNA1996-1998	FR. DOMINIC MBA 1998- 2000	FR. CHRISTOPHER NASERI 2002-2001	FR. BASIL K. AKPAN 2001 - 2002	FR. DONATUS IHEKWOABA 2002- 2003
FR. BASIL KEVIN AKPAN 2003 - 2004	FR. DONATUS IHEKWOGBA 2004 -2006	FR. ALOYSIUS P. ENEYO 2006 - 2008	FR.JAMES OBONG EKPE 2008-2011	FR. IGNATIUS ITITA 2011 - 2014
FR. JOSEPH J. ETIM 2012 - 2014	FR. RAPHAEL ITA 2014 – 2016	FR. JOSEPH A. EYO 2016 - 2017	FR. JOHN P. NKANTA 2016 - 2017	FR. ISRAEL EKPO 2017 ==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with Rev. Fr. Emmanuel Bassey Agu as the first Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. MICHAEL'S PARISH

There is only one Senior Seminarian in training of St. Michael's Parish, Obung ie. Rev. Mr. Daniel Effiong Peter

(g**) ST, MICHAEL's OBUNG CHOIR ASSOCIATION**

The St. Michael's Parish has two Choir groups in the Choir Association of the Parish.

ST. MICHAEL'S OBUNG MAIN PARISH CHOIR	ST. MICHAEL'S OBUNG JUNIOR CHOIR

(h) SERVING PRESIDENTS OF ST. MICHAEL'S, PARISH OBUNG

The following have served as Presidents of the Parish since its inception to-date:

NTUFAM ETE AGU OKANG	NTUFAM SAVIOUR OKON	NTUFAM BONIFACE EDET	NTUFAM IGNATIUS ENOH	NTUFAM MBE NTUI
NTUFAM EDET AKIM	NTUFAM PAUL OKON AKANG	NTFAM FELX AYI	HON MATTHEW ETTA	MR. BONIFACE JOSEPH
NTUFAM NTUI NTUFAM	KGT AUGUSTUS EDET	KGT JOSEPH NTUI	NTUFAM PHILIP OGAR	HON FELIX OYI

(i) MISSION STATIONS IN ST. MICHAEL'S PARISH OBUNG

The St. Michael's Parish has two Mission Stations in the Parish.

ST. MICHAEL'S CATHOLIC CHURCH, OBUNG	ST. PAUL'S CATHOLIC CHURCH, NSAN

(j) SERVING CATECHITS OF ST. MICHAEL'S, PARISH OBUNG

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST DOMINIC AGU BASSEY	CATECHIST CLEMENT EFFIONG ETTAH	CATECHIST PAUL JOHN NTUI	NYUFAM CATH. OUT AKOREKPIN
CATECHIST CYRIL OKON BASSEY	CATECHIST DANIEL RICHARD EKPE	==========	==========

(k) LAY OFFICERS & IMPORTANT PERSONALITIES OF St. MICHAEL'S PARISH

Some of the early and other important Officers of the Parish since inception include the following:

NTUFAM NTUI AGU	MR. DOMINIC BASSEY	NTUFAM ETE NTUI	NTUFAM NTUI NTUFAM	GODWIN NTUI -NOW CLAN HEAD OF NTETIM
NTUFAM ETE AGU OKANG	NTUFAM SAVIOUR OKON	NTUFAM BONIFACE EDET	NTUFAM IGNATIUS ENOH	NTUFAM MBE NTUI
NTUFAM EDET AKIM	NTUFAM PAUL OKON AKANG	NTUFAM FELX AYI	MR. ANTHONY MBEY (CHOIR MASTER)	NTUFAM PHILI OGAR (PRESIDENT)
LADY ANGELICA SAVIOUR EDEM	LADY ESTHER AUGUSTUS EDET (CWO)	LADY VALERY JOSEPH NTUI	MRS. ROSE BONIFACE JOSEPH	MRS ELIZABETH FELIX OYI (CH.MISTRESS)
NTUFAM MAATHEW EFFIONG	NTUFAM MATT HEW EFFIONG PETER	NTUFAM MATTHEW ETTAHN	NTUFAM FELIX AYI	NTUFAM ELIJAH MONORU
MRS. GRACE MATTHEW EFFIONG	MRS. HELEN MATTHEW ETTAH	MRS. PAULINA AGU MBEY	MRS. ELIZABETH FELIX OYI	MRS. ABASI-AMA DENIS NTUI
MR. SAVIOUR BASSEY AGU	KGT AUGUSTUS EDET (K S J)	KGT SAVIOUR EDEM (K S J)	HON FELIX OYI	KGT JOSEPH NTUI
MRS. HILDA DONATUS ANOM	MISS RITA EFFIONG PETER	LADY ANGELICA SAVIOUR	MISS PATENCE UKO AKIMA	MISS ELIZABETH JANTA
NTUIFAM PHILIP OGAR NJAH	MR. DONATUS ANOM OKU	MR. JUSTUS GODWIN NTUI	MR. EMMANUEL MATTHEW ETTAH	MR. THEOPHILUS MATTHEW ETTAH
MISS BRIDGET MBEY NTUI	MISS FELICITY MATTHEW ETTAH	MISS RACHEL PETER NTUI	MISS PEACE MATTHEW OYI	MISS MARYANN ARENGAE NKANG
MR. JOHN NDIFON ETTAH	MR. JOSEPH EFFIONG PETER	MR. CLEMENT HENRY	MR. ANTHONY NTUI ETTAH	MASTER ISRAEL EKUM-AFU BASSEY
MISS HOPE AGU MARTIN	MISS GEORGINA MATTHEW ETTAH	MISS ROSE FABIAN	MISS JACINTA DICKSON EMMANUEL	MISS DOROTHY GABRIEF EFFIONG
MASTER CYRIL PHILIP OGAR	MASTER KABERA GABRIEL EFFIOM	MASTERJEROME OGAR NJAH	MASTER DANIEL DONATUS ANOM	MASTER CELESTINE OYI OGAR

[COURTESY OF REV. FR. EMMANUEL AGU & REV. MR. DANIL EFFIONG PETER]

ST. THERESE OF THE CHILD JESUS PARISH, OJOR



(a) ORIGINS: The St. Therese of the Child Jesus Parish, Ojor was formerly an old Mission Station under St. Mary's Adiabo which was visited by the early SPS Fathers right in the 1930s. As was the custom, these Rev. Fathers occasionally visited the Station to administer the Sacraments and attend to the people's spiritual needs – sick calls, evangelizing the Catechumens as also instructing couples for the Sacrament of Matrimony. In the 1950s and from the records, the priests used to stay here for two or three days in order to visit other out stations eg. those stations like Ifumkpa and Owai that were not accessible by motor cycles which were the only means of transport used by those early St. Patrick's Missionaries then. Ojor was one of the Adiabo Stations I visited and also spent the night there during the civil war, precisely in 1968. Here I had very interesting and fun memories so much so that I have treasured them till today especially because the same events which occurred at St. Theresa's Mbarakom also occurred here. Regarding the events, in a particular case it so happened that after the morning Mass as I had the custom of going round greeting the lay folks and chatting with them especially the ubiquitous and interesting children, some of them came up and rubbed my arms. I was flabbergasted and curious. But one of the women in a bid to allay my fears also touched my hands and rubbed her hands on her dress ostensibly to see if it would be tinted. On further exasperation they all laughed and chorused that they wanted to know if I had pained myself black because every priest they ever knew then was a white man.

Well, the long and short of it was that I was the first black priest to minister there. Secondly, they had never seen an African indigenous priest before although they had heard of Dominic Cardinal Ekandem. They were thinking I might indeed be one of the white priests who had disguised and painted himself because of the war since all the white priests had been ordered out and deported back to their country. Fr. Joseph Cantwell a newly arrived Irish priest in Nigeria just before the war broke out, has captured his experience at Adiabo very well in his book: because he was not even up to a year in the country before the war broke out. He was appointed Assistant Priest to Fr. Lawrence McWey at St. Mary's Adiabo by the erstwhile Bishop James Moynagh. In other words, nobody had expected a white priest in Adiabo territory, a fortiori, in Nigeria anymore. Therefore, any white priest ever to be seen in Nigeria would have to come disguised and as it were by being painted black. The rest is history as they say. With the erection of St. John de Baptist Akamkpa in 1991 as the first Parish **sui juris** to be detached from St. Mary's, Adiabo by Archbishop Brian D. Usanga, all the Mission Stations beyond Odukpani – Ikom Axis and the stretching up to Biase viz. from Our Lady of Lourdes COE. Awi, St. Paul's Parish Uyanga, etc. up to St. Dominic's Akpet Central, all these including St. Therese Mission Station, Ojor came under Akampa as the new Headqurters of the Deanery and Central Mission. In 1996 St. Paul's Uyanga was further detached by Archbishop Brian D. Usanga from St. John de Baptist Akamkpa and St. Therese Ojor became the new Mission Station under Uyanga but administered by the Rector and priests teaching at the Stella Maris

Junior Seminary, Uyanga. In 2015, St. Therese Ojor was detached from St. Paul's Parish Uyanga and erected a Quasi Parish **sui juris** by Archbishop Joseph Ekuwem, the newly appointed archbishop of Calabar who took over from the erstwhile and retiring Archbishop Joseph Edra Ukpo with Rev. Fr. Emmanuel G. Ntekim as the first Parish Priest thereof.

(b) CHURCH BUILDING: The first thatched mud building was according to records constructed in 1950 during the time of Fr. Patrick Hannelly (SPS) as the regular visiting priest. It was a modest little church and stood strong right through the war. With the increase in the population of the Catholic Faithful who thronged the place during the war as refugees, the former building was pulled down in 1973 and a modest sand-brick church was constructed which lasted till 1981. Then a new site was acquired outside the village centre on the Ojor Ifumkpa road **grace Ü la** the Village Council of Chiefs after giving the traditional kola of a life goat, gin and 5 yams to the original land owners. Thereafter, the old Church was pulled down to kick-start the construction of the beautiful Church we have today. The construction of the beautiful and first ever Rev. Father's house was started in 1913.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Therese of the Child Jesus Parish both formerly as a Mission Station under St. John's Akamkpa and afterwards St. Paul's Uyanga as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELY SPS 1946 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MSGR J. P. EKARIKA 1968 -1969	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974-1975
FR. CHRISTPHER UMIONG 1990-1992	MSGR. EMMANUEL UMOETOK 1992-1998	MSGR. FRANCIS X. UNA 1998- 2002	FR. ALOYSIUS ENEYO 2002 - 2004	FR. JOHN P. NKANTA 2006 –2008
FR. JOSEPH ESSIEN 2008 -2013	FR. MAURICE EDEM 2013 - 2014	FR.CHRISTOPHER OKON 2013-2014	FR. EMMANUEL OFFIONG 2014-2015	FR.EMMANUEL NTEKIM 2015-2018ff

(d) INDIGENOUS PRIESTS OF THE PARISH

Since its inception the parish has been blessed with Rev. Fr. Charles Lwanga Bassey Esirah as the first Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has been blessed with four Indigenous Religious of the Parish yet.

REV. SR. STELLA BASSEY ESIRAH (HHCJ)	REV. SR. JANET OGAR (H H C J)	REV. SR. CATHERINE DOMINIC (H H C J)	REV. SR. ROSEMARY MICHAEL (H H C J)

(f) ST. THERESE OF THE CHILD JESUS CHOIR ASSOCIATION

The St. Therese of the Child Jesus Parish, Ojor has three Choir groups in the Parish to-date

ST. THERESA'S MAIN CHOIR //CM. MR. ALEXANDER ETTA	ST. LAWRENCE CHOIR //CM MR. MICHAEL AGU	ST. JOSEPH'S CHILDREN'S CHOIR //CM.MR. CLEMENT ENO

(g) SERVING CATECHISTS OF ST. THERESE OF THE CHILD JESUS PARISH

The following men have served as Catechists of the Parish since its inception to-date:

CATECHIST SIMON JOHN	CATECHIST ALEXANDER EDET	CATECHIST MAURICE OGAR	CATECHIST SOLOMON ARONG	CATECHIST STEPHEN OGAR	CATECHIST MARCELLINUS ICHE

(h) SERVING PRESIDENTS OF ST. THERESE OF THE CHILD JESUS PARISH

The following men have served as Presidents of the Parish since its inception to-date:

MR. THOMAS INYANG 1987- 2004	KGT. CORNELIUS AGU (K S J) 2004 – 2018

(I) SERVING CMO PRESIDENTS OF ST. THERESE OF THE CHILD JESUS
The following men have served as CMO Presidents of the Parish since its inception to-date:

MR. JOSDEPH AMBOR	MR. THOMAS INYANG	KGT CORNELIUS AGU (KSJI)	MR.BONIFACE INYANG	SUPOL DOMINIC IMOH

(j) SERVING CWO PRESIDENTS OF ST. THERESE OF THE CHILD JESUS
The following women have served as CWO Presidents of the Parish since its inception to-date:

ETI-EKA MRGARET THOMAS INYANG	MRS. SYLVIA PIUS OTARA	MRS. ANGELICA IKUMO OWOR	MRS. MARGARET MATTHEW	MRS. ELIZABETH M ATTHIAS

(k) MISSSION STATIONS OF ST. THERESE OF THE CHILD JESUS PARISH

ST. THERESAS'S CATHOLIC CHURCH, OJOR	ST. LAWRENCE CATHOLIC CHURCH, IFUMKPA	ST. MICHAEL'S CATHOLIC CHURCH OWAI

(m) SEMINARIANS IN TRAINING IN ST. THERESE' PARISH, OJOR

REV. MR. ALEXANDER EDET EKPO	REV. USOR PATRICK MICHAEL	REV. MR. EVARIST US AKIM USUNG

(i) LAY OFFICERS & IMPORTANT PERSONALITIES WHO IS WHO OF ST. THERESE OJOR
Some of the early and other important Officers of the Parish since inception include the following:

MR. THOMAS INYANG OCHE	MR. JOSEPH BASSEY ESIRAH	MR. JOSEPH AMBOR	MR. ANDREW IROM& FAMILY	MR. CORNELIUS AGU & FAMILY
MRS. VERONICA MBEY	ETI-EKA MARGARET THOMAS INYANG	ETI-EKA ANGELICA IKUMO ONWOR	MRS. VICTORIA ISAAC	MRS. CAECILIA BASSEY ESIRAH
BARR. RAYMOND INYANG OCHE	SUPOL. DOMINIC IMOH APOR	CATECHIST SIMON JOHN ABI	MR. LAWRENCE IKUMO	CATECHIST MAURICE OGAR
MRS. MARGARET SOLOMON IROM	MRS.EUNICE BASSEY NSOR(ESIRAH)	MRS. CECILIA CLETUS IBUNI	MRS. AUGUSTINA NYONG EDU	MRS. FRANCESCA MBEY ONUOR
MR. EVARISTUS EGORIM AKIM	MR. CLEMENT IJO & FAMILY	MR. STEPHEN IJENGHA & FAMILY	MR. INNOCENT EDU	MR. CLETUS ONWOR
MRS. MARGARET MATTHEW ENE	MRS. GRACE EFFIONG EKURI	MISS RUTH-MARIA LINUS	MISS JOAN AUGUSTINE	MISS VERONICA MKPONG
MR. INNOCENT PIUS	MR. EMMANUEL EDU	MR. MICHAEL CORNELIUS	MASTER PIUS EKPO EDET	MASTER GILBERTWILFRED MARK
MISS JULIA USUNG MBEY	MISS MARTHA OKON MBEY	MISS JOAN BONIFACE THOMAS	MISS FELICIA CLEMENT ITASAM	MISS CECILA CLEMENT AGBOR
MASTER PIUS INNOCENT OKPA	MASTER DESTINY DOMINIC OKPA	MISS JULIET MONDAY EDET	MISS ANGELINA LINUS MKPONG	MASTERALBERTPATRICK EKUNE

[COURTESY OF REV. SR. (DR.) STELLA ESIRAH, USOR PATRICK EMMANUEL & REV. MR. ALEXANDER EDET EKPO]

ST. JOSEPH'S IKOT ENE DEANERY-AKPABUYO
ST. JOSEPH'S PARISH, IKOT ENE



PRESENT CHURCH



NEW UNCOMPLETED CHURCH

ORIGINS: Apart from Ikot Nakanda, the Headquarters of Akpabuyo Local Government Area, Ikot Ene was the only significant town after acquiring the status of a **CENTRAL MISSION STATION** Ikot Nakanda having been made the **N/A CIVIC CENTRE** of Colonial Nigeria in Akpabuyo territory and the second in the Calabar Mission under the legendary Fr. Josef Leon Lena (CSSP (1903 - 1928) as the Head of the Calabar Mission with Fr. Patrick McDermott (CSSP) as Assisting Priest. As discussed already in Part One, **URUAN-EFIK** Founding Fathers had sailed from **AKWA AKPA URUAN** further south, around the turn of the 1st Century AD and discovered **ATA - AKPA** a.k.a Atakpa or better still, **CALABAR**, a name given to the territory by the early Portuguese Explorers who first arrived the shores of the West Coast of Africa in 1546 AD. After settling there at Atakpa for ages, these Founding Fathers discovered to their consternation and dissatisfaction that Atakpa was only a narrow and winding strip of land whose lager interior territory had already been occupied by the **EFUTS** to the East and the **QUAS** to the West. They further discovered that this mangrove territory was indeed too small and unsuitable as also unsavoury and insufficient for farming and fishing and this made some of them to sail further south through the Idundu River until they arrived at the Atimbo River over which they had crossed on sighting a large expanse of land before them. They named the territory **AKPABUYO**, meaning = a **LAND ON THE CROSSING OVER.** This is also the territory which the present Church has named **IKOT ENE DEANARY** or the Headquarters of the Church in the territory today. This covers an expansive land mass which stretches from Atimbo River as far as Ikang on the Atlantic Coast.

Being an already established Efik territory long before the coming of the early Europeans as observed above, and more so before the arrival of the Holy Ghost Fathers of the Calabar Mission, little wander that the Missionaries would have inexorably planned to first explore those areas occupied by their Efik hosts and peoples. From available records and as explained already, many Efik Chieftains living in Calabar metropolis had large farms and plantations and holiday resorts in Akpabuyo even up to this day. It therefore meant that they were moving hither and forth from Calabar to Akpabuyo as dictated by the timing of the planting and harvesting seasons. It was these chieftains that invited the Holy Ghost Missionaries to open up Mission Stations for them in Akpabuyo territory one of them being from the Archibong Ene and Ephraim Adam Royal Houses, hence the naming of the area under study as **IKOT ENE**. Small wander also as observed above, that the Missionaries in turn would have decided to open up their first Efik Out-station and Mission Centre at Ikot Ene. The first trip of Fr. Josef Leon Lena to Ikot Ene as noted above was by canoe which was at the instance of the Efik Chieftains residing at Calabar. Fr. Lena with his entourage were ferried across the Atimbo River. From there they paddled and meandered up-stream until they arrived at Ikot Edem Odo beach a.k.a **ESUK MBA** where tumultuous jubilant dancing troupes of villagers from far and near were awaiting them. Here at Ikot Edem Odo they celebrated their first Open Air Mass on December 8, 1910 and named the place after the third Person of the Blessed Trinity, Holy Ghost Catholic Mission to symbolize and in honour of the Holy Spirit Who filled the Blessed Virgin as His Spouse and also in commemoration of the Solemnity of Immaculate Conception. Other trips were often by canoe grace Ü la the ubiquitous and hospitable Akpabuyo Chieftains residing at Calabar and visiting their large farmlands in the territory but still always embarking and setting sail through the said **ESUK MBA**. It was later on

in 1912 that they opened up their Headquarters at Ikot Ene from their Ikot Edem Odo base and after celebrating their first Open Air Mass there they named the place after St. Joseph, the husband of Mary.

From here after some time, they rounded up the territory and opened up St. Michael's Oban in 1914 after trekking over a hundred miles away through that thick West African forest inhabited by all sorts of wild animals including lions, elephants and snakes etc. to go visit and evangelize a people with ways and cultures incomparable to theirs. Ask Rev. Fr. Jim Kelleher SPS, who was here almost 60 years ago, and still continuing the missionary work among us, and you can conclude the rest for yourselves. It was nothing short of miracle! That was also the **raison de ìtre** Fr. Lena named Oban Mission Centre "**ST. MICHAEL'S CATHOLIC MISSION"** after the Archangel of God Almighty, who can conquer all things. **MICHAEL = Aniekan Abasi** – the same name God Himself gave His holy Archangel, the conqueror of Satan. It was really to go and conquer Satan against all his exploits as also his evil co-travelers that Fr. Lena went out there. In 1931 and with the impetus of the arrival of the Irish St. Patrick's Fathers, Ikot Ene began to have a new lease of life as the Irish priests became the regular visitors to the territory with Bishop then Fr. Thomas McGettrick as Father In-Charge thereof. The SPS or St. Patrick's priests as they were called beginning with Fr. Thomas McGettrick had taken over the Calabar Mission territory by now from the Holy Ghost Fathers and they took the work of evangelization to another lever. They began to frequent Ikot Ene as their base and to go from there on bush treks moving from one village to another preaching, teaching baptizing and blessing marriages with the Sacrament of Matrimony. They visited those who were sick by giving them the Sacrament of Extreme Unction a.k.a **ANOINTING**, as it was called in those days of pre-Vatican II.

One of the Irish SPS priests who frequented Ikot Ene and from there as base went on bush treks to open more out-stations was Fr. Thomas McGettrick as mentioned above. He later was appointed the "strong man" of **ANUA MISSION**, the second after the **SACRED HEART MISSION, CALABAR.** The Anua Mission under Fr. McGettrick became one of the largest and most populous with hundreds of Mission Stations, Schools and Catechists after the likes of Holy Trinity Mission, Onitsha which was the premier Mission of Bishop Josef Shanahan followed by Emekuku Mission as discussed above. Other visiting Priests before the erection of St. Joseph's Ikot Ene as a Parish include Rev. Father Austin Gogarty, Fr. Kevin Longworth and Fr. Liam McWey in that order. In 1954 Akpabuyo was carved out from the Sacred Heart Mission to become the second Roman Catholic Mission of the Calabar riverine sector under Bishop James Moynagh with Rev. Father Patrick Scanlon as Father In-Charge a.k.a Parish Priest. In 1958 he became instrumental in the establishment of the St. Joseph's Hospital manned by the Medical Missionaries of Mary (MMM) Sisters. This was a great land mark in the annals of the Calabar riverine Roman Catholic Mission and this opened up Ikot Ene and the entire Akpabuyo country to the larger outside world. In 1967, Rev. Father Sylvester U. J. Udoh was appointed the first ever African indigenous priest to take over from Fr. John Ralph (SPS) followed by Fr. James Kelleher who later was transferred in 1968 to St. Michael's Oban and Immaculate Conception Seminary, Mfamosing as Rector.

In 1990 during the Annual Archdiocesan Priests' Retreat and as part of his policy address, Archbishop Brian D. Usanga announced the erection of new parishes carved out from two ancient St Patrick's parishes hitherto created by the erstwhile Bishop James Moynagh, to wit from St. Mary's Adiabo and St. Joseph's Ikot Ene. Those of St. Mary's Adiabo included St. John the Baptist Akamkpa, St. Paul's Parish Uyanga and Our Lady of Lourdes Chaplaincy College of Education Awi. Those erected out of St. Joseph's Parish Ikot Ene included Holy Ghost Parish, Ikot Edem Odo, SS Daniel and Patrick Akwa Ikot Efanga

and Our Lady of Fatima Parish Ikang. From all accounts St. Joseph's Ikot Ene has now become a mother, grandmother and great grandmother with the further erection of St. George's Ekpene Tete Parish in 1999 and later, St. Francis of Assisi Akpap now in Bakassi L G. A. in 2003 to mark the Centenary of the Calabar Mission (1903 - 2003) to the greater Glory of God.

(b) CHURCH BUILDING: The first ever "chapel" church was built on burned sand bricks and the foundation was laid by Fr. Franz Howell (CSSP) in 1914. But later in 1932 and with the arrival of the St. Patrick's Missionaries (SPS), the building was extended and commissioned by Fr. Thomas McGettrick to accommodate the teaming population. This modest expanded and refurbished church building at Ikot Ene served the entire Akpabuyo Christian Faithful for decades until 1944 when Rev. Fr. Augustine Gogarty pulled down the old building and laid the foundation of the present church building which still stands strong today. In 1984 and with the appointment of Mgr. then Fr. Emmanuel O. Idem to St. Joseph's Ikot Ene as Parish Priest, he laid a new foundation for a new world-class church he termed "St. Joseph's Basilica" which is still standing uncompleted till today. Nevertheless, and even with the balkanization of the seemingly monolithic St. Joseph's Ikot Ene, it would be right and fitting for the Archdiocese of Calabar Pastoral Council to champion the completion of this to-be magnificent Church a.k.a "**ST. JOSEPH'S BASILICA"** by organizing an all-embracing Archdiocesan Annual Harvest, the proceeds of which should be channeled towards the completion of this long overdue project which has overwhelmed Ikot Ene and has also become the shame of the Catholic Archdiocese of Calabar for decades now.

c) SERVING PRIESTS TO-DATE: Since the inception of St. Joseph's Ikot Ene both formerly as a Mission Station of Sacred Heart Cathedral, and afterwards as a Paris sui juris, the following Priests have served in Ikot Ene either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JOSEF LEON LENA 1912-1913	FR. PATRICK MCDERMOTT 1912 -1915	FR. JOSEF KRAFT (CSSP) 1913 -1916	FR. PAUL BIECHY(CSSP) 1914-16	FR. LOUIS WARD (CSSP) 1915 - 1918
FR. FRANZ HOWELL 1915 -1919	FR. JAMES MELLETTE (CSSP) 1919 - 1922	FR. THOMAS RONAYNE(CSSP) 1922-1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938- 1942	FR. JOSEPH GILMARTIN 1942 - 1945	FR. KEVIN LONGWORTH 1945- 1948	FR. PATRICK MOORE (SPS) 1948 -1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT (SPS) 1950-1952	FR.LAWRENCE MCWEY(SPS)1952-1955
FR. PATRICK SCANLON 1955 -1958	FR. J. D. GRIFFIN (SPS) 1958 - 1961	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN RALPH (SPS) 1963-1967	FR.SYLVESTER U.J.UDOH 1967 -1969
FR. JAMES KELLEHER1969 - 1976	FR. WILIAM W. STACK (SPS) 1976 -1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980-1982	FR. BERNARD A. EMEH 1980 – 1982
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. DONATUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995 -1996
FR. CHRISTOPHER A. 1997 - 2000	FR. JOSEPH A. EYO 2000 - 2003	FR. CYRIL ATTA ESSIEN 2003 - 2005	FR. JOSEPH ESSIEN 2005 --2011	FR. FRANCIS C. OFFIONG 2011 - 2014
FR. SAMPSON OJIE 2014 - 2018	FR. RAPHAEL EKPO ITA 2011 - 2015	FR. EMMANUEL G. NTEKIM 2015 - 2016	FR. FRANCIS J. OKON 2016- 2017	FR.BASIL K .AKPAN//V.HONESTY 2018 ====

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with the following Indigenous Priests yet.

FR. PATRICK ENE ETI M 18/7/87	**FR.MAURICE BASSEY ETIM 20/5/89**	FR.PATRICK E.ENEYO 11/7/92	FR. ANTHONY N.BASSEY 27/11/10	FR. RAPHAEL EKPO ITA 30/12/14

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has been blessed with two Rev. Sisters Philomena Bassey and Rev. Sr. Bertha Maria Edem as the only Indigenous Religious of the Parish yet.

REV. SR. PHILOMENA BASSEY H H C J	REV. SR. BERTA MARIA EDEM S I C M C

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOSEPH'S PARISH, IKOT ENE
There is no Senior Seminarian in training of St. Joseph's Parish at the moment and for some time now.

(g) ST. JOSEPH'S PARISH, IKOT ENE CHOIR ASSOCIATION
The St. Joseph's Parish has two Choir groups in the Parish Choir Association

ST. JOSEPH PARISH CHOIR	ST. CAECILIA PARISH CHOIR

(h) SERVING CHOIR MASTERS/MISTRESSES OF ST. JOSEPH'S PARIS

MR.CHRIS EDEM BASSEY 1984	MR.VIUGTALIS EDEM BASSEY1992	MRS.CAECILIA NTIERO BASSEY1998	MR.VITALIS EDEM BASSEY 2000	MRS.BERNADETTE M. JACK2008

(i) SERVING PRESIDENTS OF ST. JOSEPH'S PARISH, IKOT ENE
The following have served as Presidents of the Parish since its inception to-date:

MR. FELIX N. BASSEY 1984 -1996	CHIEF LAWRENCE ENE ASUQUO 1997 - 2000	MR.ANTHONY BASSEY O.ENE 2000 - 2003	MR. CHRIS EDEM BASSEY 2003 - 2010
MR.VINCENT EFFIONG EDET 2011-2014	MR. INNOCENT FRANK 2015 - 2017	MR. FRANCIS SEBASTIAN 2018 ======	==========

(j)SERVING CWO PRESIDENTS OF ST. JOSEPH'S PARISH, IKOT ENE
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS.ROSALINE IBOK EFFIOM 1984	MRS.ROSEMARY DENIS EYO 1989	MRS.VERONICA ENE OKON 1992	MRS.CHRISTY EDEM BASSEY1995	LADY CECILIA N. BASSEY 1998
MRS. PATRICIA ITA EFFIONG 2004	MRS.MARGARET B. EKPENYONG 2007	MRS. THERESA OROK 2011	MRS. AGNES ENEYO EFFIONG 2015===	==========

(k)SERVING CATECHISTS &OUT-STATIONS OF ST. JOSEPH'S PARISH

S/N	NAMES OF CATECHISTS	NAMES OF STATIONS
1	CATECHIST PAUL ASUQUO EFFIOM	ST. JOSEPH CATHOLIC CHURCH IKOT ENE
2	CATECHIST FELIX EFFIONG OKON	ST. GEORGE'S CATHOLIC CHURCH IDEBE IKOT ESSIEN
3	CATECHIST PETER BASSEY EDEM	ST. GEORGE'S CATHOLIC CHURCH IDEBE OFFIONGUMO
4	CATECHIST PETER BASSEY EDEM	ST. PETER'S CATHOLIC CHURCH IDEBE ESUK
5	CATECHIST PATRICK OKON AKPAN	ST. MARK'S CATHOLIC CHURCH IKOT EYO
6	CATECHIST DOMINIC OKON EDEM	ST. Joseph's CATHOLIC CHURCH EKPENE EFIO EYO
7	CATECHIST CAMILLUS WILLIAM OKON	ST. THERESA'S CHURCH IFIANG KING DUKE
8	CATECHIST PATRICK PHILIP EKPO	ST. CHRISTOPHER'S CATHOLIC CHURCH IKOT UMO EDEM
9	CATECHIST CYRIL DICK IBANGA	ST. THERESA'S CATHOLIC CHURCH IKOT OTU ABASI
10	CATECHIST SYLVESTER EDEM EYO	ST. THERESA'S CATHOLIC IKOT MANDU
11	CATECHIST JOHN OKON EDET	IMMACULATE CONCEPTION CHURCH IKOT ASUQUO EDEM
12	CATECHIST PAULINUS EDEM ETIM	ST. MATTHIAS' CATHOLIC CHURCH IKOT NYA NYA

(l)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JOSEPH'S PARISH
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

CHIEF WILLIAM NAKANDA	CHIEF DOMINIC EDET UMO	CHIEF JOSEPH L. E, DUKE	CHIEF JOSEPH ITA DUKE	CHIEF LAWRENCE EDET EFFIOM
MR. FELIX NTIERO BASSEY	CHIEF LAWRENCE ENE ASUQUO	MR. ANTHONY BASSEY O. ENE	MR. CHRIS EDEM BASSEY	MR. VINCENT EFFIONG EDET
MRS.AGNES ENEYO EFFIONG	LADY CECILIA NTIERO BASSEY	MRS. AGNES EFFIONG ASUQUO	MRS.FELICIA EFFIONG ASUQUO	MRS.ANTHONIA ASUQUO EFFIOM
MR. FRANCIS SEBASTIAN	MR. VINCENT EFFIONG EDET	MR. EMMANUEL NTIERO BASSEY	MR. INNOCENT FRANK	CHIEF PATRICK EDET UKPONG
MRS.BERNADETTE E. ASUQUO	MRS. CHRISTIANA EDEM BASSEY	MRS. VERONICA ENE ASUQUO	MRS.THERESA MAURICE OROK	MRS. JUSTINA OROK
MR. VICTOR OROK EFFIOM	MR.RICHARD EDEM EKPENYONG	MR. MARTIN CHUKWU	MR.DOMINIC EDEM EKPENYONG	MR. JUSTIN EDEM EFFIOM
MRS. CYRILLA OKON NYONG	MRS. SYLVIA EFFIONG	MRS. GRACE EMMANUEL EFFIONG	MRS. MAGDALENE EKPENYONG	MRS.THERESA CHRIS NYONG
MR. PATRICK ITA EFFI ONG	MR. CLEMENT EKPO EDEM	MR. PETER EDET EYO	MR. JOSEPH EFFIOM ENE	MR. MICHAEL EDEM
MRS. MARIA JOSEPH EDEM	MRS. ESTHER EYO ASUQUO	MRS. CHRISTY FRANCIS SEBASTIAN	MRS. IMMACULATA BASSEY	MRS. JUSTINA EYO OKON
MR. HILARY ETIM	MR. SYLVESTER BASSEY	MR. EMMANUEL DANIEL EDEM	MR. PATRICK DANIEL EDEM	MR. JUSTIN ETIM EFFIOM
MISS VERONICA OFFIONG EYO	MISS SANDRA ENE EDET	MISS LAWRENCIA DANIEL EKPENYONG	MISS LUCY DANIEL	MISS MARY BASSEY JOHNSON
CHIEF PETER EYO EKPO	MR. STEPHEN OKON ITA	MR. EVARISTUS ASUQUO	MR. JOSEPH SYLVESTER	MR. VICTOR EFFIONG EDET
MASTER KENNETH OKON EDEM	MASTER JOSEPH ASUQUO EFFIOM	MASTER EMMANUEL UMO UMO	MR. PATRICK EDEM BASSEY	MR. SAVIOUR SYLVESTER

[COURTESY OF REV. FR. FRANCIS H. ESSIET, REV. MR. NKOM & CATECHIST PAUL EFFIOM]

REGINA PACIS CHAPLAINCY, POLICE COLLEGE, ATIMBO



ORIGINS: As a quasi-Mission Station and quite before attaining an autonomous status as Regina Pacis Chaplaincy, the Catholic Community in this College had always participated in terms of Mass Celebration as well as other Church Services and functions just as all other educational Institutions like in the Primary, Secondary Schools etc. in the Archdiocese. Priests were usually appointed to celebrate Holy Mass there on Sundays in the officially designated class rooms or Assembly Halls of the Institutions. The Author was appointed as a visiting Chaplain among others by Archbishop Brian D. Usanga during the early days of the College (1992-1999). But since this is a boarding school, Catholic students were usually at first marched to St. George's Catholic Church, Ekpene Tete to attend Mass there on Sundays. As the school went up in the academic cadre as also owing to increase in the population of the College, Church services began to be conducted there in the approved classrooms. This continued until well into 1990s when a permanent College Hall was collocated and fixed as the formal venue for Church activities.

(b)CHURCH BUILDING: There is no special Church built here for Religious worship and other spiritual exercises in the College. The College Authorities have only granted the Religious groups approval and the permission to use the College Assembly Hall for Masses and other Religious Activities on Sundays only.

(c)SERVING PRIESTS IN CHAPLAINCY – POLICE COLLEGE, ATIMBO

Before this time, the Archbishop of Calabar used to appoint either priests who had fewer activities in their parishes or Teaching priests in the University of Calabar, etc. to serve as visiting priests in the College. Later, the Parish priest of either Holy Ghost Ikot Edem Odo or St. Joseph's Ikot Ene ie. before the creation of St. George's Parish to minister to the students on Sundays. Recently either the Parish Priest of

St. George's Ekpene Tete or SS Daniel and Patrick Akwa Ikot Effanga are assigned for this task. Hence the following priests have served here either as Visitor, Assistant or Chaplain since the inception of the College and for the present Rev. Fr. Emmanuel Agu:

MGR. JOSEPH P. EKARIKA 1992 - 1993	FR. JAMES GOLDEN EKPE 1993 -1994	FR. MALACHY EPHRAIM 1994-1995	FR. JOSEPH A. EDEM 1995-1997
FR. EVARITUS A. BASSEY 1997 -1999	FR. BASIL KEVIN AKPAN 1999 - 2000	FR. ALOYSIUS A. ENEYO 2002 - 2003	FR. JOSEPH J. ETIM 2003 - 2006
FR. JOSEPH B. UMOH 2006 - 2009	FR. MAURICE BASSEY ETIM 2009 - 2012	FR. ROBERT UBONG EKPE 2012 - 2016	FR. EMMANUEL AGU 2016========

(d) POLICE COLLEGE, ATIMBO CHAPLAINCY CHOIR ASSOCIATION

The Chaplaincy has only one Students' Choir hence there is no special Choir Association, but the students sometimes arrange for Prayer Meetings after Choir practices.

(e) SENIOR SEMINARIANS IN TRAINING OF REGINA PACIS CHAPLAINCY

Since its inception over 20 years ago, there has been no Senior Seminarian in training. Chaplains administering here should do well to introduce Prayers for Vocations to the Students and also encourage Vocations. Meanwhile let us also join our prayers as most Vocations nowadays come from secular Secondary Schools even from Military and Police Colleges nationwide.

(f) LAY OFFICERS & IMPORTANT PERSONALITIES OF CHAPLAINCY

These are some of the important Officers of the Chaplaincy who are either the Catholic Members of Staff the or Catholic Head Boys and Girls including Heads of the Catholic Associations to-date:

MR. NWA FOR PEDRO	MR. THOMAS ARAH	MR. PETER OJAKA	MR. PAULINUS OJIE	MASTER EMMANUEL OKON
MRS. FLORENCE EWA EKENG	MRS. IMMACULATA NWAFOR	MRS. EVANGELINE EZEAGWU	MRS. HELEN OJAKA	MISS THERESA UGBE
MASTER JOSHUA NWEKOYO	MASTER SIMON STEPHEN	MASTER JOSEPH ETIM	MASTER EDET OKON EDET	MASTER ANTHONY ETIM
MISS ALISHA DANIEL	MISS MIRACLE KANU	MISS DIVINE SOLOMON	MISS VICTORY NTAJI	==========
MASTER DENIS CHRISTOHER	MASTER CHIKE JUSTICE	MASTER BRIGHT ASUQUO EFFIONG	==========	==========

[COURTESY OF REV. FR. EMMANUEL AGU & REV. MR. MAURICE ETIM]

HOLY GHOST PARISH, IKOT EDEM ODO



OLD CHURCH WITH VATICAN I



ALTAR



NEW HOLY GHOST CHURCH

ORIGINS: From available records, Fr. Franz Howell (CSSP) who arrived the shores of Calabar on September 28, 1910 was sent by Fr. Josef Leon Lena (CSSP) the Superior and Father In-Charge of the Calabar Mission, to explore the possibility of opening up the mass area of Akpabuyo country for Christ and His Gospel. Fr. Lena had previously visited the area in 1904 grace Ü la the chiefs of Akpabuyo,

notably Chief John Adam Ephraim, a one time baptized past pupil of Sacred Heart School and therefter, a Royal Father and Paramount Ruler of Ikot Edem Odo. He with his Chiefs-In- Council had in the course of time paid a courtesy visit to the legendary and indefatigable Fr. Lena at his Court in Sacred Heart Cathedral to implore him to come down to Akpabuyo and bring Christ and education to his people. In compliance with this request, Fr. Franz Howell, a close companion of the ebullient German Fr. Josef Kraft (CSSP) at the Sacred Heart Cathedral set out with a large contingent of Akpabuyo citizens residing in Calabar as mentioned above in Part One, and arrived Esuk Atimbo amidst the enthusiasm and merriment of the jubilating natives who had thronged the beach to receive him. They then sailed from there and arrived at **ESUK MBA** in Ikot Edem Odo where they met yet a more tumultuous jubilating dancing crowd of enthusiastic local people. A large forest area around Chief Adam Ephraim's residence had being cleared and this was where Fr. Howell, the august visitor said the first Open Air Mass on December 25, 2010 on Akpabuyo soil amidst jubilations, great funfair and dancing. From here Fr. Howell opened up St. Joseph's Ikot Ene in 1912, and St. Michael's Oban in 1914. Fr. Howell became the regular visitor to the station. Later on, St. Joseph's Ikot Ene was created the **de facto** Central Mission and Parish Centre of Akpabuyo territory while Ikot Edem Odo continued as a Mission Station until 1995 when it was raised by Archbishop Brian D. Usanga to the status of a Parish **sui juris** during the Author's administration of the area with Fr. Malachy Ephraim as the first official Parish Priest in 1996.

(b) CHURCH BUILDING: The first ever Church construction work with a **VATICAN I** prototype Altar was started by Fr. Josef Kraft and completed by Fr. Franz Howell. That premier church building still stands strong till today as seen in the photograph above. It is not very apparent that the Old Church has been put to any use except that the young priest who happens to be Efik is trying to rehabilitate the Church as one can see Indian bamboo props now going up ostensibly to reinforce the building. I would suggest that it can be used as the Parish Hall and Parish Pastoral Centre and even more still as an Adult Education Centre to bring back life to the easy - going aged peoples as of yore. In 1992 the foundation of the new Church building was laid under Fr. Malachy Ephraim as then Parish Priest of Ikot Ene. It was constructed by community effort because in Akpabuyo territory everybody by tradition is a nominal member of the Catholic Church. The Church was completed in 1996 and blessed by Archbishop Brian D. Usanga. During the visit of the Papal Nuncio, Archbishop Carlo Maria Vigano to the Archdiocese in 1997, his itinerary included a visit to Holy Ghost Parish Ikot Edem Odo where a tumultuous Rally of the citizens of Akpabuyo and beyond was organized for his reception and the commissioning of the Church with great fanfare, pomp and pageantry.

(c)SERVING PRIESTS TO-DATE: Since the inception of the Holy Ghost Parish, Ikot Edem Odo both formerly as a Mission Station and afterwards as a Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge, Parish Priests or Assisting Priests including visiting priests appointed to the Parish.

FR. JOSEF LEON LENA 1910 -1912	FR. PATRICK MCDERMOTT 1912 -1915	FR. JOSEF KRAFT (CSSP) 1915 -1916	FR. PAUL BIECHY(CSSP) 1916-18	FR. LOUIS WARD (CSSP) 1917-1918
FR. FRANZ HOWELL 1918 -1919	FR. JAMES MELLETTE 1919 – 1922	FR. THOMAS RONAYNE 1922 – 1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938- 1942	FR. JOSEPH GILMARTIN 1942 – 1945	FR. KEVIN LONGWORTH 1945- 1948	FR. PATRICK MOORE 1948 - 1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT 1950-1952	FR. LAWRENCE McWey 1952 - 1955
FR. PATRICK SCANLON 1955 -1959	FR. JOHN D. GRIFFIN 1959 - 1964	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN P. RALPH 1964 - 1968	FR. SYLVESTER J.UDOH 1968 - 1970
FR. JAMES KELLEHER 1969 -1 976	FR. WILLIAM STACK (SPS) 1976 -1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980 -1982	FR. BENEDICT A. EMEH 1981 – 1982
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. DONATUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995-1996
FR. MALACHY EPHRAIM 1996 - 1967	FR. JOSEPH A. EDEM 1996 - 1998	FR. EVARISTUS BASSEY 1998 - 1999	FR. BASIL KEVIN AKPAN 1999 - 2001	FR. FR. JOSEPH J. ETIM 2001 - 2003
FR. ALOYSIUS A. ENEYO 2004 - 20006	FR. JOSEPH E. UMOH 2006 - 2009	FR. IGNATIUS O. ITITA 2009 - 2013	FR. EMMANUEL C. OFFONG 2013-2016	FR. JOSEMARIA A. EYO 2016 ======

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Rev. Fr. as the Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF HOLY GHOST PARISH
Since its inception the parish has been blessed with two Indigenous Religious of the Parish yet.

REV. SR. ROSELINE ASUQUO OKON H H C J	REV. SR. DOROTHY BASSEY EKPENYONG MPHA

(f) SENIOR SEMINARIANS IN TRAINING OF HOLY GHOST PARISH
There is only one Senior Seminarian in training of Holy Ghost Parish, Ikot Edem Odo ie. Rev. Mr. Anthony Edet Ekpo

(g) HOLY GHOST PARISH IKOT EDEM ODO CHOIR ASSOCIATION
The Holy Ghost Parish has only one choir hence there is no Choir Association, but the Choir group meets weekly for prayers and Meetings in the Parish.

(h) SERVING PRESIDENTS OF HOLY GHOST PARISH
The following have served as Presidents of the Parish since its inception to-date:

CHIEF JOSEPH OROK	CHIEF JOSEPH L. E. DUKE	CHIEF PAUL EDEM EFFIWATT	MR. SYLVESTER BASSEY ADAM	CHIEF JOSEPH E. OROK

(i)LAY OFFICERS & IMPORTANT PERSONALITIES HOLY GHOST PARISH
Some of the early and other important Officers of the Parish since inception include the following:

CHIEF JOSEPH L. E, DUKE	CHIEF DOMINIC EDET UMO	CHIEF JOSEPH ITA DUKE	CHIEF LAWRENCE EDET EFFIOM	MR XAVIER EFFIONG DUKE
MRS. VERONICA OKON EFFIONG	MRS. PATRICIA EDET ASUQUO	MRS. SCHOLASTICA SAMBO	MADAM AUGUSTA EFFIOM OKON	MRS. IMMACULATTA OKON ETIM
CHIEF JOSEPH E. OROK	MR. MICHAEL EDEM EFFIOM	MR. OSCAR SAVIOUR EDET	MR. FELIX ASUQUO OKON	MR. SYLVESTER BASSEY ADAM
MRS. DORATHY JOSEPH OROK	MRS. ESTHER EDM EFFIWATT	MRS. VERONICA BASSEY ADAM	MRS. AGNES ASUQUO OKON	MADAM MARIA OKON INYANG
MR. LAWRENCE OKON EDET	MR. PAUL EDEM EFFIWATT	CHIEF JOSEPH ITA OKON	MR. CHARLES EDET UMOH	MFR. AUGUSTINE EDET EYO
MRS. JACINTA MAURICE BASSEY	MRS. IGNATIA IGNATIUS	MRS. MARGARET EDET EYO	MADAM FELICITAS EDET	MADAM MAGDALENE EFFIOM OKONN
MR. JOSEPH EDET EFFIONG	MR. SYLVESTER EDEM EKPENYONG	MR. FELIX EDET NTUKIDEM	MR. PATRICK O. BASSEY	MR. TITUS E. LAWRENCE
MRS. GRACE EDEM OKON	MADAM MARIA FELIX	MADAM VERONICA PAUL EDEM	MADAM IMMACULATA EKPENYONG	MRS. MAGDALENE EMMANUEL ETIM
MR. EMMANUEL ETIM	MR. PATRICK EDEM OKON	MR. EVARISTUS EFFIOM OKON	MR. MAURICE ASUQUO ITA	MR. LAWRENCE EKPENYONG
MISS EUNICE NYONG EDET	MISS ANNE ASUQUO OKON	MISS VICTORIA OROK OKON	MISS MARY ETIM EDET	MISS VICTORIA ETIM EDET
MR. BASIL MAURICE BASSEY	MASTER JOSEPH FELIX OKON	MASTER PAULINUS MICHAEL OKON	MASTER CLETUS OKON EFFIOM	MASTER OFFIONG BASSEY EFFIONG
MISS FAVOUR DOMINIC OKON	MISS ESTHER NYONG EDET	MISS IRENE NYONG EDET	MISS JACINTA ASUQUO OKON	MISS MABEL EFFIOM EKPO
MISS ESTHER OKON ETIM	MISS EMMANUELA CHRISTOPHER	MISS ESTHER ASUQUO OKON	MISS COMFORT ASUQUO OKONMIS	MISS OFFIONG BASSEY EFFIONG

[COURTESY OF REV. FR. JOSE-MARIA A. EYO & REV. MR. BRIAN NKOM]

OUR LADY OF FATIMA PARISH, IKANG



ORIGINS: The **EFUTS** as discussed in PART One of this Chapter of the Book are said to be peoples of the indigenous autonomous tribe of the BANTU stock of the Nigritic peoples of AFRICA who had emigrated from what is now known as the Cameroun Republic in Central Africa to the shores of what is known as **CALABAR i**n the present Federal Republic of Nigeria between the 9th -11th century AD at the heat of the fierce **BATANGKA WAR** as recorded in most books on Medieval World History. They did not arrive in large hordes but voyaged by canoes in their kindred groupings of the **CAMEROS BAKWERE RACE** with their respective **MGBE EFUT MUTAKA** ie. **Ekpe** traditional symbols of Authority. From available records and according to Efuts' lores and cultural history, their first port of call and settlement was **RIO DEL REY,** a costal island which borders our famous **USAHAEDET** which was originally founded by the ancient URUAN/EFIK peoples and later designated **EDIK AFAHA** by the **IBIBIOS** after URUAN/EFIK had emigrated to **IBOM** in modern Arochukwu. What is most probable here is that the **EFUTS** did not depart with URUAN but stayed put at their base around **RIO DEL REY** until they were overtaken by the great Batanga war mentioned earlier because while URUAN founded **USAHAEDET** still within the **RIO DEL REY** region, they in turn had founded **EFUT IWANG** which became the first primary cradle land of their settlement centuries before Christ, ditto URUAN/EFIK peoples. At "Efut Iwang" ie. Efut Rivulet or Creek land, they must have settled there long enough into the Christian era and had so multiplied that the land could no longer contain them. Some of them started to move on and landed on the shores of **NTEMTEM** which is the coastal town they founded and which is otherwise known as modern I**KANG.** But it seems they must have settled long enough at **IKANG,** the Headquarters of what is now known as **BAKASSI,** to be able to penetrate and deforest considerable areas of this settlement. But they could not penetrate further into the thick forest land and swamps before them and therefore decided to settle in those areas of **EFUT ESIHI**, **EFUT IFIANG**, etc. which are all within **IKANG** territory or Bakassi today. Then, after settling at **NTEMTEM** - I**KANG** in what later became the present day **AKPABUYO** forest land, some groups and kindreds of the EFUTS who traversed the aforementioned territories moved on and founded the territory of **ISU EKOM** which they deforested covering the thick land mass now known as **EDIBE EDIBE** in modern **CALABAR**, ditto **EFUT ABUA, EFUT EKONDO, ETC.**

But again, there is another culture history of the Quas which describes the founding of **IKANG** by the Quas. Qua cultural and ethnographic history has it that thousands of years ago and long before the Christian era AD, the Quas emigrated in two waves from South West Cameroun, the first group led by Ndidem Eta Nyak a.k.a **Eta Ntison** and arrived at the Calabar axis overland and founded what is now known as Odukpani ie. **ETAMKPINI/AKPANG**. The second group entered Calabar overland through what is now known as Bakassi and Akpabuyo axis led by **Ikang Eta,** the son of Eta Ntison. These were the Qua groups who founded **IDUNDU** and other areas bordering the **IDUNDU** River viz. **ANYANGHANSE, ASABANGKA,** etc. This territory terminates in **Atimbo** River in **AKPABUYO** district. From there they moved on and founded **IKANG** territory which is now Bakassi as discussed in

article III of this Chapter above. They are also the Qua group which now forms Akim Qua and Big Qua Clans. etc. **(Cf. Chief Hon Hayford S. Edet, 12 -14).** It is also on record that the early Holy Ghost Missionaries who established Ikot Ene Central Mission in 1912 later moved on and founded the Ikang Catholic Mission Station in 1915 or thereabouts.

Ikang Station was assessed through the Atimbo River which runs southward to join the Cross River terminating in the Atlantic Ocean. This was so because the Calabar - Atimbo Ikang Road had not yet been constructed and the Missionaries preferred rather to travel by boat to the further end of modern Akpabuyo/Bakassi rather than traverse the thick virgin forest land through Efut Esihi, Akpap, Ekpri Ikang, etc. From Ikang they were able to assess other groups of villages viz. Ikot Effiom, Ifiang, Efut Esihi, Idebe, Ekpri Ikang and Akpap Mission Stations, etc. all in Ikang or Bakassi territory today. Later on Ikang developed as a beach town of its own. The immediately following the Cameroun / Nigeria border disputes, this catapulted in the stationing of the Nigerian Army and Navy in Ikang by the Sani Abacha Military Government (1993- 1998).

To go on "bush visitation" to Ikang as visits to out of the town and Out-Station villages were popularly tagged, meant a boost to the covers of St. Joseph's Ikot Ene Central Parish and many a Missionary and later indigenous priests including the Author made it a point of duty never to fail going on bush trek visit to Ikang Mission Station. In fact, priests even regularly went there if not for anything else but to get a good taste of the fish from Ikang Fish Beach Port. Ikang between the 1940s – 1960s was a well often visited sea port. It later became an international beach market town. Many sea merchants from Cameroun, Gabon and Equatorial Guinea as well as the **MAINLAND** a.k.a Akwa Ibom and Igbo country patronized the sea port. It was one of the fist Mission Stations after Ikot Ene and Ikot Edem Odo to have constructed a model permanent Church which lasted well into the 1980's. In August 1990, during the Annual Archdiocesan Priests' Retreat and as part of his policy address, Archbishop Brian D. Usanga announced the erection of new parishes to be carved out from two ancient St. Patrick's major Parishes hitherto created by the legendary erstwhile Bishop James Moynagh, to wit from St. Mary's Adiabo and St. Joseph's Ikot Ene. These two Central Mission Stations were erected by the Holy Ghost Fathers because they were the most important Efik Stations after Sacred Heart Cathedral, the premier Mission of the CSSP. The Holy Ghost Fathers true to their custom of "**cujus regio ejus religio**", sought out other most important Efik towns after Calabar, and promptly moved there to establish their Central Mission Stations – Adiabo to the North, and Ikot Ene to the South, both along the Efik coastal territory. Those Mission Stations of St. Mary's Adiabo included St. John the Baptist Akamkpa, St. Paul's Parish Uyanga and Our Lady of Lourdes Chaplaincy College of Education Awi, St. John's Akamkpa, St. Theresa's Mbarakom, St. Paul's Uyanga, St. George's Old Netim, St. Anthony's Iwuru, St. Dominic's Akpet Central and lastly St. Therese, Ojor. Those erected out of St. Joseph's Parish Ikot Ene included Holy Ghost Parish, Ikot Edem Odo, SS Daniel and Patrick Akwa Ikot Efanga, Our Lady of Fatima Parish Ikang, St. Francis' Akpap –Bakassi, and St. George's Ekpene Tete as also Regina Pacis Police Chaplaincy, Atimbo.

But Our Lady of Fatima Ikang was not a residential Parish Centre and continued to be administered from St. Joseph's, Ikot Ene until well into the third Millennium 2000 AD when a modest Rectory was completed under Rev. Fr. Joseph Eyo as Parish Priest (1999-2003). The Author last ministered in Ikang as visiting priest on relieve duty in 1995. Since then the following Fathers viz. Fr. Christopher Okpu, Fr. Joseph Eyo, Fr. Cyril Essien, Fr. Francis H. Essiet and lately Fr. Paul Etene have all administered the beautiful Parish.

(b) CHURCH BUILDING: The First Open Air Mass which was conducted near the verandah of the first

man to be baptized, Ntoe Benedict Archibong according the Church records, continued to serve as the holy place of worship until the Ntoe in Council donated a large piece of land much closer to the village square and it was here the first mud thatch Church was constructed. This happened before the construction of the Calabar Ikang Road which incidentally passed through the Mission Station Centre. This seemingly large Church building on account of the ever increasing attendees for worship and Catechetical Instruction continued to serve as the place of worship until well into the 1950s when with the arrival of the early St. Patrick's Missionaries, the Church was pulled down to make room for a beautiful permanent Church that endured quite into the 1980s. It was precisely when Fr. Patrick Scanlon was posted to the Parish that he kick-started refurbishing the Church in 1956 and laid a stronger foundation to withstand the expanded beautiful Church that lasted well into the Millennium. With the erection of Our Lady of Fatima Ikang as an autonomous Parish, the people began to nurse the hope of building a completely new Church. In 2003 Fr. Joseph A. Eyo laid the foundation of the new Church pictured above. That Church is taking a bit of time to complete due to the precarious situation of the entire Bakassi territory where Nigerian refugees have flocked in from the Bakassi Peninsular as a consequence of ceding the area to the Cameroun Republic. Life in Ikang is no more what it used to be. Again the economic situation and potential of the place as both a fishing port and beach market town has considerably nose-dived leaving the town in a palpable hiccup. Very few people from the **MAINLAND** are coming to Ikang these days on account of this setback and the entire coastline has almost been completely blockaded by the Cameroun gendarmes and the Nigerian military with the Navy in tow stationed there. With this scenario, Ikang is not buoyant again and those economic ventures of old have been adversely affected thus making life in the Parish and environs very unbearable and the Church has become a mere country side Mission post. Much effort has to be put to get the parish working again and to be able to complete the beautiful Church on schedule.

(c)SERVING PRIESTS TO-DATE: Since the inception of Our Lady of Fatima Ikang Parish, both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. FRANZ HOWELL 1915 -1919	FR. JAMES MELLETTE (CSSP) 1919 - 1922	FR. THOMAS RONAYNE(CSSP) 1922-1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938- 1942	FR. JOSEPH GILMARTIN 1942 – 1945	FR. KEVIN LONGWORTH 1945- 1948	FR. PATRICK MOORE(SPS) 1948 -1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT (SPS) 1950-1952	FR.LAWRENCE MCWEY(SPS)1952-1955
FR. PATRICK SCANLON 1955 -1958	FR. J. D. GRIFFIN (SPS) 1958 - 1961	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN RALPH (SPS) 1963-1967	FR.SYLVESTER U.J.UDOH 1967 -1969
FR. JAMES KELLEHER1969 - 1976	FR. WILIAM W. STACK (SPS) 1976 -1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980-198 2	FR. BERNARD A. EMEH 1980 – 1982
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. VENATIUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995-1996
FR. CHRISTOPHER OKPU 1996-1999	FR. JOSEPH A. EYO 11999 -2003	FR. CYRIL A. ESSIEN 2003 – 2005	FR. FRANCIS H. ESSIET 2005 -2007	FR. VINCENT E. UDOH 2007 -2010
FR. JOSEPH A. ESSIEN 2010 - 2013	FR. IGNATIUS ITITA 2013 - 2016	FR. PAUL ETENE 2016 ==========	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with two Rev. Frs. as the Indigenous Priest yet.

REV. FR.MAURICE BASSEY ETIM 20/05/1989	REV. FR. DOMINIC UMOH 27/10/2007

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

REV. MR. PATRICK AKPABIO	REV. MR. EMMANUEL UMOH

(f) SENIOR SEMINARIANS IN TRAINING OF OUR LADY OF FATIMA PARISH

There is no Senior Seminarian in training of St. John's Parish at the moment and for some time now since 2007.

(g) OUR LADY OF FATIMA IKANG CHOIR ASSOCIATION

The Our Lady of Fatima Ikang Parish has only one choir with the following Choir Masters and the members meet weekly for prayers and Choir Meetings in the Parish.

C/M CHRISTOPHER EKPO	C/M JOHN INYANG	C/M SYLVESTER EDET	C/M GRACE JOHNSON	C/M CHRYSANTHUS EDET	C/M ELIZABETH PETER

(h) SERVING CATECHISTS OF OUR LADY OF FATIMA IKANG

CATECHIST EMMANUEL ASUQUO	CATECHIST PATRICK O. EDET	CATECHIST ALOYSIUS G .AKPAN	CATECHIST PATRICK EYO OKON	CATECHIST IGNATUS ENE
E,MMANUEL LAMBERT EFFIONG	CATH. EMMANUEL E YO EKPENYONG	CATECHIST CLEMENT ABANG	==========	CATECHIST JUSTIN ESOP NDEM

(i) SERVING PRESIDENTS OF OUR LADY OF FATIMA IKANG

The following have served as Presidents of the Parish since its inception to-date:

MR. LOUIS J. NTEKIM	MR.LAWRENCE OKON EFFIOM	MR. MICHAEL O. AKPAN	ETINNYIN MAURICE EFFIONG	MR. EMMANUEL AYA	NTOE SYLVESTER OQUA EDEM

(j) SERVING CWO PRESIDENTS OF OUR LADY OF FATIMA IKANG

ETI-EKA COMFORT TETE WILLIAMS	ETI-EKA FRANCESCA DICKSON	ETI-EKA ROSELINE EFFIONG	MADAM MARY MICHAEL AKPAN

(k) LAY OFFICERS & IMPORTANT PERSONALITIES OF OUR LADY OF FATIMA

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. MICHAEL AKPAN	CHIEF JOHN NDUKWE	NTOE SYLVESTER ARCHIBONG	MR. ALEXANDER GEORGE	CHIEF EMMANUEL TETE WILLIAM
ETI-EKA FRANCESCA DICKSON	ETI-EKA COMFORT TETE WILLIAMS	MADAM VERONICA EFFIOM	ETI-EKA ROSELINE EFFIONG	MADAM MARY CHRISTOPHER
ETI-ETE MAURICE EFFIONG	CHIEF MAURICE ADIM	MR. RAPHAEL ENE BOCO	CHIEF CHRISTOPHER ONUKA	CHIEF DOMINIC ASUQUO
MADAM ESTHER BONIFACE	MADAM VERONUICA RAPHAEL AKPAN	MRS. GRACE JOSEPH BASSEY	MRS. MARGARET EKPENYONG	WMRS. CECILIA PATRIC K
MR. RAPHAEL OFFIONG	CHIEF OLIVER EFFIONG	MR. EMMANUEL EKANEM	MR. PAULINUS EDET	CHIEF ANDREW EFFIONG ATTA
MRS. HANNAH ANDREW	MRS. MARY ETIM OKON	MRS. HELENA BASSEY OKON	MRS. BERNADETTE ASUQUO	MRS VERONICA EFFIONG
MR. PATRICK OKON EDET (BAKASI)	MR. DICKSON IKUNEME	MR. MICHAEL C AGAH	MR. PATRICK AKAH	MR. USANG OUT
MRS. GERYTRUDE STEPHEN	MRS. PHILOMENA EFFIONG ARCHIBON	MRS. AGNES EDET EFFIONG	MRS. MARY JOSEPH CHUKWUKA	MRS. M ARY MAGDALENE AKPAN
MR. ELVIS MENDIE	MR. PAUL OKON	MR. CHRYSANTHUS EDET	MR. PATRICK OKON EDET	MR. IGNATIUS ENE
MRS. ANGELICA JOHNSON UDO	MRS. IMMACULATA NYONG AKPAN	MRS. MERCY CHARLES EYO	MRS. MARIA EFFIOM ATTAH	MRS. VERONICA ALEXANDER
MR. FABIAN EDET	MR. PATRIC EYO OKON	MR. AUGUSTINE GEORGE	MR. EEMUNUEL EYO EKPENYONG	MR. LINUS SYLVESTER
MRS. LAWRENCIA EFFIONG ETIM	MRS. GRACE JOHNSON UDO	MRS. VERONICA UIME ESSIEN	MRS. DORATHY GREGORY	MRS. RITA ETIM UDO
MR. MEL UMOREN AKPAN	MR. DAVID UDO	MR. CHARLES EO EKPO	MR. JOSEH ERASMUS ERASMUS	MR. SEBSTIAN AUGUSTINE
MRS. GLORY SYLVESTER ETIM	MRS. IMMACULATA EDET ASUQUO	MRS. BEATRICE EFFIOM DUKE	MRS. STELLA TETE	MRS. THERESA NYONG AKPAN
MR. ATHANASIUS ALBERT	MR. JOHN BOSCO AKPABIO	MR. JOHN PATRICK	MR. EMMANUEL ESIO	MR. DANIEL EFFIOM
MISS FELICIA PATRICK EYO	MISS CATHRINE CLETUS	MISS JACINTA ETIM EFFIONG	MISS SARAH ETIM OKON	MISS GLORY BASSEY OKON
MR. ANDREW ETIM EFFIONG	MR.SAVIOUR CHRISTOPHER BENEDICT	MR. MATTHIAS OKON BENSON	MR. FELIX BASSEY	MR. FRANCIS EMMANSON
MISS PHILOMENA BASSEY	MISS AGNES CHRISTOPHER	MISS CHRISTIANA PATRICK	MISS VERONICA MALACHY	MISS GERTRUDE MAURICE ADIM
MR. PAULINUS FRANK	MR. ANDREW USANG OTU	MR. DONATUS EKPENYONG EYAMBA	MR. CHRISTIAN CLEMENT ABANG	MR. MARTIN BENEDICT
MISS BENEDICTA DOMINIC OKON	MISS LAURETTA JOSEPH	MISS SANDRA ELIJAH	MISS ROSE MARTIN BENEDICT	MISS ESTHER CHRISTOPHER BENEDICT
MASTER SOLOMON ISRAEL	MASTER BERNARD ESU	MASTER SAVIOUR ISRAEL	MISS VERONICA ESU	MISS EKAETE ISRAEL
MISS FRANCESCA ISAEL	MISS JULIANA BASSEY	MISS BENEDICTA DOMINIC	MISS JANET ALEXANDDER	MISS BLESSING BONIFACE

[COURTESY OF REV. FR. PAUL ETENE & REV. MAURICE ETIM]

SS DANIEL & PATRICK PARISH-AKWA IKOT EFANGA



ORIGINS: SS Daniel and Patrick Mission Station was the name given absolutely to Yellow Duke and Akwa Ikot Effanga Church in Western Akpabuyo axis which terminates in Akansoko, MCC Road which equally terminates in Ekang, the last town in Cross River State and border with Western Cameroun Republic. During and soon after the Nigerian civil war, the populations in Calabar villages and towns catapulted owing to the influx of refugees a.k.a "Internally Displaced Persons" mostly from the Mainland of what is now Akwa Ibom State as noted elsewhere in this book and Akpabuyo was no exception. Archbishop Brian D. Usanga in order to immortalize the legendary Military Governor of Old Cross River in the person of Brg. Daniel Patrick Daniel Archibong, son of the indefatigable Etubom Maurice Efanga Archibong as an indigene of the area, raised the ancient Ikot Effanga village Catholic Church to the status of a Parish with the above name tag and named the Author as first Father In-Charge. However, the Station conventionally hitherto called Catholic Church/ Mission, Akwa Ikot Effanga was originally a Mission Station as well as Sectional Centre under St. Joseph's Parish, Ikot Ene in Akpabuyo LGA. Determined to add verve towards the materialization of Archbishop Usanga's good will and intensions, the people especially the "refugees" to whose benefit the Church was elevated mobilized with all zest to make SS Daniel a great Church in Akpabuyo country. In conjunction with this, Brg. Daniel Patrick's brother Arch. Dr. Maurice Archibong Jnr. added another dimension to the status of the newly created Parish by mobilizing and also constructing a large and magnificent Pilgrimage Centre at the further end of the town such that the town now has a Primary School, a Government Secondary School establish by the New Cross River State Government, still after the war in the 1980s, a Pilgrimage Centre and a Parish Centre to further embellish this extensive territory in Akpabuyo land. Before this time, the Fathers In-Charge and the Assisting Priests of St. Joseph's Parish Ikot Ene were the regular administrators of the Station then, while the Church was only yet a Mission Station. But after the erection of SS Daniel Parish, Akwa Ikot Efanga in 1995, the Parish Priest of Holy Ghost Ikot Edem Odo became the Administrator of the Parish. Recently, the Parish was administered by the Parish Priests of St. George's Ekpene Tete until 2016 when Fr. Emmanuel Agu was appointed the substantive Parish Priest but residing at Ekpene Tete Mission.

(b) CHURCH BUILDING: As noted above, the Church here started as a Mission Station under St. Joseph's Parish, Ikot Ene and as the custom was in those early days, most of the Churches started using the school building for Religious Services. But this was not exactly the case with Ikot Effanga Station. It was very providential that the Colonial Government had already penetrated these parts of Akpabuyo and so established a number of schools for the people for example, Government School Ikot Nakanda, which is actually the Headquarters of the entire Akpabuyo country. Consequently, it so happened that the first Missionaries from Ikot Ene were lucky to find the Government School here and started using the school as the place of worship without any interference or complaints from Government. The school was built for the benefit of the people and they obviously regarded the school as the village property donated to them by Government. This was the case in almost all and similar situations nationwide or at least in the

defunct South Eastern Nigeria. But the Church can only be said to be established in any particular locale whenever, and until a separate and if possible, a permanent concrete Church is built by the people themselves. In the 1950s, a mud building was constructed through the combined effort of the people from Yellow Duke and Ikot Effanga territories at Akwa Ikot Effanga. In 1966 they molded blocks and actually started the building of a permanent Church and it was stalled by the ensuing civil war (1967-1970). After the war the Church building work continued with zest and renewed vigour but as the "refugees" started returning to their villages of origin coupled with the creation of Akwa Ibom State in September 1987, as also the repatriation of the so-called Akwa Ibomites non-indigene civil servants from Cross River State, the population dwindled to such a degree that the work assumed a very slow pace and could no longer be sustained. In fact, it was only within the last two or three years that the Church building ever showed any appreciable rate of continuation. In 2016, with the posting of a very dynamic young priest, Rev. Fr. Emmanuel Agu to the Parish, the Church Altar and other aspects of the Church building have been successfully completed and the Church will sooner or later be commissioned by Archbishop Joseph E. Ekuwem to the greater Honour and Glory of God.

(c)SERVING PRIESTS TO-DATE: Since the inception of St. Daniel & Patrick both formerly as a Mission Station and afterwards as a Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. FRANZ HOWELL 1915 -1919	FR. JAMES MELLETTE 1919 – 1922	FR. THOMAS RONAYNE 1922-1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938- 1942	FR. JOSEPH GILMARTIN 1942 – 1945	FR. KEVIN LONGWORTH 1945- 1948	FR. PATRICK MOORE 1948 - 1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT 1950-1952	FR. LAWRENCE MCWEY 1952 - 1955
FR. PATRICK SCANLON 1955 -1959	FR. JOHN D. GRIFFIN 1959-1964	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN P. RALPH 1964 - 1968	FR. SYLVESTER J.UDOH 1968-1970
FR. JAMES KELLEHER 1969 -1 976	FR. WILLIAM STACK (SPS)1976-1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980-198 2	FR. BENEDICT A. EMEH 1981 – 19
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. DONATUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995-1996
FR. JOSEPH EDEM 1996- 1998	FR. EVARISTUS BASSEY 1998 -1999	FR. BASIL KEVIN AKPAN 1999 - 2001	FR. FR. JOSEPH J. ETIM 2001 -2003	FR. ALOYSIUS A. ENEYO 2004 - 2006
FR. JOSEPH E. UMOH 2008 - 2011	FR. MAURICE B. ETIM 2011 - 2014	FR. ROBERT UBONG EKPE 2014 - 2017	FR. EMMANUEL D. AGU 2017====	==========

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has been blessed with Rev. Sr. Josephine Archibong as the only Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF SS. DANIEL & PATRICK
Since its inception SS Daniel and Patrick Parish has not produced any Senior Seminarian in training yet. We join in Prayer for Vocations from this ancient URUAN-EFIK town of yore.

(g) SS DANIEL & PATRICK PARISH CHOIR ASSOCIATION
The SS Daniel & Patrick Parish has only one choir hence there is no Choir Association in the Parish but the Choir Group meets for Prayers and Practices every week.

(h) SERVING PRESIDENTS OF ST. SS DANIEL & PATRICK
The following have served as Presidents of the Parish since its inception to-date:

CHIEF ANTHONY NYONG	PRINCE JOHN EKPENYONG	MR. JOSEPH C. UMOH	MR. LINUS A. AKPABIO	COMR. LOUIS UKAM USANG

(i) SERVING CMO PRESIDENTS OF SS. DANIEL & PATRICK
The following have served as CMO Presidents of the Parish since its inception to-date:

==========	==========	==========	MR. SYLVANIUS ETIM UKPONG	CHIEF ANTHONY NYONG

(j) SERVING CWO PRESIDENTS OF SS. DANIEL & PATRICK
The following have served as cwo Presidents of the Parish since its inception to-date:

MRS. MARGARET JOHN UDO	==========	==========	MRS. REGINA UMOH	MRS. CATHERINE UMOH

(k) SERVING CYON PRESIDENTS OF SS. DANIEL & PATRICK
The following have served as cYoN Presidents of the Parish since its inception to-date:

MISS THERESA ROLAND	MISS CECILIA OFFIONG	==========	==========	MISS ELIZABETH JUSTINE

(l) SERVING CATECHISTS OF ST. SS DANIEL & PATRICK
The following have served as Presidents of the Parish since its inception to-date:

CATECHIST GABRIEL IKPE UMO	CATECHIST SYLVESTER UDOH	CATECHIST ==========	CATH. BONIFACE SLYVESTER	CATECHIST (MRS.)CATHERINE J. UMO

(m) MISSION & OUT-STATIONS OF SS DANIEL & PATRICK

SS DANIEL &PATRICK CATHOLIC CHURCH AKWA IKOT EFFANGA	ST.MICHAEL'S CATHOLIC CHURCH ETO MKPE	ST. IMMACULATE CONCEPTION CHURCH IKOT EK PO ENE

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF SS DANIEL & PATRICK
Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

COMR. LOUIS UKAM USANG	CHIEF ANTHONY NYONG	MR. EMMANUEL OFFIONG OKON	MR. MARK PETER	PRINCE JOHN EKPENYONG
MRS. CATHERINE UMOH	MRS. AGNES GABRIEL IKPE	MRS. MARGARET JOHN UDO	MRS. GRACE ARCHIBONG	MRS MARIA-GORRETI EPHRAIM
MR. EPHRAIM UMOH	MR. EPHRAIM PHILIP ABIA	MR. SYLVANIUS ETIM UKPONG	MR. FRANCIS EKPENYONG	MR. ROLAND EDET NYONG
MRS. CELESTINA EKPO	MRS JOSEPHINE ETIM IKPONG	MRS. VERONICA CHRISTOPHER	MRS. GRACE ARCHIBONG	MRS. REGINA UMOH
MR. GABRIEL A. IKPE	MR. JOSEPH C. UMOH	MR. LINUS A. AKPABIO	MR. ISIDORE JAMES UMOH	==========
MRS. GLORY JOSEPH UMO	MRS. GRACE LINUS AKPABIO	MRS. GLORY MARK PETER	MRS. PATRICIA ALEXANDER	MRS. ANGELICA ISIDORE
==========	MRS. THERESA MATTHEW UDO	MRS. ANGELA ISIDORE	==========	MRS. VERONICA CHRISTOPHER
MISS THERESA ROWLAND	MISS CECILIA OFFIONG	MISS GLORY UMOH	MISS MARY EPHRAIM	MISS ELIZABETH JUSTIN

ST. FRANCIS OF ASSISI PARISH, AKPAB- BAKASSI

ORIGINS: This is a very recently created Parish from the parent parish Our Lady of Fatima Ikang. Precisely it was created in 2012 with Rev. Fr. Francis H. Essiet the first Parish Priest and Fr. In-Charge serving the Parish from Ikang.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Francis Parish, Akpap both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting priests including visiting priests appointed to the Parish.

FR. FRANZ HOWELL 1915 -1919	FR. JAMES MELLETTE (CSSP) 1919 - 1922	FR. THOMAS RONAYNE(CSSP) 1922-1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938- 1942	FR. JOSEPH GILMARTIN 1942 - 1945	FR. KEVIN LONGWORTH 1945 - 1948	FR. PATRICK MOORE(SPS) 1948 -1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT (SPS) 1950-1952	FR.LAWRENCE MCWEY(SPS)1952-1955
FR. PATRICK SCANLON 1955 -1959	FR. JOHN D. GRIFFIN 1959-1964	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN P. RALPH 1964 - 1968	FR. SYLVESTER J.UDOH 1968-1970
FR. JAMES KELLEHER 1969 -1 976	FR. WILLIAM STACK (SPS)1976-1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980-1982	FR. BENEDICT A. EMEH 1981 – 19
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. DONATUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995-1996
FR. JOSEPH EDEM 1996- 1998	FR. EVARISTUS BASSEY 1998 -1999	FR. BASIL KEVIN AKPAN 1999 - 2001	FR. FR. JOSEPH J. ETIM 2001 -2003	FR. ALOYSIUS A. ENEYO 2004 - 2006
FR. FRANCIS H. ESSIET 2006-2007	FR.VINCENT UDO 2007- 2010	FR. JOSEPH A. ESSIEN 2010- 2013	FR. IGNATIUS ITITA 2013 -2016	FR. PAUL ETENE 2016 ==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has not been blessed with the following Indigenous Priest yet.

REV. FR. DOMINIC UMO 27/10/2007	REV. FR. EMMANUEL EDET 1/12/2012

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has been blessed with two Rev. Sisters as the Indigenous Religious of the Parish yet.

REV. SR. DORATHY EKPO(HHCJ)	REV. SR. FELICIA UMO (HHCJ)

(f) SENIOR SEMINARIANS IN TRAINING OF ST. FRANCIS PARISH

There is only one Senior Seminarian in training of St. Francis OF Assisi Parish, Akpap ie. Rev. Mr. Maurice Etim

(g) ST. FRANCIS' PARISH CHOIR ASSOCIATION

The St. Francis of Assisi Parish has only two Choir Groups in the Parish Choir Association.

ST.FRANCIS PARISH CHOIR // CHOIR MISTRESS: MISS MARIA EDET	ST. CECILIA CHOIR // CHOIR MISTRESS: MISS JOSEPHINE BASSEY

(h) SERVING CATECHISTS OF ST. FRANCIS' PARISH

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST CATECHIST JUSTIN OKON ESANG	CATECHIST SOLOMON EFFIONG UMO	CATECHIST DOMINIC PETER OBOT
CATECHIST JOSEPH EFFIONG BASSEY	CATECHIST JEROME JAMES IDIM	CATECHIST AUGUSTINE EDET OKOR

(i) MISSION STATIONS IN ST. FRANCIS' PARISH

The following are the Mission Out-stations in the Parish to-date:

ST. JOSEPH'S CATHOLIC CHURCH AKPAP OKON ENE ITA	ST.MARY'S CATHOLIC CHURCH – IKOT OKON IDEM	ST. FRANCIS CATHOLIC CHURCH – IKOT EFFIOM
ST. BENEDICT'S CATHOLIC CHURCH - IFIANG IKOT EWANG	ST. MARK'S CATHOLIC CHURC – IKOT ANASUA	ST. AUGUSTINE'S CATHOLIC CHURCH – AKWA IKOT EDET NSA

(j) SERVING PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as Presidents of the Parish since its inception to-date:

MR. FRANCIS ARCHIBONG OROK	MR. SIMON PETER ASUQUO	MR. DOMINIC ETIM	HON. RAPHAEL ASUQUO EKPO	MR. LAWRENCE GEORGE

(k) SERVING CMO PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. EMMANUEL EDET INAMETI	MR. FRANCIS OKON ARCHIBONG	MR. RAPHAEL ASUQUO EKPO	MR. FRANCIS OKON ARCHIBONG	MR. RAPHAEL ASUQUO EKPO

(l) SERVING CWO PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. ROSALINE EDEM DUKE	MRS. MARGARET MARCEL	MRS. PATRICIA EDEM ARCHIBONG	MRS. ANGELICA ASUQUO	MRS. MARGARET PAULINUS

(m) SERVING CYON PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CYON Presidents of the Parish since its inception to-date:

MR. CLEMENT EMMANUEL	MR. EMMANUEL CHRISTOPHER	MR. CELESTINE ITOROBONG	MR. VALENTINE OKON EFFIONG	MR. MALACHY OKON ARCHIBONG

(n)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST FRANCIS PARISH - AKPAB

Some of the early and other important Officers of the Parish and **WHO IS WHO** since inception include the following:

MR. AUGUSTINE EKPO EFFIONG	MR. LAWRENCE GEORGE	MR. FRANCIS OKON ARCHIBONG	HON. RAPHAEL OKON EDET	HON. RAPHAEL EKPO ASUQUO
ETI-EKA PATRICIA EDEM ARCHIBONG	MRS. MARGARET PAULINUS	MRS. IMMACULATA EDEM	MRS. DOROTHY ETIM UMOH	MRS. ALICE PAUL & FAMILY
MR.FRANCIS ARCHIBONG OROK	CHIEF SIMEON PETER	MR. EMMANUEL EDET INAMETI	MR. FRANCIS EFFIOM	MR. BARTHOLOMEW BASSEY JIMMY
MRS. ANGELICA BONIFACE	MRS. MARGARET SAM	MRS. STELLA DENIS OYO	MRS. PATRICIA EYO	MRS. GRACE LAWRENCE
CHIEF JOSEPH OTU ETIM	MR. JOSEPH E. GEORGE	MR. AUGUISTINE OKON EKPE	MR. DENIS OYO OROK OYO	CHIEF EMMANUEL EDET
MRS. JOSEPHINE FRANCIS	MRS. ELIZABETH NSA	MRS. STELLA DENIS OYOH	MADAM REGINA OKON	MRS. PATRICIA INAMETI
MR. MICHAEL EKPO	CHIEF JOSEPH ETIM	MR. NICHOLAS MAURICE	MR. DANIEL ETIM OKOKON	MR. CHARLES SUNDAY
MRS. STELLA EDET AKPAN	MADAM MARGARET SAM	MRS. IMMACULATA EFFIOM	MADAM FRANCESCA OKON	MADAM HELEN ASUQUO
MR. SYLVESTER UDOFIA	MR. DOMINIC ETIM	MR. SYLVESTER OKON EDET	MR. CHRISTOPHER EWA	MR. EMMANUEL DENIS OYO
MRS. MARY RAPHAEL	MRS. AGNES EDEM	MRS. ELIZABETH SAM	MRS. AGNES BONIFACE	MRS. MRS. GERTRUDE FELIX
MR. JOSEPH EWA	MR. DOMINIC ETIM	PATRICK LAWRENCE	MR. INNOCENT ASUQUO AKPAN	MR. AUGUSTINE EFFIOM
MRS. MAGDALENE BASSEY	MRS. ROSELINE EFFIONG OKON	MRS. ROSELINE EDEM DUKE	MRS. JUSTINA JUSTIN	MADAM ANGELICA ASUQUO
MR. MALACHY FRANCIS	MR. VALENTINE OKON EFFIONG	MR. PAUL JOSEPH NSEFIK	MR. AUGUSTINE EDEM OFFIONG	MR. CLETUS EDET INAMETI
MISS JOSEPHINE ASUQUO NYONG	MISS JOSEPHINE EYO	MISS VICTORIA SAVIOUR	MISS EMILIA PATRICK	MISS IMMACULATA PAULINUS
MR. CELESTINE ITORO-OBONG	MR. CLEMENT OKON ARCHIBONG	MR. GODWIN PAULINUS	MASTER CYRIL EKPO	MASTER FRANCIS PAULINUS
MISS GLADYS FELIX EYUK	MISS RITA FRANCIS	MISS CECILIA MAURICE	MISS MERCY CHRISTOPHER	MISS ESTHER JOHN OKON
MISS JOSEPHINE BASSEY	MISS CORNELIA BASSEY	MISS ESTHER JOHN	MISS IMMACULATA EFFIONG	MISS GLADYS FELIX
MISS SYLVIA A SUQUO OKON	MISS SYLVIA PETER EDEM	MISS JOSEPHINE B. EYO	MISS JULIA SUNDAY	MISS HAPPINESS FELIX EYUK
MASTER PAUL BONIFACE	MASTER EMMNUEL FELIX EYUK	MASTER DOMINIC FELIX EYUK	MASTER EMMANUEL RAPHAEL	MASTER RAPHAEL DOMINIC
MISS JOY CELESTINE	MISS ROSELYNE OTU	MISS NKOYO MALACHY FRANCIS	MISS GLORY UDUAK	MISS DESTINY OKON
MASTER RAPHAEL OKON	MASTER CLETUS SIMON OKON	MASTER DOMINIC LAWRENCE	MASTER GODSWIL ESOPNDEM	MASTER DAVID CHRISTOPHER ETIM

[COURTESY OF REV. FR. EMMANUEL AGU & REV. MR. BRIAN NKOM]

ST. FRANCIS OF ASSISI PARISH, AKPAB- BAKASSI



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FR. JOSEPH EDEM 1996- 1998	FR. EVARISTUS BASSEY 1998 -1999	FR. BASIL KEVIN AKPAN 1999 - 2001	FR. FR. JOSEPH J. ETIM 2001 -2003	FR. ALOYSIUS A. ENEYO 2004 - 2006
FR. FRANCIS H. ESSIET 2006-2007	FR.VINCENT UDO 2007- 2010	FR. JOSEPH A. ESSIEN 2010- 2013	FR. IGNATIUS ITITA 2013 -2016	FR. PAUL ETENE 2016 ==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has not been blessed with the following Indigenous Priest yet.

REV. FR. DOMINIC UMO 27/10/2007	REV. FR. EMMANUEL EDET 1/12/2012

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has been blessed with two Rev. Sisters as the Indigenous Religious of the Parish yet.

REV. SR. DORATHY EKPO (HHCJ)	REV. SR. FELICIA UMO (HHCJ)

(f) SENIOR SEMINARIANS IN TRAINING OF ST. FRANCIS PARISH

There is only one Senior Seminarian in training of St. Francis OF Assisi Parish, Akpap ie. Rev. Mr. Maurice Etim

(g) ST. FRANCIS' PARISH CHOIR ASSOCIATION

The St. Francis of Assisi Parish has only two Choir Groups in the Parish Choir Association.

ST. FRANCIS PARISH CHOIR // CHOIR MISTRESS: MISS MARIA EDET	ST. CECILIA CHOIR // CHOIR MISTRESS: MISS JOSEPHINE BASSEY

(h) SERVING CATECHISTS OF ST. FRANCIS' PARISH

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST CATECHIST JUSTIN OKON ESANG	CATECHIST SOLOMON EFFIONG UMO	CATECHIST DOMINIC PETER OBOT
CATECHIST JOSEPH EFFIONG BASSEY	CATECHIST JEROME JAMES IDIM	CATECHIST AUGUSTINE EDET OKOR

(i) MISSION STATIONS IN ST. FRANCIS' PARISH

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ST. BENEDICT'S CATHOLIC CHURCH - IFIANG IKOT EWANG	ST. MARK'S CATHOLIC CHURC – IKOT ANASUA	ST. AUGUSTINE'S CATHOLIC CHURCH – AKWA IKOT EDET NSA

(j) SERVING PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as Presidents of the Parish since its inception to-date:

MR. FRANCIS ARCHIBONG OROK	MR. SIMON PETER ASUQUO	MR. DOMINIC ETIM	HON. RAPHAEL ASUQUO EKPO	MR. LAWRENCE GEORGE

(k) SERVING CMO PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. EMMANUEL EDET INAMETI	MR. FRANCIS OKON ARCHIBONG	MR. RAPHAEL ASUQUO EKPO	MR. FRANCIS OKON ARCHIBONG	MR. RAPHAEL ASUQUO EKPO

(l) SERVING CWO PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. ROSALINE EDEM DUKE	MRS. MARGARET MARCEL	MRS. PATRICIA EDEM ARCHIBONG	MRS. ANGELICA ASUQUO	MRS. MARGARET PAULINUS

(m) SERVING CYON PRESIDENTS OF ST. FRANCIS' PARISH

The following have served as CYON Presidents of the Parish since its inception to-date:

MR. CLEMENT EMMANUEL	MR. EMMANUEL CHRISTOPHER	MR. CELESTINE ITOROBONG	MR. VALENTINE OKON EFFIONG	MR. MALACHY OKON ARCHIBONG

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST FRANCIS PARISH - AKPAB

Some of the early and other important Officers of the Parish and **WHO IS WHO** since inception include the following:

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ETI-EKA PATRICIA EDEM ARCHIBONG	MRS. MARGARET PAULINUS	MRS. IMMACULATA EDEM	MRS. DOROTHY ETIM UMOH	MRS. ALICE PAUL & FAMILY
MR.FRANCIS ARCHIBONG OROK	CHIEF SIMEON PETER	MR. EMMANUEL EDET INAMETI	MR. FRANCIS EFFIOM	MR. BARTHOLOMEW BASSEY JIMMY
MRS. ANGELICA BONIFACE	MRS. MARGARET SAM	MRS. STELLA DENIS OYO	MRS. PATRICIA EYO	MRS. GRACE LAWRENCE
CHIEF JOSEPH OTU ETIM	MR. JOSEPH E. GEORGE	MR. AUGUISTINE OKON EKPE	MR. DENIS OYO OROK OYO	CHIEF EMMANUEL EDET
MRS. JOSEPHINE FRANCIS	MRS. ELIZABETH NSA	MRS. STELLA DENIS OYOH	MADAM REGINA OKON	MRS. PATRICIA INAMETI
MR. MICHAEL EKPO	CHIEF JOSEPH ETIM	MR. NICHOLAS MAURICE	MR. DANIEL ETIM OKOKON	MR. CHARLES SUNDAY
MRS. STELLA EDET AKPAN	MADAM MARGARET SAM	MRS. IMMACULATA EFFIOM	MADAM FRANCESCA OKON	MADAM HELEN ASUQUO
MR. SYLVESTER UDOFIA	MR. DOMINIC ETIM	MR. SYLVESTER OKON EDET	MR. CHRISTOPHER EWA	MR. EMMANUEL DENIS OYO
MRS. MARY RAPHAEL	MRS. AGNES EDEM	MRS. ELIZABETH SAM	MRS. AGNES BONIFACE	MRS. MRS. GERTRUDE FELIX
MR. JOSEPH EWA	MR. DOMINIC ETIM	PATRICK LAWRENCE	MR. INNOCENT ASUQUO AKPAN	MR. AUGUSTINE EFFIOM
MRS. MAGDALENE BASSEY	MRS. ROSELINE EFFIONG OKON	MRS. ROSELINE EDEM DUKE	MRS. JUSTINA JUSTIN	MADAM ANGELICA ASUQUO
MR. MALACHY FRANCIS	MR. VALENTINE OKON EFFIONG	MR. PAUL JOSEPH NSEFIK	MR. AUGUSTINE EDEM OFFIONG	MR. CLETUS EDET INAMETI
MISS JOSEPHINE ASUQUO NYONG	MISS JOSEPHINE EYO	MISS VICTORIA SAVIOUR	MISS EMILIA PATRICK	MISS IMMACULATA PAULINUS
MR. CELESTINE ITORO-OBONG	MR. CLEMENT OKON ARCHIBONG	MR. GODWIN PAULINUS	MASTER CYRIL EKPO	MASTER FRANCIS PAULINUS
MISS GLADYS FELIX EYUK	MISS RITA FRANCIS	MISS CECILIA MAURICE	MISS MERCY CHRISTOPHER	MISS ESTHER JOHN OKON
MISS JOSEPHINE BASSEY	MISS CORNELIA BASSEY	MISS ESTHER JOHN	MISS IMMACULATA EFFIONG	MISS GLADYS FELIX
MISS SYLVIA ASUQUO OKON	MISS SYLVIA PETER EDEM	MISS JOSEPHINE B. EYO	MISS JULIA SUNDAY	MISS HAPPINESS FELIX EYUK
MASTER PAUL BONIFACE	MASTER EMMNUEL FELIX EYUK	MASTER DOMINIC FELIX EYUK	MASTER EMMANUEL RAPHAEL	MASTER RAPHAEL DOMINIC
MISS JOY CELESTINE	MISS ROSELYNE OTU	MISS NKOYO MALACHY FRANCIS	MISS GLORY UDUAK	MISS DESTINY OKON
MASTER RAPHAEL OKON	MASTER CLETUS SIMON OKON	MASTER DOMINIC LAWRENCE	MASTER GODSWIL ESOPNDEM	MASTER DAVID CHRISTOPHER ETIM

[COURTESY OF REV. FR. PAUL ETENE & REV. MR. MAURICE ETIM]

ST. PETER'S PARISH, EKPENE TETE – AKPABUYO



ORIGINS: St. Peter's Ekpene Tete, like other out-stations of St. Joseph's Ikot Ene was evangelized after Ikot Ene had gained the enviable status of AKPABUYO CENTRAL MISSION, the second Mission after SACRED HEART CATHEDRAL, CALABAR. At the same time, the Holy Ghost Fathers began visiting the area in the early days of the Calabar Mission. They began visiting Ikot Ene and doing bush treks to the Out - Stations including St. Peter's Ekpene Tete, a little close by from Ikot Ene. It was a very difficult terrain assessing it from the Atimbo beach because after being ferried to Atimbo, the Missionaries had to trek through the typical swampy rain forest territory through what is now St. Dominic's Station, Atimbo Station to the Parish centre Ikot Ene before assessing any other Mission Stations which invariably were Holy Ghost Ikot Edem Odo and St. George's Ekpene Tete. In 1915, Fr. McDermott visited Ekpene Tete out-station and after some time opened a school there for the people. The mud school building became the centre both for academic work and Church services right into the 1930's when the St. Patrick's Fathers arrived Ikot Ene. In 1932 Bishop, then Fr. Thomas McGettrick rebuilt the school in concrete and this became a veritable centre of attraction and locale for the entire area where important events like village functions, bazaars, ball-room dances and other village displays which were the order of the day in the 1940s – 1960s were carried on. In 1991 when SS Daniel and Patrick Akwa Ikot Effanga was excised from Ikot Ene and created an autonomous Parish, St. Peter's Ekpene Tete became an out-station of the new Parish with Very Rev. Fr. Malachy Ephraim as their new Parish Priest. In 1995 before the transfer of Fr. M. Ephraim, the station was erected an autonomous Parish **sui juris** by Archbishop Brian D. Usanga with Rev. Father Evaristus Bassey as the first Father In-Charge a.k.a Parish Priest. At its inception the Parish had only three out-stations, but through the enterprising and evangelical acumen of their Parish priests in sync with the people, a new baby station, Our lady of Fatima station Anwa Enang which hitherto had been their ancient grazing grounds for their cows, a very strategic place at that, was established to the greater Glory of God. In 2016, the indomitable, enigmatic and ebullient Fr. Francis H. Essiet was transferred from Ikang to the Parish, and with his "never say die" and enterprising spirit, he has opened up new vistas and ventures by establishing among others SS Peter and Paul Crospil Estate in the parish.

(b) CHURCH BUILDING: As observed already, St. Peter's Ekpene Tete carried out all its church services and programmes using the St. Peter's school building which at inception was a junior primary section of St. Joseph's Central School, Ikot Ene. With the arrival of the St. Patrick's Fathers, the members under the direction of their two eminent sons, viz. Chief Peter Enebim and Ete Michael Nya Enebim donated a piece of their patrimonial land for the construction of the first church at Esin Ufot Ikot Ekanem Nya along the village stream road popularly called "Idim Nya Enebim". It was the strategic and most central place in the town because everybody had to pass through it to the stream either to draw water, swim, or do their washings and even fish downstream. That made it inevitable for the folks not to notice the church and try to find out what was going on there. ln time this place attracted a good number of worshippers as the chorus repetition of the Catechism under Mr. Patrick N. Akpan, the Station Teacher,

was inescapable. It was the good old days, so to speak. Many children including those who were not yet going to school were attracted and they willingly enrolled for the Catechism classes. It was only a matter of time for them to be registered in St. Peter's School which also prompted the promotion of the school to Standard IV in 1958 with the arrival of Fr. Patrick Scanlon (SPS) to St. Joseph's Ikot Ene. All these are preliminary to the refurbishing and eventual construction of the beautiful church we now have in place.

It first started with the construction of Iboto mats and bamboo benches whereas before this time, the school children were carrying the school desks to the church on Fridays after school. It was inevitable that these little kids would inadvertently let fall and break some of those desks as these children two by two, were used to carrying them on their heads. A stop had to be put to this by the school Authorities, hence the Church members by themselves had to supply in - proviso bamboo benches and chairs at this material point in time. Later on they also made wooden ukpo benches from their broken canoes and other canoe slices. But it was quite satisfactory so far. However, in time, the thatched mud church had to make way for a more comfortable and respectable building. Chief, Etete Effiom, Joseph Ene Okon Udo Udoh, and Madam Mmandu Okon Ekpo Effiom Tete donated the present piece of land which was adjacent and quite near to the school for the commencement of the present Church project.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Georges' Church Ekpene Tete, both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including Visiting Priests appointed to the Parish.

FR. FRANZ HOWELL 1918 -1919	FR. JAMES MELLETTE 1919 – 1922	FR. THOMAS RONAYNE 1922-1928	FR. JAMES MEEHAN 1928-1932	FR.THOMAS MCGETTRICK 1932-1934
FR. MICHAEL KILMARTIN 1934-1938	FR. HUGH MCGRATH(SPS) 1938 - 1942	FR. JOSEPH GILMARTIN 1942 – 1945	FR. KEVIN LONGWORTH 1945- 1948	FR. PATRICK MOORE 1948 - 1950
FR. EDWARD MCELIGOTT 1950-1953	FR. PATRICK DOYLE (SPS) 1953 -1955	FR. PATRICK PRENDERGAST 1955 -1958	FR. JOSEPH PETIT 1950-1952	FR. LAWRENCE MCWEY 1952 - 1955
FR. PATRICK SCANLON 1955 -1959	FR. JOHN D. GRIFFIN 1959-1964	FR. PATRICK McCOR MAC (SPS)1961 -1963	FR. JOHN P. RALPH 1964 - 1968	FR. SYLVESTER J.UDOH 1968-1970
FR. JAMES KELLEHER 1969 -1 976	FR. WILLIAM STACK (SPS)1976-1978	FR. PIUS ASUQUO OKON 1978 – 1980	FR. EMMANUEL A.OKOKON1980 -1982	FR. BENEDICT A. EMEH 1981 – 19
FR. AUGUSTINE U. EBONG 1982-1984	FR. EMMANUEL O.IDEM 1984 - 1985	FR. JOHN PETER UDOH 1985 – 1986	FR. LINUS O. EFFIONG 1986-1988	FR. COLUMBANUS UDOFIA1987- 1988
FR. JAMES GOLDEN EKPE 19881991	FR. DONATUS R. OROK 1991 - 1993	FR. MALACHY EPHRAIM 1993 – 1996	FR. FRANCIS P.OBONG 1995 -1997	MSGR. JOSEPH P. EKARIKA 1995-1996
FR. JOSEPH EDEM 1996- 1998	FR. EVARISTUS BASSEY 1998 -1999	FR. BASIL KEVIN AKPAN 1999 - 2001	FR. FR. JOSEPH J. ETIM 2001 -2003	FR. ALOYSIUS A. ENEYO 2004 - 2006
FR. JOSEPH E. UMOH 2008 - 2011	FR. MAURICE B. ETIM 2011 - 2014	FR. ROBERT UBONG EKPE 2012- 2016	FR. FRANCIS H. ESSIET 2016====	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has been blessed with Rev. Fr. David Udoh as the only Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH

(f) SENIOR SEMINARIANS IN TRAINING OF ST. GEORGE'S PARISH, EKPENE TETE
There is no Senior Seminarian in training from St. George's Parish at the moment and for some time now since 2009.

R E V. M R. P A T R I C K A K P A B I O	R E V. M R. E M M A N U E L U M O H

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) ST. PETER'S PARISH, EKPENE TETE CHOIR ASSOCIATION
The Regina Caeli Parish has only one choir hence there is no Choir Association as such except that the

Choir Group as such organizes its weekly meetings and prayer meetings in the Parish. Mr. Paul Edet is the current Parish Choirmaster.

(g) SERVING CATECHISTS OF ST. PETER'S PARISH, EKPENE TETE
The following have served as Presidents of the Parish since its inception to-date:

MR. BRUNO EFA	MR. CHRISTOPHER P. OKON			MR. GODWIN OKONNA

(h) SERVING PRESIDENTS OF ST. PETER'S PARISH, EKPENE TET
The following have served as Presidents of the Parish since Its inception to-date:

MR. JOSEPH ETIM	MR. JOSEPH NSEFIK	MR. VALENTIN E IKAMAISE	MRS. ELIZABETH NTA	MR. STANLEY ANYA

(i) SERVING CMO PRESIDENTS OF ST. PETER'S PARISH, EKPENE TETE
The following have served as Presidents of the Parish since its inception to-date:

MR. JOSEPH ETIM	MR. JOSEPH NSEFIK	MR. IGNATIUS AFANG	MR. DANIEL OKON

(j) SERVING CWO PRESIDENTS OF ST. PETER'S PARISH, EKPENE TETE
The following have served as Presidents of the Parish since its inception to-date:

MRS. LAWRENCIA WILLIAM	MRS. VERONICA SAVIOUR	MRS. IMELDA BASSEY	MRS. ROSEMARY NSEFIK

(j) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. PETER'S PARISH
Some of the early and other important Officers of the Parish **WHO IS WHO** since inception include the following:

CHIEF MAURICE EKPO	MR. VINCENT T. UDOH	MR. BRUNO EFA	MR.CHRISTOPHER OKON	MR. ANTHONY U. ESSIEN
MRS. LAWRENCIA WILLIAM MR	MRS. VERONICA SAVIOUR	MRS. CATHERINE NYONG	M S. IMELDA BASSEY	MRS.FRANCESCA PIUS JIMMY
MR. JOSEPH NSEFIK	MR. FRANCIS OFFIONG EFA	MR. MICHAEL OKON	MR. PAUL ETIM UDOH	MR. MALACHY PIUS JIMMY
MRS. ROSEMARY NSEFIK	MRS. EUNICE EFFIONG	MRS. ELIZABETH UDO AKPAN	MRS. EMILIA GEORGE	MRS. ELIZABETH NTA
MR. STANLEY ANYANWU	MR. SYLVESTER ETIM	MR. JOHN GREGORY	MR. MOSES WILLIE JAMES	MR. JOSEPH NYONG
MISS PHILOMENA S.OJONG	MISS ANTHONIA EDEM OKON	MISS THERESA SYLVESTER	MISS JUSTINA ASUQUO	MISS VERONICA PIUS JIMMY

[COURTESY OF REV. FR. FRANCIS H. ESSIET, REV. MR. BRIAN NKOM & CATECHIST GODWIN OKONNA]

ST. MICHAEL'S OBAN DEANARY- AKAMKPA
ST. MICHAEL'S PARISH OBAN - AKAMKPA



(a) ORIGINS: Available records show that Rev. Fr. Louis Lena CSSP celebrated the first Holy Mass here at Oban on September 29, 1906, naming it St. Michael's Catholic Church on whose Feast Day he landed on this strategic Ekoi soil. More specifically and tellingly, his trip to this virgin, mountainous equatorial rain-forest country must be seen by all discerning readers of this book as a task and a feat accomplished. How could a white man coming from a locale with electricity, macadamized roads, good food with toilets to boot,

attempt without committing suicide to travel on foot from CALABAR more than two hundred miles away through the thick forest of West Africa inhabited by all sorts of wild animals including lions, elephants and serpents etc. to go visit and evangelize a people with ways and a culture incomparable to his own? Ask Rev. Fr. Jim Kelleher SPS, who was there 60 years ago, and still continuing the work in the Calabar Mission, and you can conclude the rest for yourselves. It was nothing short of a miracle! That was also the **raison de etre** Fr. Lena named the place "S T. M I C H A E L 'S C H U R C H" after God Almighty, who can conquer all things – **Aniekan Abasi**. That is the same name God Himself gave to His Holy Archangel Michael, the conqueror of Satan. It was really to go and conquer Satan with all his exploits as also his co-travelers that Fr. Lena went out there. He became an Archangel Michael of sorts and the Apostle of Oban and beyond. Then from 1915, his lieutenants like Fr. Patrick McDermott and Josef Kraft began evangelizing the territory.

But much later on in the annals of St. Michael's Oban, Fr. James Mellet CSSP, between 1919 and 1921 became a regular visitor and quasi Parish Priest of the Station as there was only two Parish Centres in the whole of this part of Southern Nigeria at the time namely, Holy Trinity Onitsha and Sacred Heart Cathedral Calabar Missions. Though permanently stationed at Calabar he was able to traverse the length and breadth of the thick Ejagham forests and learnt not only to speak the prevailing URUAN-EFIK language but also Ejagham and other Ekoi languages of the poor and weaker tribes fleeing into the Oban Hills. He is said to have traversed the thick forest and established St. John's Akamkpa and St. Theresa's Mbarakom Mission Stations which have become important autonomous Parishes in the Archdiocese today. On his transfer to evangelize the Ogoja axis, precisely in 1921, Fr. Mellet took off from Calabar through the Oban axis and forest highlands which really was a roundabout route, passing through the ancient boundary station of Mkpot which lies between Ogoja Diocese and Calabar. Fr. Mellet did this just to be able to call on the people of Oban to bid them farewell as he had worked there considering that Oban was first evangelized by the legendary Fr. Louis Lena since 1906 as remarked above. It is worthy of note that Archbishops Ukpo and Ekuwem visited this out-of-the-way Station soon after their appointment to the Archdiocese of Calabar. Other early priests that administered Oban axis were Bishop Shanahan, Rev. Frs. Francis Howell CSSP, Josef Kraft CSSP, Paul Biechy CSSP, T. Douvry CSSP, Hebert Whyte CSSP and Edward J. Knaebel CSSP. There was an extraordinary hospitality accorded Fr. Mellet by the good Oban citizens because everywhere he visited he was speaking with the people them in their Ekoi tongue. St. Michael's Oban Baptism Register indicates that in his first coming (1919-1921) Fr. Mellet had baptized hundreds at Oban, Nyaje, Ikpai, Ekong Anaku, Abaiti, Mfamosing, New Netim and Akamkpa citizens. One could recall the type of reception and honour given to the Apostolic Nuncio, Archbishop Carlo Maria Vigano in 1987 when on a pastoral visit there.

Later on in 1914 after Akpabuyo terrirory precisely St. Joseph's Station was visited and became a Mission Station, the Rev. Frs. Louis Lena as first visitor and others Patrick McDermott, Louis Ward, Josef Kraft. Francis Howell, Paul Biechy, Phillipè O'Connor, James Mellette who were appointed thereto became regular visitors to St. Michael's Oban. Much later on, when St. Joseph's Ikot Ene was erected a Parish, St. Michael's Oban became a Mission Station under Ikot Ene Parish.

(b) CHURCH BUILDING: With the creation of Oban Mission Station, the Rev. Fathers now resident at Ikot Ene, precisely through the authority and able hand of Very Rev. Fr. Louis Lena as Superior of the CALABAR MISSION erected two small mud buildings at Oban, one to serve as a rest house both for the Oban Station Catechist and the Visiting Priest from Ikot Ene and the other for the St. Michael's Catholic Church Oban, which also served as the school when that became feasible. Until well into the 1920s this was the official Church building, the entire Mission land of which was donated by the Ntufam in-Council

and Church Leaders of Oban territory. The land was donated gratis and in perpetuity because as observed above, the good people of Oban were so very enthusiastic to welcome the white visitors into their land that they were ready and willing to offer them anything they wanted in order to enable them carry out missionary work among them. In particular, when the school population increased, another school block in mud was erected for the Primary section while the first one remained as the Infant School Section. In 1960 the Mission Station was raised to the status of a new Parish and detached from St. Joseph's Ikot Ene with Very Rev. Father Joseph D. Griffin SPS, as first Parish Priest. Following this development and with the coming of the St. Patrick's Society Missionaries in large numbers during the period, there arose a need to erect a permanent building both for the school and the Rev. Fathers residence with the result that the permanent buildings so erected also continued to serve both as Church and school. In 1990 trust the good Oban people, through the combined effort of the entire Oban community and the Catholic members, the first magnificent. Oban Church was completed. It was a very beautiful and befitting permanent Church which still stands strong till today. But in 2012 Very Rev. Fr. (DR) Joe Obaina Agbor renovated and painted the entire structure.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Michael's Parish Oban, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests appointed to the Parish.

FR. JOSEF LEON LENA 1914 – 1921 ff	**FR. PATRICK MCDERMOTT 1912 - 1918 ff**	FR. FRANCIS HOWELL 1921 – 1932 ff	FR. JAMES MELLETTE (CSSP) 1918 ff
FR.THOMAS MCGETTRICK 1931-1934ff	**FR. KEVIN LONGWORTH 1944 - 1952 ff**	**FR. LAWRENCE MCWEY 1952 - 1954**	**FR. PATRICK SCANLON 1954 - 1960**
FR. FR. J. D. GRIFFIN SPS 1960 -1964	Fr. **FR.** JOHN RALPH SPS 1964- 1968 1975 – 1978	FR. SYLVESTER JOHN UDOH 1968- '70	FR. JAMES KELLEHER 1970 -1974
FR. AUGUSTINE EBONG 1974 -1977	FR. HUGO MCBRIDE SPS 1977- 1980	FR. EMMANUEL ANDINAM 1978 1980	FR. EAMON HANNIFY 1979 – 1980
FR. SYLVANUS UDOIDEM 1980-1982	FR. JOHN PETER UDOH 1983- 1987	Fr. COLUMBANUSA.UDOFIA 1987- 1988	FR/ DONATUS UDOETTE 1988 – 1989
FR. FELIX H. EKONG 1988- 1989	FR. ERNEST P. UDOH 1989- 1992	FR. FR. FELIX H. OJONG 1992-1993	FR. BASIL KEVIN AKPAN 1993-1995
FR. JOSEPH S. EYO 1995-1997	FR. JOSEPH B. EDEM 1997 -2000	FR. ALOYSIUS ENEYO 2000– 2004	FR. JAMES OBONG EKPE 2004 -2008
FR PATRICK ENEYO 2008 - 2010 FR PAULINUS	EDET 2010-2012 FR.FRANCIS H. ESHIET2012 -2014	FR. JOSEPH AGBOR 2014 - 2016	FR. ANSELM NYONG 2016========

(d) LAY OFFICERS: Since there was no Pastoral Council at that time and there have been no records of the names and years of the services of mme Etubom Ufok Abasi ye mme Eka-Iban Ufok Abasi, however, some few names especially those in living memory from since the Inauguration of Vatican II in the Archdiocese ie. since 1985 are hereby set forth. The following have since served as Lay officers of the Parish:

CHIEF GREGORY ESSIEN OWO	MR. CLETUS ETIM ENO	CHIEF DAMIAN ITANDAK	CHIEF PAUL O. EFIONG EDET
SYLVANUS A. BASSEY	NTUFAM CHRISTOPHER OFFIONG	PROF CHARLES A. EFFIONG	MADAM BEATRICE A. BASSEY
MADAM IMELDA EFFIOM	MADAM (ETI EKA) IMMACULATA EDET	MADAM JUSTINA EFFIOM	MADAM GRACE ITOKIGHI (ETIEKA)

(e) INDIGENOUS PRIESTS OF THE PARISH

The Parish since its inception has produced the following Priests

FR.EVARITUS BASSEY 17 TH OCTOBER, 1992	FR. FRANCIS OFFIONG 4TH DECEMBER1994	FR. IGNATIUS ITITA 6 TH AUGUST, 2005	FR.STEPHEN NTUI 21ST OCTOBER, 2017

(f) INDIGENOUS WOMEN RELIGIOUS) REV. SISTERS) OF THE PARISH
The Parish has also been blessed since its inception with two Indigenous Nuns: Rev. Sr. Evelyn Itokighi (DC) Sr. Rev. Sr. Gloria Itokem (HHCJ) as the only Indigenous Rev. Sisters of the Parish yet.

(g) SENIOR SEMINARIANS IN TRAINING OF ST. MICHAEL'S OBAN
There are four Senior Seminarians in training of St. Michael's Parish Oban as follows:

Rev Mr. Samuel Ogban	Rev. Mr. Stephen Etim	Rev. Mr. Hillary Itagbo	Rev. Mr. Maurice Edet

(h) NAMES OF FIRST PERSONS TO RECEIVE THE FOLLOWING SACRAMENTS:

SACRAMENT OF BAPTISM	JOHN MBAYONA AGBO	8 TH APRIL, 1914	BY: REV FR. LOUIS LENA, CSSP
SACRAMENT OF HOLY EUCHARIST	JOHN NJA MBEY	22ND JULY, 1917	BY:REV. FR. FRANCIS HOWELL
SACRAMENT OF CONFIRMATION	JOHN NJA MBEY	18 TH MAY, 1919	BISHOP JOSEF SHANAHAN
SACRAMENT OF HOLY MATRIMONY	JOHN NJA MBEY	22 ND NOVEMBER, 1926	BY: FR. PAUL BIECHY

(h) NUMBER OF MISSION STATIONS IN ST. MICHAEL'S PARISH OBAN
The Parish has the following out-stations:

ST. DOMINIC STATION – ABUNG	ST. MARY STATION – AKING	ST. PETER STATION -- CAMP THREE	ST. ANDREWS STATION - OKARARA
ST. KELVIN STATION – EKONG	ST. ANTHONY STATION - NNEGHE	ST. PAUL STATION –ST. MICHEAL (ST	ST. MICHAEL'S (CENTRAL) STATION - OBAN

(I) ST. MICHAEL'S OBAN CHOIR ASSOCIATION
The St. Michael's Parish has Choirs hence there is no Choir Association in the Parish.

ST. MICHAEL'S CHOIR/ CM. MR. PAULINUS EDET	CWO CHOIR / CM. MRS. TRINITAS MBEY	CHILDREN'S CHOIR / CM. MR. PAULINUS EDET

(j) SERVING CATECHISTS OF ST. MICHAEL'S OBAN
The following have served as Catechists the Parish since its inception to-date:

CATECHIST VICTOR MONITY	CATECHIST MARGARET BASSEY	CATECHIST CHRISTOPHER OTU	CATECHIST DENIS EKUN	CATECHIST EMMANUEL ENYAM
CATECHIST KENNETH OTU	CATECHIST SAMUEL OGAR	CATECHIST PETER OKON	CATECHIST JUDE JAMES	CATECHIST VERONICA ASUQUO

(k) SERVING PRESIDENTS OF ST. MICHAEL'S PARISH OBAN
The following have served as Presidents of the Parish since its inception to-date:

CHIEF PAUL EFFIONG EDET	NTUFAM CHRISTOPHER OFFIONG	NTUFAM GREGORY ESSIEN OWO	MR. CLETUS ETIM ENO	MR. DAMIAN ITANAK	MR.SYLVANU S BASSEY

(l) SERVING CWO PRESIDENTS OF ST. MICHAEL'S PARISH, OBAN
The following have served as Presidents of the Parish since its inception to-date:

MADAM IMELDA EFFIOM	ETI-EKA IMMACULATA EDET	MRS. JUSTINA EFFIOM	ETI-EKA GRACE ITOKIGHI	MRS. BEATRICE A. BASSEY

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. MICHAEL'S PARISH, OBAN
Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

NTUFAM CHRISTOPHER OFFIONG	CHIEF PAUL O. OFFIONG EDET	MR. DAMIAN ORU	CHIEF JOSEPH IWARA	MR. JOSEPH OFFIONG
MADAM CLARA ITO	ETI-EKA GRACE ITOKIGHI	MADAM MARY EJOK	MADAM BEATRICE NKANG	MADAM AUGUSTA AKORAMIT
CHIEF GREGORY ESSIEN OWO	MR. CLETUS ETIM ENO	MR. DAMIAN ITNDAK	MR. SYLVA NUS BASSEY	PROF CHARLES EFFIONG
MR. SYLVANUS BASSEY	MR. PAULINUS EDET	MR. IGNATIUS ETIM	CHIEF JAMES ACHORETURI	MR. INNOCENT ITANIM
MADAM FIDELA N. ATTA	CHIEF MRS. AGNES OFFIONG	MADAM FELICIA OMANG	MRS. IMELDA AGBARA	ETI-EKA IMMACULAT A EDET

MR. OSCAR AYAMA	MR. PAUL ITAKARI	MR. ITAKARI DANIEL	MR, EROMFELIX ITAMBU	MR. CHRISTOPHER ITANDAK
MRS. REGINA OFFIONG	MADAM MAGARET ITA	MRS. JULIANA AGBACHOM	MRS. PHILOMINA ETIM	MADAM PATRICIA MBEY
MR. XAVIER ITAMBU	MR. CYRIL EKANEM	MR. EDET OFFIONG	MR. COSMAS AGBACHIOM	MR. LINUS EFFIONG
MRS. EVELYN BASSEY	MADAM GRACE EFFIONG	MRS. MAGDALINE ETIM	MRS. SCHOLASTICA EDET	MADAM ROSELINE EDET
MR. RAYMOND OFFIONG	MR. JOSEPH EKPU	MR. SYLVANUS EDET	MR. PIUS EBA	MR. SYLVESTER SUNDAY
MRS. GRACE AYAMA	MADAM FIDELIA AGBO	MRS. JUANA IWARA	MRS. CAROLINE OSANG	MRS. BEATRICE BASSEY
MR. AYAMA BILL	MR. IKANG IGNATIUS	MR. BASSEY INNOCENT	MR. RAYMOND JERRY	MR. NJAH JOHN
MISS ITABANG CELESTINA	MISS ENDURANCE OWUI	MISS NDIFON VERONICA	MISS ITACHOT VICTORIA	MISS ITAKAM FELIX
MR. NTUI RICHARD	MR. ETTAH GEORGE	MR. EVARISTUS ITAKWI	MR. LINUS AYAMA	MR. EVARISTUS MBEY
MISS AYAMA QUEENETH	MISS ASUQUO SANDRA	MISS AYAMBA JULIANA	MISS MERCY JOHNA	MISS PROMISE EKPE
MR. SURPRISE EDET	MR. VINCENT AYAMA	MR. MBEY ROLLAND	MR. ALEX BASSEY	MR. REUBEN MBEY
MISS AYAMA ROSE	MISS AYAMA MARY	MISS MARY BASSEY	MISS CHRISITIANA EYAM	MRS. IMELDA EFFIOM
MR. WILFRED ITASAM	MR. CECIL ARCHIBONG	MR. BASIL EJAMA	MR. MICHAEL ITAMBOR	MR. CHARLES OKPAN
MISS MARY ENYEM	MISS GLORY ITASANGHE	MISS HANNAH ITAMBU	MISS MARY EJOK	MISS ENDURANCE EFFIONG
MISS VICTORIA ITABANG	MISS PHILIPA AYAMA	MISS AGATHA ITAMGBAM	MISS JOY ITOTUP	MISS ENDURANCE OWUI
MR. MICHAEL IKANG	MR. NSISONG DANIEL	MR. BARTHOLOMEW ETIM	MR. PATRICK ASUQUO	MR. CECIL ASUQUO
MRS. SCHOLASTICA EDET	MRS. MAGDALNE ETIM	MRS. GRACE EFFIONG	MRS. FIDELIA N. ATTA	MRS. AUGUSTA AKORAMIT
MR. COLLINS ITOKIGHI	MR. PATRICK ENERAPHAEL	MR. RAPHAEL OKOR	MR. GEORGE OMANG	MR. FRANCIS AYAMA
MISS AGNES OFFIONG	MISS FAITH EFFIOM	MISS SANDRA BASSEY	MISS QUEENETH IKANG	MISS VICTORIA ITAKAM
MR. RICHARD AYAMBA	MR. STEPHEN MBEY	MR. JERRY NTUI	MR. INNOCENT RAYMOND	MR. IGNATIUS ASUQUO
MISS VERONICA ITACHOT	MISS CELESTINA AYAMA	MISS MARY NYA	MISS ROSE MBEY	MISS SURPRISE EDET
MR. FELIX AYAMA	MR. BILL NDIFON	MR. DOMINIC ITABANG	MR. ROLLAND AYAMA	MR. VINCENT AYAMA
MISS PROMISE EKPE	MISS MERCY JONNA	MISS JULIANA ETTAH	MISS JOY ITOTUP	MISS MARY ENYEM
MR. ALEX BASSEY	MR. REUBEN MBEY	MR. WILFRED ITASAM	MR. CECIL ARCHIBONG	MR. MICHAEL ITAMBOR
MISS CHRISTIANA EYAM	MISS ELVIS ENYAM	MISS GLORY ITASANGHE	MISS HANNAH ITAMBU	MISS ENDURANCE EFFIONG
MASTER CHARLES OKPAN	MASTER MICHAEL IKANG NSISONG	MASTER BARTHOLOMEW ETIM	MASTER PATRICK ASUQUO	MASTER CECIL ASUQUO
MISS AGATHA ITAMGBAM	MISS PHILIPPA AYAMA	MISS ASUQUO VICTORIA	MARY BASSEY REUBEN	MRS. JUSTINA EFFIOM

[COURTESY OF REV. FR. EVARISTUS BASSEY & REV. MR. SAMUEL OGBAN]

ST. BENEDICT'S PARISH – IKPAI-NYAJE



ORIGINS: Quite until late in the 1990's, St. Benedict's Ikpai, both as a Mission Station and head of that Section was still under St. Michael's Parish Oban. But precisely on July 17, 1991 it was detached from Oban by Archbishop Brian D. Usanga and erected an autonomous Quasi-Parish, under Oban Deanery with Rev. Fr. Aloysius Eneyo as the first Parish Priest. Ten Mission Stations make up the geographical territory of the Quasi Parish which covers a land mass of about 634 sq. KM extending as far as Mkpot on the Ogoja Diocesan border and Ekang on the Cameroun border to wit: Akor, Orem, Ntebachot, Mkpot, Onom, Old Ndebiji, Ojok, Mbeban, Nkame, Mfamiyen, Ekang and Nyaje (Ikpai Central). In 2015, no sooner had the newly installed Metropolitan Archbishop of Calabar, His Grace, Archbishop Joseph Edra Ukpo settled down to business than he visited the Parish en route its furthest station of Mkpot – border station with Ogoja

Diocese which he had also visited while then Bishop of Ogoja Diocese. Similarly, on his assumption as successor to Archbishop Ukpo, His Grace Most Rev. Dr. Joseph E. Ekuwem also had visited the Parish, ditto Mkpot and Ekang border stations.

(CHURCH BUILDING): Up to this, Holy Mass and other Church services were held at the St. Benedict's Primary School which was constructed by Fr. J. D. Griffin in the 1960s then administering from Oban Central Mission. On July 17, 1991 at the Archdiocesan Monthly Laity Council Meeting of the CLCN holding at the station with Archbishop B. D. Usanga presiding, he laid the foundation of the new Church also raising it to the status of a Quasi Parish. Rev. Fr. Aloysius Eneyo then Curate of St. Michael's Oban was appointed the first Father In-Charge and charged with the duty of overseeing the construction of the new Church building. In 1998 the church building was completed and dedicated to the greater honour of God.

(c)SERVING PRIESTS TO-DATE: Since the inception of St. Benedict's Ikpai both as Mission Station in the 1940s and beyond and afterwards as a Quasi Paris sui juris, the following Priests have served in the Station and Quasi Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to it:

FR. FR. J. D. GRIFFIN SPS 1960 -1964	Fr. FR. JOHN RALPH SPS 1964- 1968	FR. SYLVESTER JOHN UDOH 1968- '70	FR. JAMES KELLEHER 1970 -1974
FR. AUGUSTINE EBONG 1974 -1977	FR. HUGO MCBRIDE SPS 1977- 1980	FR. EMMANUEL ANDINAM 1978 1980	FR. EAMON HANNIFY 1979 – 1980
FR. SYLVANUS UDOIDEM 1980-1982	FR. JOHN PETER UDOH 1983- 1987	Fr. COLUMBANUSA.UDOFIA 1987- 1988	FR/ DONATUS UDOETTE 1988 – 1989
FR. FELIX H. EKONG 1988- 1989	FR. ERNEST P. UDOH 1989- 1992	FR. ALOYSIUS ENEYO 1991-1993	FR. BASIL KEVIN AKPAN 1993-1995
FR. JOSEPH S. EYO 1995-1997	FR. JOSEPH B. EDEM 1997 -2000	FR. ALOYSIUS ENEYO 2000– 2004	FR. JAMES OBONG EKPE 2004 -2008
FR PATRICK ENEYO 2008-2010	FR. FRANCIS H. ESHIET 2012 -2015	FR. RAPHAEL L. AKPAN 2015=====	==========

(d) INDIGENOUS PRIESTS OF THE PARISH
The Parish since its inception has produced the one Indigenous Priest in the person of Rev. Fr. Julius Njok Itamid.

(e) INDIGENOUS WOMEN RELIGIOUS) REV. SISTERS) OF THE PARISH
The Parish since its inception has not been blessed with any Indigenous Nun of the Parish.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. BENEDFICT'S
There are two Senior Seminarians in training of St. Michael's Parish St. Benedict's Ikpai as follows:

(g) SENIOR SEMINARIANS IN TRAINING OF ST. BENEDICT'S IKPA
There are only two Senior Seminarians in training of St. Benedict's Ikpai as follows

REV. MR. BRYAN NKOM	REV. MR. WILLIAMS AGBOR

(h) SERVING CATECHISTS OF ST. BENEDICT'S PARISH TO-DATE:
The following have served as Presidents of the Parish since its inception to-date:

CATECHIST STEPHEN EZE	CATECHIST OGBAN ETHOTI	CATECHIST GODWIN AMIZINE
CATECHIST PATRICK A. BASSEY	CATECHIST ANTHONY UKIM	CATECHIST ISIDORE NICHOLAS

(i) **ST. BENEDICT'S PARISH CHOIR ASSOCIATION**
The St. Benedict's Parish has only one Choir hence there is no Choir Association in the Parish but the Choir group always conduct their weekly Prayer Group and other activities when necessary.

(j) SERVING PRESIDENTS OF ST BENEDICT'S PARISH *TO-DATE:*
The following have served as Presidents of the Parish since its inception to-date:

NTUFAM INNOCENT OKPIJEN	MR. ANTHONY ASUQUO ITA	MRS. PATRICIA ITAMID

(k) SERVING CWO PRESIDENTS OF ST BENEDICT'S PARISH TO-DATE:
The following have served as Presidents of the Parish since its inception to-date:

==========	==========	MRS. PATRICIA ITAMID

(l) NO. OF MISSION STATIONS IN ST. BENDEDICT's PARISH IKPAI
The St. Benedict's Parish Ikpai has twelve (12) Mission Stations, namely:

ST. JOHN BAPTIST STATION, AKOR	ST. JOSEPH'S STATION, OREM	ST. PATRICK'S STATION NTEBACHOT	ST. JSEPH'S STATION MKPOT
ST. BENEDICT'S STATION, NJAJE	ST. MARY'S STATION, AHOM	ST. PETER'S STATION, OLD NDEBIJI	ST. GEORGE'S STATION, OJOK
ST. BRENDAN'S STATION, NBEBAM	ST. THOMAS' STATION, NKAMME	ST. LOUIS STATION, MFAMIYEM	ST. CHALES LWANGA, EKANG

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. BENEDICT'S IKPAI
Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

NTUFAM PATRICK ITAMID	NTUFAM INNOCENT OKPIJEN	MR. VALENTINE ITEKAM	MR. MBUSA ETIM	NTUFAM LAWRENCE NKOM
MRS. ROSE ITA ORU	MRS. IMELDA ITAMID	MRS. JUSTINA OJANG	NTUNKAI LUCY ARI	MRS. FELINA ASAP
NTUFAM FELIX NDIFON	MR. INNOCENT ITA	MR. OKON ITA-ASE	MR. LAWRENCE OSANG	NTUFAM DENIS NKIRI
MRS. ROSE OTANG	MRS. IMELDA ASUATANG	MRS. IMELDA ITEKAM	MRS. D. NKIRI	MRS. ROSE EKPENYONG

[COURTESY OF REV. MR. BRIAN AKARI NKOM]

IMMACULATE CONCEPTION PARISH, MFAMOSING



ORIGINS: Until the end of the Nigerian-Biafran War (1967-1970) Mfamosing Station was part of the Aningeje Mission Station administered as Aningeje Catholic Church as also Aningeje Section with over 10 Stations all under St. Michael's Parish, Oban of Akamkpa Local Government Area with Very Rev. Fr. James Kelleher SPS as Parish Priest. In fact, as noted elsewhere that just as we had been taught in our Geography Lesson that "Egypt is the Gift of the Nile"; thus implying that without the Nile there would perhaps had been no Egypt, so too by inference, without the Immaculate Conception Seminary, there would have been no Catholic Church

Mfamosing, talkless of Immaculate Conception Parish, Mfamosing. As noted above, there was nothing like a Catholic Church in the Area. Whoever became an adherent of the Catholic Church in the two Mfamosing villages had to trek to Aningeje to register his/her presence as a member of the Catholic Church there. The Catholic Church in Mfamosing came about as a result of the establishment of the Immaculate Conception Seminary when the young Seminarians used to be shepherded as it were, to the Government School every Sunday to attend Mass there including whoever resided there mostly as workers employed in the Seminary. Most of them were Catholics – Teachers, carpenters cooks, drivers, houseboys, etc. These had come to constitute the roll call of those who attended the "PROVISIONAL GOVERNMENT SCHOOL CHURCH" on Sundays.

In 1980 to be precise, Aningeje Section was carved out from Oban Parish to constitute the new MCC Road Section and named SEMINARY PARISH, MFAMOSING with Rev. Fr. Patrick Corcoran SPS, appointed as the substantive Parish Priest thereof. Meantime Holy Mass and Church Services used to be conducted at the Government Primary School, Mfamosing.

Incidentally the MCC Road stretching from Calabar to Ekang Town on the Nigeria – Cameroon border, was constructed by the Gowon Administration with a prominent Hausa Alhaji as Construction Supervisor. It was through him that Archbishop Brian D. Usanga made contacts with then Federal Minister of Works and Housing to acquire the Prefab buildings earlier used by the MCC Contractors for the establishment of the present Immaculate Conception Seminary Mfamosing which was first sited in the 1971/72 session at Holy Child Convent Oron with Rt. Rev. Msgr. Joseph P. Ekarika as the first Rector.

In 1991, Mfamosing Mission Station was erected a Parish sui juris by Archbishop Usanga while that part of the MCC Section known today as St. Patrick's Parish, Asabanka was carved out and granted the status of a QUASI PARISH later on. But it was still administered from Mfamosing with Fr. Francis O. Essien (1988-1992) as Parish Priest. Then the "Seminary Parish Mfamosing" nomenclature was changed to Immaculate Conception Parish, Mfamosing by Archbishop Dr. Brian D. Usanga.

(b) CHURCH BUILDING: From available records and according to Mr. Patrick Nkanta the erstwhile Catechist of the Parish, the following persons and families as the original land owners donated plots of land for the erection of the first permanent Church building which was *constructed and literally financed by Fr. Patrick Corcoran SPS. Those land owners include* Ntufam Clement Emajib, now Paramount Ruler of Akamkpa LGA. Mr. Okon Iyahew, Mr. Daniel Ojong and Mrs. Alice Nchrianyi. The Church building was constructed by direct labour 1991 through funds received from Ireland but principally through his Priest elder brother in San Diego - South America. Thereafter, Rev. Fr Patrick Corcoran was able to complete the Church building work which now serves as Parish Church to the greater glory of God. With its completion, the Dedication took place in 1994 as an Archdiocesan Function with the entire Archdiocesan Laity groups, Priests and Religious in attendance.

(c) SERVING PRIESTS TO-DATE: Since the inception of the Parish, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests appointed to the Seminary.

FR.JAMES KELLEHER SPS1968-1973	MSGR. F. X. UNA1968- 1971	FR. SEAN BARRY SPS 1974-1975	FR. PATRICK CORCORAN (SPS) 1976- 1995
FR. SEAN BARRY SPS 1974 - 1975	FR. HUGO MCBRIDE SPS 19751978	FR. JAMES KELLERHERSPS 1976 -1978	FR. PATRICK CORCORAN 1977 – 1995
FR. PIUS OKON 1978 – 1979	FR. EMMANUEL IDEM 1979 – 1981	FR. JOHN PETER UDOH 1981- 1984	FR. GREGORY ANATUANYA 1982 – 1985
FR. DONATUSANOSIKE 1985 -1987	==========	FR. COLUMBANUSUDOFIA 1986 – 1992	FR. FRANCIS O. ESSIEN 1988—1992
==========	FR. FELIX OJONG 1992- 1994	FR. MALACHY UDOH 1993-1995	FR. FRANCIS OBONG 1995 –1997
FR. LINUS EFFIONG 1995 – 2001	FR. THEODORE ILO – AWKA 1996 -1999	FR.CYRIL ETTA ESSIEN 2000 – 2003	FR. CHRYSANTHUSUMOH MSP 2001– 2004
FR.GREGORY ANATUANYA2002 -2004	FR. EMMANUEL O. DUKE2004- 2007	FR. PAUL ETENE 2004 – 2006	FR. JOSEPH A. EYO 2007-2010
FR. AUGUSTINE OKON 2008 - 2009	REV. FR. BASIL AKPAN 2008 – 2011	FR. CHRISTOPHER ENANG 2010 – 2012	FR. JOSEPH UMOH 2012 -2014
FR. AUGUSTINE ASUQUO 2014 -2016	FR. PAULINUS EDET 2015- 2017	FR.ANSELMWILLIENOV. 2016 ====	==========

(d)LAY OFFICERS: Since there was no Pastoral Council at that time, the following served as Lay officers of the Parish:

MR. CHRISTOPHER IDIPUDOBONG 1980 – 1990	MR. LINUS J. AKPAN1 ST STATION TEACHER (CATECHIST)1984- 1994	MRS. PHILOMENA AKPAN 1 ST C.W.O PRESIDENT 1982 - 1994
MR. JOSEPH T. OKU 1989 – 1991	MR. GREGORY T. EKONG H/M 1991 – 1994	MR. JAMES INOH1994 – 1996
HON. AUGUSTINE ETIM1996 – 1998	MR. CLETUS P. AKPAN 1998 – 2000 ==========	MRS. VERONICA D. NKANGA 2002 – 2004
MRS. PHILOMENA OBEN2000 – 2002	CHIEF DESMOND OKO2000 – 2004==========	MRS. MONICA M. NDUK2004 – 2008

However, from 2004, there was reorganization which gave way to formation of the Pastoral Council with the following as Officers:

CHIEF DESMOND OKO1 ST VICE CHAIRMAN 2004 – 2009	MRS. CAROLINE L. UDO C.W.O PRESIDENT 2008 – 2011	MR. IGNATIUS EKAN EMLAITY PRESIDENT 2009 ======
HON. AUGUSTINE ETIM1 ST VICE CHAIRMAN = ====2014	MRS. MARGARET C. AKPAN C.W.O PRESIDENT 2011==== 2015	= HON. AUGUSTINE ETIM1 ST VICE CHAIRMAN 2014
==========	==========	MRS. ROSEMARY L. ETUK C.W.O PRESIDENT 2015 ==========

(e) INDIGENOUS PRIESTS OF IMMACULATE CONCEPTION MFAMOSING
The Parish since its inception has produced the following Priests:

FR. JOSEPH G. EKONG (OP) 7 – 10 - 89	FR. BASIL P. INYANG 7 - 10 - 2007	FR. JOHN PATRICK NKANTA 25 – 9 - 2004
FR. CHRISTOPHER ESSIET 27 - 11 - 2010	FR. RAPHAEL AKPAN 27 - 11 - 2010	FR. CORNELIUS ANKI AWOR 29 - 12 2015

(f) SENIOR SEMINARIANS IN TRAINING OF IMMACULATE CONCEPTION
There are two Senior Seminarians in training of Immaculate Conception Mfamosing as follows:

REV. MR. FABIAN NYAR	REV. MR. VINCENT ETIM

(g) THE PARISH STRUCTURE OF IMMACULATE CONCEPTION MFAMOSING:
The Immaculate Conception Parish is structured into three main organs.

THE PASTORAL COUNCIL	THE LAITY COUNCIL	THE FINANCE COUNCIL

(g) ORGANIZATIONS OF IMMACULATE CONCEPTION MFAMOSING:
The Parish also has three main organizations, two Pious Societies and seven Associations.

CATHOLIC MENS ORGANIZATION (C.M.O)	CATHOLIC WOMEN ORGANIZATION (C.W.O)	CATHOLIC YOUTH ORGANIZATION NIGERIA (C.Y.O.N)

(h) PIOUS SOCIETIES OF IMMACULATE CONCEPTION MFAMOSING:
The following Lay Apostolate Groups are also established in the Parish

LEGION OF MARY	BLUE ARMY	ST. ANTHONY'S GUILD	SACRED/IMMACULATE HEART	ST. ANTHONY'S GUILD	BLOCK ROSARY

(i) ASSOCIATIONS OF IMMACULATE CONCEPTION MFAMOSING
There are also seven main Catholic Associations in the Parish to wit:

LAY READERS ASSOCIATIO N	CHURCH WARDENS	CATECHISTS	CHOIR ASSOCIATION
MARY LEAGUE	ALTAR SERVERS ASSOCIATION	HOLY FAMILY	

(j) NO. OF. MISSION STATIONS IN IMMACULATE CONCEPTION PARISH
The Immaculate Conception Parish Mfamosing has ten (10) Stations, namely:

ST. FRANCIS' STATION MFAMOSING	ST. THOMAS' STATION ANINGEJE	ST. JOSEPH STATION EKONG -ANAKU
ST. PETER'S STATION ABIATI	ST. PATRICK'S STATION CAMP II	ST. PAUL'S STATION CAMP V
ST. VINCENT'S STATION CAMP IV	ST. JOSEPH STATION MBEBUI	ST. MARY'S STATION MBUOT -AKPA
HOLY FAMILY STATION NSUNAKANA		

(h) LAY OFFICERS & IMPORTANT PERSONALITIES OF THE PARISH WHO IS WHO?
Some of the early and other important Officers of the Parish since inception include the following:

MR.CHRISTOPHER IDIP UDOBONG	MR. LINUS J. AKPAN	CHIEF DESMOND OKO	MR. JOSEPH T. OKU	MR. GREGORY T. EKONG H/M
MRS. PHILOMENA AKPAN	MRS. VERONICA D. NKANGA	MRS. PHILOMENA OBEN	MRS. MONICA M. NDUK	MRS. CAROLINE L. UDO
HON. AUGUSTINE ETIM	MR. CLETUS P. AKPAN	MR. IGNATIUS EKANEM	MR. JAMES INOH	
MRS. MARGARET C. AKPAN	MRS. ROSEMARY L. ETUK			

[COURTESY OF REV. FR. PATRICK CORCORAN & CATECHIST PATRICK NKANTA]

ST. PATRICK'S PARISH – ASABANGKA



OLD CHURCH



NEW CHURCH IN PROGRESS



MISSION HOUSE

ORIGINS: This Quasi-Parish was at the time of this analysis (1968-1973) just as in the case of St. Theresa's Akansoko, one of the Mission Stations ditto St. Michael's Ibesikpo now St. Vincent de Paul, Mbukpa; St. Peter's Ediba, SS Peter and Paul Edim Otop, now Queden of Angels, etc. administered by

then St. Mary's Parish Efut Abua Administrator and Fr. In-Charge. It was created after the civil war but later became administered like Mfamosing in Aningeje Section under St. Michael's Parish, Oban in Akamkpa Local Government Area. By 1980, the Station had begun to gain prominence as a prospective Central Mission Station thus eclipsing St. Theresa's Akansoko which was a major station in the Old MCC Road Section with over 3000 inhabitants immediately after the war. But with the return of the refugees back to their homeland in modern Akwa Ibom State, Akansoko Station paled into insignificance and the big market also waned yielding place to the emergence and prominence of Asabanka market till date. Then during this time under review (1978-1991), many priests from the Calabar Metropolis used to be assigned to offer Mass and administer to the people of Akansoko/Asabanka Stations especially during the school holidays since Rev. Fr. Corcoran (SPS), then Rector of Immaculate Conception Minor Seminary, Mfamosing who later became the Administrator of the Station would often go on leave during those times. Some of these priests have been included as Serving Priests in Asabanka although it was simply a Mission Station under Mfamosing at that time. In 1991, St. Patrick's Church, Asabanka Station was carved out and granted the status of a QUASI PARISH by Archbishop, Most Rev. Dr. Brian D. Usanga with Rev. Fr. Francis O. Essien as Parish Priest, but still being administered from the Mfamosing Seminary.

(b) CHURCH BUILDING: The first Church building on the hill which has continued to serve as the permanent site of the new Parish Church building was constructed as a thatched building first with canoe mats (Iboto) in 1969 by the Legionaries of Sacred Heart Cathedral Parish and St. Mary's Efut Abua and master-minded by the late indefatigable Legionary, Mr. Leo Etim (father of Rev. Fr. John Leo) of Ikot Etim, ditto Idundu and Akansoko Mission Stations. He it was who founded the Churches in the first place. He is also said to have founded and constructed the following Churches which have since become very prominent Parishes Centres in the Calabar Metropolis, viz. St. Charles Lwanga Essien Town (1959), St. Vincent de Paul Mbukpa (1962), St. Peter's Parish Ediba (1968), SS Peter and Paul Edim Otop now renamed after the creation of the Parish as "Our Lady Queen of Angels Air Port" (1968) and Regina Caeli New Air Port, Efut (1978). Concerning the last mentioned he could not actually erect a Church building because he was hard put to it in finding and securing a site. The feat was accomplished by also a Legionary companion, late Mr. Christopher Ekpo who used his own house veranda for Church services at the time before acquiring a temporary site for the Church near his house. He was later appointed a Church Warden in St. Mary's Efut Abua by the Author in 1977. Ete Leo, as he was fondly addressed, also attempted to acquire a piece of land off Housing Estate at Asari-Eso Estate, for the construction of the Catholic Church for the teaming population but failed for the same reasons. It was his son, Rev. Fr. John Leo who single-handedly acquired a piece of land and constructed the magnificent Church of Annunciation far off the tangent of Asari-Eso Estate but on the "JONATHAN BY- PASS" Double-Carriage Way constructed by the Administrations of Governors Donald Duke (1999 -2007) and Senator Liyel Imoke (2007-2015). These moot points should not be lost to our readers in order to keep the Records straight and give honour to whom honour is due. It is through the inscrutable ways of God Almighty that by His Providence John Leo his second son has become a priest today.

The present St. Patrick's Parish Church building was started in 1991 with the first blocks molding supervised by the Author and later Very Rev. Fr. Francis O. Essien then Assistant Rector at the Seminary and Fr. In-Charge of the Station. The Church building was completed

commissioned, dedicated and named St. Patrick's Asabanka in 1998 by Most Rev. Dr. Brian D. Usanga to the Greater Honur and Glory of God.
(c)SERVING PRIESTS TO-DATE: The following Priests have served both in the Station and later in the Parish either as Visiting Priests appointed by Archbishop Usanga or as Fathers In-charge and Assisting Priests appointed to the Seminary.

FR. JAMES KELLEHER SPS1968-1973	MSGR. F. X. UNA1968- 1971	FR. SEAN BARRY SPS 1974-1975	MSGR J.P.EKARIKA1976- 1979
FR. PATRICK CORCORAN SPS 1976 - 1995	FR.GREGORY ANATUANYA MSP 1982-1985	FR. DONATUS ANOSIKE MSP1985-1997	FR. FRANCIS O. ESSIEN1987—1992
FR. COLUMBANUSUDOFIA 1988- 1989	FR. CHRYSANTHUS UCHE 1989- 1992	FR. FELIX H. OJONG 1992- 1994	FR. MALACHY UDOH 1992-1994
FR. FRANCIS OBONG 1995 – 1997	FR.LINUS EFFIONG 1955-2001	FR. THEODORE ILO (AWKA) 1996-1998	FR. CYRIL ESSIEN 2001 – 2003
FR GREGORY ANATUANYA MSP 2002 -2004	FR. PAUL ETENE 2004– 2006	FR. AUGUSTINE OKON 2007- 2009	FR. CHRISTOPHER ENANG 2010 – 2012
FR. BASIL AKPAN 2010 – 2012	FR. JOSEPH UMOH 2012 - 2014	FR. AUGUSTINE ASUQUO 2014 -2016	FR.ANSELM WILLIE (MSP)2016 ======

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. PATRICK'S ASABANKA
There are two Senior Seminarians in training of St. Patrick's Parish, Asabanka ie. Rev. Mr. Dominic Ukpong and Rev.Mr. Victor Ekanem

(g) SERVING CATECHISTS OF ST. PATRICK'S PARISH ASABANKA

CATECHIST BENEDICT AKPAN	CATECHIST BENEDICT AKPAN	CATECHIST JUDE ETIM	CATECHIST STEPHEN PATRICK

The following have served as Catechists of the Parish since its inception to-date:

(h) MISSION STATIONS OF ST. PATRICK'S PARISH ASABANGKA
The Mission Stations of the Parish Include the following:

ST PATRICK'S CHURCH ASABANGKA	ST. THERESA'S CHURCH AKANSOKO	ST. PAUL'S CHURCH IDUNDU	ST. ANTHONY'S CHURCH OBEREKAI

(i) **ST. PATRICK'S CHOIR ASSOCIATION**
The St. Patrick's Parish has only one choir hence the Choir group only meets for weekly prayers and other activities in the Parish. **CHOIR MASTERS:** Mr. Michael Moses & Miss Blessing Francis.

(j) SERVING PRESIDENTS OF ST. PATRICK'S PARISH ASABANKA
The following have served as Presidents of the Parish since its inception to-date:

(k) SERVING CWO PRESIDENTS OF ST. PATRICK'S PARISH ASABANKA
The following have served as CWO Presidents of the Parish since its inception to-date:

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. PATRICK'S PARISH
Some of the early and other important Officers and **WHO IS WHO** of the Parish since inception include the following:

MR DOMINUS EFFIONG ISAAC	MR. GEORGE NDOKANG	MR. CYPRIAN OKON	MR. LEO ASUQUO	MR. SYLVESTER JOHN
MR. MOSES USUK-UMMA	MR. MICHAEL ASUQUO	MR. POLYCARP ASUQUO	MR. PATRICK EK ANDEM	MR. DONATUS EMMANUEL IBOR
MR. ALBERT B. N. BASSEY	MR. MONTFORT NWABUEZE	MR. JOSEPH PHILIP EKONG	MR. NICHOLAS JOHN SAM	MR. MATTHEW EKANDEM
MR. PAULINUS UMO OKON	MR. MARTINS OKON UDO-UDO	MR. JUDE ETIM	MR. CHRISTOPHER JOHN	MR. BENEDICT EDET AKPAN
MR. STEPHEN EFFIONG	MR. SYLVANUS DOMINIUS EFFIONG	MR. JOSEPH BERNARD	MR. PAUL EDET EFFIONG	MR. MICHAEL VICTOR EDET
MISS AGNES ENO OBONG	MISS JOYCE FELIX			
MR. SYLVESTER OKON EFFIONG	MR. AUGUSTINE OKON UMOH	MR. EMMANUEL LEO ASUQUO	MR. FRANCIS ETIM NDUESO	MR. RICHARD AKPAN ASUQUO
MISS HELEN EDWARD	MISS BLESSING YO ETIM5	MISS BLESSING FRANCIS	MISS GLORIA EMEM OKON	MISS LUCY NTOI OBONG
MR. AMBER PAULINUS	MR. MICHAEL MOSES	MASTER CYRIL DOUGLAS ENE	MASTER SAVIOUS NGON	MASTER ISAAC INNOCENT
MISS AGNES STEPHEN	MISS AGNES BASSEY	MISS CECILIA JOSEPH PHILIP	MISS REGINA OSCAR	MISS FATIMA PETER EDEM
MASTER DANIEL UKPE	MASTER FESTUS OKON BENSON	MASTER SAVATION MICHAEL	MASTER GOODNESS AKANINYE	MASTER GIDEON AKANINYENE
MISS BLESSING F. JIMMY	MISS CORNELIA SUNDAY UDOH	MISS ROSEMARY ERNEST BASSEY	MISS MARGARET INNOCENT	MISS CHIDIMMA CHRISTABEL IDOKO
MASTER GODWIN AKANINYENE	MASTER KELVIN CALIXTUS	MASTER ANDREW INNOCENT NICHOLAS	MASTER DAVID UKPE	MASTER OSCAR UDOH

[COURTESY OF REV. FR. (DR.) FRANCIS O. ESSIEN & FR. ANSELM EDU]

ST. AUGUSTINE'S - IKOT OMIN DEANERY
ST. AUGUSTINE'S PARISH IKOT OMIN



ORIGINS: The very mention of the name **IKOT OMIN** evokes in the **anciani** a.k.a the people of ancient Calabar but more so the ancient Qua peoples of Colonial Calabar, great sentiments and feelings of nostalgia because this was the Colonial Headquarters of the **ODUKPANI RURAL DEVELPOMENT COUNCIL – ORDC** of the great Qua Peoples which invariably was **IKOT OMIN,** hence the construction of the laterite colonial N/A Road in the 1920's called Odukpani Road which later was tarred in the 1940's though now dilapidated but still endures to this day. This road as just commented became a macadamized thoroughfare in the late 1940's and traversed what now remains as the **ELEVEN – ELEVEN (11 – 11) JUNCTION** or **CENTRUM** through the Princess Margaret Hospital which hitherto had served as the University of Calabar Teaching Hospital – UCTH until the early 2000s. This road also passes through Leopard Road a.k.a Hope Waddell Road, CRS house of Assembly, through Governor's Office, Diamond, Enen Essien a.k.a Great Charles Lwanga, Essien Town - Calabar, Immaculate Conception Ikot Ansa, St. Patrick's College, Ikot Ansa, Old Odukpani Headquarters **IKOT OMIN,** Ikot Ekpo, and then meanders up to Awi terminating at Uyanga. Before 1960 there was no such road ever known as **CALABAR ROAD** talkless of **MURITALA MUHAMMAD HIGH WAY** which was first constructed in 1961 by the

Costain Company and enlarged by the indefatigable Brig. U. J. Esuene, the erstwhile Military Governor of the defunct South Eastern State (1968-1975) simply because the Calabar city terminated at the Central Post Office then. Today the Highway now known as **MURITALA HIGH WAY** is being reconstructed to be dualized up to Odukpani Junction from Calabar to Calabar – Itu // Odukpani Junction // Ikom High Way through the efforts of three sitting Governors of Cross River State viz. their Excellences Gov. Donald Duke **(1999-2007)** Gov. Liyel Imoke **(2007 -2015)** and currently by the no-nonsense Action Governor (Prof.) Benedict Ayade **(2015 – 20??)**.

Cross River State, originally South Eastern State which included what is now Akwa Ibom State, was one of the twelve (12) States decreed into existence in May 1967 by General (Dr.) Yakubu Gowon **(1966-1975)**, the then Military Head of State and Commander In-Chief of the Armed Forces of Nigeria. This Road continues to reverberate till today. One can then surmise the importance of IKOT **OMIN** - this strategic Qua town a.k.a **IKPAI OMIN** in Qua designation and "**MILE 8"** in social and popular parlance located about 8 Miles ie. 13 Km from Calabar Metropolis in the scheme of things especially in the annals of the ancient Calabar Catholic Mission. It is therefore no small wonder that Ikot Omin town in Qua territory did not fail to attract the attention of the early Holy Ghost Missionaries and consequently became one of the early towns in which the Catholic Church was established by the Holy Ghost Fathers. For any tourist and others visiting **CALABAR,** the Cross River State Capital and taking the westerly direction from Lagos, Kaduna, Enugu, Aba etc. through Akwa Ibom State, or from the Northern direction through Odukpani - Ogoja - Benue State, to Sokoto or Yola, he/she would have to pass through **IKOT OMIN**. Ikot Omin therefore has become the epicenter of Calabar metropolis. It is generally acknowledged that **IKOT OMIN** where the St. Augustine's Parish, the subject of this treatise is situated, has become the "**NEW CALABAR** as it were**."** Ikot Omin is the gateway to Africa's Premier Business and Leisure Resort, the dream **TINAPA** project of the Cross River State Government masterminded by the indefatigable Governor Donald Duke, a proud blue-blooded and royal son of **URUAN-EFIK** Kingdom. It is also instructive to note that Odukpani Road was the beginning of Calabar city to anywhere else by road in those days as also the terminus of the colonial Calabar city which was the Colonial Post Office which stands strong till today. Anywhere else from there including what is now the Calabar Municipality was jungle and forest up to Akamkpa and Biase, the two dreaded territories of yore. In fact, anyone coming to Calabar outside the aforementioned areas had to travel in by sea.

From available records, the indefatigable Fr. Josef Kraft (CSSP) who was the Head of the Catholic Mission Calabar as it was called in those days, mandated Fr. Thomas Ronayne (CSSP) the newly arrived priest from Ireland on December 15, 1920 to open up Ikot Omin as an out-station and say that first open air Mass in 1925 thus establishing the second Qua Church, the St. Augustine's Church. He was the first young Irish priest whom Bishop Shanahan had brought along together with Mgr. Patrick J. Whitney, the then young mastermind of the St. Patrick's Missionary Fathers' existence and their coming to take over the Calabar Mission from the Holy Ghost Fathers. Fr. Ronayne then went on to name Ikot Omin Church after the great African Church luminary and theologian St. Augustine, as a Mission Station as early as 1925 on the aforementioned Odukpani Road. It is further said that the first open air Holy Mass was celebrated along this road in the large compound of Chief Joseph Inyang Ibanga having been the first person to accept the white Missionaries into the town with about fourteen other villagers including James Ekanem, Akpan Udo Etighe, Peter Effiong, Jacob Udo Nwa, John Orok, Augustine Anam, Gabriel Oguche and Okon Effanga. Others were Bernard Nyong, Cecilia Ekanem, Josephine Etim, Margaret Akpan, Madam Mbeke Essiet and Madam Ikuni Itatong among the group whose great grandson, Hon (Barr) Christopher Oqua is the current Chairman of the Parish Administration. Chief Inyang Ibanga had offered a large piece of land adjacent to his compound where a thatched mud church was built for Sunday

Masses and other Church Services in the 1920s, and this site remained till 1935 when another piece of land was acquired for the building of a new Church. With the arrival of Fr. Kevin Longworth in 1945 and later Fr. Patrick Prendergast at the Sacred Heart Cathedral in 1952, there was a sort of paradigm shift and the centre of Church worship was moved to a piece of land near Chief Hart's compound at Ikot Ekpo. It was actually here that Church attendance gained momentum and the Christian population began to double that of the 1925 – 1948 which then was masterminded by the indefatigable Fr. Kevin Longworth of ancient Sacred Heart Cathedral. Among those who witnessed the transfer of the place of worship and the first Mass celebrated by Fr. Patrick Prendergast at Ikot Ekpo was Chief Maurice Bassey Effiong who is still attending the Church today with his wife, children and grandchildren. By this time of course, St. Mary's Adiabo had been created a Catholic Mission centre with the arrival of Fr. Patrick Hanneley and Ikot Omin became one of the out-stations thereof. Then arose the problem of getting a befitting place of worship. These Church members including Mr. Thaddeus Okon Nyong, a Station teacher together with Mr. Paul Itoken a Cameroonian as Headman a.k.a Church President, Mr. Bassey Whiley - Catechist, Mr. Peter Etim Owodinyene - VP, and Madam Paulina Koyo Effiong - Woman leader, were chosen to approach the chiefs and leaders of the village. Thereafter, a more befitting piece of land was donated by the Ntoe of the Clan In-Council viz. Ntoe Ada Itu Ndon, Chief Nyong Omin, Chief Ansa Ntoe, and Chief Usang Mbang near the market square along that ancient Odukpani Road. It was here the permanent centre of worship was built with an additional piece of land also donated by two adherents who had embraced the Catholic Faith to wit; Chief Peter Etim Owodinyene and Chief Peter Okenne. For the benefit of our new and younger generation, this is no other than the famous **MILE EIGHT (8) MARKET**. Having opened up the St. Augustine's Church Ikot Omin, Fr. Lawrence McWey who had now taken over from Fr. Hannelly as Father In-Charge of St. Mary's Adiabo and Manager of Schools added a school to it making it a Church School and this had remained so well into the 1970's. The school began with a Kindergarten "**ABC"** with three other classes of Infants I and II as also Standard One as they were designated then. This was as a result of the influx of new pupils from the adjoining Qua Presbyterian Churches who were attending the Presbyterian Schools in Calabar Metropolis. The school became the second Catholic school next to Immaculate Conception School Ikot Ansa, established by the Catholic Mission in Qua territory then.

As can be gathered from very reliable sources, most of the earlier St. Patrick's Fathers used to celebrate Mass here for the people from time to time as they always did in those days in their bush treks to the so-called Out- Stations. People should as noted elsewhere learn to come to terms with the situation and condition under which these early Missionaries worked and try to understand and also appreciate the fact that these priests had to trek on foot through bush paths across forests, rivers and streams to bring the Gospel to the people of Africa. It could take them even more than two days to come over from Sacred Heart Cathedral to Ikot Omin. It should also be noted that later on in the 1930's with the arrival of the St. Patrick's Fathers coupled with the relocation of St. Joseph of Cluny College to Ikot Ansa a.k.a St. Patrick's College, formerly **"SACRED HEART COLLEGE"** founded by Bishop Shanahan, but built by the legendary Fr. Louis Lena in 1911-12, the St. Patrick's Fathers became regular administrators of Ikot Omin aside Essien Town then under Immaculate Conception Mission Station, Ikot Ansa. That is why to still minister to the people of Ikot Omin, Rev. Father Kevin Longworth then Administrator of the Sacred Cathedral (Fr. D. Dolan's classmate), Fr. Oliver O'Sulivan **(a.k.a Fr. O.O^2)**, Fr. Patrick Moore, Fr. Thomas Lucey, Fr. Maurice Hays, Fr. Patrick Quickley, Fr. Noel Hays and Fr. Denis O' Hara all SPS Fathers, came to be administrators of both Ikot Ansa and Essien Town as well as attending to Ikot Omin from time to time until the erection of St. Mary's Adiabo as a Parish centre in 1954 as mentioned elsewhere.

From the early 1940's onward and with the erection of St. Mary's Parish Adiabo first as Mission Centre in 1949, Ikot Omin station coming under the Administration of the St. Mary's Parish, Adiabo became properly constituted as a Mission Station then tagged "ST. AUGUSTINE'S CATHOLIC MISSION". In 1954 the following members viz. Mr. Francis Bassey Whiley as Catechist, Mr. Matthias Okon Nyong as Station Teacher, Mr. Paul Itoken, a Cameroonian as Station Headman a.k.a President, Mr. Peter Etim Owoedinyene as Vice President and Madam Regina Nkoyo Effiong as Women Leader were appointed into the Station Committee. The St. Patrick's priests who administered the Parish from Adiabo Central Mission included Rev. Frs. Patrick Hannelly, Fr. Patrick Prendergast, Fr. Joseph Petit, Fr. Alphonsus Rushe, Fr. Bernard Hughes and Fr. Liam McWey, the last to administer Ikot Omin before the civil war (1967 - 1973). After the civil war, it became the leading and expanding station of the Parish such that St. Mary's Adiabo Parish almost became unviable without Ikot Omin Out-station. This situation subsisted until 1994 when the station was erected a Parish sui juris with Rev. Fr. James Golden Ekpe as the first Parish Priest thereto. Ikot Omin Parish Church has played host to a number of important Ceremonies and Events in the Archdiocese of Calabar, chief of which was the Priestly Ordination of Rev. Father Joseph A. Eyo in December, 1993 and Fr. Christopher I. Naseri (July 5, 1997), the first Indigene of the Parish.

(b) CHURCH BUILDING: To date three church buildings have been put up including the original Church-School block at the site each replacing the other in greater grandeur, structure and size. The first church building as customary was a mud building the site of which was donated by Chief Ada Itu Ndom, Chief Nyong Omin and Chief Ansa Nsa Ntoe. For the site of the present Junior Primary School building which became the official "PERMANENT CHURCH BUILDING" until the 1970s, Chief Peter Okenne and Chief Peter Etim Owoedinyene donated the land ie. St. Augustine's School, Ikot Omin, still along Odukpani Road. This was in 1958 and in order to upgrade the School to Junior Primary namely, Standards One and Two, it was necessary to construct a permanent structure for approval and upgrading by the Ministry of Education with the Headquarters then at Enugu and this invariably also served as the Church-School masterminded by the inimitable and fastidious Fr. Liam McWey, the then Manager of the Catholic School with Mr. Louis E. Joseph as Head Master. The School remained thus until 1962 when the Infant Section School building which was much larger than the former was re-constructed in order to upgrade the School to the Senior Primary starting with Standard Three. This served as the new Church building until 1968 when the School was raised to Standard Six with Mr. Gabriel T. Udoh who was transferred from St. Paul's School, Uyanga as Headmaster by the Author while as Education Secretary and General Manager of Catholic Schools South Eastern State of Nigeria (1967-1972). With the arrival of this indefatigable Head Teacher and his appeal to the people to construct a befitting Church at the Station so as to leave ample accommodation for the school but most importantly, because the school was now a Government School having been "taken over" by the Military Government of South Eastern State masterminded by the no-nonsense erstwhile Military Governor, Brigadier U. J. Esuene, a new site to the tail end of the school was approved for the construction of the first ever St. Augustine's Catholic Church the site of which was donated by two Ikot Omin Princesses, viz. Madam Arit Edem Duke and Nankae Ikwo Nya in 1974. The Church building project was championed by the Church President, Chief Lawrence Oqua, Mr. Cornelius E. Ekpo – Vice President, Mr. Sebastian E. Etuk - Secretary, Mr. Boniface Bassey, Mr. Augustine Anam and the two Women leaders, Madam Grace Offiong Nyong Naseri, the mother of Rev. Fr. Chris. Naseri and Princess Suzanna Effiom whose regime saw to the Golden status and Apogee of the Great St. Augustine's Parish, 1992 -1998. Actual work commenced in 1975 with Mr. Edet Okon Umoh as building contractor and with the progress of the work in top gear, Rev. Fr. Thomas Ryan in a colourful ceremony characteristic of the Quas laid the Foundation stone setting the stage for the building of a modern St. Augustine's Station Church still under St. Mary's Adiabo. With the appointment of Fr. Columbanus Clinton (SPS) as the new Parish Priest of St. Mary's Adiabo, work continued on the

building with renewed vigour which prompted the setting of a date-line for the completion of the building by the new Building Committee. Following the timely completion of this magnificent project, the Church was commissioned with fanfare on May 30, 1982 by the charismatic Fr. Colm Clinton.

With the completion of the Church building began the agitation for a new autonomous parish for the station considering that except for Immaculate Conception Ikot Ansa, there was no other such Church of Parish status in Qua land since Holy Family Parish Big Qua was erected an autonomous parish sui juris, almost about the same time. To this end and with popular demand, St. Augustine's Ikot Omin Station was later excised from St. Mary's Adiabo Parish which naturally belonged to the Efik Kingdom and was accordingly granted the autonomy of a full Parish sui juris by Archbishop Brian D. Usanga in 1994 with Fr. James Golden Ekpe as the first Parish Priest though still administering from St. Mary's Adiabo. However, that erstwhile Church building continued to be used until 1997 when Rev. Fr. Maurice Etim was appointed to the Parish as Parish Priest after Fr. James G. Ekpe's transfer. He set out to expand the Church by knocking down the rear and side walls which construction was completed through the efforts of his successors namely, Msgr. Emmanuel E. Umoetok, Msgr. Emmanuel O. Idem. Later on, it was Fr. Joseph Etim who actually championed the complete reconstruction of the Church building because according to some of the Church members interviewed, the progress of the reconstruction and expansion of the Church building was indeed not moving and progressing as was contemplated after the transfer of Msgr. Umoetok to the Catholic Education Secretariat as Education Secretary.

However, Fr. Joe Etim on his assumption of office in 2008 decided on summoning first of all a meeting of the Elders since the Parish Project Committee members seemed to be slipshod in handling the work during Msgr. E.O. Idem's brief tenure. Thereafter, the Elders recommended the setting up of a "Task Force" which true to type under Sir (Dr.) Solomon Okpa Ita the erstwhile Parish President, assisted by Chief Emmanuel E. Okon, with other members of the Task Force to wit; Mr. Innocent Onykwelu, Mr. John Okafor Ataigbe including Engr. Emmanuel Awara, Engr. Benedict B. Idiaha, Sir Patrick Agbara and the newly appointed Parish President, Sir (Dr.) Lawrence Etim as Ex-Officio. These took up the mantle of leadership charged with duty of fast tracking the reconstruction of the Church. They also brought the building project to a higher momentum and the work was on top gear. The Task Force Committee among other things likewise saw to the construction of a befitting new Altar, renovation of the Church roof together with ceiling, flooring the Church with terrazzo, electrical lighting, and the attachment of a sacristy. They even saw to the construction of the Altar of Perpetual Adoration in tow including the knocking down and replacing the dilapidated fence together with the fixing of an iron entrance-gate and painting of the entire church. Then the demise of Fr. Joe caused another set-back, but for the appointment of the indefatigable Fr. Basil K. Akpan who hitherto had masterminded the construction of the first ever St. Patrick's Cathedral at Yenegoa in the Capital City of Bayelsa State (2005 - 2009) as successor. Through this new development, Fr. Basil saw to the completing of the Church building with an ultra-modern Sacristy and everything then went on according to plan. The old church now gave way to the new imposing St. Augustine's Church we are today admiring and lauding to the greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Augustine's Catholic Church Ikot Omin both formerly as a Mission Station and afterwards as a Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JOSEF KRAFT 1925 -1928	FR.FRANCIS HOWELL CSSP 1928- 1934	FR. JAMES MEEHAN CSSP 1934 – 1939	FR.MICHAEL KILMARTIN 1934-1939	FR. MATTHEW MCGRATH 1939 - 1943
FR.P.HANNELY SPS 1943 – 1947	FR.KEVIN LONGWORTH 1947 -1950	FR. PATRICK MOORE SPS 1950 -1952	FR.P.PRENDERGAST 1952 -1954	FR. JOSEPH PETIT SPS, 1953- 1956
FR.ALPHIE RUSHESPS1959-1961	FR BERNARD HUGHES SPS1961-1964	FR. LAWRENCE MCWEY 1964 -1968	MSGR.J. P. EKARIKA 1968 -'1969	FR.SYLVESTER U.J.UDOH 1970 -1972
FR.JUSTIN S.UKPONG 1973-1974	FR.CHARLES RYAN SPS 1974 -1975	FR. V. HANNIGAN SPS 1975 -1 979	FR.THOMAS RYAN SPS1979-1982	FR. THOMAS GREENAN 1982- 1983
FR. C. CLINTON SPS 1983 -1984	FR. FRANCIS O. MBABA 1984 -1987	FR. EMMANUEL NYONG 1987- 1989	FR.BERNARD OKOKON 1989-1992MGR.J.	MSGR. J. P. EKARIKA 1993 -1994
FR.JAMES UBONG EKPE 1994-1997	FR. MAURICE B. ETIM 1997- 2000	FR. EVARISTUS BASSEY 2000 -2001	FR.GODFREY UKPABIO 2001 -2002	FR. VENATIUS R. OROK 2002 -2003
FR. MALACHY EPHRAIM 2003 – 2004	FR. EMMANUEL UMOETOK 2004 -2008	MSGR. EMMANUEL O. IDEM 2008	FR. JOSEPH J.ETIM 2008 – 2014	FR. EMMANUEL BEKOSON 2009-2014
FR. BASIL K. AKPAN 2014 – 2018	FR. SYLVESTER OKOH 2014 - 2018	FR. VINCENT ETIM UDOH 2018=====	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has been blessed with two Rev. Fathers as Indigenous Priest of St. Augustine's Ikot Omin.

REV. FR. CHRISTOPHER NASERI (5 / 7/ 1 9 9 7)	REV. FR. FRANCIS BASSEY IKPAHA (30 /12/ 2 0 1 4)

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. AUGUSTINE'S PARISH

There are five Senior Seminarians in training of St. Augustine's Parish, Ikot Omin as follows:

REV. MR. COLLINS NKRAH	REV. MR. JOSEPH ITU	REV. MR. SYLVESTER EFFIOM	REV. MR. POLYCARP AUGUSTINE	REV. MR. JACOB NTEKIM

(g) SERVING CATECHISTS OF ST. AUGUSTINE'S TO-DATE:

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST JAMES BASSEY WHILEY	CATECHIST PAUL ITOKEN (CAMEROONIAN	CATECHIST (CHIEF) PETER OKONNE
CATECHIST PETER UMOREN INYANG	CATECHIST PAU L EDET OKON	CATECHIST JEREMIAH THOMAS AKPAN
CATECHIST LEO E. JOSEPH	CATECHIST PETER ENANG	==========

(h) ST. AUGUSTINE'S CHOIR ASSOCIATION

The St. Augustine's Parish has three Choir Groups in the Choir Association of the Parish.

ST. AUGUSTINE'S PARISH CHOIR// JOSEPH OKON	ST. MONICA'S CHOIR// MISS JENNIFER NYONG	ASSUMPTION YOUTH CHOIR// JOSEPH EMMA

(i) SERVING PRESIDENTS OF ST. AUGUSTINE'S PARISH

The following have served as Presidents of the Parish since its inception to-date:

CHIEF MAURICE BASSEY EFFIONG	CHIEF LOUIS B. EFFIOM	CHIEF PETER ETIM OWOEDINYENE	MR. AUGUSTIN JOHN OROK	MR. LEO E. JOSEPH H/M
CHIEF JOSEPH INYANG IBANGA	MR. PAUL ITOKEN (C A M)	CHIEF HART EFFIONG EKPO	CHIEF PAUL JOHN OKONYI	MR. LEO B. EFFIOM
MR.CORNELIUS EFFIONG EKPO	MR. BONIFACE E. BASSEY	CHIEF LAWRENCE A. OQUA	SIR(DR)SOLOMON OKPA ITA	DR HENRY E. BASSEY
CHIEF EMMANUEL E. OKON	SIR(DR) LAWRENCE ETIM	MR. PETER CLEMENT	==========	MR. CHRISTOPHER A.INYANG

(j) SERVING CMO PRESIDENTS OF ST. AUGUSTINE'S PARISH

The following have served as CMO Presidents of the Parish since its inception to-date:

MR. BONIFACE BASSEY 1976	CHIEF LAWENCE EDET OQUA 1982 -1987	CHIEF FRANCIS ARCHBONG 1982 - 1986	MR. KENNETH ASIEDEL 1986 -1990	SIR SOLOMON OKPA ITA 19911996
DR. HENRY E BASSEY1996 -2000	SIR (DR) LAWRENCE BASSEY ETIM 2000	MAZI EDWARD NWACHUKWU 2006 – 2011	SIR INNOCENT UZOCHI/FRANCIS EYO	20Q11-2015//MR. EMMANUEL EFFIOM2016==

(k) SERVING CWO PRESIDENTS OF ST. AUGUSTINE'S PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

MADAM LUCY IKUNI ITATONG 1925	MADAM MARGARET AKPAN 1938	MADAM CECILIA EKANEM 1 947	MADAM JUSTINA ARIT EDEM 1957	NENKEA AGNES IQUO NYA 1974
MRS.GRACE OFFIONG NYONG 1976	MADAM SUZANNA EFFIOM 1980	MRS. PATRICIA L. B. EFFIOM 1983	MRS. GRACE NASERI 1988	PRINCESS IMMACULATA OQUA 1996
MADAM REGINA A UDOM 2002	MRS. GLORITA ODU 2 0 0 8	MRS. GLORY BASSEY 2 0 1 1	MRS. JUSTINA OKON 2013	MRS. GRACE EYO 2016 =======

(l) OUT-STATIONS OF ST. AUGUSTINE'S PARISH

St. Augustine's Parish has the following Stations two of which have now become autonomous:

ST.PATRICK'S STATION BACOCO	ST.MARK'S STATION ABENYO	Fmr.ST. LUKE'S IKOT EFFANGA	Frm. ST.RITA'S POLICE COLLEGE

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. AUGUSTINE'S

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. JAMES E. A. EKANEM	MATTHEW AKPAN U.ETIGHE	MR. PETER OKOKON EFFIONG	CHIEF JACOB A. UDO NWA	MR. JOHN S. OROK
MRS. ANTHONIA EDIOHA	MRS. JENNIFER ARCHIBONG	MRS. GRACE MICHAEL	MADAM FELICIA ARIT EDEM	MRS. REGINA UDOM
CHIEF FRANCIS ARCHIBONG	CHIEF BONIFACE BASSEY	CHIEF LAWRENCE D. OQUA	MR. EMMANJUEL NSE OBOT	CHIEF AUGUSTINE ANAM
MRS. CECILIA J EKANEM	MRS. JOSEPHINE A. ETIM	MRS. MARGARET B. AKPAN	MADAM MBEKE ESHIET	MADAM IKUNI ITATONG
MR. PAULINUS EDEM OKON	MR. JUVENTUS NYONG	Mr. GABRIEL EKERETE	ENGR. BEN IDIAHI	HH NTUFAM PATRICK EKONG ITU
MR. AUGUSTINE O. ANAM	CHIEF MOSES INYANG UDO	MR. PETER OKON EFFANGA	MR. BERNARD A. NYONG	MR. GABRIEL A. OGUCHE
MADAM BESI N.EFFIONG	MR. JOHN N. OROK	MADAM SUZANNA EFFIOM	MADAM VICTORIA EDEM	MADAM GRACE N. NASERI
MR. MICHAEL ETUKUDO	MR. LEO AGOM	MR. HENRY BASSEY	CHIEF GEORGE OKON	AMBASR (DR) OGBAKA THOMAS
LADY REGINA A. UDOM	MRS. MARY BASSEY	MRS. GLORITA ODU	MRS. ALICE MBOTO	MRS. KOMAMMO OBETEN
CHIEF BASSEY WHILEY	MR.PETER A ETIM OWOEDINYEN	CHIEF ADAH ITU NDOM	CHIEF ANSA NSA NTOE	CHIEF USANG MBANG
MRS. GRACE EYO	MRS. THERESA OBIM	MRS. PHILOMENA BASSEY	MRS. JUSTINA M. OKON	MRS.CORONA-MARY USHIE
MR. MAGNUS OKON	MR. KINGSLEY BOCO	MR. SIR FRANCIS EYO	MR. EMMANUEL EFFIOM	BARR. CLETUS AGBOR
MRS. DEBORAH EKPO	MRS. EMILIA OGOKE	MRS. ROSE KOKOMMA OBETEM	MRS. LUCY EKEMA EWARA	MRS. MAGDALENE OGBIM
MR. ANTHONY MICHAEL	MR. CHRISTOPHER AVA	DR. JAMES ODU	MR. CLEMENT AKPAMA	CHIEF DANIEL AHAM
MRS. ESTHER WILLIAMS	MRS. MAGARET FERDINAND	PRINCESS IMMACULATA OQUA	MRS. BENEDICTA OGAR	MRS. FRANCESCA EKONG ITU
HH AUGUSTINE E. NYONG	MR. AUGUSTINE ASUQUO	MR. JULIUS ACHA	MR. MAXIMUS NZE	MR. ENYA STEPHEN
MRS. ANGELA ETTA	MIS THERESA AUGUSTINE	MISS LYDIA OKPODU	MRS. ALICE MB[TO	MADAM RITA NKOYO EFFIONG
DR.SOLOMON OKPA ITA	MR. ANTHONY OHAKWE	MR.STEPHENUDOUSUNG UDON	MR.JOHN OKAFOR ATAIGBE	CHIEFEDMUND NWACHUKWU
MISS ELIZABETN OWAN	MISS THERESA AUGUSTINE	MISS LYDIA OKPODU	MISS GLADYS AGBOR	MISS GRACE AYI
CHIEF FRANCIS ARCHIBONG	DR. HENRY E. BASSEY	MR. INNOCENT ONYEKWELU	CHIEF GEORGE O. NSA	HON(BARR) CHRISTO OQUA
MR. CHARLES HOGAN	MR. KEVIN JOSEPH	MR. EMMANUEL ANI	MR. PETER BASSEY	MR. PATRICK BERNARD
SIR (DR)LAWRENCE ETIM	ENGR. EMMANUEL AWARA	ENGR.EMMANUEL BEN IDIAHE	SIR PATRICK AGBARA	SIR PETER O. EKPANG
MISS FAITH OBETEN	MISS FAVOUR MOBU	MISS JULIET OKORAKPA	MISS CONFIDENCE EZEKIEL	MISS ROSALINE ONOK
MR. DANIEL EDEM	MR. PETER CLEMENT	CHIEF MAURICE BASSEY EFFIONG	SIR FRANCIS EYO	MR. JAMES S. EKANEM
MISS BLESSING SUNDAY	MISS AUGUSTA ANTHONY	MISS ESTHER EKONG ITU	MISS ELIZABETH OWAN	MISS PRECIOUS IKPI
MASTER GODSWILL DAKIM	MASTER CHARLES ETTA	MASTER CHRISTAN SUNDAY	MASTER PHILIP EFFIONG	MASTER PAULINUS OSIM
MISS GIFT ISEROM	MISS BERNITTA CHOKPA	MISS QUEENDRETH ETTABA MIS	MISS EUNICE SUNDAY	MISS ANTHONIA MICHAEL
MASTER JAMES ONOYI AYOP	MASTER JACOB SYLVESTER	MASTER CHRISTOPHER LUKPATA	MR. AUGUSTINE UDEFA	MR. FELIX EMEKA
MISS PRECIOUS IKPI	MISS MONICA ITU	MISS PATIENCE STEPHEN	MISS MONICA ITU	MISS PATIENCE STEPHEN

MR. TONY EYO	MR. PETER OKACHI	MR. GEORGE OGAR	MR. EMMANUEL EGBE	MR. AUGUSTINE UDEFA
MISS FAITH OBETEN	MISS FAVOUR MOBU	MISS JULIET OKORAKPA	MISS CONFIDENCE EZEKIEL	MISS ROSALINE ONOK
MR. ANTHONY MICHAEL	MR. EMMANUEL PATRICK	MR. FELIX ONOK	MR. LUKE EFFIOM ENANG IKP	AMR. GABRIEL E. OKON
MISS GIFT ISEROM	MISS BERNITA CHOKPA	MISS QUEENETH ETTABA	MISS EUNICE SUNDAY	MISS ANTHONIA MICHAEL
MR. EMMANUEL AGANYI	SIR PATRICK E. ABARA	MR. OGAR NTUFAM	MR. FRANCIS EDEM	MR. MICHAEL PETER
MISS AUGUSTA ANTHONY	MISS BLESSING SUNDAY	MISS ESTHER EKONG ITU	MISS ELIZABETH OWAN	MISS GLADYS AGBOR
MR. IDE SYLVANUS	CHIEF SEBASTIAN BASSEY	MR. MICHAEL O. ACHI	MR. JOSEPH NTEKIM	Mr. VICTOR OVIA
MR.CHARLES HOGAN	MR. KEVIN JOSEPH	MR. EMMANUEL ANI	MR. PETER BASSEY	MR. PATRICK BERNARD
MR. LAWRENCE UDOH	MR. J. AKPAN	MR. BENEDICT ASIWE	MR. MARCELINUS AKAN	HON HENRY OKON
MR. FELIX EMEKA	CHIEF MAURICE B.EFFIONG	MR. GABRIEL AGANYI	MR. PETER OKACHI	MR. GEORGE OGAR
MR. GOWIN EDEM	MR. WILLIAM OUT	SIR CHARLES IHEDIOHA	MR. MARTINS EKPO	MR. EMMANUEL EGBE
MR. AUGUSTINE UDEFA	MR. JOSEPH E. EMAH	MR. GEORGE NSA	CHIEF EMMANUEL E.OKON	PROF. C. B. O'NEIL
CHIEF JOSEPH OKONYI	MR. BINIFACE BASSEY	MR. DAN OBI	MR. OJIMBA STANL;EY	ENGR. OGBANG CLETUS
CHIEF DANIEL E. ANAM	MR. MAURICE O. THOMAS	MR. MICHAEL MATTHEW UDO	MR. GODWIN UDIONG	MR.CORNELIUS E. EKPO
CHIEF PETER B. OKENNE	MR. LOUIS E. JOSEPH	MR.PAUL C.ITANIM (Cam.Rep)	MR.FELUIX EDET O.UMO	MR. LINUS B. EFFIOM
R. PETER B. CLEMENT	MR. SYLVESTER E. EKPO	MR. GILBERT O. EDEM	CHIEF SEBASTIAN ASIWE	CHIEF LAWRENCE E. OQUA
MR. TONY EYO	MASTER GODSWILL DAKIM	MASTER CHARLES ETTAH	MASTER PHILIP EFFIONG	MASTER CHRISTIAN SUNDAY
MASTER PAULINUS OSIM	MASTERJACOB SYLVESTER	MASTER CHRISTOHER LUKPATA	MASTERONOYI AYOP	MR. JOSEPH OKON

[COURTESY OF VERY REV. FR. BASIL K. AKPAN & REV. MR. JOSEPH ITU]

ST. LUKE'S PARISH, IKOT EFANGA MKPA- CALABAR



ORIGINS: In 1998 after celebrating Mass on that auspicious morning at St. Augustine's Parish, Ikot Omin, Mrs. Femina Medang, a grandchild of Ikot Efanga Mkpa Town but whose father is from Equatorial Guinea drew me aside and during our discussion she informed me that there was quite a sizeable number of worshippers attending Mass from Ikot Efanga Mkpa. The long and short of our discussion was to the effect that she wanted me to use my good offices as then Episcopal Vicar and arrange for an autonomous Parish to be created for them. To this end, I had to discuss the matter with His Grace Archbishop Brian D. Usanga and this came in anticipation of the forthcoming rotatory Laity Council Meeting holden at Christ the King Chaplaincy, Army Brigade Headquarters on August 23, 1998. At that Laity Council the Archbishop among other things announced in his address, his intention to carve out Ikot Effanga from Ikot Omin and to create it a new Quasi-Parish **sui juris.** As Ikot Effanga Mkpa was neither a Mission station nor an Out-station before then, the people had to make do with canopies to kick start the new Out-Station and Parish to be. Thereafter, St. Luke the Evangelist Quasi Parish, Ikot Efanga Mkpa was excised from St. Augustine's Ikot Omin and created a Quasi Parish. Meanwhile, the Rev. Fathers appointed as Parish Priests of Ikot Omin administered the Parish as a Quasi Out-station.

During this time, Archbishop Brian D. Usanga also used to appoint certain priests including the

Author to celebrate Mass at the new Mission Centre on Sundays until 2003 when Rev. Fr. Malachy Ephraim was appointed Principal of St. Patrick's owing to the handing-over of former Mission Schools to their owners by the Governor Donald Duke Government of Cross River State. On Fr. Malachy's transfer, Fr. Christopher Okpu was appointed the new Principal and also became the administrator of the Quasi-Parish. With the official appointment of Fr. Godffrey Ukpabio to St. Patrick's as Acting Principal in 2006 by the new Metropolitan of Calabar, His Grace, Archbishop (Dr.) Joseph Edra Ukpo, Ikot Effanga Church was officially erected a Parish **sui juris** with Fr. Ukpabio as the first official Acting Parish Priest thereto. In 2007 Msgr. Patrick A. Okure returned from his Sabbatical leave and was appointed to succeed Fr. Ukpabio as the official Parish Priest by Archbishop Ukpo. In 2011 Msgr. Okure was transferred to St. Bernard's Parish, Marian Hill and Rev. Fr. Dominic Umo was appointed Principal of St. Patrick's with the added task of administering the Parish. In 2012 Rev. Fr. Christopher Essiet was appointed Archbishop's Secretary and Administrator of the Parish. In 2015, Archbishop Ukpo moved to the new Archbishop's Residence and took over the administration of the Parish with Rev. Fr. Gabriel O. Bulem as Assistant Parish Priest.

(b) CHURCH BUILDING: The beautiful and magnificent Church captured above was the brain-child of the few committed Founding Fathers and Founding Mothers of St. Luke's Parish Ikot Effanga Mkpa championed by the indefatigable Mrs. Femina E. Medang who as observed already masterminded the creation of the St. Luke's Parish in the first place. To kick start the construction of the Parish Church, she acquired a piece of land adjacent to their house from her mother. At first, canopies were used for Mass and other Church activities. In time and as the population of the church doubled, there was the felt need to acquire a suitable and bigger site for the Church building project. Contributions towards the building of the Church started coming in as soon as the Parish was inaugurated. Before this, canopies continued to be used for Church Services and other purposes. After acquiring the present site which was paying for an extension portion of the piece of land originally donated by Mrs. Medang's mother and part of her sister's portion of land. With this newly acquired piece of land, a pre-fabricated structure was constructed in order to keep the members and prevent them from going back to St. Augustine's Ikot Omin where there was a ready-made ample and conducive accommodation in place for Worship and other Church Activities. But through the dynamism of these founding members, people generously contributed in cash and kind to build the Church, the construction of which started in 2003. With the posting of Rev. Fr. Dr. Godffrey Akpabio as Acting Parish Priest as also the Acting Principal of St. Patrick's College Ikot Ansa in 2004 as mentioned above, the construction work took on a higher momentum and the Church building was completed and dedicated in 2005 to the Greater Honour of God.

(c) SERVING PRIESTS TO-DATE:

Since the inception of Regina Caeli Anantigha both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

RT.MSGR. J. P.EKARIKA 1997//2002	FR. MALACHY EPHRAIM 2002- 2003	FR.CHRISTOPHEROKPU2003-2006	FR.GODFFREY UKPABIO 2006-2007	MSGR.PATRICK OKURE 2007 -2011
FR. DOMINIC UMO 2011 – 2012	FR. AUGUSTINE ASUQUO2011 -2013	FR.CHRISTOPHER ESSIET2011-2015	FR. DAVID UDOH 2011 - 2014	FR. EMMANUEL BASSEY 2014-201
H I S GRACE ARCHBISHOP	JOSEPH EDRA U K P O 2013======	==========	R E V E R E N D F A T H E R	GABRIEL BULEM 2015==========

(d) INDIGENOUS PRIESTS OF ST. LUKE'S PARISH TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS *OF* ST. LUKE'S PARISH TO-DATE
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. LUKE'S PARISH
There are two Senior Seminarians in training of St. Luke's Parish, Ikot Effanga Mkpa as follows:

R E V. M R. E M M A N U E L N C H A	R E V. M R. C L E T U S U S H I E

(g) ST. LUKE'S PARISH IKOT EFANGA CHOIR ASSOCIATION
The St. Luke's Parish has only two Choirs in the Choir Association of the Parish.

ST. LUKE'S CHOIR // CHOIR MISTRESS MRS. CATHERINE OMIN 1996 - 2000	ST. CECILIA CHOIR // CHOIR MISTRESS MRS. ROSALYNE KPOPJI 2000 - 2008
ST. LUKE'S CHOIR // CHOIR MISTRESS MRS. MARIBEL ABAGA 2000 - 2003	ST. CECILIA CHOIR // CHOIR MISTRESS MRS. PATRICIA EKANEM 2008 - 2013
ST. LUKE'S CHOIR // CHOIR MASTER MR. OTU PROTUS 2004 - 2018	ST. CECILIA CHOIR // CHOIR MASTER MR. DANIEL NELSON 2013 - 2018
ST. LUKE'S CHOIR // CHOIR MASTER MR. WILLIAMS EPHRAIM 2018 ====	ST. CECILIA CHOIR //CM.MISS ABIGAIL AKPAN // MR. FRED IDIM 2018 ======

(h) SERVING CATECHISTS OF ST. LUKE'S PARISH
The following have served as Catechists of the Parish since its inception to-date:

MR. EMMANUEL NELSON 1988 - 2003	MR. EMMANUEL NELSON 2003 - 2018 ==========

(i) SERVING PRESIDENTS OF ST. LUKE'S PARISH
The following have served as Presidents of the Parish since its inception to-date:

MR.BONIFACE ETIM BASSEY2003-2006	MR. ANTHONY LUKE 2006 – 2010	MR. ALPHONSUS EDET 2010 – 2013	MR. LAWRENCE EKPENYONG 2013-2017	DR. MARTIN OLUFU 2017 =========

(j) SERVING CMO PRESIDENTS OF ST. LUKE'S PARISH
The following have served as CMO Presidents of the Parish since its inception to-date:

MR. JOSEPH INEJI 2003 - 2006	MR. BINIFACE BASSEY 2006-2014	MR. ANTHONY AKPAN 2014 -2016	SIR JOHN OBONGHA 2011-2015	MR. MARTIN ODEY ODEY 2015-2018

(k) SERVING LAITY PRESIDENTS OF ST. LUKE'S PARISH
The following have served as LAITY Presidents of the Parish since its inception to-date:

MR. JOSEPH INEJI 2003 - 2006	SIR JAMES OGAR 2007 – 2009	MR. ANTHONY LUKE 2009 – 2013	LADY LORETTO ENYONG 2013-2007	BARR FIDELIS DIBANG 2018====

(l) SERVING CWO PRESIDENTS OF ST. LUKE'S PARISH
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS.GLORY EYO 2003 -2006	MRS. FEMINA E.MEDANG 2006-2007	MRS.SCHOLASTICA ISO 2007-2011	MRS. MAGARET BASSEY 2011-2015	LADY JUSTINA EKPENYONG 2015

(m) SERVING CYON PRESIDENTS OF ST. LUKE'S PARISH
The following have served as CYON Presidents of the Parish since its inception to-date:

MR. DAVID OGAR 2003-2 007	MR. STEPHEN OMAH 2006 – 2007	MR. ANTHONY UBI 2007- 2011	MR.EMMANUEL E.NELSON 2011-2015	MISS MARY INGIO 2015 – 2018

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. LUKE'S PARISH
Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. JOSEPH INEJI	MR. BONIFACE ETIM BASSEY	MR. ALPHONSUS EDET	MR. ANTHONY LUKE	MR. MARTIN ODEY
LADY FEMINA E. MEDANG	PRINCESS SCHOLASTCA ISO	LADY MARGARET BASSEY	LADY JUSTINA EKPENYONG	MRS. GLORY EYO
MR. WILLIE LINUS	SIR JOHN OBONGHA (KSJI)	MR. DAVID OGAR	MR. STEPHEN OMAH	MR. EMMANUEL E. NELSON
MISS MARY INGIO	LADY LORETTO ENYONG	MRS. AGNES OMAH	MRS.JUSTNA MATTHEW NYONG	MRS. GRACE NELSON
SIR JAMES OGAR (KSJI)	MR. ANTHONY UBI	SIR JAMES OGAR (KSJI)	BARR FIDELIS DIBANG	MR. ANTHONY AKPAN
MRS. CATHERINE OMIN	MRS. FAITH MFONGEH	MRS. BERNADETTE EKPO	SIS CHRISTIANA AKPAN	SIS PAULINE EKUNKE
SIR. LAWRENCE EKPENYONG (KSJI)	MR. STPEPHEN ITOJE	MR. STEPHEN OBI OKPE	DR. PETER NEJI	MR. PAULINUS OGBOMU
MRS. PATRICIA ALPHONSUS	MRS. MARY USHIE	LADY CHRISDTIANA INAKWU	SIS BEATRICE OKEY	MRS. CHINYERE ANYANWU
MR. CYRIL SUNDAY USHIE	MR. MARTINS OMAH	MR. GOWIN EWHENKE	MR. DOMINMIC IBOKETTE	MR. ALPHONSUS AKPAN
MADAM THERESA EDET	MRS. GERTRUDE USANI	MRS. VICTORIA OGBOMU	MRS. BEATRICE UDEH	MRS. CAROLINE NTUI
SIR BONIFACE BASSEY (KSJI)	MR. LAWRENCE ENE	MR. LINUS BASSEY EFFANGA	MR. DAVID AGANU	MR. PIUS UDEH
MRS. ELIZABETH SILAS	MRS. REGINA OGAR	MRS. GLADYS OGAR	MRS. ROSE OGABI	MRS. PATRICIA MOGBUK
MR. JOHN OBONGHA (Jnr)	SIR JOSEPH MKPA INAKWU (KSJI)	MR. LOUIS OBASI TAKON	MR. DANIEL ELEMI	MR. PRECIOUS EMMANUEL
MRS. JUSTINA SAMPET	MRS. CARINA UBONG	MRS. GLADYS DIBANG	MRS. REBECCA GANTEM	MRS. VERONICA ODU
MR. TITUS NKOR	MR. WISDOM OGAR	MR. DESTINY OGABI	MICHAEL UNOH	MR. CHRIS EWA
MRS. BENEDICTA IBOKETTE	MISS MARY INGIO	MISS JUDITH ANYANWU	MISS PATIENCE INYOKWE	MISS BLESSING AKPAN
MR. ALBERT NDOM	MR. VICTOR EKPENYONG	MR. EDWARD EKO	MR. EMMANUEL USHIE	MR. SYLVESTER UKPABIO
MISS GLORY ODU	MISS NORIS BASSEY	MISS ELIZABETH EGWA	MISS OGON REGINA	MISS BLESSING ODAMA
MR. PATRICK S. UBI	MASTER EMMANUEL EKO	MASTER ADAKOLE MOSES	MASTER DALINGTON ODU	MASTER DOMINIC AGENE
MISS ANOH CHRISTIANA	MISS IRENE UKWAYI	MISS IMMACULATA NTUI	MISS THERESA AMAJAMA	MISS MARY ENEJI
MASTER FERDINAND AGENE	MASTER CHRISTOPHER OKPENE	MASTER THOMAS OGAH	MASTER WEALTH OGAH	MASTER CHRISTIAN AGBOGU
MISS VICTORIA AKPAN	MISS MARY AGENE	MISS VICTORY OJIE- NANDI	MISS STEPHANIE FRANK	MISS PATIENCE ABAGA
MASTER JOSEPH UKWAYI	MASTER SUNNY-CHARLES EYOUA	MASTER PATRICK SAMPET	MASTER JOSEPH AYI	MASTER GEORGE EJOR
MISS BETTY AKWAJI	MISS FORTUNE OJIE-NANDI	MISS VERONICA AGENE	MISS RUBY ABUA	MISS ROSE-MARY ABUA
MASTER PAUL EKUNKE	MASTER TONY ABUA	MASTER KELVIN OGAR	MASTER PETER NANDI	MASTER ELISHA MARTINS
MISS ROSE-MARTHA ABUA	MISS ESTHER IFEOMA AGBOGU	MISS ROSE OGAH	MISS GOLD AGBOGU	MISS THERESA SUNDAY
MISS JENIFFER ANYANWU	MASTER JAMES SAMUEL SUNDAY	MISS NAOMI MONDAY	MISS QUUENSLEY BUBUA	MISS MARY SUNDAY

[COURTESY OF REV. FR. GABRIEL BULEM & REV. FR. EMMANUEL NCHA]

ST. JOSEPH'S PARISH, ESUK UTAN – CALABAR



ORIGINS: Esuk Utan translated "**SAND MARKET"** or most appropriately **"BEACH SAND-MARKET"** is a beach where building sand is sold and by implication a market on the shore of the sea or river where building-sand from the sea-shore is sold. But this is precisely no other than the Beach Town of ancient Ikot Ansa of the Great Qua (**ABAKPA)** peoples discussed in Part One. Tucked in at the tail

end of Calabar Metropolis between Ikot Ansa Town and Ikot Omin, St. Joseph's Catholic Church now St. Joseph's Catholic Parish Centre was formerly a Quasi Out - Station of Immaculate Conception, Ikot Ansa which was evangelized in 1904 by the legendary Fr. Josef Leon Lena (CSSP) the Founder and Superior of the Calabar Mission and by implication the Sacred Heart Cathedral, Calabar (1903 – 2018) under discussion. Today the town has developed beyond all proportions and importance as the Headquarters of the Nigerian National Petroleum Company (NNPC) in Calabar. The town also plays host to the Nigeria Police Headquarters Zone 6. It is on record that Ikot Ansa Town was one if not the first of the towns in ancient Calabar with only a single Mission Church viz. the Catholic Mission Church with no other whatsoever. This of course is Immaculate Conception Catholic Church Ikot Ansa and by implication the only Church in the town until the end of the civil war (1967 - 1970). Small wonder then that Ikot Ansa peoples (of the GREAT NKONIB Kindred in Ikot Ansa Qua Clan) were mostly members of Immaculate Conception Catholic Church even if some were merely so nominally. That is why even till today, whenever and wherever any important event was to be celebrated in the Church, the whole town as it were was expected and even sure to be in attendance.

When this is considered in conjunction with the St. Joseph's Catholic Church Esuk Utan, one can easily understand why there is a Catholic Church there (and or perhaps any other church for that matter). That Church had to be established near the beach market in the first place. In those golden days of the Catholic Church of the Calabar Mission, attendance at morning Mass in a Parish Church and in the absence of a Parish, **"MORNING PRAYER"** at the Mission Station was mandatory since the attendance register for the roll call of attendees was always kept. Again in those days, absentees were punished at the Sunday Service//Holy Mass by administering some strokes of the cane on the palms of the hand of male worshippers and on the sole of the foot in the case of females for failing to trek to Church for Morning Service or Mass. Again one can equally understand why those sand traders at the sand beach market had to build a small mud Catholic Church there right on the hill of the beach market. This therefore also goes to explain the presence of the St. Joseph's Catholic Church Esuk Utan which is still standing strong today. It was established to register the attendance of the beach-sand marketers at Morning Service **(AKAM USEN UB? K)** right back in the 1920s. This was the beginning of the out-post Mission Station of Esuk Utan as an Out Station of Immaculate Conception Catholic Church Ikot Ansa since then, so to speak. Being a Church mostly attended in the early mornings and mostly by these sand marketers, not much attention was paid to the Church there in terms of celebrating Holy Mass there. The Rev. Fathers if they did, visited the place only from time to time.

But later in the 1940's – 1950s, people mostly the sand marketers began to build houses and make their homes there to facilitate their having to trek back to the town to attend Church Services at the Immaculate Conception Church. Gradually the place grew to become a town of its own and distinct from Ikot Ansa Town. It has continued to grow to become what we see today. It is necessary to maintain this account in order to appreciate the origin of St. Joseph's Parish Esuk Utan Calabar, in the first place and for the records. The author first came in contact with this seemingly unknown little town in 1959. But why 1959? In 1959 while attending morning Mass at the Sacred Heart Cathedral cycling from No. 18 Ballantyne Street, Calabar where I used to reside with A.E. Esshiet Esq. my uncle, an Official in the Elder Dempster Lines Establishment, whenever I came to the city, I happened after the Mass to meet Rev. Mr. Augustine Etim, a native

of Ikot Ansa and a Senior Seminarian in Year I Philosophy at Bigard Memorial Seminary Enugu. Augustine together with late Kgt. Raphael Anwanakak (erstwhile Grand Knight, KSM Calabar) happened to be my students at the famous Queen of Apostles Seminary, Afaha Obong while I was their Mathematics Tutor there in 1956. After Mass, Augustine requested me to drop him at his native place Ikot Ansa. In those days as mentioned elsewhere the Calabar city ended at the General Post Office Calabar Road. From there onwards the rest of Calabar District was jungle and forest. It was from here that people could either hire a bicycle for a ride or pay three pence (3k) to board a bicycle to Ikot Ansa. A bicycle hire for l day or to be cycled to his/her destination as far as Uyanga or Akpabuyo roads which then were N/A Roads was the only means one could travel out of Calabar City to anywhere then. But while within the city, only one person could ride the bicycle alone without carrying anybody a.k.a **"passenger"**. To circumvent being arrested by the Police, one could otherwise walk down past the Post Office before picking a cyclist that could then carry a **"passenger"** out of the city to wherever one's destination was. It was forbidden to carry anybody on a bicycle within the city of Calabar then. It was a civil offense and one could be charged to court and prosecuted with immediate effect. I always brought my Raleigh bicycle **(Cf. Chapter ONE - Ikot Ekpene Diocese in Perspective – The Catholic Women's League),** ferried across from Oron to Calabar whenever I came on a visit to the city. The Elder Dempster Agency Ferry used to charge 3 pence for the bicycle ticket to be ferried across while the passenger on board bought a sixpence ticket.

But what has all this got to do with the issue at hand, namely St. Joseph's Parish Esuk Utan? Yes, it was to explain how we had to trek rolling my bicycle in order to take Rev. Mr. Augustine to Ikot Ansa. Hence we had to walk down past the Post Office before mounting the bicycle together en route Ikot Ansa. But low, we were not going to Ikot Ansa Town directly, but rather to Esuk Utan where Augustine's parents resided. It was while there that I first saw the little hut Church which obviously had no sign board for identification at the time for the same reason above since there could be no Church other than the Catholic Church in Ikot Ansa land. This is where the St. Joseph's Church is situated today. That is the genesis of this Church under discussion. But it is also interesting and note-worthy that Mr. Augustine, the Seminarian would have been the first ever Catholic priest of Calabar extraction after the likes of Mr. Denis Effiom of Ikot Ansa the first Calabar Mission Seminarian and of course my mentor, Sir Maurice J. Nya (KSM) of Sacred Heart Cathedral, Calabar of the FEDECO fame who was the returning Officer of the Federal Elections of 1979 with Sir Ovie Whiskey (KSM) as the Federal Electoral Commissioner in the Second Republic of Nigeria. In the years following, that Esuk Utan Church also began to grow. In the 1980/90's priests were regular visitors administering to the spiritual needs of the Catholics there including the Author who also later became the regular Assistant Administrator of the Mission Station and Father in – Charge until 2002 together with Archbishop Brian D. Usanga in tow. In 2002 the St. Joseph's Catholic Church Esuk Utan was erected a Quasi Parish **sui juris** by Archbishop Brian D. Usanga with Rev. Fr. Donatus Ihekwoaba as the Administrator or Father In-Charge while still a Curate residing at Great St. Charles Lwanga but then as the first Parish Priest of Esuk Utan thereof.

(b) CHURCH BUILDING: As noted above, the first Church was constructed up the hill along the NNPC Road in the 1940s by the Catholic members selling sand at the beach market and the

reason was not far to seek. This Church was still in use until shortly after the civil war (1967 - 1970) when it became so decrepit and almost useless that it needed to be completely pulled down for the construction of a more befitting Church since it had been abandoned during the war. By this time the South Eastern State had been created and many people were moving in and the buying of land in Ikot Ansa became the in-thing. Ikot Ansa people were selling land sometimes at give-away prices as if their lives depended on it. This became a veritable subject of discussion especially among us priests with Archbishop Brian Usanga leading the discourse. I have mentioned this scenario in a number of places in this Book because most of us took part in the discussion especially the SPS Fathers who had commented and made remarks to the point that Ikot Ansa people in the days to come might become tenants in their own native land. It was an open and clear fact. In time the entire Esuk Utan up to the sea port became an opened-up area with imposing establishments all over the place. Ikot Ansa land is quite extensive terminating at the **"WELCOME TO CALABAR"** Junction after the NNMC Mega Station with border with Ikot Effanga. Small wonder then that the new Church members were mostly stranger elements and no longer the sand diggers and sellers. That situation of things really facilitated the construction of the post-civil war Church. It was a modest building atop the hill and served the Catholic population until 2004 when the acquisition of land down the hill was mooted. The Author was part of the new arrangement until Rev. Fr. Donatus Ihekwoaba came in to kick-start the negotiations for the purchase of the new site through the direction of Archbishop Brian D. Usanga.

According to Rev. Fr. Donatus, the site was acquired down the hill on a very flat piece of land adjacent to the NNPC Terminal with a down-payment of Four Million Naira (N 4,000,000). However, the piece of land was later discovered to be insufficient as the idea of also building the Rev. Father's House was contemplated. The adjacent plot was a very rough and jagged piece of land, almost a dumping ground and was not a built-up-area yet. Much work had to be put into it to level it and get it ready for the construction of the Church. From the accounts I later gathered from Fr. Joseph J. Etim, he was able to complete the Church on schedule and for commissioning for use in 2006 while the construction of the Fathers' Vicarage was also in process.

***(c)*SERVING PRIESTS TO-DATE:** Since the inception of St. Joseph's Church Esuk Utan both formerly as an Out - Station of Ikot Ansa and afterwards as an autonomous Mission Station and Quasi-Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting Priests appointed to the Parish.

MGR.J.P.EKARIKA 1979, '81,'83-'84	FR. SEAN O'DOWD (SPS)1985-1987	FR. JAMES GOLDEN EKPE 1988-1989	FR. PATRICK ENE ETIM 1989 -1991	FR. PATRICK A. OKURE 1992 -1995
FR. ROBERT U. EKPE 1992- 1995	FR. DANIEL DOLAN (sps) 1995 -1997	FR. PATRICK E. ENEYO 1999 -2000	ARCHBISHOP USANGA2000-2002	MGR. JOSEPH P.EKARIKA 2000 -2002
FR. JOSEPH A. ESSIEN 2000-2002	FR. CYRIL UDO 2002 - 2002	FR. MALACHY EPHRAIM 2002 -2003	FR.DONATUS IHEKWUGBA 2003-2006	FR. JOSEPH A. ETIM 2006 - 2007
MGR.PATRIC K A.OKURE 2007-2008	FR. ROBINSON AGBADUGO 2008-2014	FR. JOSEPH A. ESSIEN 2014 – 2018	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest as yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOSPHS PARISH, ESUK UTAN
There has been no Senior Seminarian in training of St. Joseph's Parish since 1959. Let us join in union with the whole Church in promoting prayer for Vocations from this IKOT ANSA, QUA ancient town through the centuries.

REV. MR. PATRICK AKPABIO	REV. MR. EMMANUEL UMOH

(g) **ST. JOSEPH'S ESUK UTAN PARISH CHOIR ASSOCIATION**
The St. Joseph Parish has only one choir which holds its weekly prayer Meetings and other Choir activities as at when due in the Parish with the following as Choir Masters since its inception.

MR. JOHN OFFIONG 1984 - 1995	MR. RAPHAEL AKPAN 1996 - 2002	MRS. THERESA OFFIONG 202 - 2004	MR. DANIEL UYOI 2005 2013
MR. JOSEPH OLOGU 2013 - 2014	MR. LINUS EDEM 2014 - 2018	==========	==========

(h) SERVING CATECHISTS OF ST. JOSEPH'S ESUK UTAN PARISH
The following have served as Catechists of the Parish since its inception to-date:

MR. JOSEPH IKPOTO 1987 - 1990	R. XAVIER UKWA 1991 - 2003	MR. MAURICE IDAGBA 2004 - 2012	==========

(i) SERVING PRESIDENTS OF ST. JOSEPH'S ESUK UTAN
The following have served as Presidents of the Parish since its inception to-date:

MR. SILAS UPIPI 1989 - 1993	MR. SAVIOUR BASSEY 1994 – 1997	MR. SAMUEL OLOGU 1997 - 2000	MR. OSCAR P. ENEDAH 2001 - 2005
MR. CELESTINE UDOFIA 2006 - 2010	==========	MR. DANIEL M. UYOI (KSM) 2018	==========

(j) SERVING LAITY PRESIDENTS OF ST. JOSEPH'S ESUK UTAN
The following have served as Laity Council Presidents of the Parish since its inception to-date:

MR. CHINEDU NWABINELI 2008 – 2012	==========	RT. HON JOSEPH EFFA 2012 - 2018	==========	MR. NICHOLAS AGWA (KSM) 2 018=== =

(k) SERVING CMO PRESIDENTS OF ST. JOSEPH'S ESUK UTAN
The following have served as CMO Presidents of the Parish since its inception to-date:

MR. CHINEDU NWABINELI 2008 -2012	==========	MR. CELESTINE UDOFIA 2012 - 2018	==========	==========

(l) SERVING CWO PRESIDENTS OF ST. JOSEPH'S ESUK UTAN
The following have served as CWO Presidents of the Parish since its inception to-date:

MRS. ALICE OLOGU 2003 - 2007	MRS. CHINYERE EGBU 2008 -2013	MRS. CHRISTIANA IKWUNANA 2014 -2017	MRS. CATHERINE OGBONNA 2018==	==========

(m) SERVING CYON PRESIDENTS OF ST. JOSEPH'S ESUK UTAN
The following have served as CYON Presidents of the Parish since its inception to-date:

MR. CHARLES INOK 2001 -2004	MR. DANIEL UYOI 2005 -2009	MR. JEROME CELESTINE 2010 -2014	MR. LINUS EDEM 2014 - 2018	MR. JOHN EBEKU 2018==========

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JOSEPH'S ESUK UTAN
Some of the early and other important Officers and **WHO IS WHO** of the Parish since inception include the following:

MR. CELESTINE UDOFIA	KGT. NICHOLAS AGWA (KSM)	KGT. DANIEL UYOI (KSM)	MR. SYLVESTER OKEREKE	MR. DONATUS OKERE
MRS. CATHERINE OGBONNA	MRS. ALICE OLOGU	MRS. CONFORT UYOI	MRS. PATIENCE OKAFOR	MRS. FRANCA MADU
MR. AMOBI OFFIAH	MR. YPRIAN EJEJI	MR. STANLEY ONYEKWERE	MR. IFEANYI ANI	MR. PATRICK AKPAN OBOT
MRS. MRIA PAUL	MRS. ROSELINE UMOH	MRS. BLESSING DANIEL	MRS. MAGDALENE AGWA	MRS. BENITA AMOBI OFFIAH
MR. SAMUEL JOHN	MR. JOHN EBEKU	MR. LINUS N. EDEM	MR. JOSEPH OLOGU	MR. ETIM PATRICK
MRS. JANE ENUIWE	MRS. HOPE STANLEY ONYEKWERE	MISS RITA IKWUNANA	MISS MARTHA MONDAY	MISS IMMACULATA IKWUNANA
MR. CYPRIAN OGHANNA	MR. EMMANUEL ANTHONY	MR. PAUL AUGUSTNE	MR. ADIE CHRISTOPHER	MR. COLLINS OROK-OYO EKPO
MISS MARGARET OKO	MISS ESTHER EBONG	MISS BLESSING ACHA	MISS ANTHONIA O. EKPO	MISS FLORENCE UKPONG

[COURTESY OF REV. FR. JOSEPH ESSIEN & & REV. MR. JOSEPH OJONG]

ST. MARY'S PARISH, ADIABO – WESTERN CALABAR



ORIGINS: URUAN-EFIK tradition and lores have accounted to one poignant fact namely the founding of the Iboku Esit Edik a.k.a Creek Town on their arrival at the great river from AKWA AKPA URUA otherwise known as the Cross River Estuary or Bay which is a body of water emptying itself into a greater one and in our case the Atlantic Ocean. To very clearly capture this panorama, one has to get back to what is variably tagged the Cross River Bridgehead or the Itu Bridge whichever captures the reader's fancy and from which direction while crossing the bridge to the other side either to Calabar or to Akwa Ibom. What one would notice looking over the bridge is a mass of water which is a portion of the Cross River tapering from the far side up to the Cameroons and the other portion dividing itself as it were into three. The furthest of the three goes to Adiabo territory, the proximate goes to Ikoneto and the nearest towards the largest bulk of the Cross River goes to Creek Town territory, while the main Cross River and the largest portion goes to **AKWA AKPA URUAN** which empties itself into the Atlantic Ocean as noted above.

It could have happened that some of the Founding Fathers on their arrival here from **IBOM** via **ITU** had paddled along this portion of the river and founded Adiabo and Ikoneto. The direction of this position and analysis stem from the fact that parts of both Akpabuyo and what is now Creek Town were already inhabited by the Efuts much earlier than the Founding Fathers of Atakpa a.k.a **CALABAR**. The other position and quite plausible is the position equally taken by the early Holy Ghost Fathers in their bid to establish their new out-post Mission at Adiabo as recounted below. This version recounts their taking off from Calabar which had been founded and explored about the 2nd and 3rd century AD, and this must have happened long before the arrival of the Portuguese Explorers in 1476 AD as captured in Part One. This moot point which the Founding Fathers of URUAN-EFIK had explained as their **leit motif** for crossing the great river which opens up and empties itself into the Atlantic Ocean is what they named AKWA AKPA URUAN, a.k.a Cross River estuary or bay as noted above. That is the position they have always taken. It was here that they took possession of the massive land stretching to no end before them to deforest it and settle there in perpetuity till this day. Any other position must be considered suspect or as a neo-revisionist theory.

Again either for of one reason or the other, they did not all settle here forever as their populations increased with the attendant insufficiency of land to accommodate their ever catapulting populations. This, coupled with their spirit of adventure as world-class sea-farers must have warranted their further emigration down the lower Cross River estuary until they discovered another large expanse of land still along the Cross River Basin on crossing the Atlantic. Here they also pitched their camps and settled for centuries as was discussed already in Part One. We need not go into the details of their exploits and eventual possession and settlement there for

centuries or generations quite into the early centuries of the Christian era before moving still further and further along the **NNUNUNG** Atlantic coast a.k.a **ATAKPA** or **CALABAR**. However, and because while all this was going on, some of them were and are still settling there at **AKWA AKPA URUAN** which area they have now renamed **AKANI OBIO URUAN**. Even till date, URUAN people are still plying to and from there, the same as the Efik are doing, moving between Akpabuyo and Calabar or more so between Creek Town and Calabar. But of course some of these daring sea farers before the nation, in what has seemed to be an entire Clan, had continued to sail along to discover a new and larger expanse of land and other locations. Fortunately, then and sailing further, they must have branched off either along the **NNUNUNG** mangrove coast or further along the Atlantic coastline down the estuary to discover, deforest and take possession of what we call Ikoneto today. **ADIABO**, Mbiabo Edere, etc. are part of the same Efik towns they had also come to settle till this day. Yes, because the song of these ancient sea men and adventurers had always been:

Sia mma kebe AKWA AKPA URUAN/ When once I have crossed the Atlantic Mkpaha aba ke ube inya akwa mm? / I cannot fear death or drowsing crossing any depths Ekam es? ukb?k ewat esin man nnyin ikpesim is? !/ Just let us row on and we shall touch land! Swse ik?t Nnunu ko, ekam ewat esin!/ Look there is the mangrove forest ahead, row on!

Here too, we need not delay on who and who and from exactly which Clans the progenitors of Creek Town, ditto Iboku Utan ie. Atakpa /Calabar, Ikoneto, **ADIABO** and beyond up to Mbiabo Edere came. All such names like Ekpenyong Abasi, Effiom Okoho, Obong Eyo, Etinnyin Ntiero Effiwatt, Obong Eyamba, Etinnyin Ekpo Otu, Etinnyin Ibanga Nkenta etc. are new names and recent fabrications that take us nowhere. Most of these words and names came into URUAN/EFIK lexicon and culture History during the Hart's Commission of Enquiry into the Stool and Obongship of Calabar conducted in 1964, and for our part that was just a few years ago. Most of those who wrote or gave testimonies whether as EFIK or URUAN indigenes or whoever were doing so for relevance and to protect the old status quo. All that our readers are interested in knowing is whether these people of the same URUAN stock are the same as those who discovered and settled in Creek Town, Ikoneto, **ADIABO**, etc. or not. And this should confine our options thereto.

From available records, St. Mary's **ADIABO** was one of the last and oldest Efik Mission Stations accessible by sea which was established by the Holy Ghost Fathers in the late 1920s directly from Sacred Heart Cathedral, Calabar after their founding of Ikot Ene Central Mission in Akpabuyo then. It was one of the stations visited once in a while as was the case with distant and bush track countryside towns and villages until St. Mary's Adiabo was raised to the status of a Parish in the 1940's although later administered under Arochukwu by Fr. Patrick Hannelly as Fr. In-Charge in 1944. He then became a regular visitor and Fr. In-Charge of St. Mary's Adiabo. It was the most important Parish centre established by Bishop James Moynagh second to Sacred Heart Cathedral in the 1940s. It covered the entire old Calabar Diocese from Ikot Effanga axis to the Northern end of Biase territory terminating in Arochukwu which as noted above became the

epicenter of the Parish as well as Western Calabar terminating in Creek Town. Since it was always the custom, the chiefs especially those who had come in contact with the Holy Ghost Fathers at Calabar were those who requested them to come and open up the station.

To access Adiabo by then, the party that was sent to bring the Missionaries sailed down the Calabar River and landed at Esuk Ikot Mbo Otu Ibuot exactly adjacent to the Palace of the reigning Obong of Calabar. From there the Missionaries trekked to Adiabo lkot Okon now designated as Mbiabo Esin – Ufot or Central Mission where the Holy Ghost Missionaries afterwards pitched their camp. Thereafter, they used Chief Eyo Asim Bassey's compound as the centre for Holy Mass and other Church activities. With the increasing number of Christian adherents, there was the felt need of providing a more befitting site for Church Services. The Chiefs were contacted and they offered a piece of land where the Church was built which also served as school – St. Mary's School – Adiabo. Later on in the early 1950s, and with the arrival of Fr. Kevin Longworth who was then Sacred Heart Cathedral Administrator coupled with the increasing number in the Adiabo Church, but more specifically in school attendance, Fr. Kevin Longworth ordered the pulling down of the thatched school building for the construction of a bigger and permanent building which remained until the 1980s and still stands strong today serving as the Main School Block.

But because the Rev. Fathers continued landing at Mbiabo Ikot Otu Ibuot beach, the St. Patrick's Fathers decided to open up an Out-station there at Ikot Otu with the name St. Patrick's Catholic Mission, Ikot Otu Ibuot. They also attached a Convent school to it in order to decongest St. Mary's School such that while the boys attended the Central Ikot Okon School, the girls attended the Ikot Otu Convent School which by then had multiplied in pupil population a hundred percent due to the establishment of PAMOL and the Rubber Estate in the early 1950s. Another reason for citing the Convent School there was that with the full taking over as also the establishment of more Convent Schools in the entire Archdiocese of Calabar by the newly arrived Holy Child Rev. Sisters, it was no longer acceptable in the Calabar Mission to provide co-educational Institutions any longer. Then with the influx of many nationalities and workers from all over Nigeria into the area, the St. Mary's School was full to overflow. In fact, in the late 1950's and early 1960s, the St. Mary's School population hit 2000. After the war and with the exit of the St. Patrick's Fathers from Calabar to join the team then serving under Bishop Edmund Fitzgibbons in Port Harcourt Diocese, the Parish came under the administration of St. Mary's Pro-Cathedral, Efut Abua. Thereafter Adiabo Parish was administered by a number of priests appointed either from the Sacred Heart Cathedral, from teaching priests and others who served simply as visiting priests up till 1984 when Rev. Fr. Francis Mbaba was appointed as the substantive resident Parish Priest of St. Mary's Adiabo once more.

As noted above, St. Mary's Adiabo excluding St. Joseph's Ikot Ene which then also stretched as far as Oban territory even to the Cameroun border, Adiabo thereafter became the Central Mission embracing the entire western and northern flank of the then Diocese of Calabar up to Arochukwu. It was from Adiabo that Arochukwu area was created before the war to constitute the autonomous St. Paul's Parish Ututu. After the war, it was afterwards excised from the then

Diocese of Calabar and annexed to the Diocese of Umuahia in Abia State. Soon after the war, Archbishop Usanga carved out Western Calabar from Adiabo and erected St. John's Parish Ifako comprising the entire Okoyong territory and Creek Town areas. Then in the 1990s as part of his Policy Address, he further announced the erection of new Parishes to be carved out from the two ancient Holy Ghost Fathers' Central Missions hitherto created Parishes by the erstwhile Bishop James Moynagh, to wit from St. Mary's Adiabo and St. Joseph's Ikot Ene. Those of St. Mary's Adiabo included St. John the Baptist Akamkpa, St. Paul's Parish Uyanga and Our Lady of Lourdes Chaplaincy College of Education Awi. Others included St. Theresa's Mbarakom, St. Anthony's Iwuru and St. George's Old Netim and later, St. Dominic's Akpet Central. Then in the later 1990s and early 2000s he, Archbishop Brian Usanga further created St. Augustine's Parish Ikot Omin and St. Theresa's New Netim from St. Mary's Adiabo. As if to create great granddaughters, during the Administration of Archbishop Joseph Edra Ukpo, St. Rita's Police Chaplaincy Ikot Enebong and St. Luke's Parish Ikot Effanga were carved out and created new Parish centres from St. Augustine's Ikot Omin. That can give the reader the extent of this ancient Efik Central Mission founded by the early Holy Ghost Fathers before 1920 AD.

b) CHURCH BUILDING: No sooner had Rev. Fr. Francis Mbaba settled down as the new Administrator and Parish Priest of St. Mary's Adiabo than he kick- started the building of the present new beautiful church which was to be moved to a completely new site from the school centre. With the arrival of Fr. Emmanuel C. Nyong the Church building was completed and commissioned with great fanfare in 1988 by Archbishop Brian D. Usanga to the greater glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Mary's Adiabo both formerly as a Mission Station and afterwards as a -Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JOSEF LOUIS LENA 1920-1921	FR. JOSEF KRAFT (CSSP) 1922- 1923	FR. FRANCIS HOWELL 1924 - 1932	FR. JAMES MELLETTE 1924- 1926	FR. THOMAS RONAYNE 1924 - 1932
FR. JAMES MEEHAN 1926 - 1934	FR. CHARLES HEEREY 1932- 1934	FR. CORNELIUS PLUNKETTE 1932-1938	FR. MICHAEL KILMARTIN 1933-1940	FR. MATTHEW MCGRATH1939 - 1943
FR. P. HANNELY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHE 1959 -1962	FR BERNARD HUGHES 1962 - 1964
FR. LIAM MCWEY 1964-1968	MGR.J. P.EKARIKA1978-1979,81,'83-'84	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG1973-1974	FR.CHARLES RYAN SPS1974-1975
FR. V. HANNIGAN 1975 - 1979	FR. THOMAS RYAN 1979 - 1982	FR. THOMAS P. GREENAN 1982-1984	FR. FRANCIS O. MBABA1984-1986	`FR.EMMANUEL NYONG1986-1989
FR. BERNARD OKOKON1989-'92	FR. JAMES UBONG EKPE 1992-1995	FR.MAURICE BASSEYETIM 1985-1997	FR. BASIL K.AKPAN 1997 - 1999	FR. MALACHY EPHRAIM1999-2003
FR. VINCENT ETIM 2003 - 2006	FR. JOSEPH UMOH 2006 - 2009	**FR. BASIL K. AKPAN 2009-2014**	**FR.EMMANUELBASSEY2014-2015**	FR. FRANCIS. B. IKPAHA 2015
FR. MAURICE EDEM 2015	**FR. BASIL K. AKPAN 2016**	**FR. EMMANUEL EFFIOM 2016- 2017**	**FR. DANIEL UKPONG 2017**	FR.MICHAEL IBANGA 2017-2018

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with only three Indigenous Priests yet.

EX. REV. FR. INAMETI (MSP)	**REV. FR. JOSEPH A. EYO 4/12/1993**	**REV. FR. KINGSLEY EKOT 1/12/2012**

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Parish has not been blessed with any Indigenous Religious of the Parish yet. Since the Parish has produced no Rev. Sister yet for all this long time, we all join in Prayer for Religious Vocations from this ancient URUAN-EFIK Town of yore.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. MARY'S PARISH, ADIABO

There are two Senior Seminarians in training of St. Mary's Parish Adiabo as at now.

REV. MR. PATRICK AKPABIO	REV. MR. EMMANUEL UMOH

(g) ST. MARY'S ADIABO PARISH CHOIR ASSOCIATION

The St. Mary's Parish has only one choir hence there is no Choir Association in the Parish except that the choir holds its meetings and organizes prayers once a week

(h) SERVING CATECHISTS OF ST. MARY'S PARISH ADIABO

The following have served as Catechists of the Parish since its inception to-date:

CATH.PETER INYANG 1990 -1997	CATH.RAPHAEL UDOUDO 1997-2002	CATH.FRANCIS E. ETIM 2002 -2010	CATH.PATRICK A.BASSEY 2010 -2018	CATH.JOHN PETER - ST. PATRICK'S
CATH ISIDORE N.ASUQUO ST. MARY'S	CATH.PATRICK A.BASSEY (KSJI)ST.PATRICK'S	CATH ANTHONY OKON UKIM-ST. ANTHONY'S	==========	==========

(i) SERVING PRESIDENTS OF ST. MARY'S PARISH ADIABO

The following have served as Presidents of the Parish since its inception to-date:

MR.B. S. BASSEY 1990 - 1999	CHIEF JOSEPH EDIM 1999 - 2002	MR. DOMINIC HOGAN 2002 - 2005	ETINNYIN EUGENE ARHIBONG 2005-2018	CHIEF CLDETUS EWA 2018 ff

(j) SERVING CWO PRESIDENTS OF ST. MARY'S PARISH ADIABO

The following have served as Presidents of the Parish since its inception to-date:

ETI-EKA HELEN P. IME 1990 – 2007	**MRS. AGNES O. ASUQUO 2007 - 2017**	**MRS. GRACE E. ARCHIBONG 2017 - 2088=======**

(k)NUMBER OF MISSION STATIONS IN ST. MARY'S PARISH ADIABO

St. Mary's Parish Adiabo has the following Mission Stations:

ST. MARYS CATHOLIC CHURCH - ADIABO IKOT OKON	ST.PATRICK'S CATHOLIC CHURCH – ADIABO IKOT OTU	ST. ANTHONY'S CATHOLIC CHURCH – AKIM AKIM

(l)LAY OFFICERS & IMPORTANT PERSONALITIIS OF ST. MARY'S ADIABO

Some of the early and other important Officers and **WHO IS WHO** of the Parish since inception include the following:

HRM EDIDEM EMMANUEL EKPO OTU V	MR.AUGUSTINEPETER ESSIEN	Mr. GABRIEL ETIM ESOH	MR.JOSEPH EFFIONG U.EKPO	MR. LAWRENCE CORNELIUS EKPO
OBONG-ANWAN VERONCA EKPO OTU	MRS.FELICIA AFFIONG EMANA	MRS. AGNES EYO EKPO	MRS.ANTHONIA EDET EFFIONG	MADAM ALICE OKON EYO
MR. CHARLES EYO EFFIOM	MR. MICHAEL EFFIONG ESSIEN	MR. DOM INIC EDET HOGAN	CHIEF PETER ABASI OUT	MR. PATRICK ENE ASUQUO
MADAM CAECILIA UKPONG OKON	MADAM CAECILIA JAMES	MRS. MARY EDET ARCHIBONG	MADAM MARY UDO EKONG	MADAM ELIZABETH ITA
CHIEF FELIX ABASI ASIM	MR. FRANCIS EDEM ETIM	MR. FRANCIS O. BASSEY	MR. FRANCIS EYO EKPO	CHIEF WILLIAM AKPAN
MADAM THERESA UKPONG OKON	MADAM ROSANA EDEM ETIM	LADY GRACE ARCHIBONG LSM	MRS. THESERSA ENEMINYI	LADY EMMANUELLA ISUKISE LSJI
ETINNYIN EUGENE ARCHIBONG (KSM)	MR. NSIKAN ENEMONYI	MR. INNOCENT JEREMIAH	MR. DOMINIC LAWSON	CHIEF CLETUS EWA
MRS. GRACE EUGENE ARCHIBONG	MRS. AGNES ANTHONY OKON	MRS. THERESA ENEMONYI	MRS. MARIA PATRICK	MRS. MERCY ISIDORE AKPAN
CHIEF CORNELIUS JOSEPH PATRICK	ETI-ETE ISIDORE AKPAN	MR. LINUS UDOH	MR. BONIFACE AKPAN	MR. EZEKIEL FRIDAY
ETI-EKA HELEN PAUL IME	MRS. AGNES ANTHONY UKIM	MRS. AGNES ANTHONY OKON	ETI-EKA MARIA ISIDORE	MRS.ANTHONIA MIKE JEREMIAH
MR. KINGSLEY EUGENE ARCHIBONG	MR. EPHRAIM COSMAS	MR. CYPRIAN EDEM EYO	MR. ANTHONY EDEM ETIM	MR. GODWIN ASUQUO
MRS. BIBIANA LAWRENCE	ETI-EKA HELEN P. IME	MRS. AGNES O. ASUQUO	MRS. GLORY V. NYONG	MRS. ANTHONIA MICHAEL
MR. INNOCENT M. JEREMIAH	MR. EMMANUEL M. JEREMIAH	MR. BENEDICT ENEMENYI	CATH. ISIDORE NICHOLAS	MR. SYLVESTER ETIM
KGT DANIEL EDET (KSJI)	MR. VICTOR NYONG	MR. DOMINC HOGAN	MR. CHRISTOPHER UKPONG	COL. JOSEPH P. EDET (rtd)
MR. FESTUS DOMINIC OQUA	MR. BONIFACE ESSIEN	MR. INOCENT A. UDO	MR. LINUS C. UDO	MR. LAWRENCE BASSEY EDET
MISS VICTORIA EUGENE ARCHIBONG	MISS IMMACULATA ASUQUO	MISS VICTORIA EYO NSA	MR. CLETUS UMOH	MR. MICHAEL ANSELM
MR. ABU SAMUEL ADE	MR. FRANKLIN EDET	MR. BRIGHT CLETUS	MR. SAMUEL AKPA	MR. PHILIPS SIMEON
MISS MARY EMANUEL EWA	MISS MARTHA NYA	MIS ANGELA EWA	MISS VIVIAN EKPO ARCHIBONG	MISS BLESSING EKPO ARCHIBONG

MR. LAWRENCE ETIM UKPONG	MR. MARK LINUS	MR. EPHRAIM COSMAS	MR. CYPRIAN EDEM	MR. GODWIN ANSELM
MISS ROSEMARY OKON	MISS SARAH OKON	MISS PEACE ESSIEN	MISS MARY SUNDAY	MISS MARY NSIKAN ENEMENYI
MR. MAURICE EWA	CHIEF JOSEPH EDIM	MR. BASSEY S. BASSEY	MR. GOWIN ASUQUO	MR. FRANCIS HOGAN
MISS MERCY EMMANUEL MICHAEL	MISS STELLA BASSEY NDEM	MISS ROSE AMBU TABI	MISS AFUFE IDAREST SUNDAY	MISS IMMACULATA OKON ASUQUO
MASTER DANIEL NSIKAN ENEMENYI	MASTER JOSEPH DANIEL UDO	MASTER CHRITIAN NWANA JAMES	AFUFE IDARESIT SUNDAY	MASTER VINCENT SYLVESTER OKON
MISS OTU-ANWAN ETIM ASUQUO	MISS IRENE OKON BASSEY	MISS BLESSING EKPO OKON	MISS BLESSING EDET OKON	MISS ANITA EFFIONG EDET
MASTER ANTHONY OGAR LIPAHAUIDGE	MASTER VINCENT EKENG OFFIONG	MASTER BRIGHT MONDAY IBAHA	MASTER JOSEPH NYONG OKON	MASTER EMMANUEL FAITH INNOCENT
MISS EFIO-ANWAN EFFIOM OKON	MISS ROSE AMBU TABI	MISS FELICIA EKPO OKON	MISS CATHERINE JOHN EDET	MISS ROSALINE CORNELIUS EDET
MASTER GOODLUCK OGUA ARCHIBONG	MASTER GODSPOWER EYO	MASTER ENE JOSEPH ALOYSIUS	MASTER BASSEY EFFIOM EPHRAIM	MASTER BENJAMIN EFFIOM EPHRAIM
MISS IMMACULATA JOHN EDET	MISS ENE JOSEPH ALOYSIUS	MISS JOSEPHINE OKU EFFIOM	MISS ANTHONIA OKU EFFIOM	MISS MERCY EMMANUEL MICHAEL
MASTER DAVID EMMAUEL MICHAEL	MASTER SAMUEL OFFIONG ETIM	MASTER KENNETH ETIM EFFIONG	MASTER EPHRAIM COSMAS	MR. ISRAEL EMMANUEL MICHAEL

[COURTESY OF HIS EMINENCE, EDIDEM EMMANUEL EKPO OKON ABASI OTU V. & REV. FR. MICHAEL IBANGA]

ST. RITA'S POLICE CHAPLAINCY, CALABAR



ORIGINS: The story concerning the establishment of the St. Rita's Police Catholic Chaplaincy, Calabar is poignantly answered in the events that catapulted the establishment of the Holy Trinity Navy Barracks Parish, Calabar. The St. Rita's Chaplaincy at Police College Ikot Enebong was established at the instance of the Nigeria Police Command and initiative just like the Navy Barracks but probably more so at the instance of the indefatigable Supol Jonathan Ihwo of the Nigeria Police who was a foundation member of Christ the King Chaplaincy at the Army Brigade Headquarters Calabar in the early 1970s. It was precisely to decongest the C.K.C Church and specifically for Catholics among the Nigeria Police Force that the Chaplaincy came to being in the first place. He had equally come to notice that the CKC Chaplaincy, Army Barracks was actually meant for the Military as also the Holy Trinity Navy Parish for the Navy and not necessarily for the entire Armed Forces of Nigeria and the Paramilitary then residing in the Calabar Metropolis. This is because each of the Army Units is distinct by reason of its orientation, organization and administration. Before this, quite a number of the Police Catholics, men and women including the aforementioned Supol Jonathan Ihwo of the Nigeria Police were also attending Mass at the Christ the King Army Baracks Chaplaincy then, and afterwards at St. Augustine's Parish Ikot Omin.

The arrangement for the establishment of a separate place of worship for the Police Catholics was championed in 2010 by three Spiritual Leaders, a Rev. Father for the Catholic Church; a Pastor for the Protestants Church; and an Imam for the Mosque who were posted by the Police Command to Cross River State, Calabar to foster the Developmental Objectives of the Nigerian Police Force Chaplaincy which had just been established in the Country then. In fact, that very year, the Police Command

expanded their recruitment drives by extending their goodwill and magnanimity to Muslim Administrators Imams, Bishops and Protestant Pastors to recommend their qualified Candidates for recruitment into the Police Force Chaplaincies nationwide. The Catholic Archbishop of Calabar in response sent Rev. Fr. Emmanuel Umiah whose parents themselves were retired Police Officers for the training course and subsequent deployment, ditto other Dioceses and Protestant Churches. Then after the Chapel was being built, the Catholic Archbishop acceded to the request of the Police to bless and dedicate the Chaplaincy. It was Rev. Fr. Martins Akinyemi (DSP) who was appointed by the Police Command as the first official Chaplain of St. Rita's Police Chaplaincy that officiated at that first Mass of the new St. Rita's Catholic Church Calabar, with 57 Catholic devotees in attendance. On November 23, 2016 ***Rev. Fr.*** Martins ***(DSP) was re-assigned and the newly appointed Rev. Fr. Oguji Vitus (DSP) took over the pastoral administration of the Chaplaincy. Then on November 23, 2016 Fr. Rev. Fabian Azatyom (DSP)*** also took over as the new St. Rita's Chaplain.

(b) CHURCH BUILDING: Originally as noted elsewhere, most of the members of the newly established St. Rita's Chaplaincy, Police College, Ikot Enebong used to attend Mass at the St. Luke's Parish Ikot Effanga. When preparations were made to create the new Chaplaincy, the Chaplaincy Directors in the Police Headquarters Command according to custom provided funds and with the efforts and contributions from members who were less than one hundred (100) at the time, they were able to build the new beautiful Chapel which was completed in 2011. Thereafter many Catholics living within Ikot Enebong environment were attracted to the Chaplaincy and these swelled up the population of the Church which today stands at almost 800 members. During his Pastoral Visitation on Sunday October 23, 2011 the Church was commissioned by Archbishop Joseph Edra Ukpo who also conferred the Sacrament of Confirmation to about 45 Candidates to the greater Honour and Glory of God. To foster the developmental Objectives of the Nigerian Police Force Chaplaincy nationwide on the 30th of November 2014, His Grace, Most Rev. Joseph Ekuwem, the new Arch-Bishop of Calabar commissioned the newly built Reverend Fr.'s house.

(c)SERVING PRIESTS TO-DATE: Since the inception of St. Rita's Police Chaplaincy, two priests have yet been appointed as Chaplains viz.

REV. FR. MARTINS AKINYEMI JAN. 2010 - APRIL 2013	REV. FR. VITUS OGUJI APRIL 2013 - NOV. 2016	REV. FR. FABIAN AZATYOM NOV. 2016 ----------2018

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Chaplaincy has not been blessed with any Indigenous Priest yet

(e)INDIGENOUS RELIGIOUS OF THE CHAPLAINCY

Since its inception the Church has not been blessed with an Indigenous Religious of the Chaplaincy yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOHN'S PARISH, IFAKO

This is a very young Parish hence there is no Senior Seminarian in training yet. But all the same, let us all in prayer for more Vocations from Police families as St. CKC Army Brigade HQ. Chaplaincy Calabar, has produced a priest from a Police family yet.

(g) ST. RITA'S CHAPLAINCY CHOIR ASSOCIATION

The St. Rita's Chaplaincy has only one choir hence the Choir Association in the Chaplaincy usually conducts its weekly prayer meetings and other Choir activities.

(h) SERVING PRESIDENTS OF ST. RITA'S CHAPLAINCY
The following have served as Presidents and Officers of the Chaplaincy since its inception to-date:

MR. PETER EKPONG	LADY MARY EGBE	MR, FELIX ETTA JNR.	MR. JUDE AGBOR

(i) SERVING CMO PRESIDENTS OF ST. RITA'S CHAPLAINCY
The following have served as CWO Presidents and Officers of the Chaplaincy since its inception to-date:

MR. CHRIS ANAKE	MR. GABRIEL SUNDAY ADIE	MR. NYAJOR MIKE	MR. PETER NJOKU	MR. MICHAEL OLA
MR. JULIUS OFFEM	MR. PETER EKPANG	MR. FERDINAND OKEM	DR. PATRICK OGON	MR. DENIS UKPEKPEN

(j) SERVING CWO PRESIDENTS OF ST. RITA'S CHAPLAINCY
The following have served as CWO Presidents and Officers of the Chaplaincy since its inception to-date:

MRS. CATHRINE EROH	LADY AGNES UDIE	MRS. LORETTA ANAKE	MRS. THERESA ABUO	MRS. STELLA ETIM
LADY ASHIYE BEPEH	S. NYAJOR ZITA	MRS. ANTHONIA OKEM	RS. LUCY BISONG	LADY MARY EGBE

(k) SERVING CYON PRESIDENTS OF ST. RITA'S CHAPLAINCY
The following have served as CYON Presidents and Officers of the Chaplaincy since its inception.

MISS AGNES BULEM	MISS RUFINA ANAKE	MISS GRACE BEPEH	MISS PAMELA UKU	MISS ANGELA ABUO
MR. FESTUS EKONG	MR. FRANCIS IMBUFE	MR. ELISHA AGBA	MR. JOHN EKPE	MISS PRISCILLA UTETENG

(l) SERVING CATECHISTS OF ST. RITA'S CHAPLAINCY
Mrs. Loretta Anake is serving as the Catechist of the Chaplaincy since its inception to-date:

(m) OUT - STATIONS OF ST. RITA'S CHAPLAINCY

THE POLICE TRAINING SCHOOL, ODUKPANI	**POLICE SECONDARY SCHOOL CHAPLAINCY OUTREACH, AKPABUYO**

(n) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. RITA'S CHAPLAINCY
Some of the early and other important Officers **WHO IS WHO** of the Chaplaincy since inception include the following:

MR. CHRIS ANAKE	MR. GABRIEL SUNDAY ADIE	MR. NYAJOR MIKE	MR. PETER NJOKU	MR. MICHAEL OLA
MRS. CATHRINE EROH	LADY AGNES UDIE	LADY ANDORSHIYE BEPEH	MRS. THERESA ABUO	MRS. STELLA ETIM
SIR DAN OREM	SIR ENGR) P. U. BEPEH	MR. PETER EKPONG	MR. FELIX ETTA JNR.	SUPOL JONATHAN IHWO
MRS. STELLA IKPEME	MRS. FAITH EDU	MRS. LORETTA ANAKE	MRS. VIRGINIA OKAFOR	MRS. CECILIA OBI
MR. JULIUS OFFEM	MR. PETER EKPONG	MR. FERDINAND OKEM	DR. PATRICK OGON	MR. PAUL ETIM
LADY MARY EGBEDR	MRS. ITANG EGBUNG	LADY AGNES UDIE	MRS. CHRISTY ADINYE	MRS. GLORY EKUBI
MR. EUGENE AWAFUNG	MR. JAMES BEETSEH	MR. FRANCIS EJIM	MR. PAUL ENEBERI	SIR PATRICK ANARI
MRS. FAITH UBUNG	MRS. BEATRICE NDIFON	MRS. JOSEPHINE BASSEY	MRS. HELINA NKU	MRS. LYDIA ATAH
MR. GEORGE OGARDR	MR. CLEMENT NKU	MR. PETER AKPANKE	DR. FERDINAND KAMGBA	FRANCIS OUT ESQ
LADY ASHIYE BEPEH	MRS. NYAJOR ZITA	MRS. ANTHONIA OKEM	MRS. LUCY BISONG	LADY MARY EGBE
MR. PETER NJOKU	MR. BERNARD ENYIA	MR. EMMANUEL ATAHUBONG	MR. MICHAEL COLUMBUS	MR. STEPHEN EGBUNG
MRS. CHRISTY OKOYE	MRS. MONICA UDIE	MRS. ANNA BEN	MRS. THERESA ENYIA	MRS. AGNES ADAMA

MR. FESTUS AKPABIO EKONG	MR. JOHN EKPE	MR. FRANCIS IMBUFE	MR. ELISHA AGBA	MR. JUDE AGBOR
MISS AGNES BULEM	MISS RUFINA ANAKE	MISS GRACE BEPEH	MISS PAMELA UKU	MISS ANGELA ABUO
SIR PETER EKPANG	ARCH JUDE AGBORABANG	PROF HENRY NDIFON	ENGR LAZARUS UKOR	SIR FELIX ETTA EGBEEKE
MRS. NKIRU UMEORA	LADY ANGELA OKPA ITA	MRS. GERTRUDE PETER UJONG	MRS. TESSY UGBADU	MRS. CECILIA AKATE
MASTER G. OGAR	MASTER NOBLE UKAM-ETTEH	MASTER BEST EDU	MASTER VICTOR EJIM	MASTER KENWA CLEMENT
MISS BERTA OBETEN OTU	MISS MIRACLE UDIE	MISS ESTHER ANTHONY ODU	MISS CHIOMA OKAFOR	MISS EUGENIA CLEMENT NKU
MASTER JOHN BASSEY O.	MASTER EMMANUEL KENNET	H MASTER AUGUSTINE GILIAN U.	MASTER ATEMGWEYE JOHN	MASTER MICHAEL MGBEKEM
MISS MARTHA ABUA	MISS OHAERI MONICA	MISS ANGEL-MARY OSHITA	MISS PRECIOUS ETENUNG	==========
MR. CYRIL ADINYE	MATER EMEKA AGUDOZIE	MASTER STEPHEN JOHN	MASTER LEBO FELIX	MASTER OGBONNAYA NWACH UKWU
MISS BLESSING AUGUSTINE	==========	==========	= MISS STEPHANIE UNIMASHI	MISS MARTHA OKEMKIKE OGUNDARE
MR. FESTUS EKONG	MR. FRANCIS IMBUFE	MR. ELISHA AGBA	MR. JOHN EKPE	MISS PRISCILLA UTETENG
MRS. MARY UGBE	MRS. PATRICIA UBI BASSEY	MRS. PAULINE UTETENG	MRS. ANGELICA EKPANG	MRS. CAROLINE UDIDA
SIR FRANCIS OKPA ITA	SYLVERUS BANBESHIE OGAR	DR. LEO BASSEY OBETEN	MR. PATRICK ADAMA	MR. FRANCIS EWAHGODWIN UGBE
MISS BENITA EDUAGBOMI	MISS EMMANUELLA JOHN	MISS MIRACLE JONES	MISS ESTHER JOSEPH	MISS MIRACLE UBUT AKONG
MASTER EKPANG SHEDRACH	MASTER BEDIEH UNIM NNA EMEKA V.	MASTER BIBANBITUEL VICTOR	MASTER GABRIEL USHIE	MASTER BEPEH THOMAS ATAH

[COURTESY OF REV. FR. (PC) FABIAN AZATYOM & REV. MR. JOSEPH OJONG]

ST. THERESA'S PARISH, NEW NETIM



ORIGINS: From the very fact that the Church here is named St. Theresa's Catholic Church, ie. **NEW NETIM** Parish, it obviously implies that there is another called **OLD NETIM** which Church and Parish is actually St. George's Catholic Church Old Netim and by implication, St. George's Parish Old Netim. What is Netim and by implication why Old as also New Netim in the first place? Old Netim is a scion of the ancient Akamkpa group of Ejagham kindred of **MBA - AKANG** which emigrated from what is now Mamfe territory in Western Cameroun to what was formerly known as South Eastern of Nigeria between 1400 and 1500 AD in the present Akamkpa Local Government Area. It is designated "**OLD NETIM**" being the original settlers where they now find themselves tucked in the heartland of the Equatorial Rain Forest area of tropical Nigeria. **OLD NETIM** also implies that the entire ancient kindred must have broken up leading to some of them heading to find greener pastures in **ODUKPANI** country in what is now designated as **NEW NETIM**. In each case there must be a leader and founding father which in the case of New Netim was no other than **NTUFAM EWONG ITA** in the 1920's precisely around 1926/27 AD. According to their oral tradition, this break-away new tribe as it

were, even till today still have links with their parent stock in Old Netim. On their onward march to freedom and in search of new pastures especially in search of table salt and other good things of life, because they were essentially an agricultural community of hunters and farmers, fierce in battle and flit of feet, they could within a twinkle of an eye overrun an attacking community like those of Odukpani towards whom they were going to seek refuge. But the citizens of Odukpani in **QUA KINGDOM** were equally great warriors and distant runners. Nevertheless, they were very wary and afraid of the seemingly **NETIM** invaders because Odukpani territory is surrounded by ravenous wild animals. So they tried to stop them in their tracks as they were trying to advance forward. However, the so-called invaders were actually on their way **èn route** Calabar seeking for where they could get salt. This is because they had been reliably informed that salt could be purchased in the colonial city of Calabar with a trifle and next to nothing. What a joy and fulfillment if ever they could ever get there! It would be a mission accomplished. So in 1924 or thereabouts, they tried to hasten there, but they were stopped short. The inhabitants of Odukpani plainly explained to them, that they wished them no harm if only they could on their return, be willing, at least some of them, to settle among them to protect them against the wild beasts which were a thorn in their flesh and making them live in fear all the time.

That was around 1924 as noted above. As oral tradition also put it, on their return journey from Calabar, they reported to their Elders the new development during their journey to Calabar and their encounter with the Odukpani people. Upon hearing their report, Ntufam Ewong Ita, the kindred leader at the time, convened a meeting of the chiefs and elders together with their women counterpart to deliberate on the matter. Thereafter, the elders of the parent Old Netim Town with one accord decided there and then to accept the offer. There upon and following this decision, the Chief, Ntufam Ewong Ita assembled the leaders of the people once again and told the bewildered Ntufams and Ntunkae of the land that he himself was going to lead the delegation while they sort out themselves by appointing their new leader as his successor. Naturally, this did not go down well with the people considering that decision and departure for good of their powerful, dynamic, good-natured and indefatigable leader, Ntufam Ewong. They tried to dissuade him, considering that only a fraction of the citizens were ready and willing to move. As they say, "the citizens may have their say, but it is the leader who has his way". So he set out together with the following chiefs and women leaders to wit; Chief Okpa Ita, Chief Okorn Agu, Chief Felix O. Ita and Ntufam Raphael O. Ita. The women leaders included Ntunkae Omonga Ntui, Ntunkae Aki Ita Echuk, Ntunkae Aso Akpana, Ntunkae Efop Ogbang, Ntunkae Ayang Egwu and Ntunkae Patricia Ndifon Ejen. The rest they say is history as the moving party marched on into the unknown and there multiplied in their tens and hundreds to found the new community we now call **NEW NETIM**, but still retaining their Netim customs and traditions as well as maintaining their allegiance to the parent stock of **OLD NETIM**.

This is remarkable because this Author has been an eye witness to two events that have overtaken New Netim in recent times. The first was the near mass holocaust of the **NEW NETIM** "settlers" by their Odukpani **"LAND LORDS"** in 2003 following the tragic and not to-be-forgotten violence that attended the general elections of that year. While the people and politicians of Calabar and Odukpani cast their votes for the Chief Obasanjo Peoples Democratic Party (**PDP**), the so-called Ejagham/Ekoi peoples including Central Cross Riverians of Obubra and Ugep as well as by implication **NEW NETIM** peoples, were supporters of the All People Nigerian Peoples Party (**ANPP**). The rest is history because the dominant **NEW NETIM** colonizers as it were, won the election hands up. But this did not go down well with the overbearing **ODUKPANI LAND LORDS**, hence the mayhem and unfortunate catastrophe. It was a sad commentary of the seeming symbiotic and synergetic existence of the two warring factions and neighbours.

Again quite recently in 2017, a volcanic rupture of violence engulfed and consumed the entire

community of Old Netim and continues to rage till this day leaving hundreds either killed or displaced. But why the misunderstanding again? It would be temerarious if not poking nose into affairs that do not belong to the issue at hand and more so, lack of space does not permit this, but it should be sufficient to state simply that most problems between communities in Nigeria leading to blood-letting are either land disputes or Chieftaincy affairs. This situation before us is a clear issue concerning Chieftaincy matters which have been clearly articulated in the 1999 Constitution as amended. People should learn to recognize the fact that once it can be identified that as a community they have been seen to be and regarded as **"settlers"** there will always be trouble – very serious trouble once they try to overstep their bounds and original conditions of their settlement. In URUAN-EFIK folklore we say: "**Ke ete ke ete idighe odusat"** and people should learn to understand what traditional institutions which are passed on from generation to generation should be. Nobody for example, goes to Igbo land, or Hausa county to claim to be the Traditional /or Paramount Ruler there except perhaps for **"certain reasons**, he/she can be adorned with an Honorary Chieftaincy Title. Period. And it should stop at that. Everybody knows how and why New Netim is called **NEW NETIM** in Odukpani L. G. A. which is in Qua traditional territory, and we should better leave it at that.

In December last year, while trying to gather materials for this history about St. Theresa's Parish, I met a deserted and completely razed to the ground community with no building standing upon another except the school and St. Theresa's Church, New Netim. I found no single soul except police men standing station and watching hopelessly! Till at this point in time, the Parish Priest is a refugee in St. Augustine's Parish, Ikot Omin. It is perhaps the ravaged Boko Haram territory of the North Eastern States of Nigeria that witnessed such devastations and damages with no end in view. But even at that, it is on record that some of the Northern villagers are returning to their rebuilt homelands, but that is not the case with **NEW NETIM** peoples. However, whenever the villagers will return, those who may still be alive to tell their own version of the story regarding Odukpani's onslaught and sacking of their town will have no roofs over their heads, and they will think twice before upturning the applecart. This is the irony and sardonicism of Nigeria whereas this is a **bona fide** community of the great **NIGER DELTA** peoples suffering in their God-given land with the Federal Government staying aloof and looking askance, whereas the **NIGER DELTA** resources have been used to rebuild the **NORTHERN NIGERIA** ravaged towns and villages. It is also a veritable proof that this country is still a fumbling wobbling complex web of ethnic groups with growing mutual animosity and violent rivalry. The Cross River State Government should do something and settle the issue now.

In 2003, though not formally and expressly so communicated, the Author unwittingly became the **de facto** appointed Fr. In-Charge by Archbishop D. Usanga and the Assisting Priest to Fr. Vincent Udoh the officially appointed Parish Priest of St. Mary's Parish Adiabo which St. Theresa's New Netim then, was only a Mission and Out-Station thereof. I then became the regular administrator of the station during the hostilities arising from the infamous National Elections of that year. Thereafter Rev. Fr. Vincent Etim was officially appointed to St. Theresa's New Netim Parish as its first Father In-Charge and the **de jure** Parish Priest. Thus St. Theresa's New Netim became a Parish **sui juris** from thence onward, while the Church was only yet a Mission Station under St. Mary's Parish Adiabo.

(b) CHURCH BUILDING: During its situation as Mission Station of St. Mary's Adiabo, Church Services and other activities in the Station were conducted in the Government School until 1986 when Sir Francis Okpa Ita became the Parish President of St. Mary's Adiabo. Thereafter began the felt need to construct a permanent Church in the Station the plan of which was championed by the indefatigable Sir Francis. Soon arrangements were in top gear to kick start the Church building and the Chiefs generously donated a piece of land close to the school. By 1990 the roof was put on the uncompleted building while

the construction work was to continue. With the posting of Fr. James Golden Ekpe to St. Mary's Adiabo, he took it upon himself to bring the Church building to completion and commissioning. In 1991 the Church was commissioned with fanfare by Archbishop Brian D. Usanga. By 2003 plans were on top gear towards the erection of the Rectory of the Parish but this was to wait until after the completion of the new Church Sacristy which at the time had reached an advanced stage. With the posting of the indefatigable Fr. Patrick Eneyo to the Parish, the Sacristy work which had gulped a great junk of the Church's funds on account of the topography of the Mission land which required filling, cutting and all that including land-scaping was completed. Then the issue of the Church building was over leading to the new phase which was the construction of the Rev. Father's house which also was completed and commissioned by Archbishop Joseph Edra Ukpo to the greater Honour and Glory of God.

(c)SERVING PRIESTS TO-DATE: Since the inception of St. Theresa's Parish New Netim both formerly as a Mission Station under St. Mary's Parish Adiabo and afterwards as a Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR.P.HANNELY (SPS) 1943- 1953	FR. JOSEPH PETIT (SPS)1953- 1956	FR.KEVIN LONGWORTHSPS1956-1959	FR.ALPHIE RUSHE(SPS)1959-1962	FR.BERNARD HUGHE 1962 -1964
FR.LAWRENCE MCWEY1964 -1968	MGR.J. P.EKARIKA1978 1979,81,'83 '84	FR. SYLVESTER U. J.UDOH 1970 -1972	FR.JUSTIN S.UKPONG 1973 -1974	FR. CHARLES RYAN 1974 -1975
FR. EMMANUEL O.AKPAN 1975 -1976	FR.CHRISTOPHER R.UDOH 1976-1979	FR. FELIX H. EKONG 1980 – 1983	FR.FRANCIS O. MBABA1984-1985	FR.EMMANUEL NYONG1985-1989
FR. JAMES G. EKPE 1990 - 1994	FR. MAURICE B. ETIM 1995 - 1996	FR. BASIL K. AKPAN 1997 - 1998	FR.MALACHY EPHRAIM2000-2003	MSGR. J. P. EKARIKA 2 0 0 3
FR. VINCENT E.UDOH 2003- 2007	FR. JOSEPH B. UMOH 2006 - 2009	FR. PATRICK E. ENEYO 2009 -2013	FR. JULIUS ENANG 2013 - 2016	FR. FRANCIS A.OKON 2016 -2018

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the parish has not been blessed with any Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the Parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. THERESA'S PARISH, NEW NETIM

Ever since its inception the Parish has not produced any Senior Seminarian in training yet. We all join in prayer for Vocations as formerly.

(g) ST. THERESA'S PARISH CHOIR ASSOCIATION
The St. Theresa's Parish New Netim has two choirs in the Choir Association of the Parish

ST. THERESA'S MAIN PARISH CHOIR – JACINTA LAWRENCE CH. MISTRESS	ST. PATRICK'S PARISH CHOIR – LAWRENCE EKPENYONG – CH. MASTER

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ST. THERESA'S MAIN PARISH CHOIR – JACINTA LAWRENCE CH. MISTRESS	ST. PATRICK'S PARISH CHOIR – LAWRENCE EKPENYONG – CH. MASTER

(h) SERVING PRESIDENTS OF ST. THERESA'S PARISH
The following have served as Presidents of the Parish since its inception to-date:

SIR FRANCIS OKPA ITA (KSJ)1994 -2004	MR. STEPHEN OMURI 2004- 2007	MR. PAULINUS BASSEY 2008 -2011	MRS.ANGELINAOKPA ITA 2011 -	SIR CLEMENT UMO 2015-2018

(i) SERVING CWO PRESIDENTS OF ST. THERESA'S PARISH NEW NETIM
The following have served as CWO Presidents of the Parish since its inception to-date:

LADY ANGELINA OKPA ITA (KSJI)	MRS. MAGDALENE JOE OKORN	MRS. CELINA MAURICE ETIM	MADAM DORATHY AMBO EGU	MADAM PATRICIA NDIFON

NB. Mrs. Monica Ada has recently been appointed C.W.O President during this crisis.

(j) SERVING CATECHISTS OF ST. THERESA'S PARISH NEW NETIM
Catechist Augustine Matthew Akpan is the only Catechist in St. Theresa's Parish New Netim since its inception

(k) NAMES OF OUT STATIONS IN THERESA'S PARISH NEW NETIM
The only Mission Station in St. Theresa's Parish New Netim since its inception is St. Raphael's Ekemkpon

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. THERESA'S PARISH
Some of the early and other important Officers and **WHO IS WHO** of the Parish since inception include the following:

CHIEF AUGUSTINE EWANG ITA	CHIEF JEROME OKPA ITA	CHIEF MOSES OKORN AGU	CHIEF FELIX OKPA ITA	NTUFAM RAPHAEL OKPA ITA
NTUNKAEMARIA OWONGA NTUI	NTUNKAE ALICE ITA ECHUK	NTUNKAE LUCY ASO AKPANA	NTUNKAE FELICIA EFOP OGBAN	NTUNKAE LINDAAYANG EGWU
NTUFAM DOMINIC AGABI	NTUFAM FELIX IJOMA	NTUFAM SYLVANUS IJOMA	NTUFAM LOUIS EDET ASON OKPA	MATTHEW ETIM OROK AYI
NTUNKAE GRACE EGOM OSEBI	NTUNKAE PATRICIA NDIFON EJE N	NTUNKAE LUCY AKI ITA ECHUK	NTUNKAE REGINA OWONGANTUI	NTUNKAE MARIA ASOR AKPAMA
CHIEF MICHAEL ETIM OROK AYI	MR. EMMANUEL NYONG MBEH	MR. JOSEPH EDIM	MR. PATRICK NSA OMIN	MR. CYRIL EDET AGBANG
NTUNKAE JULIANA EFOP OGBANG	NTUNKAE PATRICIA NDIFON EJEN	NTUNKAE JENNY NDIFON	NTUNKAE GRACE NKOYO EGOM	NTUNKAE BEASTYRICE ETIM UNISA
SIR(NTUFAM) FRANCIS OKPA ITA	MR. LAWRENCE MBA OKON ERIM	MR. LINUS NDIFON EJEN	MR. CHRISTOPHER BASSEY ITA	NTUFAM AUGUSTINE O. ITA
MRS. MONICA C. ADA	MRS. JUSTINA AUGUSTINE	MRS. ELIZABETH LUKE UMOH	MADAM MARY ITA AKPU	MRS. MERCY CHRISTOPHER UDOH
MR. PATRICK OGAR EDET OKORN	CHIEF RAYMUND EWANG ITA	CHIEF PATRICK OYEBA EYU	MR. CHRISTOPHER AKIM EYU	MR. MICHAEL EFFIONG MBEH
MRS.CAROLINE MBEY IJOMA	NTUNKAE ROSAARIT BASSEY AJOM	LOLO GEORGINA RAPHAEL	NTUNKAE VICTORIA AGU ASUQUO	LADY ANGELINA OKPA ITA (LAUX)
MR. FELIX BASSEY ITA	MR. LAZARUS IJEOMA	MR. BERNARD BISDONG	MR. CLETUS ISAAC	MR.CHRISTOPHER UDOH AKPAN
MRS. GRACE ENE	MRS. MAGDALENE PETER	MISS DLYDIA AKPU	MISS DORATHY AMBO	MRS. CATHERINE PETER EFFIONG
NTUFAM AUGUSTINE B. EYO	NTUFAM LINUS OKON OROK AYI	CHIEF MATTHIAS OKORN AGU	MR. CHARLES AKPARAWU MBEY	MR. GEORGE ASUQUO OKORN AGU
NTUNKAE MEDIATRIX NYONG MBE	NTUNKAE CAROLINE MBE IJOMA	NTUNKAE VICTORIA AGU ASUQUO	LOLO GEORGINA RAPHAEL	MISS FELIX AMBO EGWU
MR. ERIC EJEN NDIFON	MR. MAURICE ETIM OKON	MR. PAULINUS BASSEY	MR. FRANCIS OKON	DON NWAEZE UDOH
MADAM MARY ITA OKPA	MADAM CATHERINE ARIT OKPA	MADAM GRACE IQUO AWO AGWU	MADAM MRAGRET NDARAKE OKP	MADAM ROSE ETIM BASSEY

Mr. LAWRENCE AGU ASUQUO	MR. CHRISTOPHER EGU OJANG	MR. MCHAEL OKON EYO	MR. MARTIN AGU OKPA	MR. JOSEPH ASUQUO OKORN AGU
MRS. PHILOMENA OQUA	MRS. MAGDALENE EKANEM	ISS ROSEMARY DOMINIC	MISS FRANCESCA NJONG	MISS MONICA TUKU
MR. DDENIS OKA OKORN	MR. FRANCIS OJANG AGU OKPA	MR. PIUS JOE OKON	MR. GEORGE IKOM OKORN	MR. DONATUS OKORN EDET OKORN
MADAM THERESA ITA AGU	NTUNKAE MARY EKORA OKUP OJONG	MADAM VICTORIA IKIP OKPA ITA	MADAM MARIA JOE OKORN	MADAM MAGDALENE IQWO AWOR
MR. AUGUSTINE BASSEY EYO	MR. AMBROSE EDET	MR. PAUL NJOKU	MR. GODWIN OKON	MR. RICHARD AKPAN INYANG
MADAM NANCY INOK	MRS. ALICE AYUNG BENJAMIN	MRS. LAWRENCIA ARIT IJU MBEH	MRS. MONICA IKE OKPA	MRS. MONICA ADA & FAMILY
MR. GODWIN ITA EDET ITA	MR. JAMES IMNOK OKON ITA	MR. DENIS IJU OKON IOTZA	MR. ALBERT INOK AYAMA OROK	MR. EDRIC NDIFON EJEN
MRS. MARIA IKE OKPA	MRS. THERESA AJOM EYO AGWU	MADAM GLORIA AFFIONG INOK	MRS. MARY BEN OJONG	MADAM CLARA ATIM MBE EKURI
MRS. ANGELA ETEFIA	MRS. STELLA IFEANYI	MRS. STELLA PAULINUS	MRS. MARTINA MBEH	MRS. AGNES OKON BASSEY
MR. LINUS OJONG	MR. SYLVESTER A. EYO	MR. RAPHAEL UDO	MFR. BONAVENTURE ANTIA	MR.BONIFACE MONDAY AKPAN
MRS. ROASALINE ISO EKPO	MRS. CELESTINA FELIX BASSEY	MRS. MAGDALENE ETENG	MRS. CECILIA OKPA ITA	MRS. PAULIONA AGI
MR. JOHN AKPAN UD OH	MR. ALOYSIUS ITA EKPENYONG	MR. CLETUS EDIM	MR. PATRICK OQUA	KGT. CLEMENT UMOH (KSJ)
MRS. ROSEMARY ISONG ITA	MRS. VERONICA OYI	MRS. MATILDA OJONG	MRS. STELLA EDIDIONG	MRS. GRACE MATTHEW
SIR ANTHONY BASSEY (KSJ)	MR. PAUL ETEFIA	MR. ATHONY PATRICK	MR. VINCENT OKON ITA	MR. EMMANUEL AUGUSTINE
MRS. COMFORT ENI	MRS. MARTINA BASSREY AJOM	MRS. ROSE SOLOMON RICHARD	MRS. MERCY FESTUS OKPA	MRS. CELINA ETIM OKON
MR. WILLIAM JOHN OGAR	MISS JULIET OGAR	MISS LYDIA OKON	MISS EL:IVIS OKON ITA	MR. JOHN AKPAN
MRS. JUSTINA EJUKA	MRS. PATRICIA EFFIONG	MRS.ROSEMARY WILLIAM OGAR	MRS. REGINA NSA	MRS. SUZANA ARCHIBONG
MR. MAGNUS ITA AGU	MR. PAULINUS OTONG	MR. ADOLPHUS NDIFON	MR. FRANCIS AUGUSTINE	MR. BASIL AUGUSTINE
MRS. REGINA LINUS	MRS. JESSY ITA	MRS. ESTHER PATRICK OQUA	MRS. MARY JOHN AKPAN UDO	MRS. MERCY ANTHONY
MR. JOHN ETOK	MR. JOHN AUGUSTINE	MR. FABIAN BASSEY	MR. FESTUS OGAR	MR. COLUMBANUS JOHN AKPAN
MRS. SERAH DOMINIC	MRS. ESTHER NSA OMIN	MISS HENRIETTA OGAR	MISS BEATRICE TUKU	MRS. REGINA CHRISTOPHER BEKA
MR. FABIAN OKPA GEORGE	MR. MATTHIAS STEPHEN OMURI	MR. DOMINIC ONYEKA AKUME	MR. VITALIS DOMINIC	MR.CLETUS BASSEY AYI OJONG
MISS MARY ADA	MISS JACINTA LAWRENCE OQU A	MISS ROSEMARY CHRISTOPHER	MISS HENRIETTA NTIERO	MISS VIVIAN BASSEY EYO
MR. ANTHONY JOHN AKPAN	MR. REMIGIUS O. ITA	MR. MAGNUS INOK	MR. FEDERICK OKPA	MR. ERNEST RAPHAEL
MISS CYNTHIA ARCHIBONG	MISS LOVINA ITA	MIS MATILDA OQUA	MISS REGINA AGABI	MISS DORATHY JOE OKOM
MR. LAWRENCE EKPENYONG	MR. JULIUS NDIFON	MR. OFFEM JOHN	MR. PETER OD EY	MR. FRANCIS OKPA
MISS CLARA ANTHONY	MISS LOUISA EBUENE	MISS IMMACULATA AUGUSTINE	MISS ESTHER CHRISTOPHER	MISS CELESTINA A. OFFIONG
MR. BISONG STEPHEN	MR. PATRICK TUKU	MASTER CORBAN ANTHONY	MASTER EMMANUEL O. EKPE	MASTER PAUL PETER EFFIONG
MISS BLESSING JOHN	MISS PERPETUA PETER EFFIONG	MISS MARY BASSEY AKIBA	MISS ELIZABETH ADANG	MISS LAWRENCIA PETER EFFIONG
MASTER DESMOND EDET	MASTER PETER A. LAWRENCE	MASTER MOSES B.UDOH EKPO	MASTER JOHN AUGUSTINE	MASTER JOSEPH PETER EFFIONG

[COURTESY OF REV. FR. FRANCIS A. OKON, CATECHIST MICAHEL NDIFON, CATECHIST AUGUSTINE MATTHEW AKPAN & MRS. MONICA ADA]

STELLA MARIS - CREEK TOWN DEANERY
STELLA MARIS PARISH, CREEK TOWN

OLD CHURCH



NEW CHURCH



ORIGINS: URUAN-EFIK tradition lores have accounted to one poignant fact that on their arrival at the great river from **IBOM** ie. the river opening up and emptying itself into the Atlantic Ocean which these Founding Fathers of **URUAN-EFIK** named as **AKWAAKPA URUAN**, a.k.a Cross River estuary or bay. They took possession of the seeming massive land stretching to no end before them to deforest and settle there in perpetuity. Again either for one reason or the other, they did not all settle here forever as their populations increased with the attendant insufficiency of land to accommodate their ever catapulting populations. This, coupled with their spirit of adventure as world-class sea-farers must have warranted their further emigration down the lower Cross River estuary until they discovered another large expanse of land still along the Cross River on crossing the Atlantic. Here they also pitched their camps and settled for centuries as we discussed in Part One. We need not go into the details of their exploits and eventual possession and settlement there for centuries of generations quite into the early centuries of the Christian era before moving still further and further along the NNUNUNG Atlantic coast because while this was going on some of them were and are still settling there at AKWA AKPA URUAN which area they have now renamed **AKANI OBIO URUAN.** Even till date URUAN people are still plying to and from there, the same as they are doing between Akpabuyo and Calabar. But of course some of these daring sea farers before the nation, in what has seemed to be an entire tribe had continued to sail along and discover new and larger expanse of land locations. Fortunately, then and sailing further they had branched off either along the mangrove coasts or further along the Atlantic down the estuary to discover, deforest and also settle there till this day. Yes, because the song of these ancient sea men and adventurers had always been:

> **Sia mma kebe AKWA AKPA URUAN/ When once I have crossed the Atlantic Mkpaha aba ke ube inya akwa mm? / I cannot fear death or drown crossing any depths Ekam es? -ub?k ewat esin man nnyin ikpesim is? !/ Just let us row on and we shall touch land! Se ik?t Nnunu ko, ekam ewat esin! / Look there is the mangrove forest ahead, row on!**

Yea, they are those who rowed and rowed from AKWA AKPA and discovered the expansive territory where some of them settled permanently for centuries in what they also had named as **IBOKU ESIT EDIK** anglicized as **CREEK TOWN**. Most of them were of the **IBOKU URUAN** tribe but certainly from other URUAN kindred tribes or clans. Not necessarily all of them had moved on because everybody knows that when people move like this, some members of the group could be of a kind, that is, from the same kindred groupings and families while others could be neighbours, friends and others from other

kindreds of the larger tribe who would constrainedly decide to settle down permanently. Here too, we need not begin to argue about who and who and from which clans exactly the progenitors of Creek Town, ditto Iboku Utan ie. Atakpa /Calabar came. All such names like Ekpenyong Effiom Okoho, Obong Eyo, Etinnyin Ntiero Effiwatt, Obong Eyamba, Etinnyin Ibanga Nkenta etc. are either new or concocted names and recent fabrications that take us nowhere because most of these words and names came into URUAN/EFIK culture History and lexicon during the Hart's Commission of Enquiry into the Stool and Obongship of Calabar conducted just in 1964. Most of those who wrote or gave testimonies whether as EFIK or URUAN indigenes or whatever were doing so for relevance and to protect the old status quo. All that our readers are interested in knowing is whether these people of the same URUAN stock are the same as those who discovered and settled in Creek Town till today. And this should be our point of departure regarding the origin of Creek Town, hence Stella Maris Parish.

From available records, Stella Maris Church Creek Town and now Parish, was one of the earliest and oldest Mission Stations accessible by sea which was established by the Holy Ghost Fathers since 1904 directly from Sacred Heart Cathedral Calabar. From then onward the station was visited once in a while as was the case with distant and out of the way countryside towns and villages until later in the 1940's when St. Mary's Parish Adiabo was raised to the status of a Parish and it became administered under Adiabo though by the Fathers' In-Charge residing at Arochukwu. Arochukwu then was the **de facto** Central Catholic Mission and Administrative Headquarters with Rev. Fr. Patrick Hannelly (SPS) as Fr. In-Charge. But this was a roundabout way of administration and going about it because Creek Town, a rivulet jutting and flowing down to the Calabar River was only just about fifteen minutes by boat from Calabar. It was so administered because politically and more so ecclesiastically, it rightly belonged to the N/A Administration of Odukpani Division established as **ODUKPANI RURAL DEVELOPMENT COUNCIL (ORDC)** with Headquarters at Ikot Omin then. But why the roundabout detour? The reason is not far to seek, because in those days and by agreement, expatriate Missionaries both Catholic and Protestant and in our case, the ubiquitous Church of Scotland Mission a.k.a Presbyterian Church of Nigeria, wanted to avoid a situation of religious conflict. Creek Town being the second Headquarters of the Church of Scotland Mission (CMS) was the first Church built and there was to be no rivalry with the Catholic Mission. Hence the Roman Catholic Mission had to play cool and be content with maintaining it as a Mission Station of the Sacred Heart Cathedral and administering it far away from EFIK territory. That is why they visited the Out-Station only from time to time, simple.

In the early 1950's Fr. P. Hannelly became a regular visitor to the Parish and after the civil war it came under the administration of St. John the Evangelist Parish Ifako Okoyong – Odupkani, which in 1984 was raised to the status of a Parish by the indefatigable Archbishop Brian D. Usanga. In 1996 Creek Town Mission Station was erected a Parish Centre with Rev. Fr. Maurice Bassey Etim as the first Parish Priest.

(b) CHURCH BUILDING: Sometimes people like the Author and others begin to wonder why it took such a long period of time – to be precise, over a hundred years before any Catholic Church in concrete was built at Creek Town whereas the prestigious and imposing premier Church of Scotland Mission - the Presbyterian Church of Nigeria (PCN) Creek Town - was built there by the Venerable Rev. Masterson H. Waddell almost two centuries ago in the 1800s, precisely in 1867 AD. He it was who also had translated and produced the first ever African Bible in Efik in 1868. But the reason may not be too far to seek. The legendary and indefatigable Fr. Josef Leon Lena who founded the Creek Town Catholic Church in 1904/5 did not want to get bogged down to and in any rivalry with the Church of Scotland Mission CMS Authorities and Founders. His administration of the Creek Town Church was very perfunctory. He and his team of the Holy Ghost Missionaries visited there only from time to time whereas at the time, there

were steam engine boats plying Creek Town every minute so to speak. Within just 15 minutes one could get there from the Calabar sea port. Or invariably and most probably, the Catholic Faithful chose to travel to and worship at the Sacred Heart Cathedral which had prestige and free of rivalry and from the totally invidious, resentful and envious PCN members mostly of URUAN-EFIK extraction who were in the majority there. It also served the Holy Ghost Fathers well, as they would then have sufficient time to concentrate on the other out-post and difficult to administer Mission Stations of the Calabar Mission. Again building a Church or anything like that in ancient URUAN-EFIK territory was not a very difficult task with plenty of **kori – kori** all over the swamps. Hence for obvious reasons, as soon as the Catholics of Creek Town acquired the piece of land from the Edidem (King) a.k.a Obong's Council, they proceeded to construct a modest burnt **kori-kori** brick Church in 1905 precisely where the present Church stands quite close to the Presbyterian Cathedral till today.

Later records showed that since they were prevented by the Church of Scotland Authorities from building a Catholic School, which was the norm in order not to cause rivalry and bring about confusion, rancour and enmity among brethren – the very same URUAN-EFIK people, that small brick Church served the people for many years even into the 1950s. During the Nigeria civil war and with the influx of refugees a.k.a Internally Displaced Persons (IDPs), the ancient Church was pulled down and another raised but not with burnt bricks. This was the Church the Author met in 1968/9 during the war when he administered there from St. Mary's Parish, Efut Abua.

In 1996 and with the appointment of Rev. Fr. Maurice B. Etim as Parish Priest thereof, arrangements were in top gear to kick start the construction of a befitting Catholic Church in Creek Town. With this state of affairs, it took quite some time before the refurbished and prestigious Church we now have in place was completed and commissioned to the greater Glory of God in 2008.

(c) SERVING PRIESTS TO-DATE: Since the inception of Stella Maris Church Creek Town both formerly as a Mission Station under Sacred Heart Cathedral, St. Mary's Adiabo and later under St. John's Ifako Okoyong and now as a Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. JOSEF LOUIS LENA 1904-1928	FR. JOSEF KRAFT (CSSp) 1912- 1923	FR. FRANCIS HOWELL 1912– 1932	FR. JAMES MELLETTE 1922- 1926	FR. THOMAS RONAYNE 1923 - 1932
FR. JAMES MEEHAN 1926 - 1934	FR. CHARLES HEEREY 1932- 1934	FR. CORNELIUS PLUNKETTE 1932-1938	FR. MICHAEL KILMARTIN 1933-1940	FR. MATTHEW McGrath 1939- 1943
FR. P. HANNELY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR.J. P.EKARIKA1978-1979,81,'83-'84	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974-1975
FR. EMMANUEL O.AKPAN 1975-1976	FR. CHRISTOPHER R.UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG 1985- 1986
FR. COLM CLINTON 1986 - 1988	FR. R. NSIKAK OBONG 1988 - 1990	FR. CHRISTOPHER UMIONG 1990 - 1992	FR. PATRICK ENEYO 1992 - 1995	MGR.JOSEPH P.EKARIKA 1995 -1996
FR. MAURICE B. ETIM 1996 -1998 B \SFR. BASIL K. AKPAN 1998 - 2001		FR. FELIX H. OJONG 2001 - 2004	FR. FRANCIS OFFIONG 2004 -2005	FR. PAUL ETENE 2005 - 2008
FR. IGNATIUS ITITA 2008 - 2009	FR. JULIUS ENANG 2009 - 2011	FR. JOSEPH UMOH 2011 - 2014	FR. PETER EKPENYONG 2014- 2017	FR. EMMANUEL T. UMIAH 2017 ff

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has been blessed with the following Indigenous Priests yet:

FR. VINCENT UDOH 8 / 12 / 2001	FR. PAULINUS EDET 16 / 8/ 2003	FR. IGNATIUS SAM 29 / 11/ 2008	FR. RAPHAEL EKPO ITA 30 / 12 / 2014

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF STELLA MARIS PARISH

There are two Senior Seminarians in training of Stella Maris, Creek Town, Calabar as follows:

R E V. M R. P A T R I C K A K P A B I O	R E V. M R. E M M A N U E L U M O H

(g) STELLA MARIS CHOIR ASSOCIATION

Stella Maris Parish has only three Choirs in the Choir Association of the Parish.

ST.PATRICK'S CHOIR // CM. MR. BENEDICT KEVIN	ST. MARK'S CHOIR // CM. MR. BENEDICT KEVIN	STELLA MARIS CHOIR // MRS. HANNAH UDO-UDOH

(g) SERVING PRESIDENTS OF STELLA MARIS PARISH

The following have served as Presidents of the Parish since its inception to-date:

CHIEF ANTHONY ANTIGHA 1989 - 2005	**MR. BENEDICT KEVIN 2005 - 2017**	**CHIEF DANIEL ITA DUKE 2017 ff**

(h) SERVING CWO PRESIDENTS OF STELLA MARIS PARISH

The following have served as CWO Presidents of the Parish since its inception to-date:

PRINCESS ELIZABETH EYO NSA 1973-1991	MRS. MONICA FELIX OKORIE 1991 - 2005	MRS. GRACE MOSES OKON 2005 - 2008	MRS. ALICE ANTHONY ANTIGHA 2008 - 2011
MRS. ANTHONIA A. BASSEY 2011 - 2012	MRS. VERONICA BASSEY 2012 - 2017	MRS. GRACE MOSES OKON 2017 - 2018	

(i) SERVING CATECHISTS OF STELLA MARIS PARISH CREEK TOWN

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST CHRISTOPHER SAM	CATECHIST DOMINIC MOSES	CATECHIST GABRIEL POLYCARP	CATECHIST ANDREW AKPAN	CATECHIST FRANCIS ITAM
CATECHIST SAMUEL ANTHONY	CATECHIST LUCY ESHIET	CATECHIST CHRISTOPHER AKPAN		CATECHIST JONAH UKPONG OBONG

(i) MISSION STATIONS IN THE STELLA MARIS PARISH, CREEK TOWN

The Stella Maris Parish Creek Town has the following Mission Stations:

STELLA MARIS, CREEK TOWN	ST. MARK'S CHURCH, IDIM IKOT	ST. ANTHONY'S CHURCH, IBONDA	ST.JOSEPH'S, URUA ETAK UYO	ST. PATRICK'S, IKOT ENE OKON
ST.PIUS CHURCH, IKOT UKPA	ST.AMBROSE CHURCH, UKPAHATA	ST. PETER'S, IKOT ANTIGHA ESSIEN	==========	==========

(j) LAY OFFICERS & IMPORTANT PERSONALITIES OF STELLA MARIS

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. CLETUS JOHNSON	MR. JAMES OKON ESSIEN	MR. BENJAMIN UDOH	MR. AUGUSTINE UMANA	CHIEF ANTHONY ANTIGHA
ETI-EKA MINICA FELIX OKORIE	MRS. GRACE MOSES OKON	MRS. DEBORAH AGBOR	MRS. HANNAH UDO-UDOH	MRS. MARY CLEMENT
MR. BENEDICT KEVIN	CHIEF ANTHONY ASANGA - USUN G	CATH. CHRISTOPHER SAM	MR. JOSEPH EDWARD	MR. LINUS LAWRENCE
MRS. VICTORIA MICHAEL	MRS. IMMACULATA ETIM	MRS. VERONICA CLEMENT	MRS. VERONICA BASSEY	MRS. HANNAH ANDREW
MR. JUSTIN JOSEPH	CHIEF DANIEL ITA DUKE	MR. FRANCIS JACOB	MR. EMMANUEL CLETUS	MR. RICHARD ETIM
MRS. A:LICE ABRAHAM	MRS. LAWRENCIA AUGUSTINE	MRS. PHILOMENA PAUL	MRS. FRANCESCA CHRISTOPHER	MRS. MARIA SAVIOUR
MR. GEORGE UDOH-UDOH	MR. JOHN NNANA	MR. GERALD AKPAN	MR. SAVIOUR OSCAR	MR. BRENDAN OSCAR
MRS. PATRICIA DANIEL	MRS. ALICE ANTHONY	MRS. THERESA MONDAY	MRS. MARY CLETUS	MRS. MARGARET JOSEPH

[COURTESY OF REV. FR. PETER EKPENYONG & REV. MR. SAMUEL OKOYONG]

ST. JAMES' PARISH, OKPOK IKPA-OKOYONG



PARISH CHURCH



PARISH RECTORY

ORIGINS: Tucked in the heartland of the equatorial rain forest and in Okoyong territory, St James's Parish Okpok Ikpa was one of those earliest Mission Stations founded by the newly arrived St. Patrick's Fathers of Ireland following the routes traversed by the renowned Mary Slessor (1875- 1915) the legendary Presbyterian Evangelist cum Administrator a.k.a the popular **Afia-Anwan Okoyong**. What is now Okoyong land was originally a vast territory discovered, deforested and occupied by the great ancient URUAN-EFIK peoples about the 15th century. Later in the early 18th century the Okoyong tribe from Western Cameroun tried to occupy Akamkpa but were routed and scattered by the great fighting Akamkpa warriors. Some of them had traced their way back and occupied the present Ekong Anaku in southern Akamkpa on the Oban-Mfamosing axis while a great bulk of the invaders sacked the remnants of URUAN-EFIK, the modern Adadia – Issiet and Nung Ikono citizens in 1703 AD and settled in the area till this day. The town Okpok Ikpa is one of the villages in Ekori Clan - a scion of the great Okoyong kingdom but since their emigration from Western Cameroon thereto in 1703 according to URUAN-EFIK traditional history, it is located within Odukpani territory of the great Qua peoples themselves having also emigrated thither at the turn of the 11th century AD to what later became known as Western Calabar.

It will be noted that there were always skirmishes between them and URUAN-EFIK settlers in Calabar until it catapulted into the great **OKOYONG** v/s **EFIK** war in 1878. This was as a result of their refusal to become part of and pay tribute to **EFIK KINGDOM** after the remnants of core URUAN had departed **(Cf. APPENDIX II - UPDATES).** According to the present Obong of Calabar His Eminence, Edidem Ekpo Okon Abasi Otu V, there are subtle moves by Okoyong leaders to recapitulate and join the core **EFIK KINGDOM** ostensibly perhaps, on account of the problems they are now encountering with the **ODUKPANI QUAS**, ditto **NEW NETIM**. In those olden days, Okpok Ikpa then could only be accessed from Creek Town through Adiabo River to Okoyong as there was no such road as Creek Town – Okurikang Okoyong, talkless of the later 20th century Calabar – Itu Road constructed in the late 1970s by Brig. U. J. Esuene, the legendary Action Military Governor of erstwhile South Eastern State, with Headquarters at Calabar**.**

As noted above, St. James Okpok Ikpa was evangelized early enough, precisely in 1934 as an Out-station under the Sacred Heart Cathedral by the indomitable Fr. Charles Meehan SPS, then the Father In-Charge of Sacred Heart Cathedral Calabar. But equally with Fr. Hugh McGrath when he served as Curate to Fr. Meehan, he became the regular visitor and Administrator of Okpok Ikpa and the other Adiabo stations

with Adiabo being made the Headquarters and Central Mission of the Section then. St. James was just a fledging Mission Station Church so also the other Mission Stations under Sacred Heart Cathedral, Calabar. It was tough and rough for these early St. Patrick's Missionaries who would had started to visit these places as frequently as they would have wanted. However, because of lack of accessible roads and means of conveyance, they had no choice but to trek through bush tracts to the Mission Stations. When Adiabo was raised in the early 1950s to the status of a Parish **sui juris**, with the arrival of Rev. Fr. Patrick Hannelly, SPS, St. James Okpok Ikpa became a prominent Mission Station thereof. During and immediately after the Nigeria – Biafra war (1967 - 1970), Adiabo Parish as also the Out -Station of Okpok Ikpa came under the administration of St. Mary's Efut Abua and remained so until the early 1980's. The Church was built up the hill and produced such great teachers like G. J. Williams whom the Author met in 1950 as fresher in the Holy Family College, Oku Abak. He was then a final year Cambridge student. Another notable figure of the area was Chief Lawrence Ani Ita who later on became instrumental to the foundation, establishment and support of St. Matthew's Station Church, Ikot Effiong Otop quite close by to Okurikang. During the civil war, the citizens fled into the numerous creeks and tributaries of the Okoyong/Ikoneto River, This River is a scion of the Calabar – Adiabo River. Thereafter, they safely returned after the skirmishes to their homeland.

It was in this situation that the Author met them shortly after the liberation of Calabar by the gallant Federal Troops. They were simple village folks and good living Catholics to the core, untouched, unadulterated and uncontaminated by the refugees from Ikono country and the Annang peoples who had swarmed into Okurikang and other Okoyong towns then and up till this day. Most of the core members on ground were old women. The author had baptized and blessed the marriage of one of their daughters Eti-Eka Helena James Effiong who later became the CWO President in the early 2003 under. Fr. Joseph Edem and later, Fr. Israel J. Ekpo during the Administration of the legendary Archbishop Brian Usanga. In 2004 the station was handed over to Msgr. Patrick A. Okure as Fr. In-Charge. On May 18, 2005 St. James Church was upgraded and excised from St. John's Ifako and erected a Quasi - Parish under Fr. Israel J. Ekpo. In 2008 St. James was erected a full independent Parish by the indefatigable Archbishop Joseph Edra Ukpo with Very Rev. Fr. (DR.) Israel James Ekpo as the first Parish Priest while yet a Senior Lecturer at the famous St. Joseph's Major Seminary, Ikot Ekpene.

(b) CHURCH BUILDING: Two mud buildings had been constructed on the hill-side donated by the Elders and Village Chief in - Council. The Paramount Ruler himself had also been converted to the Catholic Faith and became the Church Headman for years. By 2005 the present permanent Church building construction was kick started by Fr. I. J. Ekpo. Then, Fr. I. J. Ekpo who had earlier served as the Administrator of St. Charles Lwanga Parish, Essien Town took advantage of this and summoned the Charles Lwanga parishioners to assist him in his new place of assignment. With this, he exploited their generosity and means by employing all the resources and capital at his disposal in men and materials to build the new beautiful permanent Church we are all admiring above. As a boost, Archbishop Joseph Edra Ukpo donated about Forty Thousand Naira (N 40,000) in support of the venture. Another generous Christian and prominent member of Sacred Heart Cathedral Chief Joe Patrick Solomon, donated the zinc for the completion of building. In 2008, the Church was later commissioned with fanfare by Archbishop Joseph Edra Ukpo to the greater Honour and Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. James Parish, both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR.J. P.EKARIKA1978-1979,81,'83-'84	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973-1974	FR. CHARLES RYAN SPS 1974-1975
FR. P. HANNELY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953- 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964-1968	MGR.J. P.EKARIKA1978-1979,81,'83-'84	FR. SYLVESTER U.J.UDOH 1970-1972	FR. JUSTIN S.UKPONG 1973-1974	FR. CHARLES RYAN SPS 1974-1975
FR. EMMANUEL O.AKPAN 1975-1976	FR. CHRISTOPHER R.UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984-1985	FR. EMMANUEL NYONG 1985- 1986
FR. COLM CLINTON 1986 – 1988	FR. R. NSIKAK OBONG 1988 - 1990	FR. CHRISTOPHER UMIONG 1990 - 1992	FR. PATRICK ENEYO 1992 - 1995	MGR.JOSEPH P.EKARIKA 1995 -1996
FR. MAURICE B. ETIM 1996 -1999	FR. BASIL K. AKPAN 1999 - 2002	FR. JOSEPH A. EDEM 2003 - 2004	MGR. PATRICK A. OKURE2004 -2005	FR. ISRAEL J. EKPO 2005 – 2010
FR. IGNATIUS ITITA 2010 - 2011	FR. EMMANUEL T. UMIAH 2010-2011	FR. IGNATIUS SAM 2011 - 2014	FR. EMMANUEL T. UMIAH 2014-2018	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the parish has been blessed with Rev. Fr. Francis J. Okon as the first Indigenous Priest yet.

(e)INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JAME'S PARISH, OKPOK IKPA

There has been no Senior Seminarian in training of St. John's Parish at the moment and for some time now.

(g) ST. JAMES' OKPOK IKPA CHOIR ASSOCIATION

The St. James Parish has two Choirs in the Parish Choir Association. The Parish Choir groups meet once weekly for Prayers, Meetings and Devotions

ST. JAME'S CHOIR	// CM. SIR CLEMENT EKONG	STELLA MARIS DEANERY CHOIR	// CM. MR. SAMUEL UDO AKPAN

(h) SERVING PRESIDENTS OF ST. JAMES' OKPOK IKPA

The following have served as Presidents of the Parish since its inception to-date:

CHIEF EMMANUEL AKOM	MR. NICHOLAS PETER EDEHETE	MR. PAUL OTU AYI

(i) SERVING CMO PRESIDENTS OF ST. JAMES' PARISH

MR. Declan ENYINNA	HON ELIAS OKORIE

MRS. ELIZABETH ARCHIBONG	ETI-EKA HELENA JAMES EFFIONG	MRS. ENDURANCE LINUS ISSAC

(j) SERVING CWO PRESIDENTS OF ST. JAMES' PARISH

MRS. ELIZABETH ARCHIBONG	ETI-EKA HELENA JAMES EFFIONG	MRS. ENDURANCE LINUS ISSAC

(k) SERVING CATECHISTS OF ST. JAMES' PARISH OKPOK IKPA

The following have served as Catechists of the Parish since its inception to-date:

CATECHIST MALACHY OKON	CATECHIST FELIX OKON EFFIONG	CATECHIST BINIFACE EDONG AKPAN	CATECHIST DOMINIC EDET

(l) MISSION STATIONS IN THE ST. JAMES' PARISH OKPOK IKPA

St. James Parish Okpok Ikpa has the following Mission Stations:

ST. JAMES OKPOK IKPA - OKOYONG	ST. JOHN'S NDON NWONG – ODOT CLAN	ST. BERNARD'S ATAN - OKOYONG	ST. MATTHEW'S IKOT EFFIONG OTOP – OKOYONG

(m) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JAMES PARISH OKPOK IKPA

Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

CHIEF EUSEBIUS EFFIONG A.EKPA	OBONG SIMON OKON ENANG	CHIEEF JAMES B. EKPO NAKANDA	ETUBOM PAUL AKOM	CHIEFLAWENCE AKOM ITA AKOM
MADAM ALICE OKON EBE	MADAM KATE UKPANYANG ASUQUO	MADAM ANTHONIA NKOYOO..ASUQU	OMADAM MONICA UWA UDO	MADAM DYPHNA BASSEYE.AKISOT
ETUBOM MARTIN AKISOT IBA	CHIEF PETER NSA CHRISTOPHER	CHIEF PETER EYO OKON	CHIEF JEROME ANDONG ABIA	CHIEF JAMES EFFIONGEKPENYONG
MADAM THERESA NYAM.U.UKO	MADAM CATHERINE IQUO AKIBA	MRS. ALICE SIMON OKON ENANG	MADAM HANNAH EME AKIBA	MRS.VERONICA AKISOT AYI
DENIS JOSEPH EFFANGA NYONG	ETUBOM EMMANUEL EFFIOMEKPENYONG	ETUBOM ABRAHAM ETOK ASUQUO	CHIEF KEVIN U. SOLOMON	ETUBOM RAYMOND EFFIOMIBAATANA
MRS.SARRAH OKOHO EKPENYONG	MRS. ANGELICA NSA EKPO	MRS. AGNES OKON ASUQUO	MISS GRACE EDWIN	MRS. REBECCA IQWOEKPENYONG
CHIEF P. WILLIAM A.AKPAN	SIR CLEMENT EKONG	MR. SAMUEL UDO AKPAN	MR. SYLVESTER PETER EDEHE	MR.FRANCIS EFFIONG EKPO OUT
MISS FAVOUR SYLVESTER NYA	MISS AGATHA PETER EFFIONG	MISS MARY EKPO OUT	MISS CECILIA OSCAR AKOM	MISS EMILIA BASIL MALACHY
MR. SAMUEL UDO AKPAN	MR. OSCAR EMMANUEL AKOM	MR. EZEKIEL IME UDOM	MR. EMMANUEL DOMINIC UDO	MR. JOSEPH BASSEY OUT
MISS MARY PETER EFFIONG	MISS AGNES OFFIONG BASSEY ASUQUO	MISS ROSE NKOYO EMMANUEL AKOM	MISS PATIENCE PETER EDEHE	MISS HAPPINESS GABRIEL ANTHONY
MR. DOMINIC GABRIEL EKANEM	MASTER IGNATIUS BASIL MALACHY	MR. CYRIL HILARY OKON	MASTER DOMINIC ITA AGBOR	MASTER EMMANUEL SAMUEL UDO
MISS COMFORT OKON OKPU	GRACE ATIM SAMUEL UDO	MISS GRACE PIUS ASUQUO	MISS MARY EKPO OTU	MISS CLARA PETER EFFIONDG
MASTER IGNATIUS LINUS ISAAC	MASTER JOHN JOSEPH OKON	MASTER PAUL LINUS ARCHIBONG	MASTER HEZEKIAH SYLVESTER	MASTER JOSHUA BASIL MALACHY
MISS ABIGAIL MARTIN	MISS AGNES ISAAC AKPAN	MISS GLORY LINUS ISAAC	MISSMARGARET EFFIONG AKPAN	GLORY CHRISTOPHER AKIBA

[COURTESY OF REV. FR. EMMANUEL UMIAH & REV. MR. AUGUSTINE ASUQUO]

ST. JOHN'S PARISH, IFAKO-OKOYONG



ORIGINS: With the relocation of Mary Slessor from Calabar to Akpap Okoyong in 1896, the town instantly became the centre of attraction and a Mecca of sorts especially for the twins and their mothers. Invariably the town also became the anointed Headquarters of Okoyong District as it were. This was because in the course of her administration, she became the **de facto** Colonial Voice of the British Administration in Calabar. In fact, she assumed this status and position unchallenged and became the lone voice of the voiceless masses despite the fact that she came to Africa as a bona fide Missionary of the Church of Scotland Mission – CMS. "Where devils tread the Angels steer clear and dread to enter" hence for a long time the Catholic Mission which arrived Calabar later had no choice but to stay clear from the town and rather pitch her camp elsewhere ie. far into the heartland of Okoyong jungle forest which happened to be Ifako Okoyong. Ifako was equally accessible just as Creek Town was by sea. Small wonder then that just as happened in the case of Creek Town, every Missionary administering Ifako which as commented earlier, also became the **de facto** Fr. In-Charge and the Assisting Priest in St. Mary's Adiabo as also the regular Administrator of the town while the Church was only yet a Mission Station. From available records, Ifako just like Adiabo was first opened up by the Holy Ghost Fathers in the late 1920s directly from Sacred Heart Cathedral, Calabar then. It was one of the Mission Stations visited once in a while as was the case with distant and bush track countryside towns and villages until later in the 1940's when St.

Mary's Adiabo was raised to the status of a Central Mission Station although later administered under Arochukwu with Fr. Patrick Hannelly as Fr. In-Charge in 1944. He then became a regular visitor and Fr. In-Charge of St. Mary's Adiabo, ditto Ifako. Adiabo as noted above had later become the most important Parish centre established by Bishop James Moynagh second to Sacred Heart Cathedral in the 1940s and covered the entire old Western Calabar up to Akamkpa. In the early 1940's the Station was regularly assessed from Akpap Okoyong following the routes Mary Slessor had taken at the turn of the 20th century (1900 - 1915).

When Adiabo was raised in the early 1950s to the status of a Parish **sui juris**, with the arrival of Rev. Fr. Patrick Hannelly, SPS, St. John's Ifako became a prominent Mission Station thereof. Thereafter Rev. Fr. Patrick Prendergast, Fr. Joseph Petit, Fr. Alphonsus Rushe, Fr. Bernard Hughes and Fr. Lawrence McWey (SPS) took over as Father In-Charge of St. Mary's Adiabo and Manager of Schools. He then added a school to the Ifako Station making it a Church School and this had remained so well into the 1990's. During and immediately after the Nigeria – Biafra war (1967 - 1970), Ifako as part and parcel of Adiabo Parish came under the administration of St. Mary's Efut Abua and remained so until the late 1980's. As noted above, St. Mary's Adiabo excluding St. Joseph's Ikot Ene which then also stretched as far as Oban to the Cameroun border, included the entire Western and Northern flank of the then Diocese of Calabar up to Arochukwu. It was from Adiabo that Arochukwu area was created to constitute the autonomous St. Paul's Parish Ututu. In 1982 Archbishop Brian D. Usanga carved out Western Calabar and erected St. John's Parish Ifako as a Parish **sui juris** comprising the entire Okoyong territory and Creek Town areas. Then in the 1990s as part of his policy address, Archbishop Brian D. Usanga announced the erection of new parishes and carved out Creek Town from Ifako thus raising it to an autonomous Parish.

(b) CHURCH BUILDING: The first site which Church land has remained to this day was donated by the Chiefs In - Council far out of the town because as was always the custom, the natives were always afraid of bringing the Church right into the village centre and living quarters ostensibly not to allow Church activities interfere with their pagan practices carried on within the town. They also made sure that the land so donated would be far of tangent from the sea shore and the beach where most of the town activities often took place viz. anchorage for canoes, swimming, mending of nets, and most importantly, offering of sacrifices. But it so providentially happened that the site they gave later happened to be close to the Ifako – Akpap Okoyong N/A Road when the road was constructed in the 1920s. It was here they built the first Church with burnt bricks from the "**ED? N**" river mud. This Church building lasted quite into the 1960s until when Fr. Lawrence McWey who had now taken over from Fr. Hannelly as Father In-Charge of St. Mary's Adiabo and Manager of Schools constructed the permanent Church to which he added a school making it a Church School and this had remained so well into the 1990's. With the appointment of Fr. Patrick Eneyo in 1996, taking over from Fr. Maurice Etim, he kick-started the construction of the beautiful Church captured above. The Church building was completed and commissioned by Fr. James G. Ekpe in 2002 to the Greater Glory of God.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. John's Parish Ifako both formerly as a Mission Station and afterwards as a Quasi-Paris sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the Parish.

FR. P. HANNELLY SPS 1943 - 1953	FR. JOSEPH PETIT SPS, 1953 - 1956	FR. KEVIN LONGWORTH SPS 1956-1959	FR.ALPHONSUSRUSHESPS1959-1962	FR BERNARD HUGHES SPS1962-1964
FR. LAWRENCE MCWEY 1964 - 1968	MGR.J. P.EKARIKA1978-1979,81,'83-'84	FR. SYLVESTER U. J. UDOH 1970-1972	FR. JUSTIN S. UKPONG 1973 -1974	FR. CHARLES RYAN SPS 1974 - 1975
FR. EMMANUEL AKPAN 1975-1976	FR. CHRISTOPHER R. UDOH 1976- 1979	FR. FELIX H. EKONG 1980 – 1983	FR. FRANCIS O. MBABA 1984 -19856	FR. EMMANUEL NYONG 1986 -1989
FR. BERNARD OKOKON 1999 -1992	FR. PATRICK ENEYO 1992 - 1996	FR. MAURICE B. ETIM 1996 - 1999	FR. PATRICK ENEYO 1999-2001	FR. JAMES G. EKPE 2001 - 2005
FR. JOSEPH A. EDEM 2005- 2007	FR. PAUL ETENE 2007 - 2009	**FR. IGNATIUS ITITA** 2009 - 2012	FR. JULIUS ENANG 2012 - 2014	**FR. JOSEPH UMOH 2014 - 2016**
FR. DAVID UDOH 2016 =====	==========	==========	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE
Since its inception the Parish has been blessed with Rev. Emmanuel Bassey the first Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH
Since its inception the parish has not been blessed with an Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. JOHN'S PARISH, IFAKO
There is only one Senior Seminarian in training of St. John's Parish at the moment and for now, viz. Rev. Mr. Richard Ekpenyong.

(g) ST. JOHN'S PARISH IFAKO CHOIR ASSOCIATION
The John's Parish Ifako has only one Choir hence there is no Choir Association in the Parish. But the Parish Choir group has been holding its weekly prayer meetings and other activities.

(h)SERVING CATECHISTS OF ST. JOHN'S PARISH IFAKO OKOYONG
The following have served as Catechists of the Parish since its inception to-date:

CATECHIST DANIEL EKPO EDEM 1953 - 1967	CATECHIST CHRISTOPHER ITA OKON 1967 - 1989	CATECHIST EMMANUEL EFIOK 1989 - 2018

(i) SERVING PRESIDENTS OF ST. JOHN'S PARISH IFAKO OKOYONG
The following have served as Presidents of the Parish since its inception to-date:

MR. EMMANUEL EBE OKON 1953 – 1965	CHIEF DOMINIC EKPO EDEM 1965-1978	MR. CHRISTOPHER OKON 1978 - 1989	MR. PETER EFFIONG EKPO 1989 – 2018

(j)SERVING CWO PRESIDENTS OF ST. JOHN'S PARISH IFAKO OKOYONG
The following have served as CWO President of the Parish since its inception to-date:

MRS. ELIZABETH ARCHIBONG 1943 - 1959	MRS. MARGARET EDEM 1959 - 1968	MRS. ZANGELA AKIBA EFIOK 1968 - 1980
MRS. RFEGINA ITA OKON 1980 - 1999	ETI-EKA GRACE PAUL EFFIOM 1999 - 2011	MRS. PAULINE AUGUSTINE OKON 2011 - 2018

(k) NAMES OF MISSION STATIONS IN ST. JOHN'S PARISH IFAKO OKOYONG

ST. PATRICK'A CHURCH IFAKO	ST. PETER'S CHURCH NDODUO	ST. MARY'S CHURCH AKPAP OKOYONG	ST. PAUL'S CHURCH IKONETO

(k)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. JOHN'S PARISH IFAKO OKOYONG
Some of the early and other important Officers **WHO IS WHO** of the Parish since inception include the following:

MR. PETER BASSEY ETIM	MR. EMMANUEL EBE OKON	CHIEF DOMINIC EKPO EDEM	MR. DOMINIC ESSIEN	ETUBOM FIDELIS AKIBA
MRS. IMMACULATA NYA	MRS. AGNESS EMMANUEL ETIM	MRS> MARTINA ISAAC AKIBA	MRS. CECILIA ARIT EBE	MRS. AUGUSTA AUGUTSTINE EFFIOM
CHIEF MAURICE OKON EKPO	OBONN PAUL ETIM EFFIOM	MR. IGNATIUS EDEM	CHIEF JOSEPH EDEM ETIM	MR. AUGUSTINE ASUQUO EFFIOM
MRS. AGNES PAUL DAVID	MRS.IMMACULATA DAVID ETTA	MRS. MARGARET ETIM EDEM	MRS. MARY OROK	MRS. STELLA CHRISTOPHER OKON
MR. SOTHENES EFFIOM AYI	MR. MALACHY EFFIONG UWAH	MR. RAPHAEL EDEM	MR. PAUL EBE EFFIONG	MR.CHRISTOPHER OKON ASUQUO
MRS. GRACE BRENDAN AYI	MRS. ALICE AUGUSTINE EDET	MRS.GRACE PAUL EBE EFFIONG	MRS. REGINA ITA OKON	MRS. MARGARET EKPO NYATOWO
MR. JOSEPH AKISOTT	MR. PETER EFFIONG AKPO	MR. EPHRAIM AYI	MR. LAWRENCE EFFIONG	MR. MICHAEL OKON AKIBA
ETI-EKA GRACE P. EFFIOM	MRS. IMMACULATA D. EKPO	MRS.PAULINA AUGUSTINE OKON	MRS. MARGARET EKPO OTU	MRS.MARGARETEKPENYONG BASSEY
MR. PAUL NICHOLAS ETTA	MR. GODWIN PAUL EBE	MR. ALEXANDER SUNDAY	MR. SOSTHENES AKISOT	MR. CHRISTOPHER ABEL
MISS JACINTA AYI	MISS ELIZABETH BASSEY	MISS MARY MALACHY UWA	MISS GRACE E. EFFIOK	MISS VIOCTORIA SOSTHENES EFFIOM
MR. SYLVESTER ASUQUO	MR. FRANCIS PAUL EBE	MASTER VINCENT T.PATRICK OBO	MASTER BENJAMIN IFEANYI	MASTER BRIAN CHRISTOPHER ITA
MISS CAECILIA PIUS	Mr. JULIUS RAPHAEL EDEM	MASTER DAVID JOHN EFFIOM	MASTER EMMANUELASUQUO	MASTER SAMUEL PAUL IBA

[COURTESY OF REV. FR. DAVID UDOH & REV. MR. AUGUSTINE ASUQUO]

MARY IMMACULATE PARISH, ATAN ONOYOM – ENIONG EBURUTU



ORIGINS: Mary Immaculate Parish, Atan Onoyom was originally a Mission Station established by the early SPS Fathers in the 1930s under St. Paul's Parish Ututu, in what is now Arochukwu Local Government Area. With the arrival of more SPS priests from Ireland, the erstwhile Bishop of Calabar, Most Rev. Dr. James Moynagh detached it from Arochukwu Section and annexed it to the other stations to be administered in the newly created St. Mary's Adiabo Parish with Fr. Patrick Hannelly (SPS 1949 – 1953) as Father In-Charge. But the entire territory then including Arochukwu was part and parcel of EFIK EBURUTU. Then in 1972 precisely, St. Paul's Parish Ututu with the entire Arochukwu nation land was ceded to Umuahia Diocese under what is now known as Abia State of Nigeria.

During the civil war (1967 -1970) and at the height of the hostilities in 1968, the Author was able to evacuate a number of citizens from the area including the teachers of namely Immaculate Conception School Atan Onoyom and St. Oliver's Ekpene Eki to the Central Education Office Headquarters at Uyo. Thereafter Mary Immaculate station Atan Onoyom with the other Mission Stations in Enyong and Itu came under the direct administration of Use Abat Parish when Rev. Fr. D. Dolan (SPS 1969 - 1975) was the Father In–Charge and Dean of Use Abat Deanery. With this development an arrangement was made by the Author, then the Education Secretary of Old Calabar Province and Uyo Provinces, whereby the teachers became seconded to St. Peter's Catholic School, Abana now in Bakassi Local Government Area. The territory of Abana has since 2005 been ceded to the Cameroun Republic. But Abana before then was a Mission Station under St. Mark's Parish Oron where the Author served part time during the war while residing at the Catholic Education Office Headquarters as the Father In- Charge of Christ the King Pro-Cathedral, Uyo in the MAINLAND. Since then the priests of St. Theresa's Parish Use Abat were mandated to serve as the regular Administrators of Mary Immaculate Atan Onoyom Station together with other stations of Eniong.

After the war while the church was yet only a Mission Station, Archbishop Brian D. Usanga excised it from the MAINLAND Parishes Administration and joined it to St. Mary's Parish Efut Abua, but still under Adiabo Parish. In 1982 the Church was created a Quasi Parish Centre with Mgr. then Rev. Fr. Emmanuel Okon Idem as Fr. In-Charge while serving as Assistant Rector of Immaculate Conception Junior Seminary, Mfamosing to Very Rev. Fr. Patrick Corcoran (SPS 1976- 1995). Thereafter the new Quasi Parish was administered by Assisting Priests residing either at Sacred Heart Cathedral Calabar, St. Augustine's Parish Ikot Omin, and Immaculate Conception Parish Ikot Ansa or from St. John's Parish Ifako. With the Installation of Archbishop Joseph Edra Ekpo as the new Metropolitan of Calabar Ecclesiastical Province, Rev. Fr. Francis H. Essiet was appointed the first resident Pastor in 2005 and the Quasi Parish Station was raised to the status of an autonomous Parish **sui juris**. Thereafter Fr. Francis Essiet committed himself to building a magnificent Rectory which was blessed and commissioned to the greater Honour and Glory of God.

(b) CHURCH BUILDING:

(c) SERVING PRIESTS TO-DATE: Since the inception of Mary Immaculate Parish both formerly as a Mission Station under Arochukwu and St. Mary's Adiabo, and afterwards as a Quasi-Parish sui juris, the following Priests have served in the Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the station vis–a-vis Parish.

FR. THOMAS MCLOUGHLIN (SPS)1938-1941	FR.DANIEL CREEDON (SPS)1941-1944	FR. THOMAS CAMPBELL(SPS)1944-49	FR. P. HANNELLY (SPS) 1949 - 1953	FR. JOSEPH PETTIT(SPS) 1953-1956
FR. KEVIN LONGWORTH (SPS) 1956-1959	FR.ALPHONSUS RUSHE(SPS)1959-1962	FR BERNARD HUGHES (SPS)1962-1964	FR. LAWRENCE MCWEY(SPS) 1964-1968	MGR. J. P. EKARIKA 1968 1969
FR. DANIEL DOLAN (SPS) 1969–1975	FR. GALL G. OKON 1975 - 1976	FR. PATRICK A. B. 1976 - 1979	FR. EMMANUEL O. IDEM 1979 - 1982	FR. EMMANUEL O.AKPAN1982-1984
FR. FRANCIS OKON MBABA 1984 – 1985	FR. EMMANUEL NYONG 1985- 1987	FR. COLM CLINTON (SPS) 1987 – 1989	FR. MAURICE BASSEY ETIM 1989 -1992	FR. PATRICK ENEYO 1992 - 1995
FR. FRANCIS E. OFFIONG 1995 - 1998	FR. R. NSIKAK OBONG 1998 -1999	FR. MAURICE B. ETIM 1999 - 2001	FR. FRANCIS H. ESSIET 2005 - 2008	FR. JOSE-MARIA EYO 2008– 2011
FR. ANSELM P. NYONG 2011 - 2012	FR. DOMINIC A. UMO 2012 – 2014	FR.JOSEPH A. EKPENYONG2014-2018	==========	==========

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Parish has not been blessed with any Indigenous Priest yet.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the parish has not been blessed with any Indigenous Religious of the Parish yet.

(f) SENIOR SEMINARIANS IN TRAINING OF MARY IMMACULATE PARISH

There are three Senior Seminarians in training of Mary Immaculate Parish, Atan Onoyom as follows:

REV. MR. ELISHA EKPENYONG	REV. MR. ANTHONY NDEM.	REV. MR. EZEKIEL RAPHAEL EDET

(g) MARY IMMACULATE PARISH CHOIR ASSOCIATION

The Mary Immaculate Parish has only two choirs in the Parish Choir Association.

ST. GREGORY CHOIR-- CHOIR MASTERS: MR. FRANCIS BASSEY GEORGE & POLYCARP EFFIONG	ST. CAECILIA CHOIR : CHOIR MASTERS: ANTHONY NDEM & MARTHA EDET OFFIONG

(h)SERVING CATECHISTS OF MARY IMMACULATE PARISH

The following have served as Catechists of the Parish since its inception to-date

CHIEF GEORGE EKPENYONG1951-1959	MR.FRANCIS ETIM NDEM 1959-1971	MR. CLETUS JOHN 1971-1983	MR.GABRIEL GEORGE 1983-1999	MR.DANIEL EKANDEM 1999-2018

(i)SERVING PRESIDENTS OF MARYIMMACULATE PARISH

The following have served as Presidents of the Parish since its inception to-date:

CHIEF STEPHEN EKPENYONG NYA1951-1962	CHIEF JOSEPH EDET BASSEY1962-1974	MR. DANIEL NDARAKE BASSEY 1974 - 1985	CHIEF JOSEPH ETIM AKA 1985 - 1996
CHIEF NOAH JACOB NDEM 1996 - 1999	MR. MICHAEL PETER BASSEY 1999- 2004	MR. FRANCIS GEORGE EKPENYONG 2004 - 20	10MR.DOMINIC ASUQUO NDARAKE 2010- 2018

(j)SERVING CWO PRESIDENTS OF MARY IMMACULATE

Since its inception the following have served as CWO Presidents of the Parish

MADAM REBECCA EFFIONG EKANEM 1951 - 1963	MADAM THERESA PETER MONDAY 1963 - 1977	MADAM ROSE EKPENYONG 1977 - 1986
MADAM REBECCA EKPENYONG 1986 - 1997	MADAM CHRISTIANA JOHN OKON 1997 - 2009	MADAM JUSTINA OKON EKEPENYONG 2009 - 2018

(k)MISSION STATIONS IN MARY IMMACULATE PARISH ATAN ONOYOM

Mary Immaculate Parish, Atan Onoyom is made up of the following Mission Stations:

ST. GEORGE' S ATAN ONYOM	ST. CHURCH UKWA	CHURCH OBIO USIERE	ST. GABRIEL'S CHURCH UMON	St. MICHAEL'S CHURCH ITO

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF MARY IMMACULATE
Some of the early and other important **WHO IS WHO** and Officers of the Parish since inception include the following:

CHIEF (KGT) COSMAS EKPENYONG	CHIEFGEORGE EKPENYONG	CHIEF GABRIELG. EKPENYONG	CHIEF JOSEPH ETIM AKAH	MR. DANIEL EKANEM
MRS. REBECCA EKPENYONG	MRS. THERESA PETER MONDAY	MRS. SARAH EDONG C.	MRS. PAULINA ONOYOM	MRS. ELIZABETH NDEM
MR. JOSEPH NOAH NDEM	MR. PASCHAL ITA IKOT	MR. INNOCENT GABRIEL EKPENYONG	MR. JOSEPH ONOYOM BASSEY	MR. VICTOR GABRIEL GEORGE
MRS. CHRISTIANA NDEM JACOB	MRS. MARTINA JACOB NDEM	MRS. CHRISTIANA JOHN	MRS. MRS. JUSTINA OKON	MRS.ESTHER JOSEPH AKPAN
MRS. ROSE EKEPENYONG	MRS. REGINA NOAH NDEM	MRS. HELEN EMMANUEL EDET	MRS. HELEN EKPENYONG	MRS. PATRICIA CLETUS ONOYOM
MRS. ANGELA FRANCIS	MRS. VERONICA GABRIEL	MRS. FELICIA EKPENYONG	MRS. VERONICA GABRIEL	MRS. FELICIA EKPENYONG
MISS STELLA ONOYOM	MISS PATRICIA CLETUS	MISS ANGELA FRANCIS NDEM	MISS HELEN OKON EKPENYONG	MISS MARGARET JAMES SUNDAY
MASTER JOHN JOHN NYA	MASTER INNOCENT JOHN	MASTER NOAH NDEM	MASTER MAURICE EKPENYONG	MASTER GABRIEL FRANCIS NDEM
MISS COMFORT JAMES SUNDAY	MISS JUSTINA JAMES SUNDAY	MISS MARY EKPENYONG	MISS HELEN GABRIEL	MISS DEBORAH IKPEME

[COURTESY OF REV. FR. JOSEPH A, EKPENYONG & REV. MR. ANTHONY NDEM]

ST. OLIVER'S QUASI-PARISH, EKPENE EKI – MBIABO EDERE



(a) ORIGINS: St. Oliver's Quasi Parish, Ekpene Eki in Mbiabo Edere of Adiabo – Ikon-Eto Clan in Efik Kingdom has always been administered together with Mary Immaculate Atan Onoyom in Enyong – Efik Eburutu Kingdom. During the civil war this territory was completely cut off because it is a quasi-peninsular and far out from the land mass bordering the main Enyong district and environs. Only those who could escape through Atan Onoyom **en route** Itu escaped to safety and were easily ferried across to the MAINLAND and finally to Uyo. This was the situation the Author met on ground during the hectic days of the war such that those teachers who were able to get on board to Itu were transferred to the Education Office Headquarters at Uyo and subsequently seconded to Catholic Schools within Old Uyo Province. St. Oliver's Ekpene Eki Mission Station was equally administered from Arochukwu and later on from St. Mary's, Adiabo. As one of the major Mission Stations of ancient Arochukwu, it had always been part and parcel of the old St. Paul's Parish Ututu which was first evangelized and administered by the early St. Patrick's Fathers in the 1940s.

(b) CHURCH BUILDING: At its inception, Church services and Holy Mass were conducted in the St. Oliver's Catholic School far up the hill until the 1990s when plans were made for the construction of a permanent Church building. The foundation of the Church building was laid by Msgr. Emmanuel O. Idem in 1982 and after gaining the Vatican Scholarship to study at the Pontifical Urban University Rome, the Church construction work was stalled until late in the 1990s when work was resumed under Rev. Fr. Patrick Eneyo and completed on schedule with celebrations and fanfare in 1999.

(c) SERVING PRIESTS TO-DATE: Since the inception of St. Oliver's Ekpene Eki both formerly as a

Mission Station under Arochukwu and St. Mary's Adiabo, and afterwards as a Quasi-Parish sui juris, the following Priests have served in the Quasi-Parish either as Fathers In-charge or Assisting Priests including visiting priests appointed to the station vis–a-vis Quasi-Parish.

FR. THOMAS MCLOUGHLIN (SPS)1938-1941	FR.DANIEL CREEDON (SPS)1941-1944	FR. THOMAS CAMPBELL(SPS)1944-49	FR. P. HANNELLY (SPS) 1949 - 1953	FR. JOSEPH PETTIT(SPS) 1953-1956
FR. KEVIN LONGWORTH (SPS) 1956-1959	FR.ALPHONSUS RUSHE(SPS)1959-1962	FR BERNARD HUGHES (SPS)1962-1964	FR. LAWRENCE MCWEY(SPS) 1964-1968	MGR. J. P. EKARIKA 1968 1969
FR. DANIEL DOLAN (SPS) 1969 - 1975	FR. FELIX H. EKONG 1975 -1976	FR. CHRISTOPHER J.UDOH 1979 - 1981	FR. EMMANUEL O. IDEM 1982 – 1983	FR. EMMANUEL O.AKPAN1983-1985
FR. FRANCIS OKON MBABA 1985 – 1987	FR. EMMANUEL NYONG 1987- 1989	MSGR PATRICK OKURE 1989-1991	FR. MAURICE BASSEY ETIM 1991-1994	FR. PATRICK E. ENEYO 1995- 1999
FR. MAURICE BASSEY ETIM 2000 - 2002	FR. FRANCIS C. OFFIONG 2002 - 2003	FR. DANIEL A. OMONGA 2003 - 2004	FR. CHRISTOPHER I. OKON 2004 - 2005	FR. ALOYSIUS A. ENEYO 2005 – 2006
FR. CYRILA. ESSIEN 2007 – 2008	FR. IGNATIUS ITITA 2008 - 2010	FR. IGNATIUS SAM 2010 - 2012	FR. EMMANUEL T. UMIAH 2012- 2013	FR. ANTHONY NTIERO BASSEY2013-2014
FR. FRANCIS U. OFFIONG 2014 -2015	FR. EMMANUEL UMIAH 2016-2017	FR. JOSEPH ASUQUO E. 2017 - 2018	FR. FRANCIS OFFIONG 2018 =========	==============================

(d) INDIGENOUS PRIESTS TO-DATE

Since its inception the Quasi-Parish has been blessed with only one Indigenous Priest yet viz. Rev. Fr. Augustine O. Okon ordained on October 7, 2006.

(e) INDIGENOUS RELIGIOUS OF THE PARISH

Since its inception the Quasi-Parish has not been blessed with any Indigenous Religious yet.

(f) SENIOR SEMINARIANS IN TRAINING OF ST. OLIVER'S PARISH

There is only one Senior Seminarian in training of St. Oliver's Parish, Ekpene Eki – Eniong Abatim ie. Rev. Mr. Fidelis Eyibio**.**

(g) ST. OLIVER'S QUASI-PARISH CHOIR ASSOCIATION

The Mary Immaculate Parish has only two Choirs in the Parish Choir Association.

VOICE OF ANGELS CHOIR CM/ CHIEF DOMINIC EKPO 1990 – 1992//	CM MR. FRANCIS GEORGE BASSEY 1992 - 2003//	CM MR. MAURICE ASUQUO INYANG 2003 - 2018

(h)SERVING PRESIDENTS OF ST. OLIVER'S QUASI-PARISH

The following have served as Presidents of the Parish since its inception to-date:

CHIEF DANIEL OKOKON 1990 - 1992	CHIEF JAMES EFFIONG EYIBIO 1992 - 1996	CHIEF SAMUEL EYIBIO NYA 1997 - 2000	CHIEF JAMES EFFIONG EYIBIO 2001 – 2008
CHIEF CELESTINE EFFIONG OKON 2009- 2012	MR. BENEDICT BASSEY OKON 2013 - 2017	MR. PHILIP AUGUSTINE EFFIONG 2018 =====	==========

(i) SERVING CWO PRESIDENTS OF ST. OLIVER'S

The following have served as CWO Presidents of the Parish since its inception to-date:

MRS.THERESA AKAH 1990-1999	MRS.REBECCA EKPENYONG 2000-2003	MRS.PHILO NYA OKON2003 - 2015	MRS.BRIDGET SIMON NDOWONG2016-2017	MRS.MONICA EDET EYIBIO2018==

(j)SERVING CATECHISTS OF ST. OLIVER'S QUASI-PARISH

Since its inception the following have served as Catechists of the Parish to-date:

CATECHIST JOHN UKPONG AKPA	CATECHIST COSMAS EFFIONG ETIM	CATECHIST CHRISTOPHER PIUS ASUQUO	CATECHIST DAVID BASSEY DAVID	CATECHST EMMANUEL EDET EYO
CATECHIST BENEDICT OKON	CATECHIST POLYCARP EFFIONG	CATECHIST PIUS EYIBIO	CATECHIST PHILIP EFFIONG	VOLUNTEER CATECHIST ***

(k)MISSION STATIONS IN ST. OLIVER'S QUASI-PARISH EKPENE EKI

St. Oliver's Ekpene Eki in Mbiabo Edere is made up of the following Mission Stations:

ST.MARY'S CHURCH MBIABO EDERE	ST. ANTHONY'S CHURCH IKOT OTU	ST. JOSEPH'S CHURCH IKOT EFA	ST.GREGORY'S CHURCH IDIM NDON	ST. RAPHAEL'S CHURCH ATAN EKI
SS COSMAS & DAMIAN IDIM UTAN	ST. OLIVER'S CHURCH EKPOENE EKI	**Not yet Evangelized MBIABO OFFIONG ANI	**Not yet MBIABO ETEHETEM	** Not yet MBIABO IKOT ETON
**Not yet MBIABO AFIA EKPE	**Not yet Evangelized MBIABO NKPANURUK	** Not yet MBIABO MKPA ANATANG	==========	==========

(l) LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. OLIVER'S:
Some of the early and other important **WHO IS WHO** and Officers of the Parish since inception include the following:

CHIEF JOSEPH ETIM AKAH	CHIEF JAMES EFFIONG EYIBIO	MR. LAWRENCE EYIBIO NYA	CHIEF CELESTINE EFFIONG OKON	HRH ETINNYIN JOSEPH NYA OKON
MR. COSMAS EFFIONG ETIM	MR. JHN UKPONG AKPA	MR. PIUS EYIBIO	MR. DAVID BASSEY DAVID	MR. EMMANUEL EDET EYO
MR. ANTHONY SAMPSON	CHIEF MICHAEL ANDREW	CHIEF PATRICK OKON EYIBIO	CHIEF AUGUSTINE A. EDET	MR. ADREW ESSIEN OKON
MISS CELESTINA JUSTIN	**MISS BLESSING PATRICK**	MRS. BRIDGET SIMON NDOWONG	MRS. MONICA EDET EYIBIO	MRS. ANNA NICHOLAS EFFIONG
H H EFFIONG U. U. AYATT	CHIEF COSMAS OKON EKPENYONG	MR. AUGUSTINE OKON BASSEY	MR. PATRICK JOSHUA	MR. CHRISTOPHER UDO EFFIONG
MASTER EMMANUEL DAVID BASSEY	MASTER WISDOM EMMANUEL	MASTER ALEX PETER OKON	MR. PHILIP EFFIONG	MR. POLYCARP EFFIONG
MR. RAPHAEL EYIBIO NTIERO	MR. BENEDICT BASDSEY OKON	COMRADE EDWIN E. OKON	CHIEF LINUS U. AKPA	MR. PHILIP AUGUSTINE EFFIONG
MISS ANTHONIA NICHOLAS	MISS REBECCA OKON NYA	MISS FLORENCE FIDELIS	MISS ANNE MARCUS	MISS FLORENCE AUGUSTINE
CHIEF CELESTINE EFFIONG OKON	CHIEF DANIEL OKPOKON	CHIEF JAMES EFFIONG EYIBIO	CHIEF PHILIP AUGUSTINE EFFIONG	MR. BENEDICT BASSEY OKON
MR. FRANCIS GEORGE	MR. JOSEPH NOAH	MR. PETER AUGUSTINE OKON	MR. RICHARD MARTIN	MR. PAUL EFFIONG BASEEY
MISS PATRICIA CHRISTOPHER	MISS ATRICIA OKON INYANG	MISS IMMACULATA BENEDICT	MISS ROSE PETER EFFIONG	MISS PAULINA CHRISTOPHER
MR. VICTOR USEN	MR. CLEMENT BASSEY	MR. JULIUS EFFIONG UKPONG	MR. NSE BASSEY ASUQUO	MR. PHILIP POLYCARP
MRS. BRIDGET SIMON NDOWONG	MRS. PHILOMENA NYA OKON	MRS. REBECCA EKPENYONG	MRS. THERESA AKAH	MRS.BRIDGET SIMON SUNDAY
MR. FRANCIS PIUS	MR. EMMANUEL NYA	MR. WISDOM JOHN	MASTER EMMANUEL JOHN	MR. JOHN LINUS
MISS MARTA DOMINIC	MISS GLORY DOMINIC UKPONG	MISS EUNICE CHRISTOPHER EYIBIO	MISS MAGDAELENE ESSIEN EYIBIO	MISS AGATHA LINUS

[COURTESY OF REV. FR. FRANCIS U. OFFIONG (JNR.) & REV. FIDELIS EYIBIO]

SUMMARY AND CONCLUSION: FROM DEANERY TO ARCHDIOCESE

From the account of the first Holy Mass celebrated here in Calabar when Msgr. Lejeune left Onitsha in the company of Fr. Patrick McDermott, he was joined by Rev. Fr. Joseph Leon (Louis) Lena (CSSp) who had sailed from Gabon as the official head of the Mission. Then all three as noted above were able to arrive Calabar on 3rd February, 1903. When they landed and after the initial reception and introductions by the British Colonial Officials and Administrators then resident at Calabar as Headquarters of the Colony later to be known as Nigeria, they set out for 19 Bocco Street, Marina Calabar where they were to say the first Holy Mass. The Holy Mass was presided over by (Louis) Lena as the Canonical Head of the Mission amidst over 150 joyful and enthusiastic Catholic Faithful comprising of Lebanese, Portuguese, French and English nationals including the local people and other Europeans within the population of over 20,000 inhabitants in Calabar City at the time. It was this that signaled what we have come to know as the Archdiocese of Calabar today. Less than fifty years after, that tiny nucleus of a Church had grown in leaps and bounds enveloping the entire area covering most of what has become Rivers State, Bayelsa, Abia, Ebonyi, Akwa Ibom and Cross River States ie. in the 1950s. But less than twenty years after, that African Mission Church which had grown into a gigantic tree, as it were, dramatically thinned down to a mere Deanery.

Precisely in May, 1970, Bishop James Moynagh who had been at the helm of affairs and had travelled out of Nigeria to seek for Aid, which he did, and what became known as **ESSENCOS** on account of the not-to-be forgotten Nigeria's fratricidal war (1967 - 1970). While still in Europe he was refused re-entry into the country and constrained to resign and hand over to his Auxiliary, Most Rev Dr. Brian Davis Usanga as the Federal Military Government of General Yakubu Gowon sanctioned the "**not-to-return embargo"** masterminded by the indefatigable Brigadier U. J. Esuene, the erstwhile Military Governor of the defunct South Eastern State of Nigeria (**Cf. Biography of Bishop James Moynagh and Reminiscences, op. cit**). The territory handed over to Bishop Usanga then was the then Diocese of Calabar comprising of six Deaneries viz. Anua, Use Abat, Oron, Essene, Ndon Ebom and Calabar, the remaining territory having been previously erected into the Dioceses of Ogoja, Abakaliki, Port Harcourt and Ikot Ekpene. The Deanery of Calabar by God's inscrutable but admirable and gracious ways is what we now come to know as the **ARCHDIOCESE OF CALABAR**, the remaining part of the territory having been similarly erected into the Diocese of Uyo later on in the second half of the Century, precisely in 1989 by His Holiness, Pope St. John Paul II. That Deanery of a Mission, namely, the new Calabar Mission had only five Parishes in 1970 ie. during the period of our present

discourse viz. Sacred Heart Cathedral; St. Mary's Pro-Cathedral Parish, Efut Abua; St. Mary's Parish, Adiabo; Joseph's Parish, Ikot Ene and St. Michael's Parish Oban. As commented elsewhere in this Book, these Parishes were naturally all established in **EFIK**-speaking territory, Oban which is Ejagham was by divine Providence a territory colonized so to speak by the Efik and was easily accessed and evangelized through St. Joseph's Ikot Ene as noted above. In fact, there were many **OBAN** and other Ejagham peoples also settling in Calabar metropolis in the early 1900s. Small wonder then, that it would be the first Out—Station so early and conveniently to be evangelized right within the first ten years of the arrival of the Missionaries.

Today, that singular Deanery of sorts has become the Head Mission of the Catholic Church among the nine Head Missions or Metropolitan Ecclesiastical Sees a.k.a Provinces in Nigeria, viz. Lagos Ecclesiastical Province, Ibadan Ecclesiastical Province, Benin Ecclesiastical Province, Kaduna Ecclesiastical Province, Jos Ecclesiastical Province, Abuja Ecclesiastical Province, Onitsha Ecclesiastical Province, Owerri Ecclesiastical Province and Calabar. This Metropolitan Ecclesiastical Province of Calabar has now become the new Headquarters of and bringing in tow, all the above mentioned Dioceses back to its fold as it were, but this time around, as Suffragans of the Archdiocese of Calabar. The **ARCHDIOCESE OF CALABAR** now has grown within the past twenty years into eight Deaneries, namely, St. Mary's Pro-Cathedral Deanery Efut Abua; St. Joseph's Deanery, Ikot Ene; St. Patrick's, Deanery Ikot Ansa; St. John the Baptist Deanery, Akamkpa; St. Michael the Archangel Deanery, Oban; St. Augustine's Deanery, Ikot Omin; Stella Maris Deanery, Creek Town and Sacred Heart Cathedral Deanery, Calabar.

The Deaneries with their constituent Parishes and Chaplaincies are set forth below as follows:

SACRED HEART CATHEDRAL DEANERY

SACRED HEART CATHEDRAL, CALABA R	ST. CHARLES LWANGA, ESSIEN TOWN	HOLYTRINITY NAVY BARRACKS	HOLY FAMILY PARISH, BIG QUA	HOLY GHOST PARISH, NAVY -ATIMBO

ST. MARY'S EFUT ABUA DEANERY

ST.MARY'S PRO-CATHEDRAL,EFUT ABUA	ST.BERNARD'S PARISH M/HILL	REGINA CAELI PARISH ANANTIGHA	ST. PAUL'S PARISH, UNICAL	QUEEN OF ANGELS PARISH EDIM OTOP
ST. JOSEPH'S CHAPLAINCY, CRUTECH	ST. VINCENT DE PAUL, MBUKPA	CHRIST THE KING – ARMY BARRACKS	PARISH OFASCENSION, NYAHASSANG	OUR LADY OF PERPETUAL HELP, UCTH

ST. PATRICK'S IKOT ANSA DEANERY

ST. PATRICK'S PARISH (SPC) IKOT ANSA - QUA	IMMACULATE CONCEPTION PARISH, IKOT ANSA	ST. PETER'S PARISH EDIBA – QUA TOWN
PARISH OF ANNUNCIATION, KASUK – QUA TOWN	ST. FRANCIS CHAPLAINCY- EBURUTU BARRACKS	OUR LADY OF MT.CARMEL CHAPLAINCY – F.G.G.C

ST. JOHN THE BAPTIST DEANERY- AKAMKPA

ST. JOHN THE BAPTIST PARISH, AKAMKPA	ST.PAUL'S PARISH, UYANGA	ST. GEORGE'S PARISH OLD NETIM	ST. THERESA'S PARISH, MBARAKOM	OUR LADY OF LOURDES CHAPLAINCY, AWI
ST.ANTHONY'S PARISH – IWURU, BIASE	ST. DOMINIC'S PARISH, AKPET	ST. MICHAEL'S PARISH, OBUNG	ST. MICHAEL'S PARISH, OBUNG	==========

ST. JOSEPH'S IKOT ENE DEANERY

ST. JOSEPH'S PARISH – IKOT ENE	HOLY GHOST PARISH, IKOT EDEM ODO	OUR LADY OF FATIMA PARISH - IKANG
SS PATRICK & DANIEL PARISH – AKWA IKOT EFFANGA	ST. FRANCIS OF ASSISI PARISH – AKPAP	ST. PETER'S PARISH – EKPENE TETE

ST. MICHAEL'S OBAN DEANARY

ST. MICHAELS' PARISH - OBAN TOWN	IMMACULATE CONCEPTION – MFAMOSING	ST. BENEDICT'S PARISH – IKPAI	ST. PATRICK'S PARISH – ASABANK \

ST. AUGUSTINE'S IKOT OMIN DEANERY

ST. AUGUSTINE'S PARISH - IKOT OMIN	ST LUKE'S PARISH - IKOT EFFANGA	ST. JOSEPH'S PARISH - ESUK UTAN
ST. MARY'S PARISH - ADIABO TOWN	ST. RITA'S POLICE CHAPLAINCY - IKOT ENEBONG	ST. THERESA'S PARISH – NEW NETIM

STELLA MARIS CREEK TOWN DEANERY

ST. JAMES PARISH - OKPOK IKPA	ST. JOHN'S PARISH, IFAKO – OKOYON G	STELLA MARIS -CREEK TOW \	MARY IMMACULATE -ATAN ONOYOM	ST. OLIVER'S PARISH - EKPENE EK I

PART THREE

SOME OTHER NATIONALIES IN NIGERIA

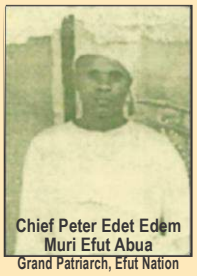
THOSE WHO SETTLED BEFORE THE EFIK IN THE TERRITORY THE EFUTS IN PARTICULAR OF CALABAR SOUTH

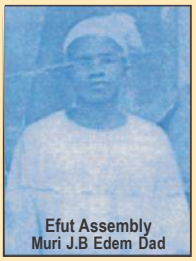

HRM Muri Munene
Hon. Majorie Eyo Asuquo JP


Chief Effiong Edem
HRM Muri Munene


Princess Inyang Asuquo
Chief Mourice Edem


Ita Okokon Ekpenyong Ebuka-Ebuka IV
Chairman, Calabar South
Grand Patriarch, Efut Nation


Chief Peter Edet Edem
Muri Efut Abua
Grand Patriarch, Efut Nation


Efut Assembly
Muri J.B Edem Dad

EFUT ETHNIC ORIGINS AND CALABAR SOUTH HISTORY OF THE EFUTS IN PATICULAR AND CALABAR SOUTH

No true, correct and complete history of the EFIK herein affirmed throughout this book as the descendants of URUAN who discovered what is now known as Calabar can be embarked upon without bringing in the EFUTS, ie. those people whom they met on ground and who could tell us what they thought about these new comers. Many references have also been made to the EFUTS as URUAN kinsmen, the harbingers of those who later settled around the territory where the EFIK have now found themselves. In connection with **Ekpe,** URUAN are said to be the EFUTS who migrated from their ancestral home near **USAHAEDET** in the Cameroun with the other EFUT clans like EKONDO, ABUA, IBONDA, IDUNDU, and UKEM, IFONDO etc. during the great emigrations caused by the not-to-be forgotten Batanga war or another great pre-historic war of that nature. They became separated from their kiths and kins by the Cross which as observed already has many tributaries criss-crossing one another and emptying themselves into the great AKWA AKPA URUAN – the Atlantic. Because of this, many of these EFUT Clans could not trace their way back to meet their brethren and so as great ancient seafarers sailed along until some found themselves at the Cross River estuary, the territory we now call Calabar. Some passed on until they met with subsequent wars with Okoyong etc. who most probably are the ones herein referred to as ADADIA clans in ancient URUAN. As was the practice, it would have been unthinkable for the clans to move into the great unknown without their Ekpe, the symbol of manhood and nationhood.

To be sure, all these peoples especially those of the ancient Equatorial forest region - the Bantu tribes – **Ekpe** meant life, and has always been regarded as the guardian of life. It is equally unlikely that URUAN, ditto the EFUTS would have lost theirs if the other tribes were able to move along with theirs wherever they went. As people constantly on the move with their canoes and traditional sea farers at that, URUAN must have certainly retained and were moving along with their **Ekpe** from one port to another especially while in their original homeland which was only a short distance away in the Cameroun. That is why the "Efik" have never denied that URUAN people had Ekpe "when they were with them" **(CF Bassey E. B. 22)**. But in fact what some "Efik" people are claiming is that before migrating to URUAN they indeed had **Ekpe** cult equivalent by the name **NYAMA NYAKU** except that they had abandoned it there. Yet as everybody knows, there is no such vocabulary in EFIK. If this claim were true why did they have to abandon it for Ekpe URUAN? Certainly proud people like the "Efik" would never have abandoned their own thing for an equivalent unless they did not have what they are claiming or that they what they had was inferior. Therefore, it could not be **Ekpe** in the first place? Or at worst, if they had their own thing, they

would at least have given it their own name. All this goes to confirm what we have always been saying in these pages to the effect that was the neo-"Efik" citizens who confused URUAN/EFK by peddling the Orientalist theory that claims that they are of the Hebrew stock ie. remnants of the large portion of the African continent believed to have been expelled by Joshua the son of Nun about 1300 BC. **(Akak E.O. Vol 3.288)**. Then in their attempt to show that Hebrew cultures permeated Negro Africa, they concluded that either this was brought about through normal commercial links or by the diffusion resulting from the dispersal of peoples **(Williams J.J. Hebraism in West Africa, Bilbo and Tanen NY, 1982, 134 -142).** The fact of the matter is that many have come to admit that the EFUTS exported Ekpe Fraternity into EFIK. This is no longer in doubt among the EFIK themselves since the names assigned to Ekpe Orders are in fact EFUT names. Exporters of **Ekpe** viz. ASIBONG anglisized **ARCHIBONG, EKONDO, MUTAKA, MBANG**, etc. are of EFUT origin even if in practice they are commonly referred to as EFIK (**Ekei E. Oku, 65-66)**. In fairness, the EFIK see only minor distinctions between them and the EFUTS. **Ekpe** did not come to EFIK as a once and for all import, no; because the cost of such an import would have been prohibitive both in financial and human terms, especially at that material time of their evolution. Who then are the EFUTS if we may ask?

THE EFUTS: NOMENCLATURE, EMIGRATIONS & LOCATION EVOLUTION AND HISTORY OF ORIGIN OF EFUTS

The name **EFUT** as also other designations like those in Ekpe viz. **IBONDA, NYANKPE, EBONGKO** and even proper names like **ASIBONG/ARCHIBONG, EFONKO, MBANG** etc. are all of Bantu origins and by implication of the EFUTS. The EFUTS are therefore people of the indigenous autonomous tribe of the BANTU stock of the Nigritic peoples of AFRICA who migrated from what is now known as the Cameroun Republic in Central Africa to the shores of what is now known as **CALABAR i**n the present Republic of Nigeria. This came at the heat of the fierce 9th -11th century AD **BATANGKA WAR** as recorded in most books on Medieval World History. They did not arrive in large hordes but voyaged by canoes in their kindred groupings of the **CAMEROS BAKWERE RACE** with their respective **MGBE EFUT MUTAKA** ie. **Ekpe** traditional symbols of Authority. Their first port of call and settlement was **RIO DEL REY,** a costal island with borders with our famous **USAHAEDET** which was originally founded by URUAN (and later designated **EDIK AFAHA** by the **IBIBIO** after URUAN had left for **IBOM**), but it seems improbable that the dating of the EFUTS' settlement here was the true position and not the other way round; ie. both the timing of the **BATANGKA WAR** and settlement at **USAHAEDET** because this would have really cut them off from their kiths and kins of URUAN with whom they were continuously living together before URUAN departure to IBOM. What is most probable here is that they did not depart with URUAN but stayed put in at their base around **RIO DEL REY** until they were overtaken by the great war because while URUAN founded **USAHAEDET** still within the **RIO DEL REY r**egion, they in turn had founded **EFUT IWANG** which became their first primary cradle land of settlement centuries before Christ, ditto URUAN. At "Efut Inwang" ie. Efut creek, they must have settled there long enough into the Christian era and had so multiplied that the land could no longer contain them. Some of them started to move on and landed on the shores of **NTEMTEM** otherwise known as I**KANG** which they founded while leaving the others there behind at **"Efut Iwang"** just as URUAN had done in the case of those who founded the **IBOKU ESIT EDIK** a.k.a Creek Town as also ATAKPA, Calabar while others also remained at **AKWA AKPA URUAN** till this day. But it seems they must have settled long enough at **IKANG,** HQ of what is now otherwise known as **BAKASSI** to be able to penetrate and deforest considerable areas of this settlement but could not penetrate further into the thick forest land and swamps before them like those areas bordering **EFUT ESIHI**, **EFUT IFIANG**, etc. which are all within **IKANG** territory as we shall soon discover.

Therefore, after settling at **NTEMTEM** - I**KANG** for some time and as the thick forest land and swamps before them were not very conducive for habitation and further settlement now that their populations had further increased, they set sail southwards through one of the tributaries towards what is now regarded as **ATIMBO RIVER** a.k.a **Ekpo Eyo** which runs as far as **IDUNDU**, **CALABAR** and other rivers (tributaries) which empty themselves right into what is known as the **CROSS RIVER** today. The bulk of them while still within IKANG territory then moved on and founded **ISU EKOM** ie. **EFUT ESIHI** a.k.a **EFUT ABUA** (not the territory in Calabar but their first settlement within **IKANG**) in what later

became the present day **AKPABUYO** forest land, and settled there for some time. It should be noticed here as we shall soon discover that it was not the entire EFUTS who traversed all the aforementioned territories but some of their kindreds whom we shall hereinafter designate as the **EFUTS FOUNDING FATHERS** eg. **EBUKA** Family/Kindred /House who founded this very territory of **ISU EKOM – EFUT ESIHI**. They deforested the thick land mass and having settled there for a time, some of them sailed further through the **QUA RIVER** which indeed is also a tributary of the **CROSS RIVER** until they arrived further at the border region now known as **ESUK EDIBE EDIBE** in modern CALABAR. There again they deforested some portions of the area and settled there while after some time, a part of the founding Kindred then sailed through what is in EFUT tongue called the **EBANYA a.k.a** the Cross River tributary, or the Calabar River mentioned above. They sailed down the estuary of the **CROSS RIVER** until they finally arrived at the region bordering what is now the Creek Town territory of Western Calabar, a.k.a **IBOKU ESIT EDIK** which afterwards was also discovered and inhabited by ancient URUAN, now EFIK. They called this region **MOSIGUNI** where they are also known to have settled for some time ie. **IBONDA, MBARAKOM, UKEM** etc. before sailing further to found **ETONKONASARI** a.k.a **ESUK OKOKOK** or **EKORETONGKO** swamps now in the region of the **ANANTIGHA CALABAR SOUTH** Secretariat Headquarters bordering the New Airport region.

Here, as their custom was, they deforested the vast thick equatorial mangrove forest hinterland, possessed, occupied and stamped their authority of ownership on it as their permanent land of primary settlement till this day where they find themselves. Since they came in their various kindred/family groupings as noted above, they must have separately deforested their places of abode and settled still within the region in their separate kindred groupings and established their MGBE a.k.a. **Ekpe** shrines in their respective areas of authority. In fact, as already noted elsewhere, some tribes/Houses in EFIK Kingdom bought their **Ekpe** Confraternity Orders/Globes from the EFUTS **(Cf. Hart's Commission, 1964, 56 ff).** Some of the founding Kindreds and Founding progenitors are set forth as follows in tabular form:

A TABLE OF AKPAKUB EFUTAND a.k.a. EFUT COMBINED ASSEMBLY AND TRADITIONAL RULERS

KINDRED/CLAN	FOUNDING FATHER	LOCATION	COUNCIL CHAIRMAN	TRADITIONAL RULER
EFUT ABUA	EBUKA	CALABAR SOUTH	HON MAJORIEEYO ASUQUO	
EFUT EKONDO	ATU - IYOKO	CALABAR SOUTH	HON MAJORIEEYO ASUQUO	MURI J. B .EDEM
EFUT IBONDA	NABONDA	CREEK TOWN	HON BASSEY NYONG ASUQUO	HRH EKORI EFFIONG MESEMBE
EFUT UKEM	NA-UKEM	CREEK TOWN	HON BASSEY NYONG ASUQUO	
EFUT MKPARA	NA-MKPARA	CREEK TOWN	HON BASSEY NYONG ASUQUO	
EFUT IFAKO	IFAKAMA	OKOYONG	HON BASSEY NYONG ASUQUO	HRH(f) CHIEF DEN ENO OKON AYI
EFUT IDUNDU EFUT UWANSE	IDUNDU UWANSE	AKPABUYO MUNICIPALITY	HON PATRICK ENE OKON HON PATRICK ENE OKON	HH MURI EFFIOM EBANGA
EFUT IKANG ANYANGANSE EFUT IFUNDO	THE EFUTS AKPABUYO THE EFUTS	BAKASSI AKPABUYO AKPABUYO	HON EDISUA-USANG ISO HON PATRICK ENE OKON HON PATRICK ENE OKON	HRM (DR) ETIM OKON EDET HH MURI NSA EDIM
EFUK ESIHI	THE EFUTS	IKANG -BAKASSI	HON EDISUA-USANG ISO	HRH MURI ALOY ODONKA
EFUT IFIANG	THE EFUTS	IKANG- BAKASSI	HON EDISUA-ISO USANG	HH ETINNYIN AKWA EDEM
MBARAKOM	THE EFUTS	CREEK TOWN	HON BASSEY NYONG ASUQUO	HRH ESSIEN EKPE OKU
EFUT MUSAHA	THE EFUTS	CALABAR SOUTH	HONMAJORIEEYO ASUQUO	
ANANTIGHA	THE EFUTS	ANANTIGHA HQ	HON MAJORIEEYO ASUQUO	HRM MURI MUNENE ITA OKOKON E. EBUKA V
EFUTATUA MBOM	EBUKA	CALABAR SOUTH	HON MAJORIEEYO ASUQUO	MURI (CHIEF) JOSDEH EDEM

CLANS AND THE RE-ORGANIZATION OF EFUT NATION

The **EFUTS** have an enormous history judging from the brief sketch before us. Like their kiths and kins of ancient URUAN, they are the acclaimed sea farers of yore, always on the move with their canoes sailing and setting sail from one territory to another ever since some of them left their cradle land of BAKERE near RIO DEL REY in modern Cameroun Republic since some Clans/Kindreds/Houses had decided to stay put in the Cameroun till today. I have used the equivalent designations viz. **CLANS/HOUSES** because these are the designations employed in URUAN/EFIK today. The **EFUTS** were not going aimlessly in their voyages but moved on a determination to explore the depths traversing great swamps and dense equatorial forests seeking for manageable arable lands. Wherever and whenever they discovered that the territory lying before them was not conducive and/or large enough to contain them in their different Families/Kindreds or Houses, some were constrained to stay put on behalf of the nation and were therefore left behind to inhabit the land and stamp their authority of ownership there while the others moved on. That is why they are found all over the **CALABAR SENATORIAL DISTRICT OF NIGERIA.** They are found to inhabit **BAKASSI, CALABAR, AKPABUYO, OKOYONG, CREEK TOWN** etc. It simply means that as they did not emigrate with **URUAN/EFIK** in the beginning to **IBOM**, they had the entire territory before them to explore and move on. That is why they never met with other human beings until the discovery of the land of mangroves at the estuary of the lower Cross River now known as **Kalabros/CALABAR**, a nomenclature first given to URUAN/EFIK by the early Portuguese explorers centuries after them.

When URUAN/EFIK eventually arrived, deforested and occupied the frontiers of the expansive land mass before them, they met with nobody until their further penetration of the land. Expectedly, the first groups of people URUAN/EFIK met on ground were most probably those EFUTs their kins people, who were the first human beings they encountered already settled before them beyond **EDIBE EDIBE** in what is now **EFUT REGION.**

They seemed to have had no difficulty in interacting with them since their language was similar. This also explains why later on, as they explored and penetrated the massive forest land and discovered another groups of human beings with whom they could not easily interact, they, **URUAN/EFIK** promptly named them in their mother tongue: "the **EKOI"**, ie. People with strange languages or "**ABAKPA"** a.k.a the **QUAS**, as we shall soon discover in the subsequent article. These latter are said to have been the very first to discover this expansive land of the Equatorial Rain Forest, deforest, possess, inhabit, cultivate, occupy and stamp their authority of ownership on it as their permanent land of primary settlement till this day since they also had left the Cameroun region through the **CROSS RIVER** tributaries crisscrossing from the Cameroun Republic. The **QUAS** possess the core territory of **ODUKPANI** and **CALABAR MUNCIPALITY** today. Some of the **EFUT CLANS l**eft behind in the Cameroons include **EFUT AMATO, EFUT AMBAI AGBA, EFUT ODODOP, EFUT EKONDO, EFUT TITI, EFUT MUNIMBA, EFUT ARUP, EFUT EKUNJUU** etc. parts of Clans of which had left with the others to NIGERIA. In fact, most of the above mentioned Clans still have links and interactions with their counterparts here in Nigeria and do attend momentous events whenever they are invited. Some Kindred/Clans/Houses like **EKONDO; ODODOP** etc. do attend the traditional **EFUT** General Combined Assembly from time to time. The Assembly also has some interaction and links with the **OBONG's COUNCIL.** Some **EFUT** Chieftains are members of the **OBONG'S COUNCIL** and have been accorded recognition and honorary **EFIK EBURUTU** Awards since the (**EFUTS)** as explained already are URUAN kiths and kins.

RE-ORGANIZATION OF EFUT CLANS AND CHIEFTAINCY AFFAIRS/COUNCILS

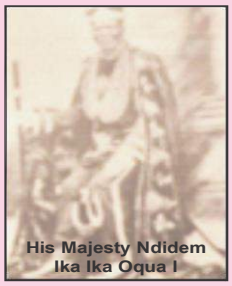
In 1963 the **EFUT COMBINED ASSEMBLY** was inaugurated and this played a very important role during the ascendancy of late Muri Munene Peter Edet Edem I (1963-1976), Paramount Ruler of the **EFUTS**. Then Council Meetings used to be held at his Palace grounds at No.110 White House Street, the residential Palace of the Royal Father now renamed Victor Akan Street. As far as I can recollect, he has been the only Catholic Monarch of the **EFUTS** in living memory. His son, Muri J. B. Edem, a bosom friend and colleague of mine since our days in Holy Family College Oku Abak in the early 1950s promptly supplied me with the text on the lives and times of the great **EFUT PEOPLES** when I arrived back on the shores of our Canaan City Calabar from my Overseas Studies in 1975. When the King lay a dying he sent for me to give him the last Sacraments. I anointed him and he received the Holy Viaticum from my hands before his

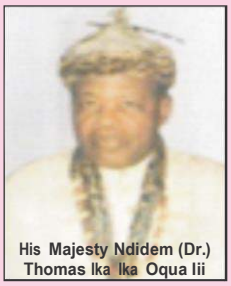
heavenly home-call. Then during his Obsequies, the Muri - in - Council obtained the permission of Most Rev. Dr. Brian D. Usanga to enable me perform both the Traditional and Christian Rites, which was granted. I can still recall that at mid-night as is usually the custom, when he eventually died, I performed only but a simple (not the esoteric complex traditional midnight Rites for a departed **Ekpe** Chieftain who also doubled as both king and an Adept).

All such Ceremonies require at least the pouring/spreading of **NSEI** of MGBE Rite before performing the Christian Rituals. I was asked to perform this for the King since the **EFUT** General Assembly had already recommended me to do it being a son of the **IYAMBA** who must have "**initiated** at least been **"ke ed? .**" During the reign of His Royal Majesty, Muri Munene Umo Effiom II (1976 -1993), the seat of Administration shifted to No. 59 Edgerly Road and Council Meetings were customarily held there. But during the reign of HRM Muri Munene Nwanca Asikpo Ito III the Grand Patriarch of the EFUTS, one of his 'timber and caliber' Chieftains, the Clan Head of **EFUT ABUA,** Muri Mutiti Ita Okokon Ekpenyong single handedly allocated a vast area of land situated at Anantigha and built a permanent Palace for the Grand Patriarch of the EFUT nation in his personal capacity. ANANTIGHA EFUT ABUA is the Headquarters of Calabar South Local Government Area as also the seat of Government for the nation. It also serves as the seat and venue for the constituted **EFUT COMBINED ASSEMBLY (Cf. Ndabo Godwin Bassey, Secretary General, Efut Combined Assembly: Interview on 19/5/2012).** Then on completion of the building the rest of the Royal Fathers with their kindreds joined hands and following these developmental efforts of the Muri Ekpenyong and furnished the Palace which is still standing strong till today. The Palace was later commissioned in 1993 with himself Muri Ekpenyong and another Chieftain, Muri Okon Etim Ededem, Clan Head of EFUT EKONDO as Principal Officials of the Dedication. In 1994 HRM Muri Munene Ita Okokon Ebuka IV the present Patriarch of the EFUTS succeeded Munene Asikpo Ito III **(Cf. Muri J. B. Edem: Interview on 12/8/2012, Efut Ekondo, Calabar,2012).** Since then the EFUTS have capitalized on this using it as a catalyst towards arranging epoch-making festivals on some Annual occasion in celebration of the so tagged **"EFUT DAY"**. These historical antecedents of the **EFUTS** are to further depict the difficulties as also favours and blessings attending the evolution of the great EFUT nation.

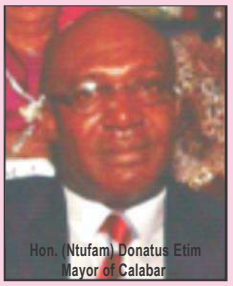
THOSE WHO SETTLED BEFORE THE EFIK IN THE TERRITORY

THE EKOI **CALABAR MUNICIPALITY**

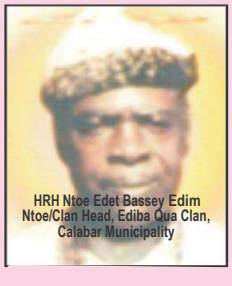

His Majesty Ndidem Ika Ika Oqua I


His Majesty Ndidem (Dr.) Thomas Ika Ika Oqua Iii


Ntoeninkae (Mrs.) Ikwo Nkibong Queen of Big Qua Clan


Hon. (Ntufam) Donatus Etim Mayor of Calabar

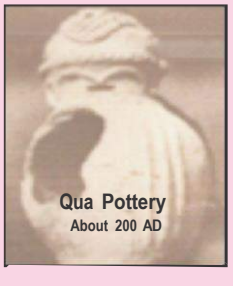

HRH Ntoe (Navy Cmdr) Asuquo Ita (Rtd)
Ntoe of Odukpani Qua Clan, Odukpani LGA Crowned Grand Patriarch/Ndidem of Qua Nation (1953-1956) Calabar Municipality


HRH Ntoe Edet Bassey Edim
Ntoe/Clan Head, Ediba Qua Clan, Calabar Municipality


HRH Ntoe Ekong Effiom Ntiero
Ntoe/Clan Head Kasuk Qua Clan


HRH Ntoe Edim Moses Ekong
Ntoe/Clan Head Njagasang Qua Clan


HRH Ntoe Dr. (Barr.) Patrick Inok Oquagbor V
Ntoe/Clan Head Nkinob (Ikot Ansa) Qua Clan, Calabar Municipality


Qua Pottery
About 200 AD

ORIGINS OF THE QUAS AND CALABAR
A HISTORY OF THE QUAS ORIGINS AND EVOLUTION

The Quas in Cross River State of Nigeria in contradistinction from the KWA/AKWA of Akwa Ibom State in modern world history have a very important and significant part to play in the evolution of the present **EFIK** nation and their settlement where they now find themselves. Historians and ethnographers often mistakenly associate the Quas with the great Kwa/Qua- Iboe River, a name first given by the early Missionaries of the United Missionary Association in Great Britain and Ireland, a non-denominational body under the assumed title of Qua-Iboe Mission. This river which runs through the heart of Ibibio land has very many tributaries, rivulets, creeks and streams and runs for about 60 miles before emptying itself at IBENO into the Atlantic Ocean. Its other end terminates in the Imo River at the eastern part of Imo River in the present Rivers State of Nigeria. But the Qua nation under study is more appropriately described as the ancient descendants of the Bantu race and a scion of the great EJAGHAM tribe now in Cross River from the Equatorial region which extends from the Cross River to the Congo River Basin in Central Africa.

Paul Amaury Talbot, a great African ethnologist and historian has acknowledged that the Quas are the Ekoi peoples who form part of the larger EJAGHAM Bantu peoples. They were the original and first settlers of what is now the greater Calabar viz. Calabar Municipality comprising Big Qua, Ikot Ansa, Kasuk, Akim, Ediba, Idundu, Njaghassang, Ifiang etc. clans. They are supposed to have migrated from the Western Cameroun Republic to their present location about 2000 BC, years before the occupation by **URUAN/EFIK** of the section which is the "smaller Calabar"- the coastal region of what is now re-christened **EFIK** nation and **EFIK** territory. As observed already, the founding fathers of the **EFIK** from **IBOKU ESIT EDIK** ie. **Creek Town,** which was discussed in article II ever being great sea farers never bothered to trespass or get into the interior owing perhaps to the fact that they saw this mainland part of their new abode with a massive land mass and forests already being occupied by the Quas whom they and their EFUTS brothers named as the ABAKPA derived from **ABA** = **fenced round territory**, and **AKPA** = river, ocean ie. a territory surrounded by land mass away from the sea/ocean from where they came. Now in any case and even, how many were they ie. the ancient **URUAN** group that discovered **ATAKPA**? Many kindreds, towns and clans, some expanding and growing into large settlements to constitute an entire Local Government Area or Commune/District in Nigeria and elsewhere in the world have been known to have evolved from only a single nuclear family like Nto Edino, Ikot Osurua, Nto Obo, Ifuho, Enugu Ezike, now a full-fledged Local Government Authority in Enugu State! The original, now **EFIK** kingdom settlers were never more than three families as observed elsewhere! That is why these proud new **EFIK/URUAN** peoples neither regarded themselves as tenants anywhere, nor did the Quas see themselves as landlords over the **EFIK** either.

At present the Quas form part of and see themselves as the proud natives to the greater parts of 5 Local Government Areas in Cross River State viz. **Calabar Municipality** with a Mayor as Chairman of Council, the present Chairman being Rt. Hon. Ntufam Eta Mbora Edim; **Calabar South** LGA, the greater part of which is **EFUT** territory and the other part belonging to both the Quas as also **EFIK** territories, but the Local Government Chairman Council of which is a proud Efik son Hon. Bassey Asuquo Eyo; **Odukpani** LGA ie. **Qua Akpang/Qua Etamkpini**; **Akpabuyo** LGA ie. Qua **Mba-Akasi** meaning: Road has not reached there; and **Bakassi** LGA now in **Mba Akang** of Mamfe Division in the Cameroun Republic. The term Qua is probably a derivative from one of their founding fathers, **Oqua** but the early Portuguese/European traders mistakenly referred to them as **KWA** anglicized **Qua** as observed above, whereas the Quas regard themselves as **Akin** and their language as **Ekin**. Qua cultural and ethnographic history has it that thousands of years ago and long before the Christian era AD, the Quas emigrated in two waves from South West Cameroun, the first group led by Ndidem Eta Nyak a.k.a **Eta Ntison** arrived Calabar axis overland and founded what is now known as Odukpani ie. Etamkpini/Akpang.

The second group entered Calabar most probably again overland through Bakassi and Akpabuyo axis led by Ikang Eta, the son of Eta Ntison. These were the Qua groups who founded **IDUNDU** and other areas bordering the **IDUNDU** River and terminating in **Atimbo** River in Akpabuyo, this territory of which was founded on their crossing over by ancient **URUAN** peoples as discussed in article IIIA above. They are the Qua group which now forms Akim Qua Clan. **[Cf. Chief (Hon) Hayford S. Edet, 12 -14]** As observed above, **QUA** a.k.a the **EKOI** nation with about 333sq. Km from the greater Calabar together with the Efuts discussed above with about 110 sq. Km of the land mass.

What remains ie. the coastal area of about 28 sq. Km is Efik land, after which the entire territory of Calabar is named because they were the first to be so designated by the early Portuguese explorers and merchants but with Iboku Esit Edik – Creek Town and Enyong –Eburutu clans land mass, **EFIK** territory is overwhelmingly large. They Quas from antiquity have been known to be great traders, farmers and hunters and for centuries. In pre-colonial times apart from fishing, hunting and farming, the people engaged in various crafts and industries and were famous for producing great artifacts in carving, sculpturing, smelting and pottery and metals works made possible through mining at the Oban and Cameroun mountains. They were able to produce agricultural and other tools and implements like **akara** blades, hoes, metal and even bronze currencies ie. **OKPOHO** manila and **SITIM** copper rods viz. **Ude** in Igbo or **Akaraku** in Hausa. In the 19th century these currencies gradually depreciated in value to one shilling in 1805, 3d in 1856 and 1penny in 1864. My father recounted that in the 1920s in Calabar a case of gin =12 bottles cost 48 brass **Sitim** rods or 12/- while at Afikpo market 1000 yams had gone down to the value of only £15:0: d. The rods were counted in bundles of 5, 10 and twenty; ditto the Manilla – a small horse-shoe shaped metal coin with expanded ends which remained the main currency in the Niger Delta and the hinterland till the 1930s, 40s even till 1950s the Manilla was still in use. It is on record that this was done on purpose ostensibly to discourage the use of these African currencies and to forcefully and brazenly forfeit and ban the use of anything depicting African civilization and technology and to replace them with their colonial brands.

THE STORY OF OLD CALABAR, AD 1700 – 1960

A publication from the National Commission for Museums and Monuments states that with the establishment of colonial administration, British, American, French, German and other coins were introduced in the early 1900s ostensibly to stop the importation of local forms of Currency and were therefore greatly devalued and British West African currency coins of 1 penny, 3 pence, ½ penny were introduced. **(Cf. Ekpo Okpo Eyo, 1986, 61ff).** The word **Manila** was similarly given by the early Portuguese explorers and traders to all the various metal bracelets, rings and currencies employed in the coastal trade of West Africa. But by 1956 these local brass and bronze coins which dominated the Nigeria market were withdrawn and retained mainly for ceremonial purposes. They were however being replaced with British West African Currency in notes and coins viz. half-penny – **AFU**, penny, three pence –**TR?** , six pence – **SISI**, nine pence – **NAI** and the Shilling - **SIDI?** ie. 12 pence. There were other higher denominations also of the florin =2 Shillings, Pound = £1 or 20 shillings and Guiney = £1:1/- or 21 shillings.

The Quas also produced brass ornamental and ceremonial objects like **Esa ub?** –staff of office used by kings and chiefs in these coastal parts. Just like **URUAN/EFIK** and the **EFUTS** they also excelled in weaving and dying of cotton, raffia and other fibers for making caps – the **bidak** and especially necklaces, bangles etc. which were very much in use by the **URUAN/EFIK** women at ceremonials and **NKUH?** outings which are also very popular in these coastal rain forest areas. They like their **URUAN/EFIK** as also their **EFUT** neighbours produced animal skins especially **ikpa-Ekpe** leopard brands for the making

of chieftaincy crowns and ceremonial foot mats. In particular pottery needed for domestic utensils, graters, **aqua** containers, mirror frames and ceremonial paraphernalia were their specialties ditto those of upper Cross River including Ikom, Itigidi up to Afikpo now in Ebonyi State. Their stone carvings and pottery – the Terra cotta vessels were a masterpiece as early as 200 AD and these culminated in the production of elaborate ritual figures. Recently some excavations by Prof. Ekpo Eyo have revealed the antiquity of these people especially through their expertise in the Qua pottery industry and Terra -Cotta products with their distinct **NSIBIDI** designs which date back to 1.500 BC. In fact, as will be recounted later, the Quas after ancient **URUAN** and the **EFUTS** were the first to develop writing designs and orthography which they designated as **NSIBIDI** which almost outclass the Western form of writings except perhaps those of the Egyptians and Sumerians of ancient past. **NSIBIDI** is wholly African and has not been known to have been derived from any of the Western writings and orthographies. There are no Arabic or Latin designs or letters in their scripts which go to show the world that African civilization and worldviews are also imbued with ancient traditions and wisdom and that Africa also had the tradition of writing. I have dwelt at length on this in the chapter on **Ekpe URUAN**. The satellite villages and kingdoms of the Quas are each governed by the Traditional Ruler or Chief known in Qua language as the Ntoe/Atuofam/Ntufam masculine, Ntunkae feminine. The leader and Paramount Ruler as also Patriarch of the entire Qua nation is designated the Ndidem of the Quas which seat is currently occupied by His Majesty Edidem (Dr.) Thomas Ika Ika Oqua III, but their overlord in the larger Ejagham tribe is designated the NTUFAM masculine, NTUNKAE feminine. Those whose photographs have been recorded above are some of the current leaders in the Qua nation who together with the Ndidem, they oversee the daily administration of the Clans of the Qua nation through the **QUA CONSTITUTED ASSEMBLY** just like the EFUT COMBINED ASSEMBLY and are equally supported by the ETUBOMs or family heads which in Qua tongue are designated the **Ojos**.

A TABLE OF QUAS a.k.a EKOILAND: SOME LGAs CHAIRMEN, CLANS & TRADITIONAL RULERS

KINDRED/CLAN	FOUNDING FATHER	LOCATION	COUNCIL CHAIRMAN	TRADITIONAL RULER
MBA-AKASI	NTOI AKANG	BAKASSI-IKANG	HON EDISA USANG ISO	HRM ETINNYIN(DR(ETIM OKON EDET
IFIANG BAKASSI	ATU – IYOKO	BAKASSI QUA	HON EDISA USANG ISO	HRH NTOE AKWA EDEM
BIG QUA CLAN	IKA IKA UQUA	AKPABUYO	HON PATRICK ENE OKON	NDIDEM THOMAS I.I.UQUA
IKOT ANSA	ESI NJO NTING	CALABAR MUNICIPALITY	HON NTUFAM DONATUS ETIM	==========
KASUK	ESI MFAM NTAB	CALABAR MUNICIPALITY	HON NTUFAM DONATUS ETIM	HRH NTOE EKONG EFIOM
EDIBA	AYIB ESIBE	CALABAR MUNICIPALITY	HON BASSEY NYONG ASUQUO	HRH NTOE ISO ISO NYEH
ODUKPANI - AKPANG	EDIDEM ETA NYAK	ODUKPANI	HON BASSEY NYONG ASUQUO	HRH NTOE (Cmdr+ASUQUO ITA
IDUNDU QUA	IDUNDU	AKPABUYO	HON PATRICK ENE OKON	HRH NTOE THOMPSONBASSEY
ENANG AHE	NTA EJAK	MUNICIPALITY	HON NTUFAM DONATUS ETIM	HRH NTOE EDIMBASSEYEKONG
NJAGASSANG	ESI-NJO EBO	MUNICIPALITY	HON NTUFAM DONATUS ETIM	HRH NTOE EDIM MOSES EKONG
ETANKPINI	ETA NTISON	ODUKPANI	HON BASSEY NYONG ASUQUO	HH NTOE ANTONY MBANG
IKOT OMIN	==========	MUNICIPALITY	HON NTUFAM DONATUS ETIM	==========

AKWA IBOM ORIGINS vis – a - vis AKWA IBOM STATE
THOSE WHO LEFT IBOM AND LATER SETTLED IN NOW AKWA IBOM STATE
THE IBIBIO STATE UNION CONNECTION AND IBIBIOS OF AKWA IBOM STATE
EXECUTIVE MEMBERS OF IBIBIO STATE UNION 1928 - 1966



ture, we cannot help going back and forth as it is absolutely necessary to treat at least if O nation in connection with the IBIBIO STATE UNION and URUAN nation. Though of a lesser and later consequence in the scheme of things, there are still a number of issues raised above concerning the IBIBIO without which certain aspects of URUAN history could neither be explained nor understood. Every community or group of people, it has been observed the world over, must have monuments to serve as beacons of light and land marks of its journey through history. Today the United States of America is worshiping the Status of Liberty as it were, which was erected with the active assistance of France, a country in Europe in commemoration of the American War of Independence. This was not simply something of a craven image but a wonderful Shrine. In Europe also we have the Trafalgar Square, Planetarium and Madam Tussord in London - England, the FourSquare in Berlin – Germany, Eifel Tower in Paris – France, the Colosseum, Piazza Garibaldi and San Pietro a.k.a St. Peter's Basilica in Rome – Italy, the Great Wall of China in Beijing, etc. Back home in our dear country Nigeria, concerning precisely these communities: Cross River, Rivers/Bayelsa and Akwa Ibom States, we are yet to establish memorials to remind us as a commemorative effigy or something of the hallowed and patriotic activities of personalities especially those like the Bassey Duke Effigy at the round-about Calabar-Muritala Muhammed Road Calabar, the Hon HRM Nsomm of URUAN, Edidem Atakpor Nyong Essien at

Nwaniba/Oron/Ikot Ekpene cross-road Uyo, His Imperial Majesty Edidem Ededem Archibong V, the Obong of Calabar, His Imperial Majesty Edidem (King) Eyo Honesty at Creek Town, Sir Justice (Dr.) Egbert Udo Udoma, Chief (Dr.) Douglas Jaja, the **Amanyanabo** of Opobo at Ikot Abasi, who untiringly and selflessly were demonstrably the fore-front champions for the creation of a proposed COR STATE, comprising of the three geo-political and colonial provinces of Calabar, Ogoja and Rivers. Then of course we can briefly recall some of those great effigies of some prominent Nigerian Nationalists and Statesmen like those of Dr. M. Ihuonuka Okpara at Port Harcourt –Enugu junction at Umuahia, His Excellency Dr. Nnamdi Azikiwe at Onitsha-Enugu Road-junction, Onitsha, Sir Ahmadu Bello at Kaduna-Katsina junction, Kaduna, Chief Obafemi Awolowo at Okene – Lokoja junction, etc. This eminently was the first of its kind in the annals of Nigeria, but which on the assumption of office as Head of State and Head of the Federal Military Government and Commander-in-Chief of the Armed Forces of the Federal Republic of Nigeria, Colonel (subsequently General) Yakubu Gowon, created three separate States from the former Eastern Region viz, South Eastern, Rivers and East Central States.

One would have thought that the colonial Uyo TTC which later metamorphosed into **ATTC**, then Cross River State University and now the Federal University of Uyo, as also the Ibibio State College Ikot Ekpene which were both established at the instance of the famous and now defunct **IBIBIO STATE UNION (1928 -1967)** could have been left alone to serve posterity as a constant reminder of the good old regime when the Ibibio, Itu. Enyong, Annang, Oron, Uruan, Eket, Ibeno, Andoni, Opobo now Ikot Abasi were united as brothers and sisters and good neighbours in the defunct IBIBIO STATE UNION as a quasi-national Institution, and later as the foremost champions with their EFIK brothers of the cause for the creation of States in Nigeria and in fact the first in the whole of Africa except perhaps the defunct UNION OF SOUTH AFRICA which has now been balkanized into not-so- amicable and brotherly Independent Nation States viz: Malawi, Zimbabwe, South Africa, Swazi land, Lesotho etc. Not to be forgotten also, is the foresightedness and progressive adventure of initiating a Scholarship Scheme for Further Studies Overseas, the first ever recorded in Nigeria which materialized in the early 1940s with Chief Bassey U. Attah (the father of Govt. Victor Attah), Justice (Dr.) Egbert Udo Udoma, **(CFR- THE OBONG IKPAISONG IBIBIO)** Sampson U. Etuk, Ibanga U. , Obot E. Antia-Obong, James Lawson Nsima, Etubom O. O. Ita, Robert U. Umoinyang, and later Miss Ibium Bassey, Miss Margaret Nsasak, Miss Josephine U. Ibok, Miss Victoria U. Inyang etc. as some of the beneficiaries.

THE 1939 CATHOLIC SPLINTER GROUP OF IBIBIO STATE UNION ST. JOSEPH'S CATHOLIC LEAGUE a.k.a CATHOLIC LAITY COUNCIL OF CALABAR

In this connection as noted elsewhere, the Catholic Mission authorities under the auspices of the Catholic Lay Faithful and Catholic elite adherents also formed the Association of St. Joseph's Catholic League determined to imitate the Ibibio Union by sending well qualified Catholic Students Overseas, the first beneficiaries of whom included Leo E. Essien, Sylvester J. Una, Fabian J. Essiet, Simon Etim a.k.a **Akpan Annang**, Malachy P. Essien and later such greats like Fabian E. Okon a.k.a "**Supervisor"**, Denis U. Inyang, etc. But what prompted all this in the first place was the complaint lodged before the Colonial District Officer, Sir F.R. Kay in 1939 by the Ibibio Union Officials, the majority of them protestants, to the effect that the Irish Catholic Administrator of the Mainland Church in particular that of Anua, then Rev Father. Thomas McGettrick, who became the Bishop of Ogoja with Mgr. James Moynagh as Prefect Apostolic of the entire territory including Abakaliki, was arresting women and holding them against their will in what they termed "the parallel of the Nigerian convict prison". The complaint resulted in reports in the Press accusing the Catholic Mission of operating illegal "prison and penance houses" in their Mission compounds which they wanted outlawed by the colonial Authorities. This was in reference to the practice

in Central Mission centres whereby people did a kind of "public penance" consisting of manual labour, attendance at Mass and prayers prior to being reconciled to the Church following some flagrant breaches of Church discipline eg. putting a girl in the family way before receiving the Sacrament of Matrimony, alleged "embezzlement" of school or Church funds without rendering proper accounts, acts of insubordination or other acts of indiscipline as adjudged by the Church Committees on Church discipline. This aspect of confinement in Mission quarters was distinct from that arranged for pre-marriage courses whereby betrothed girls were expected to attend while staying in these Marriage Training Centres or "Marriage Quarters" for a period of two to three months in preparation for the Sacraments and for instructions in house-keeping and childcare.

THE PENANCE QUARTERS PALAVER v/s IBIBIO STATE UNION

This practice of course had a parallel in traditional URUAN/EFIK society whereby girls spent a period in **UF? K NKUH?** seclusion – ie. "Fattening house" before circumcision and marriage. The raison d'être for this was to enforce the discipline of Christian Marriage in a pagan territory like Nigeria, nay Africa. The early Missionaries had reasoned that the full demands of the Church regarding Christian Marriage be stressed hence "excommunication" or "public penance" for infractions. Though unpleasant for the people, but it was necessary to take this drastic and unpopular line as an integral part of both traditional life and also to ensure that Catholic members would marry in accordance with Canon Law. **(Cf. Kiggins Thomas, 156-59; Sir Udo Udoma, 103-105; See also Obi C.A, A Hundred Years of the Catholic Church, African-FEB, Ibadan, 1985; 203)** This meant that both partners would have to be Catholics. At this time, but with the schools being mostly populated by males, it was obvious that the young men intending marriage would already have been baptized Catholics from the schools and would also have gone through the "Traditional Marriage" while their intending wives would be either protestants or pagans, hence the need for bringing the girls to the "Marriage Quarters" for the training and matrimonial preparations. Nevertheless, the girls were usually positive in their attitude as it offered them the chance to learn something new – even the rudiments of the 3Rs viz. Mathematics, Reading/Dictation and Writing. But it was the families at home which had misgivings since it was an inconvenience as the girl's food would have to be brought to the Catholic Mission while the household was deprived of her services at home.

But in fact what followed above was as a result of the faithful adherents of the Catholic Faith in a protest against the discriminatory and unorthodox activities of the officials of the Ibibio State Union. The deputies commented rather poignantly for example that the top posts in the Union were held solely by Protestants. No Catholic in spite of their higher qualifications was on the Executive Committee of the Union or among the students sent for Further Studies Overseas. One of the Union Protestant officials had the audacity to claim that Catholics were on the minority and the Union had the power to crush them because the Roman Catholic Mission was an insignificant group. That was why the Catholic delegation including the visible most influential Grade I Catholic Teachers and Graduates like Domingo Ita Inyang, Leo Essien, James A. Isua and Joseph U. Adadiaha who later became the President and Director General who could not withstand the insult determined to re-organize and withdrew to form the St. Joseph's League in the first place. The League to a large extent became the "**TEACHERS' FORUM** ". This was inevitable as the teachers were the dominant educated group within the Mission and most of them had benefitted from the Further Studies Programme. The League was organized throughout the Catholic Stations – a very visible and potent Organization at that, an Ete Joseph U. Adadiaha as permanent Co0rdinator went round the Stations and Parishes to organize and to confirm compliance and payment of dues **(Colmann Cooke, Bishop James Moynagh of Calabar, Columba Press, Dublin, 2014)**. In its University Scholarship Policy, the Ibibio State Union had put forth policies contrary to Catholic principles. This reference to the "Marriage Quarters" etc. especially with regard to the Catholic Mission

Centre at Anua was uncalled for as it was an unnecessary and unjust provocation. In fact, at one of the Ibibio State Union Caucus, the delegates of the Catholic elite were treated with contempt and disdain, they had to stage a walk-out on the Union as the only answer by the Catholic deputation. Since the Caucus Assembly was held at Ikot Ekpene, the Catholics later regrouped at St. Anne's Ifuho. It was this episode that gave birth to the famous unmitigated formation of the Catholic League a.k.a St. Joseph's Catholic Union which in turn gave birth to the establishment of Holy Family College in 1942 in a predominantly pagan and Protestant area ostensibly to break down the very visible anti-Catholic prejudice of the local Protestant Missions. That was also the reason why many non-Catholic, indeed non-Christian students were admitted into the College including Brian D. Usanga who later became the Archbishop of Calabar.

However, the **"PENANCE QUARTERS"** palaver was subsequently brought to the Legislative Council at Enugu. The Lieutenant Governor ordered for a special inspection of the "Marriage Quarters" which event was conducted in the presence of a large crowd which included representatives from all other denominations. In the end the Lt Governor and his Officials could find no substantial fault with the practice and the practice continued throughout the entire region of what is now Cross River, Rivers and Akwa Ibom States where the St. Patrick's Fathers held sway. In fact, this hard line of action was not uncommon among the native authorities because the tradition of the people condoned great harshness in the exercise of authority and even used to inflict physical punishments on people for breaches of community discipline. The privileged position of a white man in a colonial setting also allowed such latitude in dealing with the local population even including matters of church breaches. Another off-shoot as a result of this was the withdrawal of Catholics in the territory from the Ibibio Union and forming the St. Joseph's League Association as mentioned above because they were now determined to imitate the Ibibio Union not just by sending well qualified Catholic Students abroad for Further Studies but by building imposing secondary schools like the Ibibio State College at Ikot Ekpene. They succeeded in building the famous Holy Family College at Abak, the Teacher Training Higher School at Ifuho, St. Augustine's TTC College Urua Inyang and Cornelia Connelly College at Afaha Oku in Uyo. A permanent organizer, Chief Joseph Udo Adadiaha was appointed President General by the League with Lady Mary J. Edet a.k.a **Adiaha Uruan** as Secretary General and dues were collected from every Station to do this. Catholics came from far and near to help in the building of these Institutions, the projects becoming a rallying point for the entire Catholic communities. Holy Family College in particular was so named ostensibly to emphasize the attack on the Catholic ideal of family life and marriage epitomized in the so-called "Marriage Quarters"

The Minutes of the Ibibio Union which are much more than a mere historical document have come handy here to inform us about all these happenings because it is from these Minutes that we could ever have known what exactly happened at the peak of the colonial era in Nigeria. They have also given us a glimpse into Ibibio personality as it were; their capabilities and their idiosyncrasies, especially concerning the roles the Union had played as also the services it rendered to the government which consequently won it government approbation. All these are reflections of the IBIBIO mind at work. As early as 1928, the Union had advocated for the establishment of a public library which was followed up the following year by a demand for a printing press from the government. In 1930 the Union prodded the colonial administration to establish the Teachers' Trading Institute which came into effect in what became the Uyo TTC and later the University of Cross River State (UNICROSS) now the Federal University of Uyo. When placed in its proper context of the time and against the weight of the Colonial Masters' restrictions, the usefulness of these Minutes can never be lost to the inquiring mind. We can for example only fathom the weight of that counseling by the UNION to the communities not to erect buildings indiscriminately in their territories or too close to the 'MAIN' roads to safeguard their destruction in case of necessity in the future especially when good trade, expansion or other civil progressive needs could arise, or even increased traffic and widening of roads, the establishments of Technical and Modern

Colleges, etc. In fact, it is revealing that there was a case on 15th February, 1937, despite the fact that the UNION had among its registered members, expatriates like Rev. A. Groove of the Primitive Methodist Mission, Sir M. D. W. Jeffreys, a colonial Administrator and others which no other ethnic Union in Nigeria ever had at the time. It is also instructive to note that the then Chief Commissioner, Eastern Provinces, Mr. W. E. Hunt accompanied by the Lt. Governor, Sir R. Taylor, also the Snr. Resident Calabar Province, Mr. G.G. Shute, the D. O. Ikot Ekpene Mr. J.W. Hartley attended the Meetings of the UNION in order to address the representatives of the UNION. At those Meetings the UNION had requested among other things as noted above for the establishment in Ibibio land: a printing Press, a public Library, a High School each for boys and girls one at Eket and the other at Uyo also a Technical College and **'FREE EDUCATION'** for all. But the Lt. Governor told the bewildered Elders that government was not keen on such projects "since such a Programme would produce qualified people for whom there might be no employment for them by Government" and this was the vogue throughout the colonial era.

The Elders of the Union had countered that whereas "not all in civilized countries who have been graduates have been employed by Govedrnment, the enactment of compulsory education in those parts has not been repealed" **(Cf. Hon. Nyong Essien, 58-72).** But what exactly went wrong? First this sad episode which is difficult to swallow or to forget stemmed from the issue of the next Obongship of Calabar. History and tradition has it that the Hon. Chief (Etubom) Nyong Essien (OBE, CMG, CON) and later His Royal Majesty, Edidem Atakpor, the Nsomm of Uruan (1945-1976) had been tipped for the Obong in the early 1940s but was vehemently opposed and rejected by some Efik Chieftains notably from Atakpa and Obutong (Duke Town), Adiabo, etc. but was only supported by the Etuboms and Chiefs of Iboku Esit Edik (Creek Town), Ikot Offiong, Ikoneto and Nsidung (Henshaw Town). Then to add salt to injury, first the alleged defamation and derogatory language used against the Ibibio by Dr. Amaku who himself is a native of Enyong, second by designating URUAN nation as coming from the IBIBIO stalk and further fueled by these was the publications of Edikot ? wed Mbuk by the same Dr. Amaku in 1949 with the tracing of Efik Ancestry to the marriage between **Otong Ama**-Ibibio and **Okorafor**- Igbo, thus making URUAN/EFIK descendants of the Igbo who were for a long time their slaves, etc., etc. All these sparked off unimaginable bitterness, enmity, rancor, bad blood and loss of faith and trust between the core Ibibio and the EFIK as also between the EFIK and URUAN. This matter further led to the institution of a civil suit in the Law Courts against Dr. E. N. Amaku and the United Presbyterian Church of Scotland Mission by the IBIBIO STATE UNION**,** but the colonial Authorities intervened, urging that the case be amicably settled out of court. Yet it did not end there. As it seemed, and to make matters worse, it so happened that most of the EFIK at the time insulted and continued to repudiate URUAN by derisively denouncing them as Ibibios.

It was this and others besides then that frustrated and constrained Etubom, the Honourable Nyong Essien to pull URUAN out from any association with the EFIK and recommended to the colonial Authorities the ban on **AKPA EDIKOT NWED and UDIANA EDIKOT NWED IK? EFIK** Primers, viz. **? wed Ud? bara Ika** and **? wed Usari** in all public schools of the Old Calabar/Ogoja Provinces and pulling URUAN out and together with Chief Okon Edem better known as Bishop Willie Young to form the IBIBIO ASSOCIATION at Calabar whereas it was this same Honourable Nyong Essien who was the pillar, founder and leader of the Calabar (EFIK) National League (1923-28) and Interpreter at the Calabar High Court of Justice. He eventually joined the yet-to-be registered **IBIOBIO STATE UNION** formerly known as **IBIOBIO WELFARE UNION** in 1928, a Union which had been predated by the **MAINLAND ASSOCIATION** in the now Akwa Ibom State formerly designated as the **MAINLAND** of Old Calabar Province. Although there is no record that URUAN as a nation had ever joined the UNION, as there is no trace of any of the meetings at any of URUAN Native Courts as was the practice throughout the Minutes of the UNION (1928-1943), but this was the Elder statesman who was unanimously selected for the National Legislative Council at Lagos in 1938 by the UNION and nominated by the then Governor

General of Nigeria, Sir Bernard Bourdillon to represent and act as spokesman of the whole of the people of the Mainland Territory of **OLD CALABAR PROVINCE,** which he then signed off as the new IBIBIO DIVISION. He was also selected to attend all the Nigerian Constitutional Conferences in London up to the last ones in 1957/59. The Honourable Etubom Nyong Essien a man with the rare distinction and honour of being elected the first President of the House of Chiefs of the then Eastern Region of Nigeria in 1960 and continued to be so elected till the civil war broke out and so terminated the First Republic of the Nigerian Federation in January1967. Tradition has it and it is also noteworthy that by 1927 Chieftains like S. U. Etuk of Etinan, O. A. Antia-Obong of Opobo (Egwanga) Robert U. Umo Inyang of Ikot Ekpene, Sampson Udo Idiong of Ibesit, Ebong A. Inyang of Abak, Chief Okon Udo Ndok and James U. Eka of Uyo, then Head Teacher under the Primitive Methodist Mission, Ikot Ekpene were instrumental to the founding of the aforementioned **UNIONS.** But as said elsewhere the story of the **IBIBIO STATE UNION** has been the anchor, the beacon and fortress of all the national Unions in Nigeria today. Just as the 1st Nigeria Republic ended abruptly in 1966 with the not-to-be-forgotten ill-fated civil war, so also the **IBIBIO STATE UNION** with a **FIAT** by which General Johnson Umunakwe Aguiyi-Ironsi on assuming power as Head of the Federal Government of Nigeria and Commander-in-Chief of the Armed Forces, by a Decree to wit, the infamous Decree **No. 34** proscribed the IBIBIO STATE UNION along with all Political and Cultural Organizations in Nigeria, and also seized and by this confiscated all the property of the **UNION** including the Ibibio State College**,** Ikot Ekpene, of which it was founder and Sole Proprietor as a corporation and aggregate of the IBIBIO STATE UNION National Secretariat at Uyo with all its contents and records. He ordered the occupation of the Offices by selected Officers of the then Military Government. And so was lost forever to posterity all records and proceedings pertaining to, and identifiable with the **IBIBIO STATE UNION,** nor could any trace of anything be found in any National, Regional or State archives in Nigeria till today. They were meant to constitute part of the highly treasured **NIGERIA-BIAFRA WAR BOOTY** since the **UNION** at the height of its power was regarded as the citadel and fortress, nay the **SANCTUM SANCTORUM** of the vocal advocates of State creation in Nigeria which ought to be destroyed and buried forever.

SOME EVENTS IN THE ANNALS OF IBIBIO STATE UNION

Perhaps it would be beneficial to relate at least one or two important events before closing this brief article in the annals of this great UNION. The first has to do with the issue of the returnees of the first badge of Graduates sponsored in 1938 by the Union for Further Studies Oversees. It is heart-warming to know that all of them came back to God's loving State with laurels as Doctors, Lawyers, Economists etc. except Mr. Asuquo Udo Idiong of Abak who was a Medical Student in Canada and died while still pursuing his studies. Two of them from Annang territory including the deceased and Dr. Obot Essien Antia-Obong had opted to study Medicine, but Dr. Antia-Obong who did his medical studies in the UK came back as MD. Most of them also became men and women of timber and calibre in the Legislative Councils both Federal and Regional eg. Dr. Ibanga U. Akpabio, a seasoned educationist became Minister of Education while Prof. Sylvester J. Una became Minister of Health in the Eastern Regional Executive Council of Nigeria. Dr. Egbert U. Udoma became a legal luminary as also a Member in the House of Representatrives and Regional House of Assembly. But before long some unfortunate events took place between two of them, viz. Dr. I. U. Akpabio who was appointed Foundation Principal of Ibibio State College established by the **UNION** and Dr. Obot Essien Antia-Obong, MD. appointed in the Medical Services of Eastern Region and assigned to the St. Margaret's General Hospital Calabar on their return from Overseas.

DR. IBANGA UDO AKPABIO v/s IBIBIO STATE UNION

The above title itself speaks volumes of what actually took place, but this should not detain us for lack of space. However, for the fact that the unfortunate yet unavoidable happening took place between a beneficiary who really got to the peak of his career as Minister of Education in Nigeria **grace Ü la** the IBIBIO STATE UNION through his biting the finger that nursed him by his near rubbishing of the UNION and bringing it to its knees, we would simply have left sleeping dogs lie. Nevertheless, this matter is too important to be swept under the carpet like that. The long and short of the matter is that Dr. I. U. Akpabio on his return from his Overseas studies was promptly given appointment by the UNION, not that he could not have gained a "juicy" appointment in the Civil Service of the Government of the day. But come to think of it, he was appointed directly as the Head Master a.k.a Principal of a very prestigious College in the country at that time viz. the famous Ibibio State College, Ikot Ekpene, an appointment that could never happen anywhere in the Civil Service talkless of the Private Sector of the time; and mind you, at his very back yard of Ikot Ekpene on a salary quite beyond Government salary schedule. Being made the Principal of a co-educational institution at that, he was therefore to place himself **in loco parentis** of the students by acting appropriately, but which he failed to do by abandoning his duty post for months for other personal and selfish interests. Besides, he paid himself on the senior expatriate scale ie. £540:0:0 p.a. above what he was placed instead of £360:0:0 p.a. he was to appropriate. Again he appropriated for himself funds derived from students' fees, Government Grants-in-Aid, donations, UNION contributions etc. accruing to the school to the tune of £3,000:0:0. He even after being asked to resign as Principal of the College continued to register new students and pocketed the proceeds being then both a Member in the House of Representatives Lagos and the Eastern Regional House of Assembly. The last straw which always breaks the camel's back was his suborning riffraffs from his Annang country viz. Abak and Ikot Ekpene Districts of the Union to claim that the school was his personal property, it having been established on Ikot Ekpene land, the site of which was contributed to by his Ikot Ekpene people. This was not all, he also suborned one J. A. Ibanga, a bicycle engineer (repairer) from Utu Etim Ekpo in Northern Annang of Abak District to make a motion at the Annual General Assembly of over 2000 attendees to the effect that a perpetual Injunction be placed on the **IBIBIO STATE UNION** to thenceforth declare that the UNION was to be known and named as "**ANNANG & IBIBIO STATE UNION"**; the **ANNANG** counterpart specifically to be known and addressed as **"ANNANG WELFARE UNION"**. But all these turned out to be a one-man show considering that when he, Ibanga of Etim Ekpo stood up waving his right hand in such a dramatic manner, almost in Hiltleric Nazi-German fashion of the 2nd World War years, he then signaled for all those considering themselves as coming from the great **ANNANG** stock to walk out from the mammoth Assembly. But it so happened that only himself had walked out since nobody seemed to give him an ear, completely being overwhelmed by the great Assembly of eminent Nigerian citizens from the **MAINLAND** of Old Calabar Province of Nigeria's Southern Provinces now designated **"AKWA IBOM STATE OF SOUTH SOUTH NIGERIA"** in contradistinction to the **CROSS RIVER STATE.** What a shame!

Nevertheless, his principal, Dr. I. U Akpabio while sitting on an altogether prominent seat in front as a proud IBIBIO STATE UNION official was tongue-tied. He could raise neither even his hand nor voice to defend himself of the charges brought against him while at the same time trembling like a leaf tossed by the river in fear thereof. When he could find his voice when he observed to his shame and confusion that the IBIBIO STATE UNION had resolved to institute an action in court against him principally for regarding himself as the proprietor of the Ibibio State College, he finally stood up boasting that he had already with the aid of a friend engaged the services of well-known lawyers in the country to defend him in court and the friend of course was no other than Dr. Nnamdi Azikiwe, Proprietor of the West African Pilot whose friendship he had courted while in Lagos as a Member of the House of Representatives. In fact, contrary to the specification of the Board of Trustees of the UNION (BOT) of

eminent Nigerian citizens, themselves members of the UNION, together with the special Committee to institute the case at the Magistrate Court, Ikot Ekpene, the Colonial District Officer, Sir J. W. Hartley directed rather that the case should be transferred to the Supreme Court Lagos, in accordance with the procedure in those days with Dr. E. Udoma as Counsel for the UNION, the expatriate Mr. L. A. McCormac and Mr. S. Obianwu, Counsels for Dr. I. U. Akpabio. What angered the UNION and indeed the entire people of the MAINLAND, Annang included, was that it was an abomination to lay claim by Dr. I. U. Akpabio to the College, whereas the Ibibio State College was a national Institution, but it was being claimed as "a private property", a prodigious College at that. Then in the aftermath of all these saddening events, the College established with fanfare in 1946 had so degenerated that it was to be closed down by the Eastern Nigeria Government Ministry of Education and banned from offering candidates for the Cambridge School Certificate Examinations.

This was not all, Dr. I. U Akpabio through this matter, had instigated a dangerous propaganda damaging to the cause of the UNION and using such a dangerous weapon to stir up ill-feelings, animosity, and hostility among the Annang Section of the UNION with the stage-managed petitions and protests from some elements of Abak and Ikot Ekpene to declare a novel and parallel Union to be named **"ANNANG WELFARE UNION"**. However, "all is well that ends well", it so transpired that the Mbong Ikpa-Isong - Traditional Rulers of the MAINLAND nation with Obong Okon Udo Ndok, Paramount Ruler of Uruan Central as Chairman, intervened and Messrs McCormac and Obianwu, Counsel for Akpabio after seeing such a devastating evidence supported by documents which were tendered in court, decided to withdraw from the case in disgust. During the short adjournment, Mr. Obianwu thereafter applied to the Court for adjournment of the case on the ground that he had duly advised his client Dr. I. U. Akpabio in his own interest to have the matter amicably settled out of court.

The following comprising both the Officials of the UNION and Traditional Rulers took part in the whole drama with Mr. Robert U. Umo-Inyang exercising overall supervision of the terms of settlement:

IMPORTANT PERSONALITIES OF THE UNION & TRADITIONAL RULERS 1950 - 1953

CHIEF UDO UDO OKURE (CHAIRMAN)	IKOT EKPENE	OBONG S. U. ETUK	U Y O
MR. AKPAN UDO AKPAN INYANG	IKOT EKPENE	PROF. SYLVESTER J. UNA	U Y O
MR. J. A. IBANGA	A B A K	MR. ANTHONY GEORGE UMO	I T U
PASTOR E. A. ARTHUR	A B A K	MR. A. R. A. EKANEM	I T U
MR. R. U. USORO	IBEKWE - OPOBO	PRINCE EKET-INYANG UDO	E K E T
MR. G. W. UKPORO	IBEKWE - OPOBO	REV. S. UDO-UKPONG	E K E T
OBONG P. B. OKON	C A L A B A R	BOARD OF DIRECTORS & SPECIAL COMMITTEE MEMBERS	
MR. DAN A. ENO	C A L A B A R		

The most noteworthy feature of the case was the fact that all the members of the Committee who actively participated in that amicable settlement were themselves pillars of the IBIBIO STATE UNION. Secondly Dr. I. U. Akpabio himself was conscious of the fact that each and every member of the Committee was conversant with the history of the College being partakers in the establishment and development of the College from its inception and wanted and orderly progress in Ibibio land a.k.a MODERN AKWA IBOM STATE. It also confirmed the truth of the proprietorship of the Ibibio State College as established in open Court for the benefit of future generations, a fact that the present crop of Annang people should do well to understand.

DR. ANTIA-OBONG'S INTRANSIGENCE & UNION'S LOSS OF REPUTATION

One could recall that in those colonial days, once a person was a beneficiary of a Scholarship scheme that

enabled him/her to study either in a Government/Mission Institution, or Overseas, he/she was bound by bond before the commencement of studies to the effect that the beneficiary would after the completion of studies work for the Administration/Institution which granted the Scholarship. This was the case also with the IBIBIO STATE UNION Scholarship beneficiaries. All the above mentioned Scholarship holders of the UNION Scheme were duty bound either to work or take appointment with the UNION after their studies. For example, on his return, Dr. Egbert U. Udoma took up appointment with the UNION by offering himself as President General of the UNION, Dr. Ibanga U. Akpabio took up appointment by working as the Principal of Ibibio State College, likewise Dr. Obot Essien Antiabong on his return was demanded to take appointment as MD of the Ibibio State General Hospital, Ikot Okoro. Sometime in 1950, Dr. Obot Essien Antiabong wrote to the NCW of the UNION tendering his resignation to go seek for greener pastures in the mainstream of Government environment. This matter did not go well with the UNION since he had not completed his years of service as stipulated in the Bond. But since he geared up to make trouble with the UNION and bring her to her knees, the UNION reluctantly acquiesced. He subsequently applied for and was appointed MD on July 5, 1950 in the Medical Services of the Eastern Region and assigned to St. Margaret's Hospital Calabar. But sometime in 1955, Dr. Obot Essien ran into serious trouble following the death of a patient under his care. The crux of the matter was that he had prescribed treatment to the Matron on night duty over the telephone for a patient when he was on duty night-call instead of physically seeing and examining the patient beforehand; a prescription which later resulted in the death of a patent, one Brown Ibem, a native of Aba. At the height of it, the matter indeed went to court to determine Dr. Antia-Obong's culpability or none of it. That case was considered to be a case of homicide, because it was a case of culpable negligence which sanction merited dismissal from the post. It further snowballed into taking court action against him and his having to face the Disciplinary Committee of the Federal Medical Service at the Headquarters, Lagos. In fact, on March 8, 1956 the Inquiry opened at the Headquarters of the Federal Medical Service Lagos before the Medical Disciplinary Committee with Dr. G. M. M. Menzies as Chairman and Hon Sir Kofo Abayomi as the Presiding Judge with Dr. E. Udo Udoma as Counsel for the accused. The tribunal did pronounce Censure against Dr. Antia-Obong but when the matter was reassessed, the Governor General of Nigeria accepted instead the recommendation for the dismissal from service of Dr. Antia-Obong. Meanwhile Dr. E. Udo Udoma had remonstrated protesting and arguing that the "accused could not be put in jeopardy twice for the same offence" **(Cf. Udo Udoma, Spectrum, Ibadan 1987, 403)**. Everybody knows the maxim in law to the effect that: **"Nemo debet bis vexari pro una et eadem causa"**: which forbids that an accused be put in jeopardy twice for one and the same offence; but this should limit our options.

However, to demonstrate his intransigence and culpability, Dr. Antia-Obong had so made trivial of the matter by excusing himself before the bewildered UNION President General that he had already consulted Dr. Haigh the Missionary Medical Superintendent in-Charge of Ituk Mbang Methodist Hospital and that the latter had concurred with him that the learned trial Judge in Lagos was wrong to have him censured. This was not all, when probed further, Dr. Antia-Obong also exonerated himself that he had equally consulted Chief Thompson Udo Akpabio, then of the Medical Department at Headquarters, Lagos who had before this reviewed the whole matter with Dr. E. Udo Udoma fearing that the case could already have been referred to the Medical Disciplinary Committee of the country. He continued to be adamant by maintaining with enthusiasm that he was right in his convictions and assertion that as a Medical Doctor in Government Service on call duty at night, he was correct to have prescribed treatment over the telephone to be administered by the night Nurse on duty on an emergency case like this, and without the necessity of going to see the patient by himself. He became even more persistent that the learned trial judge was in error to have censured him. Everybody knows that as a beneficiary of the IBIBIO STATE UNION, this would bring untold loss of face and reputation of the well-acclaimed UNION which earned both acceptance and repute from the public and Government of the day. It was very

frustrating and the UNION tried everything to save the situation. Being a good friend of the UNION and having been Resident in Calabar for years in the 1930s and 1940s, His Excellency Dr. C. J. Mayne, the Deputy Governor of Eastern Region was approached to intervene especially as he was the Officer responsible for Civil Service matters in the whole Region. On the kind advice of Dr. Mayne, Dr. E. Udo Udoma was also directed to pursue the matter and seek audience with His Excellency, Sir James Robertson, K.C.M.G, the Governor General of Colonial Nigeria who knew Dr. Udoma personally and had also acquiesced to the workings of the UNION. But after meeting with His Excellency, the Governor General confirmed that the final decision to terminate the appointment of Dr. Antia-Obong rested with him but subject to the advice of those other Authorities of Government.

It is noteworthy to recall that this issue occurred at the same time preparations were agog for the Royal Visit to Nigeria of Her Majesty Queen Elizabeth II and because of this moot issue, Dr. Obot Essien Antia-Obong was granted some reprieve. But when the case was resumed, Dr. Antia-Obong showed no remorse and that angered the presiding judge to convict him of gross dereliction of duty. Thereafter the National Medical Commission unanimously decided to remove Dr. Antia-Obong's name from the Medical Register of Medical Practitioners and Dentists Ordinance for a period of two years with of course the right to appeal within 21 days for the restoration of his name. Shortly afterwards, both Dr. Udo Udoma and Dr. Antia-Obong met with the Hon Sir Kofo Abayomi who expressed his utter disappointment at Dr. Antia-Obong's comportment and behaviour before and during the trial. He explained that members of the Committee were disposed to give Dr. Antia-Obong a soft landing but later, they changed their minds. Thereafter the Chairman Dr. G. M. M. Menzies in a firm voice addressed Dr. Antia-Obong and pronounced the unanimous verdict of the Medical Disciplinary Committee to the effect that his name be removed from the Medical Register. It was a slap in the face of IBIBIO STATE UNION, an event that humiliated and brought disrepute to the UNION.



But thanks to the wisdom and vision of the later Military Heads of State be ral Gowon and in tow general Muritala Muhammed, General Ibrahim B. Babangida and General Sani Abacha who not only restored the regions but created more states. General Ironsi also abolished all the Regions in Nigeria replacing them with groups of Provinces thus bringing into existence eg. UYO PROVIINCE, ANNANG PROVINCE, OPOBO PROVINCE, and EKET PROVINCE etc. and so ended the IBIBIO STATE UNION with the mushrooming of ethnic antagonistic nationalities as “atomistic societies perpetually at war with each other”. What a pity! Perhaps it will be beneficial to reproduce here verbatim some relevant portions of that infamous Edict that nailed and obliterated the IBIBIO STATE UNION from the face of the earth. It was to silence forever the great UNION of nationalities in AKWA IBOM:

Fellow Nigerians, during the past two weeks, I presided over Meetings of the Supreme Military Council and the Central Executive Council at which many important State matters were considered…It is now three months since the Government of the Federal Republic of Nigeria was handed over to the Armed Forces. Now that peace has been restored in the troubled areas it is time that the Military Government indicates clearly what it proposes to accomplish before relinquishing power. The provisions of the Decree are intended to remove last vestiges of the intense regionalism of the recent past and to produce that cohesion in the governmental structure, which is so necessary in achieving and maintaining the paramount objective of the National Military Government and indeed of every true Nigerian, namely, national unity. The highlights of this Decree are as follows: the former Regions are abolished, and Nigeria grouped into a number of territorial areas called PROVINCES. Nigeria ceases to be what has been described as a Federation. It's now become simply the Republic of Nigeria. A military Governor is assigned to a group of Provinces over of which and subject to a direction and control of the Head National Military Government (NMG), he shall exercise executive power. The National Military Government having committed itself to this task is firmly resolved to conclude it, and will not be diverted from, or obstructed. in, the fulfillment of this objectives by the activities or political maneuvers of any society, party, union or association. Part of our task is the removal of politics based on tribal affiliations, which as everybody knows, have manifested political intrigues, or have been used as bases for party-political propaganda. This leads me to the removal of the second obstacle on the way for which provision has been made in the Public Order Degree 1966, which I have signed today and which comes into operation forthwith, dissolving all Organization of the type scheduled therein, and banning any manifestation of their political purpose. These organizations have been dissolved and will be buried along with the tribal, sectional and regional bitterness, which they engendered. Certain types of associations and organizations are unaffected and will remain so. It is a cardinal aim of my government to foster the growth of town development union, membership of which should be open to all inhabitant of a particular town irrespective of their tribal origin. I want, however, to leave no doubt in the mind of anybody, that the provision of this Decree will certainly be enforced (Cf. Major General Johnson Aguiyi-Ironsi's Broadcast, May 24, 1966-Tell Magazine: 2011, 16-17).

All these can be found in the famous Nyong Essien Library, the books of which are now treasured and securely stocked at the University of Uyo Library, Akwa Ibom State. Obviously one wonders how it happened that it should have found itself there. But being a sage such as he was and because nobody, and more so those of his time and pedigree ever conjectured or even dreamt of Nigeria ending in a civil war, yet he had preserved for posterity this treasure - the copy of the Minutes of the IBIBIO STATE UNION (1928-37) safe and sound in his library then located at his home, Issiet Ekim. But since he knew that the URUAN nation was not a bona fide registered member of the UNION as such, the civil war notwithstanding, yet he viewed that that nobody of URUAN nationality would be interested let alone treat and take care of the library for what it stood for. Therefore, before his demise and in his Will, he donated out this famous and often talked about "Nyong Essien Library" (21) to what has now become the University of Uyo which then was a mere College of Education, an ATTC for that matter. This had since metamorphosed into the University of Cross River State during which time the library was officially handed over under Prof. Donald Ekong as Vice Chancellor. This matter has come up for mention here to

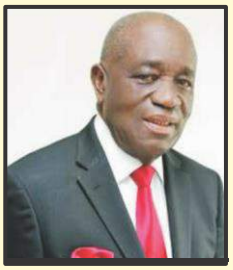
IBIBIO ORIGINS vis-a-vis AKWA IBOM STATE
AKWA IBOM STATE EXECUTIVES & PERSONALITIES



His Excellency
Mr. Udom Emmanuel
Governor of Akwa Ibom State



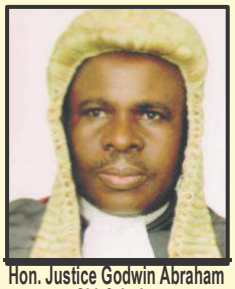
Her Excellency
Mrs. Martha Udom Emmanuel
Wife of the Governor of Akwa Ibom State



His Excellency
Mr. Moses F. Ekpo, MFR
Deputy *Governor of Akwa Ibom State*



Rt. Hon. Aniekan Bassey
Speaker
Akwa Ibom State House of Assembly



Hon. Justice Godwin Abraham
Chief Judge
Akwa Ibom State



His Royal Highness
Late Edidem (Dr.) Ntoeng Udo Effiong Akpan, JP, Amb, P, POP
Paramount Ruler of Ini LGA
Immediate Past Chairman,
Akwa Ibom State Council in Chiefs



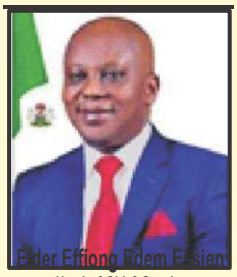
His Eminence
Nteyin Solomon D. Etuk, JP
Paramount Ruler of Nsit Ubium LGA
Patriarch of Ibibio People Worldwide
Chancellor, Akwa Ibom State University



Dr. Emmanuel E. Ekuwem
Secretary to the Akwa Ibom State Government



Hon. Udo Ekpenyong
Hon. Commissioner Ministry of Local Government and Chieftaincy Affairs, Akwa Ibom State



Elder Effiong Edem Essien
Head of Chief Service
Akwa Ibom State



HRH Obong Nya Udo Inuaeyen
Senatorial District: Ikot Ekpene
Local Govt. Area: Ini (Period: 1988)



HRH Edidem Ekpenyong
Senatorial District: Uyo





HRH Obong Cosmas Akpan
ct: Ikot Ekpene L.G.A.: Essien Udim (Period: 1991)



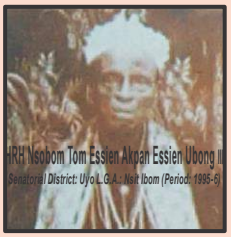
HRH Nsobom Michael Udo Eka
Senatorial District: Uyo L.G.A.: Uyo (Period: 1992)



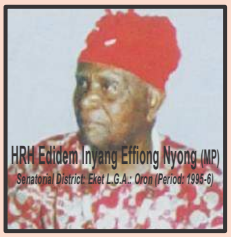
HRH Ofong Mfon Afahaene E
Senatorial District: Eket L.G.A.: Oron (Period: 19



HRH Ok... Etim Akpan Ob... Nkekere IV



HRH Nsobom Tom Essien Akpan Essien Ubong II
Senatorial District: Uyo L.G.A.: Nsit Ibom (Period: 1995-6)



HRH Edidem Inyang Effiong Nyong (MP)
Senatorial District: Eket L.G.A.: Oron (Period: 1996-5)



HRH Obong (Dr.) Johnson Udokang Udon
Senatorial District: Ikot Ekpene L.G.A.: Ukanafun (Period: 1997-8)


HRH Usonyin Okon Ekpo Ekpo
Senatorial District: Uyo L.G.A.: Ibesikpo Asutan (Period: 1998-9)
HRH Edidem (Dr.) Akpabio Udo Ukpa
Senatorial District: Eket L.G.A.: Onna (Period: 1999-2000)
H Obong Ekpenyong Okonko Udoutun
RH Nsobom John Dickson Ekwere MFR
HRH Nsobom Robert James Obot, FCA
kuku (Engr.) Augustus Jonah Ekpenyong Assiak
HRM Edidem Effiong Jimmy Iyawot
HRM Odidem Etim Ati Okpo III (JP
Senatorial District: Eket L.G.A.: Udung Uko (Period: 2006-7)
HRM Obong (Prof.) Brown Esen Owoh
RM Okuku Uwa Umo Adiaka II (JP)
HRM Okuku Ime Udousoro Inyang (JP)
Senatorial District: Uyo L.G.A.: Ibiono Ibom (Period: 2011-12
HRM Edidem Udo Joe Ntuk Obom, XII
HRMObong (Prof.) Victor Noah Umoh AMB, P, JP
Senatorial District: Ikot Ekpene L.G.A.: Ukanafun (Period: 2013-14
HRM Edidem (Surv.) Edem Silas Akpan OFNS, JP, AMB P
Senatorial District: Uyo L.G.A.: Ukanafun (Period: 2014-15)
HRM Effiong Bassey Archianga (JP), FCE, FCA
Senatorial District: Eket L.G.A.: Ibe (Period: 2015-17)
HRM EDET AKPAN IN UANG JP
PARAMOUNT RULER (ETITU) OF H
HRM Edidem Apos. Nideng Udo Effiong Akpan, JP
Senatorial District: Ikot Ekpene L.G.A.: Ini (Period: 2017-18)
MR. EKPO NTA
FMR. CHAIRMAN ICPC
OKUKU SEBASTIAN T. ISANG
FMR. PERM. SEC.
MINISTRY OF ECONOMIC PLANNING
LADY PATRICIA UWEMEDIMO UMO
WOMAN LEADER - GWARIMPA PARISH FCT
DIRECTOR OF REFORMS - MINISTRY OF MINES & STEEL
HIS EXCELLENCY DONALD D. ETIEBET
FMR. GOVERNOR OF AKWA-IBOM STATE
CHIEF (HON.) OKON E. EYO - EYO UYO
FMR. NCNC CHIEF WHIP - LATER ACTION GROUP

IBIBIO ORIGINS vis-a-vis AKWA IBOM STATE

We cannot therefore successfully close this article on the IBIBIO STATE UNION without looking at the very people usually referred to as the Ibibios. Because the very creation of Akwa Ibom State was at the instance of Ibibios who form the core tribe of Akwa Ibom State and who had inhabited the earlier founded country by the great URUAN peoples called IBOM, now renamed Arochukwu. All the nationalities and clans now in Akwa Ibom state had lived in this great country and URUAN cradle land of settlement once they had immigrated from USAHAEDET in Western Cameroun and had settled there years before the Christian era. On 19th December 1953 following the failure of the Lyttleton London Conference of 1951 to usher in a new Constitution for the emergence of the Nigerian State as an Independent nation, the Executive members of the Ibibio State Union and Paramount Rulers to wit. Sir Ethelbert/Egbert Udo Udoma – 2nd General President General (after HRM Nsomm J. U. Afia and Leader Hon Nyong Essien), Obong Ntuen Ibok - Obong Ikpa Isong Ibibio, Opobo, Obong Robert Umoinyang- Vice President, Obong Sampson Udo Etuk-Provincial Officer, Obong Okon Udo Ndok – URUAN, Obong N. U. Akpan - Ikot Ekpene, Mr. Leo E. Essien Uyo, 1st Manager of Ibibio State College, (my English Master 1951 @ HFC Abak and later Supervisor of RCM Schools), Edidem Thomson Udo Akpabio - Eket, Prof Sylvester J. Una – Uyo, erstwhile Principal of Ibibio State College and later Provost ATTC Uyo, Obong Jimmy E. Ukpana - Etim Ekpo, Obong Sampson Udo Idiong - Ukanafun, Obong E. E. Uquak –Abak, Obong Denis Udo Inyang-ONNA, Obong Mbom Etuk –Ibadan Branch, Chief Anthony George Umoh - Itu, Secretary General, Obong I. Amah 2nd National President, Mr. B.O. Mbiam – Northern Conference, Obong Ekpenyong Udo Ekong –Offot - Uyo, Obong Harry A. Ekanem –Opobo (Ibekwe) Obong Joseph M. Ito – Ikot Ekpene, Obong Dick E. Usen – Ikpa Ibom, Barrister Dan A. Eno Legal Adviser including others also in attendance and representing Calabar, Rivers and Ogoja viz: Professor Eyo Ita, Bishop D. Davis Manuel, Chief Bell R. Jack, Dr. Okoi Arikpo, Prince S. A. Takon, Chief M. T. Mbu, Chief Andrew Bassey as also other ex-officio members met at the Catholic School Grounds Afaha Oku since Chief Effiong Okon Eyo a.k.a Eyo UYO had also with the connivance of the colonial Police DPO Uyo organized a parallel NCNC Conference at the Uyo Provincial Assembly – Barracks Road, which was the venue originally scheduled for the Rally and for which Police permit had been denied.

The two parallel Meetings were of course to brain storm to produce Memoranda in preparation for the forth-coming Nigeria Constitutional Conference scheduled to take place in Lagos come January 1954. In fact according to Sir Udo Udoma, Mr. C.S. Smith, the Colonial PPO Calabar after discovering that the large concourse of representatives of the COR Movement were indeed men of high integrity and distinction as also some of the finest characters in Calabar Province whose contributions to the public service of Nigeria had been openly acknowledged by Her Majesty's Government of Great Britain and Northern Ireland, personally apologized for what the Uyo Police Authority had done and granted them leave to continue their meeting unmolested. But E. O. Eyo out of desperation informed the Police Detachment at Uyo that Dr. Udo Udoma was indeed planning a Revolution in Eastern Nigeria, yet neither the Police nor the Authorities acquiesced knowing that the said E. O. Eyo was far wrong in his speculations since his fear was that once the COR State Movement was successfully launched at Uyo his own NCNC Constituency would be immeasurably drowned. Towards that goal, the Ibibio State Union had devoted a good deal of its attention and resources becoming as it were the forerunner of the creation of Akwa Ibom State.

Thus the new State created by the Military President Ibrahim Badamosi Babangida on 23rd September, 1987 was given the name AKWA IBOM STATE precisely on account of this incontrovertible historical fact. But while on a very auspicious occasion, precisely at a Convocation, Prof. Emmanuel A. Ayandele, erstwhile Vice Chancellor of the Federal University of Calabar which was until then a Campus of the University of Nigeria Nsukka (UNN) had described the people as they behaved and often saw

themselves in their various ethnic unions as 'an atomistic society' to wit unions of ethnic nationalities, and he was obviously correct being an eminent historian that he was. The very title and nomenclature IBIBIO to all intents and purposes is a linguistic term and on all accounts it seems to be so from the conclusions of ethnologists, historians, anthropologists, colonial administrators, religious writers and even explorers of the African continent notwithstanding. There are controversies as to whether the Ibibios should be regarded as simply those who speak a series of dialects which are ethnically related, a people, though of one kindred stock, but of which stock in trade seems to be that of disunity. It was this that prompted Ayandele to say so in the first place and which has also brought about the social, political, educational, religious and economic disintegration of these groups till today. Yet we are all aware of the adage that "a house divided against itself cannot stand." That is why their daily wranglings among themselves as if they were distinct nationalities and tribes: ORON, Eket, Okobo, URUAN, Annang, EFIK, Offot, Etoi, Nsit, Ibiono etc.; yet such displays and wranglings cannot help or foster any unity of purpose among them.

As often happens this sort of disunity often results in mistrust, victimization of one another, nepotism, stigmatization of one group or another as inferior, stupid, backward or even uncivilized whether in their attitudes, actions or utterances which are often provocative. One recalls this episode of discriminatory tendency and divisive spirit at the height of the demands for the creation of separate states during the military rule of General Muritala Mohammed and later General Ibrahim Babangida. Whereas nationalities like the Yoruba were soon to get Ogun, Osun, Ondo, Ekiti and Oyo States while the Igbo got Anambra Enugu, Ebonyi, Abia and Imo States, Cross River had to remain so for a long time because of their open mistrust and hostilities between one section and the other. No wonder why these atomistic societies buttressed their claim of separate nationalities by some claiming that their ancestors originated in Palestine while others claimed Egypt, Ghana, the Sudan, or even Igbo land, etc. But I think Dr. Nnamdi Azikiwe had debunked this sort of claims when he said that there were more than twenty dialectical groups in Igbo land and some of these dialects could be quite unintelligible to most Igbo because Mbamili, Aniocha, Anidinma, Ukwani, Nsukka, Udi, Agwu, Awka, Onitsha, Ogbaru, Abakaliki, Afikpo, Okigwe, Orlu, Owerri, Mbaise, Ngwa, Bende, Abriba, Ohafia, Abam and Etche were from a dialect of groups of Igbo nationalities and yet regard themselves as one people, from one stock – the Ibo race. We seem to ignore the pre-colonial cultural affinities and also the names of these founding fathers with those ancient names of their ancestors; we even ignore clans and villages such as Afaha which are spread all over Akwa Ibom State and Cross River. We also ignore the fact that ethnic dialectical groups are found all over Africa and Ibibio as such cannot be the exception. We have gone into all these to establish the fact that we cannot escape the fact of linguistics in the analysis of the Ibibio. It is my view that the building of any nation must start at the grass-roots - the family, the village, the clan and the ethnic linguistic group, then the nation unfolds. If people who are ethnically related begin to argue unwittingly about their separate entities, then no national unity and cohesion can ever be achieved and no nation can ever be built. In URUAN for example the North claims to be separate being form the Iboku tribe and ancestry, similarly the Central has its own claim from Ibonda, the South from Mutaka and so on. Although there are superficial differences in the dialects and verbal usages, URUAN cannot claim that they are not from a common origin. Unity is the key to progress, prosperity and advancement of any people while disunity carries with it strife, hatred, nepotism and domination and often ends in war and bloodshed. God forbid!

WHO ARE THE IBIBIOS THEN?

Quite unlike URUAN, the origin of the Ibibio is not so straightforward and like the Efik nomenclature is not original. From all accounts no ethnic group or kindred was ever known by the title "Ibibio". It came from those who noted these large amorphous ethnic nationalities because originally they only knew and called themselves by the names of their clans eg, Eket, Itam, Iman, Offot, Ibiono, Ikono, Annang etc. There was no common name for the entire group. That is why we have relied on linguistics to enable us

say who the Ibibios are. The first intimations regarding the cultural and linguistic identification of this ethnic group in Nigeria were first mooted in AD 1777 by Christian G.A Oldendorps, an American missionary working in Sierra Leone at the time. While in the West Indies and before his arrival in Sierra Leone he had noticed the language of a large segment of slaves of African origin in America which they distinguished as the Moko people. Here in Africa he placed all the ethnic nationalities near the Ijaw of new Calabar as "Moko people" and distinguished them the people of Igbo and Ijaw. That epithet is derived from the answer to the question *"*omokop*"*? (Do you hear?) Which was often used by these slaves when their white slave masters said something to them, and they would ask one another "omokop*"*? To which the other would answer "mokop*"*! Which sounded to their masters as "moko*",* hence the designation moko people of Africa? Thus this became their name as far as the Americans were concerned. That is also the reason why the early Europeans also who lived among the Andoni and others who visited the West Coast viz Kwa, Ibeno, Oron, Calabar etc. called the people "moko people". Identifying this group of blacks in the Caribbean Oldendorps (Cf. Christian G.A. Oldendorps, 345-347) collected the vocabularies and made this comparison:

GERMAN	ENGLISH	MOKO (West Indies)	IBIBIO (S. S. NIGERIA)
EIN	ONE	KIA	KEED
ZWEI	TWO	IBA	IBA
DREI	THREE	ITA	ITA
VIER	FOUR	INANG	INANG
FUMF	FIVE	UTION	ITION
SECHS	SIX	ITIUEKEE	ITIOKEED

There are other nick-names by which the Ibibios were called before finally settling with the sobriquet Ibibio simply because before the 16th century when the early European explorers touched down on the shores of West Africa all these people were said to have lived in their separate ethnic but contiguous communities around the territory stretching from Andoni near Bonny to the West, to the coast and the boundary between Calabar and the Cameroons to the East without any name by which they referred to themselves as a whole. It would also seem that since they could understand one another's dialect, and these early expatriate, mostly European writers also noticed that they understood themselves, small wonder then that hey logically came to the conclusion that they all spoke the same African dialect and by implication Ibibio language. The word Ibibio therefore on all counts is the name given collectively to the indigenous inhabitants of the territory living in the South-Southern Nigeria along the easterly bank of Ikot Abasi (Opobo) River stretching from the estuary of the Imo River and flowing into the Atlantic Ocean. It continues westerly separating it from the Cross River State of Nigeria as far as the International boundary which separates Nigeria from the Cameroun Republic. To complete the designation, the main Ibibio territory runs through the coastal sea-board including the Bight of Bonny (Biafara) and runs along the whole of the southern coast extending to Itu River which separates it from Arochukwu. Akwa Ibomites are a coastal people so to speak, and the territory is well watered beginning with the Kwa-Iboe ie. Akwa Ibom River which runs through the land with numerous tributaries, rivulets, creeks and streams for over 90 Km before emptying itself into the Atlantic Ocean. There is also the great land mass extending through the Cross River (River Cross) known from ancient times as AKWA AKPA URUAN as discussed above **(Egbert Udo Udoma, 1-2).**

The major Ibibio sub-groupings from this designation include the Uyo, Itu, Eket, Etinan, Ikot Abasi, Mkpat Enin with the sub-tribes of Uruan, Oron, Annang and some communities in the settlements along the Cross River estuary separating them from URUAN and the EFIK. The Central Ibibio includes

sub-tribes and clans in former Opobo, Eket, Itu and Uyo divisions viz Ibeno, Oniong Ndem, Obodom (Eastern Obolo) Ibiono, Itam, Offot, Etoi, Oku, Ikono, Itak, Iman, Ibesikpo, Nsit, Ubium and Asutan. But it is interesting to note that Robertson McKeon quoted above one of the early European travelers to West Africa in 1819 had described this territory as the "Kingdom of Qua/Kwa, ie. kingdom of the Ibibio. The kingdom of Kwa is bounded on the West by the Branch of the Banee a.k.a Bonny River called St. Anthony, on the South by the Atlantic Ocean, on the East by Rio del Rey, and the North by Acrikock a.k.a Okrika. Old Calabar is the principal town. Acrikock lies in the interior of Banee where the traders of Banee and Calabar Resort for oil and other commodifies especially the new **TINAPA RESORT** constructed by the amiable indigene of Calabar, Gov. Donald Duke which are brought down the Niger, the salt and other articles being carried up in turn **(Robertson McKeon, 31).**

It should also be noted that for these early Europeans, the entire area was seen as contiguous and with the type communication the people employed it was logical to regard them as a kingdom considering that Okrika though Ijaw speaking people is situated near Bonny and Okrika shares a common boundary with Andoni ie. Obolo/Obodom most of the inhabitants of these areas being fishermen. Also at the time 1819, Robertson wrote, Rio del Rey was correctly the boundary separating the Ibibio (Nigeria) territory from the Cameroun; whereas in 1884 Germany declared a Protectorate over the Cameroun and in 1891 the Cameroun River and Rio del Rey (**Ndit? Eka iba** = the two Rivers) were excised from the Oil Rivers Protectorate established by the British Government since the two rivers were within the territorial sovereignty of Germany. Then after the World War I (1914-1917) the area came under the British Government administration as a Trust Territory under the United Nations Mandate. Surely, we learnt about all these in Primary IV History class of those old good days when History was an interesting subject taught even in the Primary School system.

The name Ibibio is derived from Agbisherea or Egbo Shary which was used to designate the Ibibios by the Europeans according to an account by John Barbot who visited the Calabar River for some trade transactions on the coast about this time **(William Baikie Balfour; 319-320;351.)** But this name could have predated the 16th century. However, the name is a Europeanized corruption of two words either "Ekpo esiere" Ekpo/Egbo being a euphemism for 'you' understood or ekpo masquerade to signify that it is dawn for ekpo play to begin. Or, it could also be derived from the normal 'good morning 'greeting which the Europeans could easily have picked up from the person who was greeting his fellow slave such that if the person being greeted did not hear at first, another person who had heard the greeting would repeat saying "Ebo esiere" meaning 'he said to you "good morning"! Which in the European's ear must have sounded 'Egbo Shary/ Agbisherea'? In other words, the Ibibios are those who greet people "Ebo esiere"-anglicized "Egbo Shary/Agbisherea". Or again, it could also imply that the Ibibio slave broker was advising the slaves to always "say Good morning = "Ibo bo" ie. "Always say: **Emesiere"** …. to your European masters, meaning "You (plural), always say 'Good morning'" (to them). At this time apart from Calabar, Bonny was another headquarters of the trade where most of the slaves from what is now Rivers, Bayelsa and Akwa Ibom States of Nigeria were shipped to the West Indies. By 1850 the name Ibibio had spread to Calabar and was therefore also used by both the EFIK and the Igbo or Aros. According to M.D.W. Jeffreys, the word could come from two different terminations ibio (country/bush) and gbo – bio = slave joined to form Ibibio ie. bush/ country people (slave)= slave/people from the bush or countryside **(M.D.W/. Jeffreys; 16-17)**.

Yet others notably Edet A. Udoh argue rather, and this seems to be the most likely in consequence of the slave trade in the 1500s-1800s before the colonization of West Africa, that the word IBIBIO is no doubt derived from two words **ibo-bio** = I say, kill (him/it), ie. kill the recalcitrant slave. As we can notice, all the foregoing arose from the instance of the slave masters who tried to identify the various West African slaves from their languages, and in this case the Ibibios. The killing of stubborn and unprofitable slaves by their slave masters is a known recurring decimal, so to say, and in ordering their beheading, all that was required would normally be to order the task master to carry out the act: "he says you should behead/kill him: "ebo bio" (enye = slave). In Ibibio land the use of the word "beheading" is a household word because whether in the slaughtering of animals or killing of human beings, the act was done simply

with one stroke of the matchete as this illustrated good marksmanship, bravery and valour, talents which the Ibibios seem to value most in their culture and this was often applauded. In fact, members of the Ek? society and Ekpo Ny?h? masquerades were highly respected for their bravery, gallantry and valour and those who could behead with one stroke of the matchet were given titles of honour. During warfare such men were decorated with the title of Otu Ekong/ Obio Ekong. At funerals of members of Ekpo Ny?h? the bereaved wives were expected to donate a goat each for the funeral entertainments and as the masquerades congregated and a select group of experts appointed to slaughter the goats, the heads of goats belonged to the masquerade beheaders. Should a masquerade miss it at the first stroke, such would be accounted guilty of cowardice and would never be conscripted to defend the land in times of an emergency such as war with a neighbouring village or another ethnic group; they could even lose their prestige and respect among the citizenry.

That may well account for the use of the word" **ebo bio"** ENYE on the slave ships. In fact during the slave trade era when daring slaves tried to escape from their Ibibio captors, the latter would cry out to the public "**ibo-bio in?**", ie. behead him for me please! such that the European slave dealers and the early missionaries as well as the **URUAN/EFIK** slave brokers on hearing this often nicknamed them as IBIBIO people. Udo rejects the earlier derivative also from two Ibibio words: Ibio –ibio = "sharp sharp ie. short, brief and precise," = "cut short" etc. The Ibibios are said to do things" sharp sharp," in very brief, direct and precise ways; their language spoken phonetically is brief too. Even one can notice that one Ibibio word could stand for more than two different things, the meaning depending upon how the word is accented or pronounced. eg. **O b o n g / ?b?** stands for at least five different things viz. **mosquito, he/she shouts, cane Chief/ Paramount Ruler, pimple etc.** Hence Ibibio stands for "the people who do things in a precise, brief manner. Later the soubriquet covered all of the Central Ibibio now in Akwa Ibom State of Nigeria. Thus the soubriquet IBIBIO now stands out in bold relief, hence the general designation IBIBIO for all those ethnic nationalities who could understand one another in this way. It therefore seems altogether likely that by the 18th century the designation of the people as IBIBIO had gained wide currency. John Adams one of the slave dealers has remarked that whenever an insurgency took place on board a slave ship at Bonny, they (Ibibios) were always found to be the ring leaders, and the only slaves concerned in it while the Heebos (Igbos) remained passive spectators **(Adams, John; 132).** Also commenting on some of the inhabitants of Arochukwu country William Baikie had noted that some of them came from" the country known to the traders as Egboshary near the Cross River and this is the Efik name for the place ie. **IBIBIO AREA (W. B. Baikie, 320).** But later on in the last century, Robert M'Keown observed that of all the Cross River peoples, the Ibibios are "probably the stock native from whom most of the small tribes in the Qua Iboe and Calabar have sprung" **(M'Keown R. 12-13**).

The Ibibios concerned with in this article are reputed to number over six million (2004/5 Census) and constitute the fourth largest ethnic group in Nigeria. In spite of cultural and dialectical variations among the communities as a result of emigrational and environmental differences as also the absence of any visible unifying force they still constitute a composite unity. Recently with the institution of Akwa Esop Ima Isong Ibibio in 1980 with a central authority, though very loose, ie. the NTISONG representing a quasi - monarch or eponym, there has been some semblance of magnetic attraction to wield the ethnic groups together. Therefore, the Ibibio without doubt constitute an ethnic group eqiperative of a national state in Nigeria with abundance of shared common characteristics like basic language, common background of culture, cultural heritage, a common belief in the Supreme Being, Abasi Ibom and a highly developed common outlook of life. It is therefore correct to describe the Ibibio as a nation of which sense Nigeria as presently constituted can appropriately be described as a Country of different nationalities. The formation of the Ibibio State Union discussed above has been indeed the first ever attempt at the unification of a united people, viz the Ibibio. It was historically an occasion and a heartwarming experiment of a political socio-cultural and institutional organization which really turned out to be an overwhelming success in modern Nigeria, but sad the war killed it.

EVOLUTION AND ORIGINS OF EKET PEOPLES

Eket must be specifically treated here because it is veritably a unique component of the Ibibio race. Eket which should be pronounced as **E K I T** or **Ekid/Ek?d** really means in IBIBIO "**ammö ekit"** = they see because Eket people and the rest of the Ibibio call them EKIT, but was anglicized to EKET by the early European merchants just as in the case of Itung/Ituk Mbang in URUAN now anglicized to Ituk Mbang, Eto obodom in Eastern Nsit – Nsit Atai to **Eto Obolom**, and these names have come to stay. The name Eket came about because when the entire immigrants from IBOM country of origin arrived in the area they heard and saw for the first time the unmistakable sound of "**ocean breakers"** on the shores of what later came to be known as IBENO, a coastal town in former Eket Division. On seeing and hearing this, and since they could not understand what it was, the people dispatched some few of them from their group to find out and these returned to explain what they had just seen and heard; hence the name **EKIT** for what they actually saw ie. the "ocean breakers". This area of ocean breakers and portion of land invariably came into being as a destination and nomenclature which never had existed. It has since become the destination and evolution of a people later to be christened Eket peoples ie. **"those of the group who were sent 'to see' together with the entire group"**. But besides, Ekit people were described by the early Europeans as a warlike IBIBIO people. In fact, they often bobbed up trouble with these Europeans and gave much trouble to the British Officers who had tried to take their land by force as the British always did any way. There was no city state the British did not subdue and hoist their UNION Jack Flag without the use of military force. But Eket people were equal to the task because they were the most sporting tribe imaginable.

According to the erstwhile Eket District Officer, Sir A.C. Douglas, the British Colonial District Officer of Eket at the time, "the British had to make at least seven military expeditions to reduce them to size" **(Douglas. A. C. Letter to Talbot P. A. Feb, 1914: In Life in Southern Nigeria, 293)**. Eket people are such who would say with the Romans after the words of their celebrated Emperor Constantine: **Veni, vidi, vinci;** because they are masterful and can look anybody eyeball to eyeball, and they are also very straightforward and act with precision. They incidentally speak a dialect akin to ORON, nevertheless, they are part and parcel of the core **IBIBIO**. Still to be included among the other definitive core peoples of Eket are the Awa Ibibio now designated with the acronym as ONNA.

THE ONNA CLAN - ORIGINS AND EVOLUTION

ONNA in the old Calabar Province was known as "**Ibibio Awa"** ie. a scion of the Ibibio race. In his documentary on Ibibio peoples, Professor Monday Effiong Noah, one of the pioneer indigenous graduates of the early 1960s whom I later employed while as the Education Secretary of Catholic Schools in 1967 at St. Theresa's Girls Secondary School with late Rev. Sr. Mary Joseph Okoro (HHC) as Principal, has sketched the History of the Ibibio race observing that the Ibibio are the fourth largest ethnic group in Nigeria next to the Igbo, Yoruba and Hausa. The Ibibio are located in the South South of Nigeria whose geo-political area lies between longitudes 725 and 825 East of the Greenwich Meridian and between latitudes 433 and 533 North of the Equator. They share borders North and East with the Ekoi; in the East with the Igbo of Abia State and in the West with the Rivers State while the Bight of Bonny washes the Southern borders. The coastline stretching from the Akpayafe River at the Nigeria-Cameroun Republic borders in the East and Andoni Riverine the West which is a distance of about 130 kilometres from the southern coastline of Ibeno extending as far as Itu Mbon-uso, Nkari and Iwerre in INI Local Government Area bordering Arochukwu. ONNA an Ibibio community as part and parcel of the Ibibio originally consisted of three autonomous clans but with the advent of the British colonization of Nigeria in 1861 and in respect of their affinity integrated them into one administrative political unit – the Ibibio Awa. Sandwiched between Iman clan in the North, the Atlantic Ocean in the South, the Qua Iboe River in the East and Ukpum - Ikpa Clans in the West this community with their feudal kingdoms later became known as Oniong Nung Ndem and Awa Native Authority(ONNA) under the ancient Opobo Division. Then when the Military Government of Nigeria under Col Yakubu Gowon created twelve states among them the

South Eastern State of Nigeria, the N.A. was grouped under the new political Eket Division. But in 1989 the Military Administration of Gen Ibrahim Badamosi Babangida made it an autonomous Local Government Authority under the new name ONNA comprising forty-two (42) autonomous communities with Headquarters at Abat. ONNA is located on the Qua Iboe River, one of the nineteen important rivers which water the shores of Nigeria. Located on the Niger Delta, the Qua Iboe River meanders north-south-west and empties itself into the Atlantic Ocean in the Bight of Bonny.

ONNA is therefore a water shed territory with many swamps and streams about twenty plus flowing into the creeks with gigantic mangrove trees along the coastal areas in luxuriant foliage of various tints with dry land mass embracing the primary villages and those on the shores embracing sort of the secondary villages. **ONNA** has produced some of the most important personalities in Nigeria including the first General Manager of the Nigerian Central Bank and first Civilian Governor of Cross River State, Chief Clement Nyong Isong CFR, Hon Awaekpo MHR, Hon Thomas Ekpo Etuk – Etesis MHR, Chief (Hon) Ndaeyo Uttah Speaker, CRSA, Prof I.I. Ukpong CON - SSG CRS, Mrs. (Prof) Affiong Abasiattai – Hon Comm. Elder Engr. Mkpoette Effanga – Hon Comm. Obong Ufot Ekaette CFR – SGF, Senator (Lady) Eme Ufot Ekaette etc, but not to be easily forgotten His Eminence, Akwa Edidem (Dr) Akpabio Udo Ukpa, JP, FCE the current **OKU IBOM III** of AKWA ESOP IMAISONG IBIBIO and Paramount Ruler of ONNA.

WRITERS ON THE IBIBIO LAND, LANGUAGE & CULTURE

As expected the Scottish Missionaries notably Revs. H. M. Waddell and Hugh Goldie spent most of their missionary years (1846-1906) working among the EFIK as doing otherwise would have meant deviating from a policy and purpose of the EFIK who had invited them to Old Calabar. **(Waddell, H.M, Twenty-nine years, viii)** For almost 60 years (1846-1906) they failed to get into the heartland of Ibibio land as this would have inevitably warranted transferring their headquarters from Calabar to a more central station in Ibibio country. But more so because the EFIK were determined to monopolize as they always did in the case of the booming slave and merchandise trade, and contact with the Europeans also. So neither evangelization nor extension work like opening up any station in the Ibibio country was embarked upon even though they had a thorough knowledge of the riverine Ibibio. That is why Rev. Hope Waddell in writing that his book in 1863**(H.M. Waddell, 309**) only concerned himself with the Efik whereas if he had penetrated inland and opened stations worked among the Ibibio he would have included them in his book. In 1874 Rev H. Goldie published the first Efik/English-English/EfikDictionary **(H. Goldie, 356 – 358).** But by 1904 the Scottish Mission penetration was definitely stopped due to the scramble for the hinterland which among others brought about the demarcation of Western Ibibio (Etinan, Eket) for the Qua Iboe Mission, Central Ibibio (Uyo, Annang, including Oron etc) for the United Methodist Mission, Catholic Mission and Lutheran Mission **(Udo E.A, 27).**

In 1894 Sir Roger Casement **(R. Casement, 1895, 36),** a British Consul-explorer who undertook the exploration of the hinterland of Ibibio speaking areas on behalf of the colonial Government as also Sir H. Johnston, another British Consul for South-Eastern Nigeria grouped the Efik, Annang, Eket, Ibeno, Eastern Andoni, Efiat, Ebughu, Oron and Central Ibibio as coming from the same semi-Bantu, ie. Ibibio stock (**H. Johnston, A .1-14**). Later, the Europeans who really traversed Ibibio land and studied both the language and Ibibio culture were the scholar-administrators including G.I.Jones the Anthropologist,***(Jones,*** **G.I.& Forde Daryll, 67-92).** Major A.G. Leonard\, the Administrative Officer **(Cf. Leonard, Arthur Glynn, 17),** P.A.Talbot both Anthropologist and Administrative Officers,**(P.Amaury Talbot.184-185)** Prof. M.D.W Jeffreys, Anthropologist and Administrative Officer, **(M.D.W Jeffreys, 1-3)** Also E.N. Mylius, Political Officer, **(E.N. Mylius, Intelligence Report, No 27627,)** Anthropologist Daryll Forde and Consul Thomas Hutchinson.**(T.J. Hutchinson,38)** More recently also an American linguist, Prof. Joseph Greenberg who located the central Benue Valley as the ultimate area of Bantu origin included the Ibibio, the Efik, the Annang, the Oron, Ibeno and the Andoni among others as Bantoids speaking similar dialects.**(GreenbergJ.H.38)** Later on still, two other

Nigerian scholars Profs. K.O.Dike and J.C. Anne shared the same views about the Ibibio with these world authorities arguing that both the Ibibio and the Efik were ethnically related **(Cf. Dike, K.O. Trade, 24. Anene J.C. 48).** We have mentioned the above authors on the Ibibio because even though by 1842 the slave trade had been abolished in Efik territory and slavery was completely outlawed throughout Nigeria in 1901, the Efik community regarding themselves "as a civilized cosmopolitan and heterogeneous community continued to look down on the Ibibio as slaves, un-educated and unexposed **(Udo, E.A. 29).**

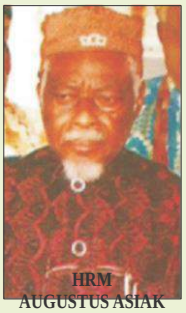
What we can read into that period of the slave trade (1500-1906) is that the Efik due to that early Western influence in economy, education, even in their cultural, judicial and legal systems they began to invade as it were by opening up several "Calabar markets" along the coasts in Ibibio countryside. This further fueled up recriminations, hatred and discrimination between them and the Ibibio and therefore led to many controversies as to whether or not the Efik were ethnically related to the Ibibio and from where the Efik and their ethnic groups originally descended. Before long these wranglings and claims of places of origin extended to the Oron, Ibeno, Eket, Andoni and Annang sub-groups also. The confusions and claims and counter claims eventually resulted in the setting up of a Commission of Enquiry to look into the disputes as to where the Obong of Calabar could be elected from **(A.K. Hart, Official Document No.17, para.65**). At a time when tribal politics plagued this country, all these could be understandable because there were certain ethnic groups who, using political weapons and their numerical strength in the parliament tried though unsuccessfully to dismember, even to the point of obliterating other ethnic groups and institutions using both politics and academics to incorporate them into their ethnic kingdoms and fiefdoms.

A TABLE OF AKPAKIP ARO/IBIBIO LAND, LGAs & TRADITIONAL RULERS

LOCAL GOVERNMENT AREA	HEADQUARTERS	TRADITIONAL RULERS
EKET	EKET	HRM Edidem Nathaniel J.E. Oduoenyie JP
EASTERN OBOLO		HRM OBONG Ap. UWEM Sylvanus Ukafa EDE VI
ESIT EKET		HRM Edidem Ubong Peter Assan
ETINAN	ETINAN	HRM Edidem Ime Dickson Umoette JP
IBENO	UPENEKANG	HRM Owong (DR) Effiong Bassey Archianga JP
IBESIKPO/ASUTAN		HRM Edidem Ita Bassey Etuk JP
IBIONO IBOM	OKO ITA	HRM Okuku (DR) Ime Udo Usoro Inyang
IKONO IBOM	IBIAKA NTOK OKPO	HRM Edidem Nyong U. Obop
IKOT ABASI		HRM Edidem Udo Joe Ntuk
INI		HRM Edidem Ap. (DR) Ntoeng Udo E. Akpan JP
ITU	EKIM ITAM/ITU	HRM Edidem (Elder) Edet Akpan Inyang
MBO		HRM Ogwong Edet Antai Essong II
MKPAT ENIN		HRM Edidem Akpan Akpan Ekpene
NSIT ATAI	ODOT	HRM Edidem Akpan Udofia Ntuen
NSIT IBOM	AFAHA OFFIONG	HRM Manasseh Simeon Akpan JP
NSIT UBIUM		HRM Edidem Nteyin Solomon D. Etuk
OKOBO	OKOPEDI	HRM Owong Bassey Andem Ibok
ONNA		AKWA EDIDEM (DR)AKPABIO UDO UKPA
ORON	ORON-Akani Obio	HRM Edidem Offiong Odiong Edet Akan
URUAN	IDU URUAN	HRM NSOMM Edidem (DR) Effiong B. A. Ekanem
URUE-OFFONG /ORUKO		HRM Offiong (Engr) Effiong Robin Amasi
URUNG UKO		HRM Edidem Etim Ati Okpo III JP
EKET	EKET	HRM Edidem Nathaniel J.E. Oduoenyie JP
EASTERN OBOLO		HRM OBONG Ap. UWEM Sylvanus Ukafa EDE VI
ESIT EKET		HRM Edidem Ubong Peter Assan
ETINAN	ETINAN	HRM Edidem Ime Dickson Umoette JP
IBENO	UPENEKANG	HRM Owong (DR) Effiong Bassey Archianga JP
IBESIKPO/ASUTAN		HRM Edidem Ita Bassey Etuk JP
IBIONO IBOM	OKO ITA	HRM Okuku (DR) Ime Udo Usoro Inyang
IKONO IBOM	IBIAKA NTOK OKPO	HRM Edidem Nyong U. Obop
IKOT ABASI		HRM Edidem Udo Joe Ntuk
INI		HRM Edidem Ap. (DR) Ntoeng Udo E. Akpan JP
ITU	EKIM ITAM/ITU	HRM Edidem (Elder) Edet Akpan Inyang
MBO		HRM Ogwong Edet Antai Essong II
MKPAT ENIN		HRM Edidem Akpan Akpan Ekpene
NSIT ATAI	ODOT	HRM Edidem Akpan Udofia Ntuen
NSIT IBOM	AFAHA OFFIONG	HRM Manasseh Simeon Akpan JP
NSIT UBIUM		HRM Edidem Nteyin Solomon D. Etuk
OKOBO	OKOPEDI	HRM Owong Bassey Andem Ibok
ONNA		AKWA EDIDEM (DR)AKPABIO UDO UKPA
ORON	ORON-Akani Obio	HRM Edidem Offiong Odiong Edet Akan
URUAN	IDU URUAN	HRM NSOMM Edidem (DR) Effiong B. A. Ekanem
URUE-OFFONG /ORUKO		HRM Offiong (Engr) Effiong Robin Amasi
URUNG UKO		HRM Edidem Etim Ati Okpo III JP
UYO	UYO	HRM Edidem () Edem Silas Akpan JP

OTHERS WHO LEFT IBOM LAST AND SETTLED IN NOW AKWA IBOM STATE
THE ANNANG OF AKWA IBOM STATE


HRM
COSMAS O. AKPAN
PARAMOUNT RULER ESSIEN UDIM


HRM
AUGUSTUS ASIAK
PARAMOUNT RULER IKOT EKPENE


HRM EKPENYONG
OKONKO UDOUTIN
PARAMOUNT RULER IKA1


SIR. COSMAS TOMBERE (KSS)
SCHOOL HEADMASTER

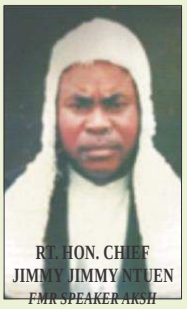

PROF (OBONG)
MAURICE OKOJI (JP)


MR. ESIET FABIAN E. S.
SCHOOL HEADMASTER


OBONGANWAN
PHILOMENA I EKANEM
CWO PRESIDENT GEN.


JUSTICE THERESA OBOT
GRAND DAUGHTER OF
CHIEF JOSEPH U. ADADIAHA


MHR HON. (BARR.)
ELDER NSINI AKPAN UMOSSO
FMR ATTORNEY GENERAL AKS


RT. HON. CHIEF
JIMMY JIMMY NTUEN
FMR SPEAKER AKSH


HRM. PAUL UKPE
PARAMOUNT RULER ABAK


HRM. DR.
OKUKU PIUS ESIDE III
ITAI AFE ANNANG IV

ETHNIC ORIGINS AND EVOLUTION OF ANNANG
ANNANG WORLDVIEW vis-à-vis AFE ANNANG

THE GREAT ANNANG PEOPLES OF ANCIENT DREAMS

We cannot do justice to this Chapter if we failed to bring into the picture those others who also settled at Ibom after emigrating from **USAHAEDET** a.k.a **EDIK AFAHA. They were** the Ibibio and Annang speaking peoples which nomenclature came much later on. These are the people who now inhabit the great Land of Promise viz. the Annangs and Ibibios of Akwa Ibom State of Nigeria. This is to complete as it were, the mosaic analysis of the events that have overtaken us before people begin to now glibly talk about "our Oron people", "our Eket people", "our Ibiono Ibom people", etc. and here by implication, also "our Annang people", all of whom are now happily settled in AKWA IBOM STATE, but which STATE and whence AKWA IBOM are we talking about? Yes, because all these peoples and kindreds had settled in IBOM country before their exodus to now AKWA IBOM STATE after the not to-be-forgotten hostilities launched against them by the same descendants of ancient **URUAN ATAKPO** remnants now turned **AROS** or ancient Uruan-Igbo speaking peoples for short, whose forefathers had founded and inhabited the great IBOM country in the first place. But for the not-to-be-forgotten incomprehensible and inexplicable event; that sad and what could have been avoided Nigerian civil war (1967-70) which has

left this great country of good forebodings that climaxed in the 1960 celebrations of the evolution of the Nigerian State as an independent nation of our dream prostrate. Nobody, and I repeat, nobody could ever have come to contemplate, not to talk of anticipating most of the events or would I say calamities that had befallen and have continued to rubbish Nigeria as a result of this unique occurrence in the chequered history of this great country, the centenary celebration of which is now in the offing for the auspicious year 2014, and which also I have proposed as the year by divine Grace, that this book will be in your hands, **Deo volunte**.

These people, and there was a certain time in world history ie. all the peoples of Annang nation, when they were not grouped together to be known by that name or by any other name as a united ethnic people. They were simply clanal ethnic and kindred groups like the people of Ika, Ukana, Ukanafun, Adiasim, Abak, Ikot Ekpene, Etim Ekpo, Nto Edino, Afaha Obong, Midim, etc. Incidentally, and from a no greater authoritative personality, His Royal Highness, Obong Augustus Asiak, the Paramount Ruler of this same great kingdom, Ikot Ekpene of yore, when interviewed about his great empire and Ikot Ekpene territory as also Annang country had among others told me with bated breath and evident annoyance that somebody or institution in Akwa Ibom, for whatever dignity, position of authority, or whatever he must have claimed to be or have, had the imprudence and temerity to exclude ancient Ikot Ekpene kindred and kingdom as not belonging to the recognized clans in Annang country. What a calamity and sad commentary on the audacity, of pride and of prejudice of a jaundiced nincompoop!

There weren't even groupings or such clans like ORUK ANAM, OBOT AKARA, and ESSIEN UDIM etc. which have now been gazzetted as Local Government Areas in the Federal Republic of Nigeria. Today the whole of Annang country which was comprised of only IKOT EKPENE and ABAK districts in the colonial era a.k.a Local Government Authority/Area in modern Nigerian Constitution, has been regrouped into IKOT EKPENE, ABAK, UKANAFUN, OBOT AKARA, ESSIEN UDIM, ETIM EKPO, and IKA Local Government Areas. For, just like the Ibibio nation, these people of Annang later had joined to become part and parcel of what was designated and known as the **IBIBIO STATE UNION,** brought about by no other personalities of the MAINLAND as it was called in those days of the 1920s, and 1930s in contradistinction to Calabar and URUAN than the two great **URUAN/EFIK** sons, the legendary (Chief) the Honourable Nyong Essien as also that cerebral lawyer and chieftain, His Royal Majesty, Edidem Atakpor James U. Afia. The Annangs were those who formed part of the Afaha group in **USAHAEDET** together with some villages and towns of which also bear that name viz. Afaha Obong, Afaha Ikot Ebak, Afaha Esang, etc. It is also instructive that in the Minutes Book under reference, prominence was given to the parts played by late Robert U. Umo-Inyang of Ikot Ekpene as the General Secretary of the Ibibio State Union and also that the original home and headquarters of the Union was Ikot Ekpene where late Mr. James U. Eka, the foundation president was a School Headmaster under the Primitive Methodist Mission of which Rev. Dr. A. J. Groves was then Minister and General Superintendent of Schools. Tradition however also has it that prior to the formation of the Ibibio Welfare Union in 1928 which in that same year also, precisely on April 1928, metamorphosed into the **IBIBIO STATE UNION.** But there was actively in existence an organization of Uyo, Etinan, Abak, Itu, Ikot Ekpene and Eket peoples known as the **IBIBIO MAINLAND ASSOCIATION** in the mainland territory of the Old Calabar Province, now AKWA IBOM STATE. There was also formed in Calabar city in 1927 an organization known as **IBIBIO UNION** formed by the joint effort of the people from the areas mentioned above. It is also revealing that on the 15th of February 1937, Sir W.E. Hunt, the then Chief Commissioner, Eastern Provinces of Nigeria in the company of Mr. G.G. Shute, the Private Secretary to His Honour, Sir G.A.L. Guise, the D.O. of Ikot Ekpene, Mr. J.W. Hartley and the Assistant **D O**, Mr. N.A.P. McKenzie came all the way from ENUGU to meet with the representatives of the Union at the HQ of the Union then transferred to Uyo.

Concerning the two great personalities under reference, I have garnered this from no mean son of Nigeria, himself also a legend in the annals of the Ibibio State Union, the Honourable Sir Dr. Udo Udoma, the Mfut Itiat Enin of Ikot Abasi and the OBONG IKPA ISONG IBIBIO and Chief Justice of the Supreme Court of Uganda, Africa. He it was who wrote among other things that: "the discovery of the old Minutes Book,

property of the Ibibio Union in the library of that distinguished leader by Professor Donald Ekong, Vice Chancellor of the then Cross River State University, is somewhat sensational". The Leader in reference is of course, no other person than the late Chief, the Honourable Nyong Essien, and the Nsomm of Uruan. He was also the first Uruan son who having been unanimously selected by the Ibibio people at the assembled Ibibio State Union Conference, was nominated by the then Governor General of Nigeria, Sir Bernard Bourdillon to represent and act as the spokesman of the whole of the people of the Mainland Territory of the Calabar Province now designated as Akwa Ibom State, but hitherto then designated IBIBIO DIVISION, in the Legislative Council of Nigeria in 1938. It could therefore be authoritatively revealed that it was this same Nyong Essien who eventually by his acceptance of the nomination that opened the way towards the success of the National Scholarship Scheme earlier referred to heretofore. It is a matter of good fortune that the Minutes Book of the Union had been discovered. This must be regarded as an achievement in itself. For it shows the meticulous care, integrity good sense, competency and sense of responsibility as exercised in checking the contents of the library at the time when it was equally taken over. Nothing could have been better than the decision to publish the Contents of this Minutes Book. He it was also the same Chief Nyong Essien who in 1960 had the rare and singular honour and distinction of being elected the first President of the House of Chiefs at its inauguration in the then Eastern Region of Nigeria **(Noah Monday Efiong Ed., Proceedings of the Ibibio Union; 1928-1937, 19-21).** He later became the President General of the same **IBIBIO STATE UNION** (1946-1967) which was banned by General Johnson Aguyi Ironsi, the first Military Ruler of this country.

THE ANNANG OF AKWA-IBOM STATE ORIGINS, LOCATION AND NOMENCLATURE

Because ever before the people later called the Annangs also left Ibom country which was first founded and occupied by the great ancestors of ancient **URUAN** thousands of years before the Christian era as we have seen already, there was nothing in the world lexicon known as **ANNANG**. The name evolved much later, even long after settlement in their present abode. Just like the **EFIK** of **URUAN**, the IBIBIO, the AROS, the YORUBA, the IGBO etc, these names never existed they only came into being after the great epoc making events of the discovery and **Demarcation of Africa** among the European countries in1884 vouchsafed by the events leading to the abolition of the inhuman Slave trade which had made human beings, created in the image and likeness of God Almighty, cartels and drawers of water and cutters of wood for these European nations. Yes, **EUROPEAN**, another great word which never existed before the ascendancy of the Greeks and the Romans of the Greco-Roman pagan world, which only knew them under various designations and soubriquets some of whom they had described as Teutons, Anglo-Saxons, Goths - both Visigoths and Ostrogoths, Vandals, Angles and Jutes, Franks, Tartars, Turks, etc. Concerning those peoples of the world, most of their names which have now become part of the human vocabulary have given rise to **words** like vandalism, vandalistic, barbarism, barbaric, Gothic literature and Gothic architecture, etc. Before this time, and that was not before the 5th century of our Christian era, nobody had ever heard of the names of countries such as Germany, France, England, just to mention but a few. There were no such words in world history and in any lexicon worldwide. Even in bringing this discussion nearer home, less than twenty to thirty years ago, whoever heard of the designation **ABIA, ORUK ANAM, ESSIEN UDIM, ANIOMA, OSUN**, or even **OGUN; YiGAWA, YOBE** etc? These names and designations have now come to represent Nigerian States and ethnic nationalities.

When for example Pope Gregory the Great (AD 540-604) while yet only a Deacon watched blue-eyed, a number of young innocent boys being sold at slave markets in Rome, and having learnt on enquiry that they were Angles and Jutes, he had exclaimed: "Look they have faces just like the Angels; it becomes such to be co-heirs with the Angels in Heaven". He never even fathomed that he was prophesying as it were the conversion of England, France, Germany, etc. to the Christian Faith! Later, when he became Pope, he made good his prediction by sending out St. Augustine (who was to later become Archbishop and the first Primate of the English Church with Headquarters at Canterbury (now Manchester Abbey). Augustine was

accompanied by 40 monks from the Monastery of St. Andrew to the barbarian lands of the Angles and Jutes which he then renamed as "Angle +land" = E N G L A N D; which later became known as ENGLAND; Germany a.k.a D e u t c h l a n d s was derived from the Roman word GERMANUS = n e i g h b o u r s, used to describe them by the Gauls; ditto Gaul, the barbarian Frankish lands which later became known as FRANCE; Africa was named after the Afri Tribe of Tunisia the former rich country of Carthage conguered by the warlord Hannibal; Europe was derived from the Macedonian town of E u r o p u s; America was named in 1507 after the Italian Explorer/Navigator A m e r i g o V e s p u c i from Florence, Italy originated from V i t a l i a = pasture land, S p a i n, an English word derived from Hispania/España, Russia is the land of the R u s s, China with the great Wonder of the World, its Great Wall soaring into the heights and can be visible from outer space which was constructed by and named after the Emperor "China Isin", and so on. Recently Swaziland in 2018, the new King has dropped the name for "E s w a t i n I" = Land of the Swazi.

Yes, **BARBARIAN** or **BARBARIC,** these words only came into existence much later on, after the fall and the disintegration of the Greco-Roman Empire in 476 AD as recorded in World History books which most of us studied in our Primary and Secondary schools of the 1930s -1950s. Is it not therefore a misplacement of values that for more than thirty years now since the 1980's infamous introduction of the new National Education Policy of 6-3-3-4 which had upturned and discarded everything that bore the educational vestiges of the colonial/ Nationalist systems of Sir Abubakar Tafawa Balewa, the great Zik of Africa and the Nigerian sage, Pa Awolowo, in favour of the new Nigerian brands from the bigoted fertile minds of Nigeria's new-fangled Educationists and Administrators. The first casualties of all these was the expunging of the teaching of history and geography from the school curriculum. From the Greek word **BARBAROI, LATIN - BARBARI** meaning foreigners, crude, uncouth, uncivilized peoples, the name **BARBARIAN** was first coined and applied by the Caesar Constantine and his successors after the great Augustus Caesar to all those peoples and races who were neither Greek nor Roman but those who spoke in barbaric tones. To the all these words implied the idea of **"BAA – BAA"**sounding languages in the ears of these ancient Greco-Roman potentates. Besides, these hordes of foreigners who had swarmed into the empire were really barbaric and wild. These "**Peoples of the World"** as they were called had in their advance into the Greco-Roman territories pillaged, destroyed, burnt and rubbished all those g reat admirable monuments of world-class artifacts, technology, architecture and civilization in the great sciences and technologies. All these were monuments and institutions which had taken the Emperors years to build, hence their addressing these barbaric cohorts as "**BAA- BAA** speaking" nations. That is how that expression came to be. Hence that is how they came to be designated as "barbarians **ie. "**Peoples of the world"; a terrible and formidable species of mankind!

Here in our own case, less than 100 years ago there was no such name or country in world history known as **NIGERIA**. It was Lady Flora Shaw, a very erudite and intelligent British journalist in 1897 at a Beauty Pageant organized by the British Government which she won that invented the name by juxta-posing the two current words "**NIGER"** (the River of black peoples) + "**AREA"** (territory of black peoples) to form the word **NIGERIA.** She was later wooed and married by Lord Lugard. There was no such name ever before the Amalgamation (unification) of the territories of the Northern and Southern parts of what later was to become one single country that we call Nigeria today. It was equally her husband Lord Frederick Lugard, the then British High Commissioner of Northern Nigeria who played a decisive role in the amalgamation of the country in January 1914, setting up his united administrative and socio-economic blue-print and structures for Nigeria. Due to his initiative, the "Indirect Rule" as practiced in his administration of the North became the prototype for all the colonial governments of the North, East and West and throughout Nigeria. He was then appointed the first Governor General of a united Nigeria and this led to the evolution of Nigeria as the largest single British colony under British Rule worldwide. With Nigeria emerging as the undisputed largest British colony, all the other British Overseas enterprises through trade exchange and socio-political developments brought about the evolution of a global colonial empire of imperial Britain. It was after this that the word NIGERIA ever entered into the lexicon of world history the centenary commemoration of which we are now planning to celebrate come January 2014. Even as at now and less than ten years ago, the Nigerian state has been

caged and is swooning under the scourge of militant Muslim fundamentalists called **Boko Haram** who have recently been branded as terrorist gangs, the tag coined in Hausa-Fulani pidgin English to mean Islamic insurgent groups in Nigeria. These groups of Nigerians despise Western culture and civilization, regarding such as heathen, forbidden, profane and abominable to the Muslim Faith. The consequence of all these for them is that it should be dethroned and set up in its place Islamic cultural and political governance. Nobody has ever claimed to have found this language, neither in the Hausa –Fulani, nor Efik, nor Igbo nor Yoruba nor Ijaw nor even Tiv dictionaries, but which has now become a household terminology like its counter parts of **Al Qaeda**, **Al Shabab** coinages of Afghanistan and Somalia, Sudan, etc. Muslim insurgent terrorists are those who also want to turn their countries into an-all Islamic states with everything Western and American obliterated from the history of the world.

So what are we talking about as if the word **ANNANG** had always existed? These are the people of whom **URUAN/EFIK**, long after their settlement in their present abode, and inhabiting those parts of Northern Akwa Ibom State to the east of Abia State in South Eastern Nigeria soon evolved and behaved ever more strangely and seemingly savagely than formerly on account of their contact and association with their **NDOKI** and NGWA Igbo neigbours (again names and designations which never existed in world history before the celebrated infamous Slave Trade). Now URUAN had described them as "**NNA? A -NNA? A -NNA? A PEOPLE**". But why? This is because they often noticed them carrying very well-sharpened matchets - the **AFAKA**, which they so menacingly but indeed dexterously carried wherever they went about their business. Very often, they sheathed these knives in lovely woven raffia shields. Annang people are noted for admirably using their knives to cut neat and clean whatever objects they have applied their hands thereto, hence the evolution of the word **ANNANG** to describe this ethnic group inhabiting the northern fringes of AKWA IBOM STATE of Nigeria. One good **URUAN/EFIK** proverb which they must have used in this connection to explain the **raison d'être** in calling them so goes like this: **"Idihe- nna?a-nna?a- nna?a edi it?k ik?t ebua"- nte me ina?a - Ibibio/Annang;** meaning wildly, madly as wild/mad hounds, the menacingly behaving dog-hounds which cannot get at their targets viz. hunted forest animals yet are pursuing these wild animals. In other words, hunting dogs may behave so amazingly audacious and menacing, but they never can ever notice let alone run after the hounded wild animals running before them in the bush especially lions. Yet it is also one of those very Annang proverbs that better captures this point:**"Agwo akpa agwo ase alak akpa; Akpeep akpa-akpa awod".** This means that though the Annang man may handle his matchet so menacingly but when it comes to cutting things neat and clean, he performs that with such finesse, adroitness and finality that it does not cause any stir or anxiety. In other words, if he is cutting something, say the hand of a man or an animal or even the stem of a tree, he can do so without killing the man/animal or destroying the tree quite unlike a novice would probably do by causing the death of the man or animal or damage the tree. It therefore implies that an Annang man as a specialist in the use of the matchet or knife knows how to cut without killing or causing a fatal damage or harm or destruction one way or the other. He can also do this much better than a stranger or novice could ever do because such a novice would end up killing or destroying even without his intending or wanting to do so.

Yes, this is because the Annang people have been noted as saying, but I think perhaps to their Ndoki/Ngwa Igbo warring, hostile and unfriendly neighbours and also warning them to stay clear. They also often say every time they are confronted: "**Nda ukpa-o! Nde unam un??"** meaning "I will cut you-o! Am I or do I look like a beast/animal before you?" But their neihbours and others besides capitalizing on this designation and nomenclature as it were, did in the recent past give the Annang unprintable names by regarding them as cut-throats, cannibals and those who decimated their stranger visitors and travelers passing through or coming into their territory, whereas this had never been the understanding of **URUAN/EFIK** who innocently gave them the name in the first place as the two Proverbs above do corroborate. "Give a dog a bad name and hang it", you would say; but this is very far from the truth! Whereas until recently, and even beyond the past two centuries, nobody had ever come out to declare that he had witnessed an Annang man or somebody around the area, kill or roast or boil or even cook a human being to prepare his meal. Considering their bravery and deftness in the use of matchets, E. A. Udo opines that the Annangs are said to behave rather like wild warriors when confronted and this can also imply the bravery of theAnnangs. As if to corroborate this, Joseph Udondata and John-Bosco Ekanem, themselves

bona fide sons of Annang, refer to the Annang as if they are **Inaanga**, ie. people who feign madness and behave wildly. They argue that the term is not derogatory as some may suggest, for "considering the war circumstances of Annang people, one can easily be maddened by the behaviours of an enemy. One will naturally react when he is provoked." They therefore went to conclude that what their Annang ancestors did in these circumstances was to bring out their matchets, hit them on a stone or on the ground and cut down whatever was the intruder or assailant. They could cut down live sticks and in extreme cases would severe their opponents' heads with one stroke of the matchet **(21-22).** It also implies that the Annangs could behave and react wildly and dangerously when violently assaulted hence their behaving **"inaanga-inaanga"** with violence and vengeance like mad and wild people. The Efik language often doubles the adjective to derive the adverb, hence **Inaanga** = violent- adjective; **Inaanga-inaanga/afai-afai** = violently/wildly or madly – adverb.

ORIGINS AND EVOLUTION OF ABA – NOW IN ABIA STATE

ORIGINAL VERSION: Then as observed above, because the Annangs have a common boundary with the Sudanic Igbos, they had often to fight many wars against their Ngwa neighbours in order to preserve their identity and territorial integrity and farmlands ditto the Opobo people all extending as far as what is now known as **ABA**. "**ABA**" is ANNANG/IBIBIO word for a fenced plot of land either for farming or for keeping livestock. In ancient days, the people of Opobo as also the Annangs were noted for rearing large herds of livestock notably goats and sheep at this area and traders used to flock in from all parts to buy them. At a certain point, the livestock markets flourished so well that they became objects of contention as the Igbo traders became so incensed and envious especially those from Isiala Ngwa. This led to a war that gave the Ngwa Igbos, who presumably were the Isiala Ngwas and companions the upper hand which eventually led to the areas where the markets were held now being named **ABA**. This happened because originally this large expanse of land between Ikot Ekpene and "ABA" and between ancient Opobo – Egwanga now designated **"IKOT ABASI"** through Azumini was a virgin thick forest "a no man's land" of sorts. This is where these ancient Akwa ibomites used to construct fences for their livestock resulting in a booming livestock market there. For the Ngwa Igbos, anybody with rough physical strength who was ready and willing, could carve out for himself a large expanse of farm land, fence it round and plant his crops or even build living quarters for himself and the extended family household. To buttress the originality of ABA as belonging to Annang/Opobo these people often cite the issue of Chief Margaret Ekpo who was a known figure in the struggle for women emancipation especially during the Aba Women's Riot as having her domicile at Aba, ditto Dr. Egbert Udo Udoma who lived here all through his life before and since his return from the UK in 1947. Mr. J. A. Ekong was even the Chairman of Aba County Council in the 1940s - 1950s. Sometime also, Chief Margaret Ekpo represented Aba in the 1950s at the Federal House of Representatives in Lagos.

ABA TOWN HALL AND EKEOMA ABA MARKET IN 1940s





ANOTHER VERSION OF THE ORIGIN OF ABA

Tradition also has it that an Ngwa man who first discovered the wide expansive forest land inherited the area as far as Eziukwu. He thereafter built homesteads for his extensively extended family household and developed the place into a large and expansive farmland known in Igbo as **"BARAA"** ie. a farmland where food crops such as yams, cocoyams, plantains, cassava, palm trees and bamboos are grown. Oral history has it that some white people, the colonials led by Mr. E. M. Faulks the Resident from Calabar on arrival at the expansive farmland had enquired to know what name the natives called a large plane area like that. The Ngwa Igbos are said to have replied that the native word was **"BARAA"** which to the white men sounded like **"ABA"**. From that day the area became known as "ABA". But that seems to be too recent and a far cry from the first version given above because Mr. Faulks indeed came to Aba rowing through the mouth of the creek ie. "Water –Side" via Ogbor Hill during the time of the Aba Women's' Riots in recorded history, 1928-1929 as mentioned elsewhere. Precisely in December 1929, a mass protest led by thousands of women from the old provinces of Calabar, Uyo, Owerri in Eastern Nigeria against the alleged plan by the British Colonial Government to impose levies and taxes on the womenfolk of Southern Nigeria. On learning about this, thousands of women half - dressed with their upper parts bare and waving cassava leaves in the air marched in procession round the colonial Headquarters of Aba. But the procession later snowballed into riots as the colonial police with batons tried to stop them leaving hundreds with injuries and others being arrested. **(Cf. Udoma E. U. Spectrum, Ibadan, 1987; 46-48)**. It is perhaps this moot point concerning the Aba Women's Riots that has given **ABA** its status and **Raison d'être** because the very Nigeria Police Emblem with the symbol of the elephant signifies this **Event** by which the police contingent quelling that riot bears the two batons crossing each other at an intersection. It indicates how the British Colonials used the baton to quell the riots which shook the nation then and how the British were able to effectively apply the baton to subdue the women. As mentioned above, the Isiala Ngwas who were itching to supplant the Annangs/Ibibio's and take over their land on arriving near the place saw an elephant ie. **"EHI"** in Igbo emerge from nowhere and began as it were to clear a wide area the thick forest before them and then suddenly disappeared signaling that that was the land God had given to them in perpetuity, hence the elephant emblem for **"ABA"**. It was also from this that the Ngwas derived the name **"ENYINMBA"** for **"ABA"** which seems to be a well thought-out and concocted revisionist theory and new version of the evolution of **"ABA".**

Between 1920s and 1950s Aba was a very well planned are especially on account of the expansive GRA area inhabited by the British Colonials and the European Companies like the John Holts, Mandilas, G.B. Ollivant, CFAO, Mandillas, P.Z. Nickolas, Griffittes, Cussons, Dunlop, etc. The first paved and tarred Road in the early 1950s ie. Aba - Owerri Road was lined on both sides with oil bean trees ostensibly to provide shelter to pedestrians and motorists during the sweltering heat seasons. As the traffic increased on the road it became necessary to uproot them as they constituted veritable sources of fatal automobile accidents resulting from drunken and reckless drivers running into these trees. Aba in the 1940s and 1950s soon became the centre of commercial activities masterminded by the ubiquitous Abriba citizens who almost dominated the trade through introduction of imported merchandise. As observed above the centre was at first the dominant market of domesticated animals as an international business district with Efiks, Ibibio's, Annangs, Yorubas, peoples from other parts of Igbo land as well as other aliens, etc. The very name "ABA" came to constitute what originally was christened ABIA, a name derived from the acronym Aba, Bende, Isikwato and Afikpo which now belongs to Ebonyi State. Aba is so well centralized that it has become the epicenter and commercial centre of the defunct Eastern Region. Anybody coming from Cross River and Akwa Ibom, or from Rivers and Bayelsa passes through Aba. Equally those coming either from the Western or Northern parts of Nigeria to the other part must pass through Aba. The Ngwa Igbos were greatly feared in those days because they were always fighting and capturing their victims for food and the Annangs were also said to have followed suit. These people also

went to the extent of imagining that the index finger of a human person just like the gizzard of a chicken was the sweetest because of its being always in constant touch with soups and therefore contains wonderful ingredients. You can never fathom the fertile imagination of proud bigots and nincompoops at work!

THE NEW ABA IN PERSPECTIVE

As the popular local wisecrack goes: "**Aba ma ndi Aba"**, Aba really knows those who truly belong to Aba, the elephant Enyimba (Elephant) modern city. Modern Aba has in every respect become a real cosmopolitan city. It is 64 KM equidistant from other cities of the South South and South East viz. Uyo, Port Harcourt, Owerri and Umahia. This centrality has so greatly contributed to the importance of Aba making it the commercial nerve centre of the region. Due to its centralization also, there has been such great an influx of people which doubly makes its commerce to grow by the day. Coupled with this, the Ngwa aborigines due to their open-mindedness have also contributed to many visitors flocking into the city from all parts of the country. Another contributing factor in the increase of the population of Aba is informed by the low cost of living not only in foodstuffs but also in cheap house rents and availability of all sorts of goods and usages. For the Igbos in particular, it is impossible almost not to find any family of Igbo extraction not having one or two relations living and doing business in Aba. Aba has become the fabricators' haven, the home of commerce and industry. To really belong, one must be ready and willing to toil and work very hard otherwise one can just "get lost" in the hurly burly of everyday life in Aba. Only people with business acumen can survive in Aba. That is why Aba has become a melting pot of Industries in textile, footwears, electronics and what have you. Any new comer to Aba that fails to understand this already has his/her days numbered and cannot survive here. Aba is for those with business savvy and sense of hard work. In fact, Aba's middle name can be equiparated to business with more than 3,000 small and medium scale Industries that churn out millions of finished **"Aba made"** products in shoes, bags, dresses, etc. which get better by the day **(Cf. Chika Abanobi and Okey Sampson, Sunday Sun, Nov 25, 2017; 4-5).** These **"Aba made"** have attracted thousands of customers including traders coming from neigbouring countries like Niger, Chad, Benin Republic, Gabon, Equatorial Guinea and Cameroun not to talk of some Nigerian States viz. Rivers, Akwa Ibom, Cross River, Sokoto, Kano Maiduguri, Oyo Kwara etc. to purchase goods of all kinds there. Aba has become the "Japan of Africa" with artisans of uncommon ability who can masterfully fabricate anything under the sun. Aba artisans can just look at the sample of a thing and before you say "Aba Ngwa", they have produced facsimile products which appear even better than their original. **"Aba ma ndi Aba"**: you can't miss them.

Many people just like the ancient Jews as also their Greco-Roman super gentry were known to always look down on those outside their climes regarding them as barbaric, uncivilized and ignorant savages either calling outsiders Gentiles or barbarians and vandals whereas the Germanic barbarians for example, at the time St. Boniface arrived there for their conversion were in fact known to have had very high standards of morality, duty and organization especially in their high level of culture, economic and agricultural developments. Indeed, it so happened that later on, the Holy Roman Empire that emerged was essentially the Christian Empire of the Germanic Peoples. The designation **Germanic** of course was in relation to the barbarian peoples of the linguistic family who spoke languages akin to Deutch ie. ancient German, French, English, Dutch, etc. The same could have been said about the Annang people at the time they came in contact with **URUAN** at **IBOM.**

Just like the **EFIK**, they had accepted this designation without qualms and without much ado even till today. In fact, the British colonial administrators and scholars working in Annang area never doubted their identity as part and parcel of the whole Ibibio Mainland administrative area. The name Annang was even only first mentioned about the 19th century precisely in a book **Polyglotta Africana,** deputed to have been written by a German missionary, Sigismund Wilhelm Koeltie who was working in

Sierra Leone at the time. The second reference to the Annang was by Rev. Hugh Goldie himself, one of the first early Scottish Missionaries who arrived in Calabar in 1846. He wrote in 1874 in the first edition of the Efik Dictionary describing Annang country as a district of the Egbo Shary Ibibio land far away from Calabar. Later, and writing in 1932, the District Officer (DO) of Abak S. E. Johnson stated among others that the Annang sub-tribe appears to have been the last area in the Calabar Province to be opened up by the Government, and indeed to have come into contact with Europeans. But this is not the issue in point. It is simply to instruct us that the word Annang like any of the others only came to be whereas before now the early historians and anthropologists like Darryl Forde and George I. Jones etc. of the Institute for British Colonial Social Sciences Research Council in 1945 enumerated Annang among the Ibibio ethnic groupings to wit, Western Ibibio constituting Abak and Ikot Ekpene political Divisions in the old Calabar Province.

ANNANG COUNTRY & DESIGNATION/ CLANSHIP AND ORGANIZATION

As a homogenous society and blessed with an equally intelligible language/dialect understood by most parts of the territory the Annangs have a strong bond which has united the citizens by an organic solidarity especially by virtue of birth and family ties. It is this particular aspect which emphasized common ancestry, communal identity and group spirit and these galvanized to determine individual behaviour. Annang society was also organized through taboos, socio-cultural mores, feelings and emotions. All societies want success, growth and progress so they need good government - traditional or modern in place to drive the programmes of their developmental efforts. Annang country is no exception. Both the governed and those who govern are to be seen as partners in progress to move the society forward. This seems to be the motive behind the selection, appointment/election of an ITAI for the AFE Annang which as observed already is the umbrella of organization of all the groups and different ethnic nationalities in Annang land. The AFE in ordinary parlance is the meeting point for members of the society to converge together and discuss matters regarding their welfare, programmes and aspirations thereto. Whether in the context of a nuclear family assembling in the parlour or of the kindred - Afe Ekpuk/Uf?k, is a special meeting place of the group to discuss their affairs, the AFE even of the entire Village, Clan or District - Afe Is? , is destined to serve many useful purposes in the administration of the society. It is on this account that the meeting and by implication, the meeting place of all the Traditional Rulers and Kings is designated AFE ANNANG. But they certainly need direction and guidance as the pillar of the Organization, hence the ITAI since all of them "are not periwinkles wearing the same type of hat to be able to direct their affairs. Just as in the arrangement of the Ibibio nation which has the AKWA ESOP IMA ISONG to propel the destiny and aspirations of the citizens of IBIBIBIO land, so also the Organization in Annang country with an ITAI, the Equivalent of the NTISONG Ibibio. His authority is empowered by the organic solidarity of the people since power is invested on the people and from them to the one they have chosen to lead them, the Itai. The many voices of the people are drowned in the unique bold voice of the Itai who now articulates the feelings, wishes, emotions and aspirations of his people.

Today the Annang community is building a massive AFE Is? as the Assembly of all the civil and political leaders – the ATE ANNANG at Ikot Ekpene city for the galvanization of the socio-political structure of the great Annang peoples. The Afe/Ate is destined to serve many purposes primordial and modern viz. for the organic solidarity where the members need to disseminate information on the operations of the system, because here everybody will be represented as part of the social structure. Here also instructions concerting certain lines of action and decisions to be taken will be directed as well as cases/matters involving members in Annang communities.

ORIGIN OF LOCAL GOVERNMENTS IN NIGERIA

IKOT EKPENE IN PARTICULAR – ORIGIN OF LOCAL GOVERNMENTS NATIONWIDE
IKOT EKPENE AS FIRST CONSTITUTED LOCAL GOVERNMENT AUTHORITY



OLD SECRETARIAT BEFORE INDEPENDENCE



PAUL JAMES INYANG ESQ



NEW SECRETARIAT, IKOT EKPENE LGA

According to Paul James Inyang Esq. **(Cf. Souvenir Funeral/Thanksgiving Programme, Oct.3, 2011**) and as recounted by Ete James himself on his 80th Birthday in 2008 at the Diamond Jubilee Mass celebrated in his honour and officiated by the Author, he had among other things narrated that with the events leading to Nigeria's Independence gathering storm, the British Colonial Government was also gearing towards the radical re-organization of the Colonial architecture of governance. They first mooted the idea of transforming the entire system of Native Authority (N/A) administration, whereby British Divisional Officers (DOs) would be replaced by indigenous N/A a.k.a Local Government Administrators and Secretaries to be designated**" "SECRETARY/TREASURERS"** (STs), since they would take absolute charge of including the finances accruing to their areas of Authority. Then they renamed the N/A Councils as Urban/Rural Development Councils or County Councils, eg. What was formerly tagged "**CALABAR DISTRICT COUNCIL"** OR Degema, Ozubulu, Ikom, Agbor, Uromi, Ikot Ekpene, Nguru, URUAN, Fugar, Obollo- Afor, Gboko, Orlu, Kontangora, Kachia, Sarbon –Birmi, Arochukwu, Aba, Etinan, etc. became known as CALABAR URBAN COUNTY COUNCIL (CUCC) or CALABAR RURAL DEVELOPMENT COUNCIL (CRDC) depending on whether it was in an urban or rural district viz.: Ikot Ekpene district became IKOT EKPE URBAN COUNTY COUNCIL (IKUCC), while Uruan became URUAN RURAL DEVELOPMENT COUNCIL (URDC), etc.

To this end, the Colonial Authorities saw the need to train good and seasoned technocrats as Administrators who would take over from the British District Officers - DOs. Then according to Ete Paul Inyang, a number of serving Secretaries some of whom were previously trained at the prestigious Nigerian College of Science and Technology Ibadan like himself, were selected and presented by the Colonial Government to the United Nations Office for Overseas Training in Public Administration and Community Development. They were thereafter sent to the University of Haifa in Israel to understudy the Local Government System of Organization there tagged the "**KIBUTZT"**. While there, they also studied at the Mount Carmel Centre, an Institute of the United Nations and Training Centre. He was among the one hundred and fifty Candidates selected and they spent two years studying at the feet of the Masters as it were. On their return to Nigeria they were to be further involved in preparing and drafting the programmes that would constitute the Policies, Laws and Reviews for the Ministries of Local Governments of the Federal Republic of Nigeria. As a pilot programme, Ete Paul Inyang was posted to

Ikot Ekpene Urban County Council where he assiduously and painstakingly developed and delivered the first ever Programme of Local Government System as a special grassroots pilot pattern of governance to be ratified and adopted throughout the Nigerian Nation. Thereafter he was posted to URUAN County Council Idu to also modify and supervise the LGA programme suited for rural communities. In 1960 during the Celebration of Nigeria's Independence on October 1, he planted the Independence Tree there in URUAN which still stands strong till today. To further galvanize this novel programme in some other pivot areas of the then Eastern Region, he was re-assigned and posted to oversee the Calabar Municipality County Council, then posted to Mbaitoli County Council, Opobo County Council, Owerri County Council, Port Harcourt Municipal Council, Urratta County Council, Uzo Uwani County Council, Nsukka Urban County Council, Abak Urban County Council and Creek Town County Council. Thereafter he was also assigned to prepare and superintend the pilot programme as "Sole Administrator" for the MAINLAND County Councils in old Calabar Province viz. Abak, Itu, Oron, Etinan, Four Groups and Ukanafun County Councils.

FORMATION OF LOCAL GOVERNMENTS IN MODERN NIGERIA

The history of Local Government Administration in Nigeria dates back to the colonial era. Due to the exigencies of that era and in a bid not to 'rock the boat' and create a situation where they would engage in physical battles with the locals who had a well-entrenched system of government, particularly in Northern Nigeria, the colonialists introduced the Indirect Rule while the English version of local government was introduced in the Eastern and Western Regions. After independence in 1960, the imperative of Local Government System was again brought to the fore. The three geo-political regions which then constituted the Federal Government of Nigeria continued with the former existing system. Each region adopted the system it deemed fit for its peculiarity. The North continued with the Native Authority (N/A) system which revolved mostly around the Traditional Rulers, the Emirs, while the West and East operated the English version of the Local Government System which had legally defined responsibility and elected a majority of voluntary unpaid members to carry out executive and administrative duties through the committee system and also oversee the functioning of the local communities. This set of affairs continued until 1976 when the General Obasanjo Military Government instituted the Local Government Reforms of the Federal Republic of Nigeria and thereafter transmitted the Decree for the 1979 Constitution to effect the organization of a new Local Government System of governance in Nigeria. Then came the clamour for the creation of new local government areas all over the country and it was deemed worthwhile to first of all examine the constitutional provisions as well as the social, fiscal, political and economic implications that would result from such a policy programme nationwide. That was how the 1999 Constitution of the Federal Republic of Nigeria (THE CONSTITUTION) among other things came into being. Concerning the 1999 Constitution as amended and now in force, the said Decree No. 24 was published as No. 27 in Volume 86 in the Federal Republic of Nigeria Official (Extraordinary) Gazette of 5 May, 1999. The Constitution came into force on 29 May, 1999. Under that Constitution, a three tier-government was to be established namely; the Federal, State and Local Governments. Section 2 subsections (2) and (3) of the Constitution were also specific on the constituent parts of the Federation ie. that the States, the Local Government Areas as well as the Federal Capital Territory and the respective States were to be set out as in Section 3 (1) of the Constitution. The areas covered by each State as well as the Federal Capital Territory were also clearly spelt out in section 3 (2) and (3) of the Constitution and 774 Local Government Areas were designated therein.

THE NIGERIAN LOCAL GOVERNMENTS IN PERSPECTIVE

In order to articulate what this article is all about, it would be profitable to state in perspective what Local Governments in the Nigerian context should be. First of all, the Local Government constitutes one of the

most critical level of governments at which the momentum to sustain national development can be created. In some countries of the third world, it is the only semblance of authority known beyond the traditional mode of governance (Cf. BELLO I.B. 2007: 1). Then from the 1970s, the national leaders all over the world and even their followers started to change their erstwhile attitude towards local government for a more positive appreciation of the role of this level of government. Consequently, they started to think of more functions, more finances and more qualified manpower for the level of government. This re-awakening vis-à-vis the pivotal role of local government also gained prominence in Nigeria as from 1976 nationwide which brought about the Local Government Reforms. The Reforms recognized this level of government as a distinct tier of government (Cf. Bello I. B. 2007:1).

CONCEPT OF LOCAL GOVERNMENT: Local Government can be defined as a Political Authority under the State eg. Akwa Ibom State, for decentralizing political power and delegation of that authority to the people (Cf. Fajobi, 2010: 1). It is the administration under local Committees set up in order to maintain law and order based on the range of social amenities accruing to the area and to encourage the cooperation and participation of the people at the grassroots. The aim is invariably to improve the living conditions of the people in question. Based on this, Local Government Administration stresses the maintenance of law and order as its primary motive.

ROLE OF LOCAL GOVERNMENT IN NATIONAL DEVELOPMENT: Deriving from the 1976 Local Government Reforms, the Federal Republic of Nigeria has articulated four basic objectives for establishing its Local Government. These are: (i) To make appropriate services and development activities responsive to local wishes and initiatives by developing and delegating such services to local representatives.

(ii) To facilitate and bring the exercise of democratic self- governance close to the local levels of the society and to encourage initiative and leadership potentials.

(iii) To mobilize human and material resources through the involvement of members of the public in their Local Government, and to provide a two – way channel of communication between local communities both State and Federal (Cf. Fajobi O. F., 2010: 3).

(iv) To achieve social change and general economic growth which requires the spreading of effort so that local communities and individuals can participate bring about such ideal conditions as energy, expertise, enthusiasm and most importantly, initiative towards the working out of local development activities. Local Authorities must therefore provide the opportunity for local decisions and local schemes within the general national policies and ethos and above all,

(v) To act as the local centre of initiative in activities conducive to development. Again, it is persuasive that in support of any positive role for local governments, a genuine procedure for promoting the spread of development in every nook and cranny of the areas most aptly justifies all these and reason for their existence.

WHAT TO DO: PROMOTION OF ECONOMIC DEVELOPMENT FROM BELOW

Of all the diverse ways Local Governments can promote socio- economic development, such a procedure should start from below. Two distinct aspects will be highlighted herein. Local Governments have the role of promoting purely economic development and this can take various forms. First, unlike starting from the 'top-down' development strategy currently in vogue, Local Governments should look for a way of

promoting development from below and this strategy gives priority to rural development, enhances a more effective use of land and labour, encourages the search for endogenously- derived technology which inculcates collective action in solving many of the problems confronting agriculture, trade, etc. Above all, it makes for effective local institutions to represent the key aspects of the development strategy. Second, it promotes local freedom and autonomy. Since Local Governments are the closest level of government to the people as the system is truly local, they should inevitably provide special opportunities for people to complain about the quality of services the LGAs render and about the conduct of Council Officials. Moreover, since Central Governments all over the world are becoming increasingly distant in both physical, psychological and even social senses, decentralization by devolution tends to bridge these various distances between the local civil servants and the citizens. Thirdly, it enhances grassroots democracy. Over the years, Local Governments have for a very long time been regarded as the training ground for democracy, but does it happen? In a sense, therefore, the creation of Local Governments is often linked with the desire to promote grassroots democracy. From the review of a lot of Euro- American literature, it should be regarded as the primary function of Local Governments even though such claims have more often than not gone unchallenged.

IKOT EKPENE DURING THE COLONIAL ERA IKOT EKPENE LOCAL GOVERNMENT AUTHORITY IN ANNANG LAND

IKOT EKPENE DISTRICT ANCIENT AND MODERN: ORIGINS

Ikot Ekpene which is the subject of this special spotlight is also known as the Raffia City a.k.a IK, as sometimes used in this article on Annang country. It is one of the ancient Districts of the Colonial Divisions of Old Calabar Province. It is now a historic town in Akwa Ibom State of South-Southern Region of the Federal Republic of Nigeria. It is the political and cultural Capital of Annang ethnic group in Nigeria (Cf. Nair, 1972, 16). The town is located on the A 342 highway and runs parallel to the coast between Uyo and Calabar. It is bounded on the North by Etim Ekpo and Ika, on the South by Uyo, on the East by Aba and on the West by Abak Local Governments. Its Coordinates are to wit: 5°11'N 7°43'E? / ? 5.183°N 7.717°E covers a total area and landmark of 45 sq. miles OR 116Km^2 with a total population of 143, 077 (Cf. 2006 Census). It is a link-way from Aba to the State Capital, Uyo. Umuahia is the next major town to the north from Aba. The present Executive of IK Local Government Authority is Obong Hon Unyime Etim (www.annangheritage.org). His Council Co-workers are also listed below:

A LIST OF CURRENT IKOT EKPENE L.G.A COUNCIL MEMBERS

OBONG HON UNYIME ETIM -CHAIRMAN	HON PRECIOUS UDOH –VICE CHAIRMAM	MR.BENSON EKAM –SECRETARY	ELDER(ENGR) IME P. EDET – D.OF WORKS
MRS.GRACE E.ARCHIBONG – D.of ADM.	MR.KILLIAN O.THOMPSON – H.of SERVICE	MR.IDONGESIT T.UDOH –D.of FINANCE	MR.MICHAEL F. AFANG IDEH –D.of AGRIC
MR. MICHAEL P. EKERETTE –D.of BPRS	MRS.CHRISTIANA INYANG D.of EDU	MR. EMMANEL S. UDOFIA D.of P.HEALTH	MR.SOLOMON JACOB JOHN – MD.ADM.
HON DANIEL V. ENANG –LEADER W8	HON EDEHEUDIM C.USUNGURUA –ETHICS W4	MR. ETIUWEM UDO – CLERK	HON GLORY W.UKOENIN –CH. H/COMM
HON UBONG V.IBOK H/L FINANCE W9	HON IFIOK S.OKURE H/C HEALTH W1	HONANAMSOO.NNAH H/C CHFTAINCY W11	HON ESANGUBONG O. OTU H/C TRANS. W2
HON UMOH S. AKPAN – H/C WORKS W7	HON MATTHEW O. UMOH – H/C AGRIC W3	HON EMMANUEL E.AKPAN H/C Y/SPORTS W6	HON ENO M.ENANG H/C JUDICIARY W10

The popular historian Dr. Kannan Nair much quoted in this Chapter on Ancient URUAN-EFIK and by implication Annang Country of which Ikot Ekpene is a potential part, has described the town as the cultural and political Capital of the Annangs and the Ibibios ostensibly because it was the first ever accredited urban

city in now Modern Akwa Ibom State. The Ibibios live to the east and most of the Annangs live to the south of the town. Ikot Ekpene has continued to remain the regional centre of commerce, with notable exports of palm products, especially palm oil, palm kernels, raffia products including raffia fibers and its wine, the popular brand known as **"TOMBO"**. Her ground crops include yams, cassava, Toro, and corn. The population is made up primarily of the Annang people with a small number of Igbo traders and Hausa Suya vendors. Significant exports also include basket weaving, sculpture, and, most notably, raffia cane furniture, hence the colloquial name of the town as RAFFIA CITY. During the Colonial era, though most inhabitants of the area did not have direct contact with European traders whom they called **MBAKARA** until the early twentieth century, it is believed that European articles of merchandise reached the people only from the 17th century.

But in November 1903, the British troops arrived in the area from Calabar and the following year established a Garrison there in January 1904. This was the first Colonial Control Post in the area. They then installed Chief Umoren Eyenobong a.k.a "**SWORDWEARER"** from Ukana in charge of the Annangs. From Ikot Ekpene the troops marched to Uyo and from there to Abak and Opobo, now Ikot Abasi.

Between 1904 and 1910, Ikot Ekpene became part of the Enyong a.k.a **ITU DISTRICT**. In 1914 Enyong District was broken up into two: Enyong and Ikot Ekpene Districts. The new Ikot Ekpene District included Uyo and Abak with the headquarters in Ikot Ekpene town **(Cf. N. C. Akpan, 1967)**. In 1919 the Annangs opened up their trade links with the Europeans and IK town became an Administrative Centre. But before then the following European Companies had already opened trading posts and stores in the town viz. John Holts Cooperative Wholesale Society, Paterson Zochonis (PZ), G. B. Ollivant and the Compagnie Française de D'Afrique Occidentals (CFOA). The establishment of these Companies resulted in an exodus from the surrounding areas to the city thus making Ikot Ekpene a vibrant metropolis. In 1937, the Colonial Administration built the Main **IK** Market and separated those who sold imported European goods from the indigenous brands. They also added a slaughter house there to allow for the inspection of meat. The town was so important to the British that when a proposed road linking Owerri and Calabar in the late 1920s was to by-pass the town, the British Administrators abandoned the idea in favour of the one linking Eket and Owerri in order to bring the town into the loop **(Cf. K. Nair, 1972: 23).** In 1951, Ikot Ekpene thereafter became organized by the British as the first centre of the experiment in local self-governance of what has now become Local Government Authority/Area in Nigeria as noted above. It was also the birthplace of the famous Ibibio Welfare Union which later metamorphosed into the famous **IBIBIO STATE UNION** masterminded by the indefatigable Chief the Hon. Nyong Essien, erstwhile Nsomm of URUAN. Methodist School in Ikot Obong Edong was made the first Headquarters of the Union **(Cf. M. E. Noah, 1988)**. Thereafter, the town became the seat of both the Annang Division and Ikot Ekpene County Council.

IKOT EKPENE DURING THE INDEPENDENCE ERA IKOT EKPENE AS THE MUNICIPAL CENTRE OF AKWA IBOM STATE

Ikot Ekpene, probably more than any other town, was seriously affected by the Nigerian civil war. Ikot Ekpene was of very strategic military and political importance to both the Biafrans and Nigerians. During the war, the town and the entire area changed hands at least three times in that bitter conflict. Following the war, the new reorganization and state structure led to policies that did not recognize the historic importance of the town as most of the Annang leaders were massacred during the war. Like most Annang communities, Ikot Ekpene has a tradition of self-improvement from its sons and daughters, both far and near. Several groups have worked together to recapture and rebuild what they fondly call "The Raffia City". Since she has a long history of transforming the raffia fibre into cloth used in shoes, hats, handbags, mats and with distinctive cultural carvings made out of wood, these unique arts and crafts trade has continued alongside traditional agriculture. Many foreign organizations and churches are to be found everywhere in the area. To date, there are four Institutions of Higher Learning in IK and these have added a distinctive richness to the town viz.: The Akwa Ibom State Polytechnic, Ikot Osurua, the St. Joseph Major Theological Seminary, the School of Nursing and the Rittman University.

THE EVOLUTION OF LOCAL GOVERNMENT IN NIGERIA FROM 1979 TO 1999

The Local Government system has taken different forms from one period to the other in Nigeria. We have the pre- colonial experiences culminating in different traditional political systems; from the Yoruba, Igbo and Hausa political systems. We also have the Indirect Rule System whereby such governments were being run through the traditional rulers, the chiefs and the warrant chiefs. After these, there had been series of reforms in the Nigerian Local Government system. The 1976 Obasanjo Reform and the 1979 Constitution left unanswered what should be the definite role of Traditional Rulers in the Nigerian society and their communities. Secondly, the financial instability of Local Government Councils somehow reduced them to more or less structural decorations since they could not perform any relation to the various functions that they were supposed to be charged with. Thirdly, the Wards for the election of Councilors were exceptionally large, to the extent that some communities never knew who their Councilors were. Apart from the fact that this development did not make any political sense, it also defeated the purpose of the **'LOCALNESS'** of Local Government Councils. It is thus evident that the emergent structure suffered from various problems which tended to undermine the performance of Local Governments in Nigeria. Thus, during the Second Republic (1979-1983), some of the State Governments broke up and even adjusted Local Government boundaries in order to carve out more favorable bases for their political survival without due regard to their viability. Besides, some States in the Federation, it is believed created many Local Government Councils within their State. Then the Buhari Administration (December 1983 to August 1985), reduced the number of Local Government from 770 to the original 301 constitutionally approved, deflating the over-bloated structure under the second republic. However, as a result of the apparent inadequacies in the entire system, the Federal Military Government set up a Local Government Review Committee in 1984 under the Chairmanship of Alhaji Ibrahim Dasuki.

The Dasuki Report noted that the problem inherent in the 1976 nation-wide Local Government Reforms was more of operational lapses arising directly from the behavior and attitudes of persons who operated the system rather than their structural deficiency. It therefore, recommended that the multi-purpose single-tier structure of the then 301 Local Governments was adequate as at the time and needed to be given a chance to function unfettered. As from 1986, the responsibility for postings and deployment of staff of Local Government Services became vested in the Ministries of Local Governments. Finally, in spite of the Dasuki Committee's recommendation of a more meaningful role for Traditional Rulers in the running of Local Governments, no concrete action in this regard was ever taken at the time.

As a result of the new needs of local democracy and grassroots socio-economic development emphasized by that Administration, and particularly the fact that old vices and characteristics of the Local Government Structures still existed, the Federal Government resorted to clearly spelling out the basis of Local Governments, especially as by 1987. But the relationship between the States and Local Governments was still definably super-ordinate. This situation was compounded by the emergence of popularly elected so-called “Local Government Executive Chairmen and Councilors from the Local Government election areas to enhance both citizenship participation and more meaningful service delivery at local levels. Hence, as from March 1988, the Federal Government adopted some comprehensive and well-defined measures aimed at radically reforming the structure especially with regard to finance and administration of Local Governments in order to make them viable and effective centres of development **(Cf. Bello, I. B. 2010: 41).**

Prominent in this regard was the Federal Military Government of Ibrahim Badamosi Babangida a.k.a. I.B.B. (1985-1993) tinkering with the federal structure by creating new States and Local Governments in 1987. Consequently, both the 1987 and 1991 exercises resulted in the structural dislocation of some communities though these initially felt aggrieved and refused to give their full cooperation and support to the new Local Government Councils. The demand for a new Local Government structure was to be a multi-tiered system of government. The main focal point was meant to have been retained as Headquarters while the various sections were supposed to have been constituted

into lower units with specific functions. Again, these Institutions of democratically elected Government Councils have been entrenched within the Nigerian Constitution. In particularly, each of the 774 Local Government Units now have a new constitutional status similar to those of States Structures. Furthermore, whereas it was only the National Assembly that had the power to create New Local Governments, but by 1999 Local Governments reverted to and were seen as being State Government creations. Whereas, before 1999, the procedures for creating them were spelt out in the Constitution, but they were being made as being those for creating new State Governments **(Cf. Bello I.B. 2010: 44).**

IMPORTANCE OF LOCAL GOVERNMENT IN PRESENT DAY NIGERIA

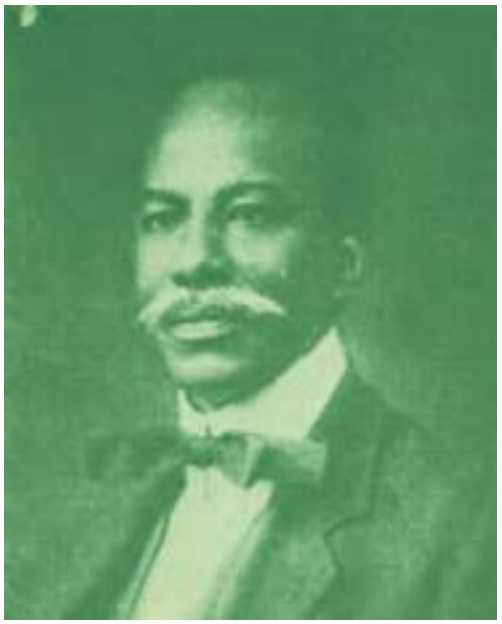
CHANGE OF STRUCTURE: Local Governments have changed their structures in Nigeria today because they seem to be more organized on account of the several Reforms which went on over the years. They are also seen as being closer to the masses whether this is the case or not. Nevertheless, this has tried to foster development in the Local Government Areas as they try to foster a close relationship between the governments for speedy development. The evolution and the role in which Local Governments play in the development of nations today have not really done much because of its not having that full autonomy and rights Local Governments are meant to be: viz. their being closer to the people but because of both the Federal and State Governments are dipping their hands into them, Local Governments seem to be less and less undergoing underdevelopment. I have made a personal overview by way of recommendation in Chapter Seven regarding the way forward which the New In-coming Governments in 2019 should do well to look into. Above all, I recommend that the Local Governments should be given a chance to express their integrity not only that the Chairmen of Councils and their Councilors should be allowed to run them, but that perhaps we should think of making them work in sync with the Traditional Rulers with well-seasoned and highest calibre of Civil Service Technocrats with conscience, patriotism and integrity a.k.a **DIRECTORS GENERAL** as the overall Administrators of Local Governments. Then Local Government Chairmen and their Councilors can serve as the mouth piece of the people in their various communities and societies.

NIGERIA IN THE MAKING vis-a-vis AMALGAMATION NATIONALIST MOVEMENTS AND NIGERIAN INDEPENDENCE NCNC: FORMATION OF THE FIRST POLITICAL PARTIES IN NIGERIA

As noted above, the Royal Niger Company (RNC) Ltd. surreptitiously under Great Britain's mastermind and eminentently fantastic diplomacy employed the Charter they were granted, became emboldened and empowered as it were, and overturned the Trade Charter and at the same time took control and by implication began to govern the area which their British Masters afterwords named as **NIGERIA** within which they traded. But this was without the mandate and authority of the citizens as if those owners of the land counted for nothing. According to them, ie. the British, they were only protecting the part of the country which happened to be Southern Nigeria and the Niger Delta where they were settling. But as for the North which they had subdued by confronting the Jihadist Fulanis under Uthman dan Fodio, they said that they had a right to own and colonize it because it was their conquered territory. As if that was not enough, and according to Chief Mbazulike Amaechi, first Republic Minister of Aviation and now the only surviving Nationalist of Nigeria, Great Britain started ruling the entire territory such that in 1914, Lord Lugard who had been charged to take over control of the territory, directed that for administrative convenience he had no choice but to merge the Northern and Southern Protectorates. This was ostensibly to enable the British use the richer resources of the South to run the whole country because the North was seen not to be solvent on its own. It was this novel masterstroke that was bound to open the eyes of the Nationalists as we are going to see.

Then as the British kept on running the country like this, some Nationalists began to spring up in the country in the 1940s. They boldly started to agitate demanding that it was time Great Britain allowed Nigerians as the owners of the land to rule their country. This agitation as narrated by Chief Amaechi, was first led by Sir Herbert Macauley a Lagosian, and people like Dr. Nnamdi Azikiwe, Dr. Akiola Maja, Dr. S.O. Gbadamosi, etc. Thereafter, all of them came together and formed the Nigerian Youth Movement and later the Nigerian National Democratic Party (NNDP). Then some of them began to reason that confining and concentrating the democratic struggle to Lagos Colony alone would not solve the problem of the country and they decided to form a Political Party with national spread. In 1944 the National Council of Nigeria and Cameroons (NCNC) Party was born with Sir Macaulay as National President and Dr. Azikiwe as National Secretary thereof. This was because Southern Cameroun and some part of Northern Cameroun were part and parcel of Nigeria then. In 1947, the group organized to tour the whole country with a view to sentisizing the people and in so doing selling themselves to the people to obtain their mandate to go to London and demand that the people of Nigeria wanted Independence and Self Rule. I can recall very vividly as a kid that this group also came to our town in that same 1947 and addressed a mammoth crowd at **A? WA MBAKARA** near **ESUK MBEHE IDU** as noted elsehere. As they toured the country, North. South, East and West, Sir Macauley, then an octogerian had an accident on their way to Kano and became incapacitated and therefore returned to Lagos where he sickend and died. But on his death bed he had emphasized among other things and articulated that the NCNC should take a break of the tour for four days in his honour and that his son Dr. Ogedengbe who was President of the Radical Zikist Movement, should keep the Flag flying. Then demonstrating with his bow tie and thick moustache, he gave an illustration to the effect that "just as my bow tie and moustache are parallel and inseparable, so shall the unity between the North and the South be indestructible". As Chief Mbazulike emphasized, when Macaulay had finished his last admonition to the NCNC stalwarts so to speak, he gave up the ghost and a few minutes after, the NCNC ordered a week of mourning for him and then continued the tour of Nigeria **(Courtesy of the SATURDAY SUN, 2019 – Politics, eds. Magnus Eze, Geoffrey Anyanwu, David Onwchekwa)**.

Thereafter, the NCNC in subsequent Meetings ratified the appointment of Dr. Nnamdi Azikiwe as the new National President to take over the mantle of leadership of the Party and appointed the National Secretary from the North. When the Northern Secretary died he was replaced by Dr. Kola Balogun from the West. Then the first thing they did was to send a delegation to the UK to demand for Nigeria's Independence and the abrogation of the obnoxious 1947 Richard's Constitution as explained elsewhere in this Book. When Sir Richards, Nigeria's Governor General (1946 - 1948) was recalled to England, Sir John MacPherson took over and created the Northern, Western and Eastern Regions as a Federation. This led to the springing up of Trade Unions (TUC) and eventually the Nigerian Labour Congress (NLC) together with the Action Group Party (AG) led by Chief Obafemi Awolowo in the West and the Northern People's Congress (NPC) led by Sir Ahmadu Bello in the North. However, when the Nigerian Youths thought that the agitation was moving with such a slow speed, they formed the Radical Zikist Movement then chaired by Dr. M.C.K. Ajuluchukwu. Kola Balogun was elected Secretary. This was ostensibly to revolutionize the agitation for Independence since the NCNC was taking it too easy,



SIR ALBERT MACAULEY

believing in negotiation rather than revolution and conflict and recommending that they should go easy. Nevertheless, in 1949, the NCNC decided to stage a Revolution which was to take the form of protests by telling the Nigerian citizens to no longer pay taxes to Foreign Governments and warning the Policemen of Nigerian origin never to arrest or molest fellow citizens. It was a sort of civil disobedience, one might say! At this point in time, there was no Nigerian Officer beyond the rank of Police Inspector and Sergeant Major in the Police Force. In fact, nobody was even a Commissioned Officer in the Army. But that year, one of the Zikist leaders, Mr. Osita Agwuna came to Lagos and delivered a lecture at Tom Jones Memorial Hall to conscientize the people. He was promptly arrested, charged to court and thrown into prison together with Anthony Enahoro, Frederick Anyiam and other Nationalists who had attended the Lecture since their Zikist policy was not to make any pleas before any White Judge. People like Mallam Raji Abdallah, Mokwugo Okoye, Bob Ogbuagu, Ikenna Nzimiro, J.C.J. Anakwe etc. even dared the British to give them the maximum sentence if they thought their Movement was illegal. Indeed, all of them were put into the gulag for various terms with hard labour. They did not lose hope but however continued the struggle after serving their prison terms. The Nigerian citizens even accorded them heroic reception as they wore their Prison Graduate caps (PG) everywhere they went. Such bold and daring political ex-convicts were also exempted from paying bus fares when traveling in any part of Nigeria then, because everywhere, Nationalism was the in-thing. This also led to those series of pre-Independence Constitutional Conferences in London between 1947 - 1957.

That was why in 1960, the Nigerian citizenry with one accord agreed and as it were acquiesced by telling these freedom fighters to go ahead "we shall elect you to go and run our country for us now with the nationalism in you, we trust you". Yet they did all this without receiving or giving money as our modern day Nigerians are doing in recent times. Even communities in those days were begging their sons and daughters and other individuals to come out and serve them as Governors, Councilors, Senators or MHRS because such individuals were found worthy. But nowadays it depends on who has the money to bribe his/her way; who can tell lies and has the capacity to hire thugs against his political opponents. Nowadays too, those who find themselves elected or have maneuvered themselves to be elected are embroiled in open and hidden intrigues for positions to become principal officers and juicy Committee Chairmen in Parliament or the National/ State Assemblies instead of engaging themselves in robust and articulate discourse on good governance and service as well as how they would tackle the myriads of problems confronting the country and their States and Constituencies viz. on economy, security, education, health, unemployment, etc. Most people especially those in the political class today see politics as an industry and business for thugs and criminals in the way they take politics as a quick way of making money and amassing wealth. As a matter of fact, our political class seem to play God when they are always thinking and planning for positions in the next Elections which may be some years ahead whereas they have not even started or concluded their present terms in office. As human beings, nobody knows who will be alive at that time, but they are wearing themselves out about the future? Today, Nigeria's political space is replete with selfish and dishonest politicians who place themselves and their interests above national affairs and the welfare and progress of the country vis-à-vis fellow Nigerians. To what extent can a country make progress and advance as some countries like Indonesia, Singapore, UAR, etc. which were far behind Nigeria? This is why Nigeria as the 6th largest producer of petroleum in OPEC cannot afford a national carrier, cannot run a railway system, cannot produce an army not to talk of a Police Force capable of overcoming the challenges of insecurity, kidnappings, banditry, terrorism etc. cannot produce enough power for even the Capital Territory, cannot employ and pay her citizens and worse still cannot even have a functional refinery. What a shame! They forget that people used to win Elections in Nigeria in those days without spending money and without bribing anybody and bringing confusion everywhere. People were ready and willing to go out and vote for men and women of their choice as their civic duty demanded and the electoral officers were always civil servants. Everybody has

read or heard about the absolute dedicated service, efficiency, commitment, honesty and integrity of civil servants of those days. Everybody can see that Nigerian Political leaders of today do not seem to show concern and genuine interest and patriotism to solve the problems facing the citizenry, whereas we all know that leadership is an opportunity to serve humanity. But in Nigeria it is an opportunity to amass personal wealth. This is nothing but a sad commentary on leadership and governance. The stark neglect and politicization of the orgies of terrorism, kidnapping, banditry and herdsmen rampages coupled with armed robbery and rape in recent times portray the extent to which Nigeria and her leaders with unpatriotic and selfish considerations have sunk and fallen prostrate before the international community and the world at large.

MATHEMATICAL ABRACADABRA BY THE NORTH TO GAIN POLITICAL ADVANTAGE OVER THE SOUTH

In 1957, the British Imperial Government granted internal autonomy or "Self-Rule" to Eastern and Western Nigeria but deferred that of Northern Nigeria until 1959 when the North would be ready. When it became clear that Nigeria was eminently ready and competent for Self-Rule, the Colonial Government had no choice but to grant Independence to Nigeria on October 1, 1960, just as she did to Gold Coast thereafter renamed Ghana in 1957. The new Independent Federal Government of Nigeria was constituted in the 1959 pre-Independence Elections with NCNC scoring 2.6 Million Votes for 94 Seats, Action Group 1.59 Million votes for 74 Seats and NPC 1.56 Million Votes for 144 SEATS in the Nigerian Parliament to enable the North produce the Prime Minister in the person of Alhaji Tafawa Balewa of Bauchi. Of course no single Political Party in that year had two-thirds of the seats hence the Coalition Government between the NPC and NCNC formed the Government. The Action Group led by Chief Obafemi Awolowo became the official Opposition to the Government with Dr. Nnamdi Azikiwe as the Governor General thereof. The rest they say is history. But what type of History and what Mathematical calculation is that: 2.6 Million or even 1.59 Million being less than 1.56 Million? Giving 144 Seats to the North by the Colonial jingoists with only 1.56 Million was simply the British abadacabra in order to connive with and give the Muslim North demographic superiority and political advantage over the Christian South.

But before this, they had surreptitiously through the 1947 Constitution of Sir Arthur Richards crafted the demographic configuration of Nigeria by diving it into what they deemed as **THREE UNEQUAL PARTS/REGIONS: viz. NORTH with KADUNA** as Headquarters ostensibly aimed to constitute a majority of 2/3 of Nigeria such that the **SOUTH** which was to constitute **EAST** with Headquarters at **ENUGU** 1/3 and **WEST** with Headquarters at **IBADAN** 1/3. Of course with this type of calculations the entire geographic expression called Nigeria would **NEVER, NEVER get a MAJORITY** at any National Election with any political party in the REGIONS vying to become the **RULING PARTY** till thy kingdom come. **So the joggling of (figures) VOTES during Elections, and announcing a majority therefrom for the WINNER thereto;** viz. 1.5 Million Votes to give the NORTH 144 SEATS (ie. 2/3) and EITHER 2.0 Million (WEST 1/3) OR 2.2 Million Votes (EAST 1/3) in Nigeria did not begin today. In British Mathematics 2/3 + 1/3 + 1/3 = 1; instead of what should conventionally and normally be 1/3 + 1/3 + 1/3 = 1 whole ie. North + East + West = Nigeria.

Thereafter in 1961, the Nationalists considered that the Constitution signed by Queen Elizabeth II of England for Nigeria's Independence was not adequate and good enough and so ordered the New Parliament to set up a Committee to prepare a new Constitution signed by all Nigerians. The Committee set out to bring in eminent personalities within and outside of Parliament to draw up the Nigerian Constitution. In 1963 a new Constitution was promulgated which made Nigeria a Sovereign Republican State. Unfortunately, in 1964 there was a serious internal rift in the Action Group which led to the loss of face between Chief Obafemi Awolowo who led the Opposition at the centre and Chief Samuel O. Akintola his Deputy who had become the Premier of Western Region. He surreptitiously assumed leadership of the Party and went behind Awolowo to form Alliance with the Northern Peoples' Congress led by Sir Ahmadu Bello. It was this move that resulted in the sharp division within the Action Group that so much affected the position of the NCNC and the NPC together with the resultant crisis in the Western Region of Nigeria. The trouble was catastrophic and catapulted to what became known as **"OPERATION WETIE"** and the dissolution of the Western House of Assembly.

The situation continued to worsen to such an extent that some Candidates in both the NCNC and

Action Group were not allowed to register in certain Constituencies. This worsening situation led to the Military staging a Coup in 1966 to stop the Government of the day and eventually taking over Government. To administer the Nation, the Supreme Military Council headed by General Johnson Umunakwe Aguiyi-Ironsi appointed Lt. Col Emeka Ojukwu as the Military Governor of Eastern Region, Lt. Col Adekunle Fajuyi, Western Region, Major Usman Katsina, Northern Region and Lt. Col David Ejoor, Mid-Western Region. Thereafter there was a crisis within the Military itself in which General Aguyi-Ironsi and Lt. Col Adekunle Fajuyi were assassinated in Ibadan Government House in the reprisal coup of July, 1966 and the headship of the Federal Government became void. Lt. Col Yakubu Gowon was promoted to take over as the new Head of the Supreme Military Government and Commander In-Chief of the Armed Forces of Nigeria. But Lt. Col Odumegwu Ojukwu argued that as his junior, Gowon could not boss over him. This led to a serious personality clash that overwhelmed the Nation resulting in the 1967- 1970 Nigeria – Biafra fratricidal civil war that brought Nigeria to her knees. Then began a series of military coups with succeeding Military Heads of State taking over the governance of Nigeria beginning with General Muritala Muhammed who overthrew General Gowon and took over **(August 1975 – February 1996)**; General Olusegun Obasanjo (**February 1996 – October 1979)**; then began the Interregnum era of return to the Civil Rule of Alhaji Shehu Shagari with a Constitution drawn up and signed General Obasanjo **(October 1979 – December 1983)** followed by the Military Rule of General Muhamadu Buhari **(December 1983 – August 1985)** General Ibrahim Badamosi Babangida **(August 1985 – September 1993)** followed by another Interregnum and the Civil Rule of Chief Ernest Shonekan (**September 1993 – May 1994).** Then General Sani Abacha overthrew Shonekan and ruled (**May 1994 – June 1998**) and finally General Abdusalami Abubakar **(June 1998 – May 1999)**. General Abdusalami Abubakar then told a bewildered Nation that his military Rule would be a short one and the last. Then true to his words he formed a Constituent Committee to draw up another Constitution for Nigeria which is still in force but with amendments. One evil that ensued from military rule was the abolition of the teaching of History in Schools and this has affected the mindset of Nigerians; never thereafter to be able to learn from the past, re-organize and strategize for the present and plan for the future. It is sad indeed.

A TABLE OF ANNANG LAND, LGAs CLANS & TRADITIONAL RULERS

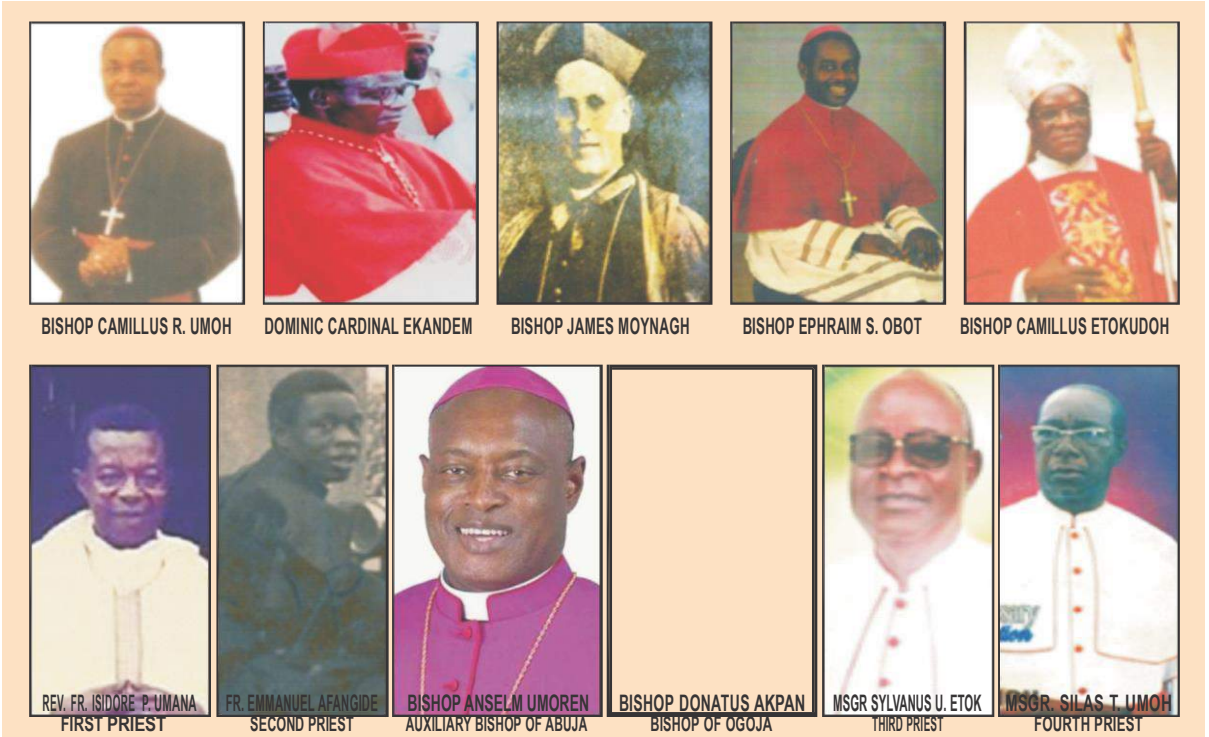
CLAN/TRIBE/KINDRED	HEADQUATERS	COUNCIL CHAIRMAN	TRADITIONAL RULER
EFIK EBURUTU KINGDOM	ATAKPA/CALABAR	HON. (MRS) MAJORIE EYO ASUQUO JP	HE EDIDEM EKPO OKON ABASI OTU V
IBOKU UTAN –CALABAR	DUKE TOWN	HON. BASSEY NYONG ASUQUO	HRH ETUBOM B.O. B. DUKE
IBOKU ESIT EDIK	OBIO OKO – CREEK TOWN	HON. BASSEY ASUQUO EYO	HRH ET UBOM EKPE NYONG HOGAN - BASSEY
NSIDUNG	HENSHAW TOWN	HON. (MRS) MAJORIE EYO ASUQUO JP	HH ETUBOM EKENG EKPENYONG EWA
AKPABUYO EAST	IKOT NAKANDA	HON. PATRICK ENE OKON	HRM (DR) ETIM EKPO OKON
ODUKPANI/ADIABO	NEW NETIM	HON. BASSEY NYONG ASUQUO	HRM ASAKARA (DR) COL. ITA UMO
OBUTONG	OLD TOWN /LEOPARD TOWN	HON. (NTUFAM) DONATUS ETIM	HH ETUBOM BAR EDEM O. ARCHIBONG
EKORETONKO	COBHAM TOWN	HON. (NTUFAM) DONATUS ETIM	HH ETUBOM ADOHO A. BASSEY
ADIABO/IKONETO/OBOM ITIAT	IKOT OTU/AKANI OBIO	HON. BASSEY NYONG ASUQUO	HH ETUBOM OTU EFFA
ATABONG	ATABONG	HON. (MRS) MAJORIE EYO ASUQUO JP	HRH OKON O. E ASUQUO III.
ENIONG ABATIM	ATAN ONOYOM	HON. BASSEY NYONG ASUQUO	HRH ASAKARA (DR) COL.EKANEM ITA UMO
AKPABUYO WEST - BAKASSI	IKANG	HON. (MRS) EDISUA USANG ISO	HRM ETINNYIN(DR(ETIM OKON EDET

[**Courtesy of Akwa Ibom State Ministry of Chieftaincy Affairs, Uyo, 2013]**

Further to the above schedule of modern events and personalities especially with regard to the Traditional Institutions in Annang country, Annang even before the civil war boasted of a galaxy of personalities both in the Civil Service and political arena notably the late Hon Ibanga U. Akpabio erstwhile Minister of Education in the early 1960s, Barr Akpan Ekukinam, Hon Donald Etiebet who was the first ever Annang Governor of the Old Cross river State now succeeded as it were by Obong, His Excellency Gov. Godswill Obot Akpabio, Hon Christopher Udom Essiet the first Speaker ever of the House of Assembly in the post war Republic and others too numerous to recount, All these go to show the land marks attained by the Annangs not excluding those of the Spiritual, Chieftaincy and Cultural Affairs. Another notable aspect of the schedule is the list of some Clans which migrated from the original URUAN parent stock as observed already, specifically, Ikot Ibritam, in Oruk Anam LGA, Afaha Obong, and Afaha in Abak, Essien Udim and Ukanafun LGAs, Obio Akpa in Oruk Anam LGA- a scion from IKPA Riverine Clan in URUAN, as also Ikono in Etim Ekpo LGA. As noted above, IKONO perhaps the largest Clan of them all and its

peoples were the first Clan ever from ancient URUAN stock to break away and emigrate to their present locations, sections of which still belong to Ikot Ekpene Senatorial Distinct while others are scattered both over Uyo and Eket Senatorial Districts and stretching from ancient IBOM and cradle land to the very epicentre of Akwa Ibom State in Uyo Local Government Area and Headquarters of Akwa Ibom State.

THE CATHOLIC COUNTRY OF ANNANG a.k.a. DIOCESE OF IKOT EKPENE APOSTOLATE WITNESS: HOW I HAVE SEEN ANNANG THESE OVER 50 YEARS (1950-2018)



PREAMBLE AND REMINISCENCES OF ANNANG COUNTRY

Annang ma, ma; ma-ma de-e-o! Iyai, Iyai! I formally opened my small eyes and ears to the tell-tales about Annang country in the late 1940's but precisely in 1950 when I was in Std. Six and preparing to take the Special Scholarship Common Entrance to the famous Holy Family College having previously passed the RCM Schools General Common Entrance to St. Patrick's College Ikot Ansa Calabar (which happened to be my mum's first Choice), but my paternal uncle Prince A.A.Ekarika decided: "to Holy Family College, Abak you must go because our son George Okon Bassey a.k.a G.O.B **PERPENDICULAR** so nicknamed on account of his athletic, smart and holding his head straight-up-walking-steps even till old age, has been appointed Tutor thereto and has graduated in the 1st batch from the University of Ibadan." Whereas I had physically known and seen the students of SPC with their beautiful and gaudy green "SPACO" blazers and had no idea of what those of HFC looked like, it was a painful decision for my little head to take. But pronto, my uncle returned the 2:6d Entrance fee to my dad and gave me another 2:6d to go pay for HFC

Entrance. Thus began my life and long association with Annang Catholic country, hence this compelling inspirational odyssey as it were, of my recollections about IK Catholic Diocese of Annang nation. For at School, St. Joseph's Idu Uruan as also at Holy Trinity Mbiakong, Sacred Heart Calabar (during our preparations for Confirmation in St.V,1949) and at St Joseph's Anua (as Boys Scouts), what became impressionable in the minds of young scholars of the time was the frightening stories of the infamous **"EKPE IKPA UKOT"** a.k.a **man leopard** eating ghosts of Abak, Ekparakwa/Ukanafun as also the **"AMA-UKE"** of Ukana, **EKA EKONG** and **MBOBO-EKPO/UTU-EKPE** of Urua Inyang, all in Annang country. All of these sent frightening shivers to the spines of youngsters. Providentially to douse all these fears were the glorying tributes paid by my father about his friend, Chief Joseph Udo Adadiaha of Ikot Ekpene, the President General of the defunct St Joseph's League – the progenitor of the Vatican II Laity/Pastoral Council. He was the Chairman /Board of Governors of HFC yet my dad was talking as if he was going to be our Housemaster or Cottage prefect: but this invariably "wetted my appetite" as it were, to go to Holy Family College. This gigantic man as he seemed to us was the first black ever seen in living memory to ride a BSA motor cycle, probably donated to him by the legendary Fr. Hugh McGrath SPS of Ifuho. Only the Rev. Fathers of those days rode on motor bikes. Often, after important and "big Ceremonies" at St. Anne's Ifuho, we used to relax in his house and this had brought me face to face several times with Ete Joseph Adadiaha. On Dec. 8 1950 of that Holy Year, kneeling with my father before His Lordship Bishop James Moynagh for his blessing at the porch of Anua Rectory, Very Rev. Fr. T. Fitzgerald the Superior, introduced us after the Solemn Holy Year Mass Celebration as crowds from the then Eastern Region had converged at ANUA with the expatriate Holy Ghost Fathers wearing their long white beards and black tassels. There were only five black Rev. Fathers in sight viz. Frs. John Cross Anyogu, William Obelagu, Michael Tansi, Joseph Nwanegbo and Dominic Cardinal Ekandem - all ordained from St Anthony of Padua Igbariam, the forerunner of Bigard Seminary Enugu & St Joseph's Major Seminary, Ikot Ekpene. With this meeting with the Bishop all my fears about Annang country vanished and my going to HFC was now **a fait accompli.** But what has all these got to do with the issue at hand? Quite a lot, for this preamble prepared me for what I was later to witness for the greater part of my life now in my 70's in Annang country. Providentially, I still find myself here, so to speak: "I **still dey kampe among the Annang**!"

BISHOP EKANDEM'S INSTALLATION AND HIS MISSIONARY APOSTOLATE

Talking about my recollections and impressions of Ikot Ekpene Catholic Diocese of Annang nation, whereas before then nobody ever heard of the word DIOCESE, or BISHOP or HIS LORDSHIP except in Catholic circles, it would look like writing a brief History of the Diocese or about Annang, but is it? I do not think so! For when the news of the erection of the new Diocese of Ikot Ekpene came to us in my final year of Philosophy at the St Paul's Bigard Memorial Seminary Enugu, all through the years my Apostolic work assignment had always been here: 1st year, Ifuho main station parish with both Std VI convent and boys schools as well as Higher School respectively; 2nd year, St Mary's Ikot Atasung with a Std IV School, 3rd year St Francis Xavier Ikot Osurua (Std.II), etc. all of these being Mission stations in old Ifuho Parish/ I was always working in the company of blind Catechist Emmanuel Afangide together with Venerable Bro. Michael Stephen Ekeng as H/M St. Anne's Ifuho, interpreter, Foundation President and pioneer foundation member of the Legionary of Mary established in1932/3 in the whole of Africa after that of Ireland, the first in the whole world founded by the indefatigable Legionary icon, Bro. Frank Duff in 1921. But the Inauguration and Installation of the then Auxiliary Bishop of Calabar, first indigenous Bishop in the whole of Anglophone West/Central Africa whose Consecration previously took place on 6th February 1954 at Sacred Heart Cathedral, Calabar, as the first Bishop of Ikot Ekpene was to signal that epoch making event in Annang country the centenary of which we are now celebrating its Golden Jubilee of the creation of the Catholic Diocese of Ikot Ekpene @50 under the patronage of SS Philip & James occurring on 3rd May, 1963. That day cannot be lost to anyone now living who was there to witness it, especially for the mammoth crowd which was breathtaking. The mass of human traffic as well as vehicular (bicycles and lorries-no cars or vans, no motor bikes-except those of Rev. Fathers in those days) had made it almost impossible to move. I could recollect that the Celebrant's convoy, Bishop Dominic Ignatius Ekandem's, which started off at St. Michael's Uyo Road was to converge with those coming from

Abak/IK junction *en route* IFUHO to make way for those taking Uyo /Aba road and those coming from Aba/IK. But as already observed, even the white Bishops from the then Dioceses of Western and Eastern Regions of Nigeria had to be ferried on bicycles from Urua Akpan junction as Aba/IK road was literally jammed by human traffic. It was an impressionable experience, and the only time such a mammoth crowd was ever noticed was in 1998 at the Beatification of Fr. Michael Tansi by Pope John Paul II at Oba in Onitsha.

WHY IKOT EKPENE DIOCESE WAS CREATED IKOT EKPENE DIOCESE IN PERSPECTIVE

It should not be lost to us why in spite of Anua, Oron, Essene axis being the strategic centers of early Catholicity in those days, and particularly Anua as Head station from which it was evangelized; Ikot Ekpene became the favoured new Diocese after Ogoja to be erected from Old Calabar. Why? I can vouch that first and foremost, Annang country was the beloved territory of Bishop Moynagh first evangelized in 1915 by the legendary Holy Ghost Fathers J. Kraft, L. Steigler and P. Biechy who wrote the first Efik Hymnal and Catechism and who later became the Bishop of Congo Brazzaville, since he (Moynagh) was appointed thereto in 1930 by the Superior General Msgr. Corney Plunkett and the Regional Superior Very Rev. Pat Whitney who then oversaw Ogoja axis, then Fr. Thomas McGettrick (who baptized me) Anua axis, Fr. P.J.Costelloe Calabar axis, and Fr. D Creedon Essene axis. Secondly IK diocese was a homogenous country with like dialects and co-extensive with Annang sub-tribe though the whole of Ikono including INI was its potential part. Thirdly, Ikot Ekpene and Abak were big and important centres of commerce before the advent of Catholicism. Its markets extended to what has now become ABA metropolis in ABIA STATE. ABA is an ANNANG word for an enclosure or fenced grounds and was the headquarters of ANNANG markets then just as OBO ANNANG, URUAN INYANG aka ABALA, etc. There was a big market centre there and this continued until it was recently transferred and rechristened ARIARIA MARKET. I could never fathom as a youngster the volume of produce that came from Annang, Ndoki a.k.a Azumini and Ngwa country especially ABA area to my home town of IDU, precisely Nwaniba, that part of Idu (where two roads divide - **nwa a-iba**, one branching to where the European Companies were situated and where they settled ie. at the present 5-Star of Ibom Meridien of former UAC, PZ, M&K etc. fame.

These were British and other European enterprises, the other road (usu Esuk) led to the great beach market- **ESUK MBEHE**-where slaves and other merchandise" jousted" and also those transported through the Annang version of the **LONG-JUJU** of **IBRITAM** a.k.a. **EKPE IKPA UKOT** as mentioned already. Fourthly it was fitting that the first priest ever ordained at Ifuho (Dec. 7, 1947) by His Grace Charles Heerey, CSSP should be appointed first indigenous Bishop thereto. And finally to my own mind, Bishop Moynagh being such a foresighted Apostle of these parts did not mind sending his first and best priest thereto even in preference to the two Annang Priests Very Rev. Frs. Isidore Peter Umana (1973, the first to be ordained Deacon in the S.H Cathedral Calabar) and Emmanuel Afangide (1974), ordained at St. Joseph's pro-Cathedral Anua. I am saying this because in May1962 Cardinal Giovanni Battista Montini who became Pope Paul VI after the legendary Pp. John XXIII, accompanied by the Apostolic Delegate to Central and West Africa, His Excellency Archbishop Sergius Pignenodoli, came to Africa and Moynagh being no.1Bishop in Nigeria at the time brought him not to Calabar or Uyo central enough for Ogoja, Abakaliki, PH etc. but to Ifuho and all the people, both the Clergy, Religious and Catholic Faithful had to come thither as if to prophesy:**"next year (May1963) you will be Bishop here in IK)**. I won't forget in a hurry that after the Apostolic Blessing, Bishop Moynagh signaled to me standing near him and instinctively I intoned **"OBONG ANWAN ENYONG DARA**" and this was during Easter time such that the whole Ifuho shook with the rhythm from the mammoth crowd which overflowed from the Cathedral into the palm branches sheds all over the compound and Ifuho football fields as there were no canopies then.

PECULIAR CHARACTERISTICS OF BISHOP EKANDEM'S APOSTOLIC MINISTRY

A. THE INSTITUTION OF CATECHISTS IN IKOT EKPENE DIOCESE

On all accounts, Bishop Ekandem was determined to chart his own peculiar missionary Apostolate and make waves in his Evangelism and Catechesis. For while Bishop James Moynagh made effective use of Headmasters and seasoned experienced **Part C** teachers and even in some cases **Grade III** teachers as interpreters and Mission station Catechists, Bishop Ekandem went all out to train and establish a college of Station and Parish Catechists unheard of in the whole of the Onitsha Ecclesiastical Province. In fact when Pope Paul VI invited these Mission Catechists for an International Seminar in Rome, Bishop Ekandem sent the largest contingent of Catechists from Ikot Ekpene having equipped them with black suits with the Roman collar to match. It was a sort of "comedy of errors "on their arrival in Rome because they were mistaken for **I PADRI** (ie. ordained missionary priests). Later I was to learn that he actually had made contacts with Ireland for their remuneration **grace a la SPS Fathers** in the Diocese which cost about £200(two hundred pounds) to maintain 20 of them. It should also be recalled here that all the Mission schools and stations (village churches) had mud-built accommodation for all the teachers and Catechists, the schools being mostly Boys' schools. In the case of Convent schools, the Convent teachers – all single and unmarried - lived in a sort of boarding houses with the Headmistress as" mistress of the manor" since no co-educational institutions were permitted then and these Convents were almost always established around parishes to be overseen by the Fathers-in-Charge. Two good examples were Ndot in Eastern Annang/Ukanafun where St Alban's Parish Inen was established and also the newly established parish of Nko at Nto Ekpu Ikot in 1954, with my sister, late Princess (Lady) Theresa Edet LSM who died recently as first headmistress. Bishop Ekandem had his greatest support even from these Convent teachers and they served so well in the maintenance and care of the missions and the priests. By this Ikot Ekpene Diocese which before then had only 5/6 Parishes namely "almighty" Afaha Obong which covered almost the whole of Abak Division except Urua Inyang on account of the famous St. Augustine's Teachers' Training College established in 1944 to ease the sufferings of teacher trainees who previously studied at far away St. Thomas Ogoja established in 1937 which I also had attended with the same Very Rev Fr. P.J. Costello SPS, colleague of Bishop Moynagh as pioneer Principal of both before St Mary's TTC Ediene was established in 1952 for the same reason.

Someone had asked me to explain why Bishop Moynagh chose to bring to Annang country all the big Institutions like Holy Family College Abak(1943), St.Augustine's just mentioned, Holy Child H.E.C. Ifuho (1942) Queen of the Apostles Afaha Obong (1953) Loreto Girls Juniorate Eriam (1954) and later St Columbanus Ikwen, St Mary's Hospital Urua Akpan etc. as also the coming of the Vincentian Fathers (all in1962) into Annang country whereas apart from St. Patrick's (SPC), transferred from St. Joseph's College Calabar (1905) to its present site @ Ikot Ansa (1935) and Cornelia Connelly College Uyo a.k.a. CCC (1942) and whereas there was nothing in Calabar and the whole of the "MAINLAND" of Ibibio country: Uyo and Eket Provinces (Oron was under Eket until after the civil war)? Simple! Because of the reasons given for the creation of Ikot Ekpene Diocese as also the fear of what I said in the preamble about Annang country was the beginning of wisdom in opening up these areas to civilization and for God.

B. THE INSTITUTION OF THE CATHOLIC WOMEN'S LEAGUE

Later metamorphosed into **NKA ADIAHA OBONG** and rechristened **CWO** by Vatican II, was another milestone in the pastoral Organization of Bishop Ekandem. On his arrival, he had established a strong and formidable Women's Organization which hitherto had been his brain child, an association he co-founded with Bishop Moynagh in 1954. I was in my final year ("Class Six") and can even recall when I rode my mother to the Inaugural Rally and Pontifical Mass at Anua with the Raleigh bicycle she and dad had bought for me in qualifying for the Cambridge Exam **(CANTAB)** in 1955. Bishop Ekandem so raised the status of Catholic women in Annang country to such great heights that they were always invited by the IK County Council Administration to participate at the Annual Independence Celebrations & Parade/March-Past in IK Stadium wearing their beautiful uniform and vests with caps to match. I can also recall on one occasion when Madam

Mary Nkoyo Mba (mother of Lady Bertha Okoro 1st H/Mistress with my late sister of Holy Child Nursery, School Cardinal Ekandem Ave) led the parade. Then the CWO reached its apogee when late Lady Philomena Ekanem (WUCCO International Officer) was at the helm of affairs as Woman Leader of the Organization in Ikot Ekpene Diocese and of the Calabar Province.

C. SODALITY OF THE SACRED/IMMACULATE HEART
D. LEGION OF MARY AND APOSTLESHIP OF PRAYER

Nobody who ever lived or worked in the Catholic Diocese of Ikot Ekpene before or even after the coming of Cardinal Ekandem could fail to have witnessed and to testify to the vitality and grandeur in the ways and doings of the members of **1st Friday/Saturday Devotion in honour of the Sacred of Jesus/ Immaculate Heart of Mary** as also to the growth and progress of this singular Association except perhaps the Legion of Mary which need not be repeated here for obvious reasons. This Pious Association and Lay Apostolate till date still stands strong in the Catholic Diocese of Ikot Ekpene which incidentally is the acclaimed headquarters of the Legion of Mary in Nigeria. I had written a well researched paper and submitted to His Lordship Bishop C.A.EtukUdoh and published on the occasion of the 75th Jubilee & National Celebration (Sept 6-8, 2008) of the Foundation of the Legion of Mary in Ifuho in 1933 under the caption: **VENERABLE MICHAEL STEPHEN EKENG – LIFE OF APOSTOLIC WITNESS vis-à-vis THE FOUNDATION OF THE LEGION OF MARY IN AFRICA & ASIA. It** is hereby set forth below:

ORIGINS OF THE LEGION OF MARY IN AFRICA
THE HISTORY OF THE FOUNDATION OF THE
LEGION OF MARY IN AFRICA
THE PLACE OF THE LEGION OF MARY IN THE CHURCH'S MISSION

The story of the foundation of the Legion of Mary is anchored on the auspicious and glorious occasion of the 75th Anniversary – grace á la the Diamond Jubilee of the Foundation of the Legion of Mary, the first in all of Africa in what is now the Metropolitan Ecclesiastical Province of Calabar by the legendary and charismatic Apostle, Servant of God, Bro Michael Stephen Ekeng under the indefatigable, visionary and legendary Missionary, the Rt. Rev. James Moynagh, SPS in 1933 at St Anne's Ifuho, now the Cathedral Church of the Catholic Diocese of Ikot Ekpene. It is also anchored in honour of Mary, the Queen and Mother of Jesus - She whom the Angels adore and whom the heavens magnify and glorify, as also her adorable Son, Jesus Christ the Redeemer. But why? Precisely because Mary is the one who gave birth to the Saviour of Mankind and through was brought to mankind the imminence and nearness of God's loving appearing among men to wit, the coming of the Messiah into the world scene as the Emmanuel: GOD - WITH - US! It is therefore one of great forebodings of joy whereby the Angels declared:

> **"Behold I bring you tidings of great joy – which is for you and for all the people: for a Child is born for us – a Son is given to our race; and dominion is laid upon His shoulders. Oh, he is the Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace! He is Christus Dominus"(Is. 9:5; Lk. 2:13)!**

That is why the unique role and place of the Legion of Mary in the Church's Mission, is addressed to all and sundry, precisely on account of the special privilege and providential role of the Virgin Mary in the mystery of Christ and economy of Salvation of Mankind. For Mary is indeed after the pattern of her Divine Son, the Mediatrix of all Graces since we have received no Grace of Jesus Christ which has not passed through her hands. First as the new people of Israel, Christians are wont to rejoice at that proclamation of the prophet Micah – as the privileged powerful and royal class, "**A holy nation – a people set apart"** and as "**God's own people, that you may declare his wonderful deeds – the MIRABILIA DEI of him Who has called us out of darkness into His marvelous light. For once we were no people, now we are God's people! We had no**

mercy, now he has shown us mercy!" **(1 Pet 19-10)**. Secondly, this history & place of the Legion of Mary in the Church's Mission captures the place of the BVM in Christ's salvific mission. For where Mary is – there is Jesus! And where Jesus is – there is salvation and life! "**And when the Angels went away from them into Heaven, behold the shepherds said to one another, Let us go to Bethlehem and see this thing … And they went with haste and found Mary … and the Child Jesus**" ***(Lk 2:15-16)***. To find Jesus is to find Mary and as the prayer goes, viz the **Salve Regina**: "**Turn then thine eyes of mercy towards us. And after this our exile, show unto us the blessed fruit of thy womb Jesus.**" **(Cf. Salve Regina)** Therefore to find Jesus is to find God.

THE ROLE OF MARY VIS-A-VIS THE LEGION OF MARY IN THE CHURCH'S MISSION OF EVANGELIZATION

Every individual layman/woman nay the Legionary, must stand before the world as a witness to the Resurrection and life of the Lord Jesus and as a sign that God is alive in us. Thus the Christian legionary becomes to the world what the soul is to the body making him more and more effectively fulfill the Church's Mission for the life of the world **(L G.37)**. Hence the Legion Charter of the CATENA LEGIONIS clearly enjoins the weekly performance of legionary work among the People of God and communities wherever the legionary finds him/herself viz. in home visitations, instructions (CCD) and other pious works of the Legionary Apostolate. **"This is eternal life, your sanctification … that they may know Thee the only true God, and Jesus Christ Whom Your have sent" (Jn 17:3).** For just as the Son was sent by the Father, so He too sent the Apostles saying: **"As the Father sent me, even so I send you" (Jn 20:21)**. Again he said **"Going therefore make disciples of all nations baptizing them in the name of the Father, and of the Son and of the Holy spirit, teaching them to observe all that I have commanded you, and behold I am with you always even till the consummation of the world" (Mtt 28:18-20).** This is the solemn mandate and mission of Christ, namely, the salvation of the whole human race. This is the goal of human history and economy of missionary enterprise: the **TEACHING, SANCTIFYING** and **GOVERNING** office of the Church. Every Christian faithful and by implication every legionary is called upon to effectively participate in this missionary effort of the Church and the legionary has to perform this most assiduously. CJC 204 captures this when it states among others that **"the Christian Faithful, legionaries in particular, in as much as they have been incorporated in Christ through Baptism, and have been constituted as the people of God ….become sharers in Christ's priestly office": SANCTIFYING,** TEACHING and GOVERNING epitomized in the priestly, prophetic and royal office of Christ himself which he transferred to the Church. The legionaries are also called upon to exercise the MISSION which God has entrusted to the Church to fulfill in the world. It therefore remains to be seen how legionaries in particular carry out this MISSION. But what better underscores the Role of the Legion of Mary in the Mission of the Church than the story of LEGIO MARIAE since its inception! What better captures the story of the Legion of Mary especially since its birth in Africa? Then what exemplifies it's almost miraculous expansion to the rest of the world and the birth of the Legion on the world scene than the story of the life and times of the legendary Michael Stephen Ekeng – the Apostle of the Legion of Mary in Africa which has so resonated to the ends of the earth? Hence to the History and times of Michael S. Ekeng vis-a-vis the history of the birth of one of the greatest of Lay Apostolates and Catholic Action in Christendom to wit, the legion of Mary, we must now turn, but first of all to the caveat and some preliminary remarks.

First, the story of the birth and built – up of the Legion in the whole Catholic world which started in Ireland in September 1921 is set forth in the Official Hand Book of the Legion of Mary, Copyright: Concilium Legionis, De Montfort House, Dublin, Secondly, and very coincidentally with such divine and mysterious providence and by God's inscrutable ways, the Birth of the Legion of Mary before the rest of the world after Dublin in Europe came about at St. Anne's Ifuho in 1933 in the then Prefecture Apostolic of Calabar, now the Ecclesiastical Metropolitan See of Calabar which then embraced to wit, Ebonyi, Rivers, Bayelsa, Cross River, Akwa Ibom states and parts of Abia State in now the Dioceses of Port Harcourt, Bomadi, Umuahia, Aba, Ogoja, Abakaliki, Ikot Ekpene, Uyo and Calabar. That was the very year when the Holy See with His Holiness

Pope Pius XI then gloriously reigning precisely also in the very month of September, gave official recognition and blessing to the Legion of Mary with Frank Duff as Founder and President of the **Concilium Legionis**, Ireland in these words: "We give a very special blessing to this beautiful and holy work - the Legion of Mary. Its name speaks for itself. The image of Mary immaculate on its Standard portrays high and holy things… the Blessed Virgin Mary as Mother of the Redeemer and of us all. She co-operates in our Redemption, for it was under the Cross that she became our Mother. This year we are celebrating the Centenary of that co-operation and that universal maternity of Mary." ***(Vatican 16th September, 1933)*** What more then do we need to say as proof that the Legion after a manner, emphatically illustrates the Mission of the Church in the Salvation of mankind through Mary!

THE STORY AND BIRTH PLACE OF THE LEGION OF MARY

The birth place of the Legion of May is Myer House, Francis Str. Dublin – Ireland. For it was here precisely at 8pm on that eventful day, 7th September 1921 on the eve of the Nativity of our Lady (8th September BVM's Birthday in our Liturgical Calendar) that a small group of pious lay – folks with Mr. Frank Duff as animator spontaneously assembled in prayer (probably this was his living room) after setting up a miniature altar the pattern of which has now become the standard of the Legion altar to wit; a small table, and standing on it the statue of the Immaculate Conception on a white table cloth flanked by two flower vases and two lit candle sticks. Under this setting on their knees they recited the age-old Rosary beginning with the invocation of the Holy Spirit – Spouse of the Blessed Mother of God. Then followed a discussion at length as to how best to serve God and neighbour- in what later permanently and officially became known as the **ALLOCUTIO** etc. Yes, for this was the inspired setting and humble birth of the Legion of Mary to the honour of the Most Immaculate Mother of God and to the glory of God the Father through the Son in the Holy Spirit. Glory be to Jesus! This is the story of the worldwide Movement, the army of Mary which providentially is the dramatic struggle between good and evil, between light and darkness **(Gaudium et Spes, 11)**. This was to become an army organized after the model of the Roman military under the banner of Mary on the march and warfare to crush the head and power of Satan and win souls back to Her Divine Son. Since that first Meeting and enrolment, the Legion which was originally tagged "the Association of Our lady of Mercy" has like the biblical mustard seed sprouted and spread to the ends of the earth.

THE STORY OF THE LEGION OF MARY IN AFRICA SPOTLIGHT OF EVANGELICAL WITNESS – THE LEGION OF MARY LIFE AND TIMES OF BRO. MICHAEL STEPHEN EKENG (1886 - 1958) APOSTLE OF THE LEGION OF MARY IN AFRICA – THE MAKING OF A SAINT

THE MAN BRO. MICHAEL STEPHEN EKENG – SERVANT OF GOD

This is a story about the establishment of the legion of Mary in all of Africa - nay the rest of the world, for just as the inconspicuous and unspectacular forebodings of the Birth of the Legion in Ireland, the same can be said of its birth on the African soil. **The Maria Legionis,** an international Magazine and mouthpiece of the Legion published quarterly to the whole Catholic world and the **Concilium Legionis** since 1933 have carried quite some bagfuls of the mysterious but providential establishment of the Legion in Africa and its spread to all parts of the world through the instrumentality of a single inconsequential humble but charismatic figure, the Servant of God, Bro Michael Stephen Ekeng. We have the authenticity of this account from no other authority than then Prefect Apostolic of Calabar James Moynagh SPS, who became Bishop and also later, Father Thomas McGettrick SPS then Vicar of Anua which comprised the whole territory now Diocese of Ikot Ekpene and of course the whole territory of Uyo Diocese (1906 - 1941). In fact the Centenary account of 1985 puts Anua in terms of ratio ahead of the Onitsha Mission as a territory with regard to the Catholic population. Anua then had over a million population covering an area over 6,000 square kilometres with a Catholic population of over half a million consisting of 18,027pupils and 82, 557 adults excluding double this as Catechumens and those sympathetic to the Catholic Faith.

STATISTICAL FIGURES OF SACRED RETURNS FOR ANUA MISSION 1920

DISTRICT	HEAD STATIONS	SUB-STATIONS	CATECHUMENS	PUPILS	CHRISTIANS	T O T A L
A N U A	4	110	7, 906	3,752	7,733	19,391
I F U H O	44	197	12, 346	3,383	6,663	22,362
E S S E N E	15	39	3,034	1,012	1,593	5,639
O R O N	12	40	2,633	627	2,842	6,102
T	O	T	A	L		53,494

STATISTICAL FIGURES OF SACRED RETURNS FOR ONITSHA MISSION 1920

DISTRICT			CATECHUMENS	PUPILS	CHRISTIANS	T O T A L
E M E K U K U			2,374	1,881	61	4,316
A D A Z I / AWKA			4,000	3,000	3,500	10, 500

Courtesy of C.A. Obi: A Hiundred Years of the Catholic Church in Easter Nigeria (1885-1985) pp.128, 137&160

He later became the first Bishop of Ogoja and Abakaliki Dioceses (1942–1988). This is a story of a deputed young slave boy told by Mgr. T. McGettrick, though vehemently denied by his Efik kiths and kin and notably by the late Etubom Francis Efanga Archibong of the Sacred Heart Cathedral – former Secretary to the Military Government of South Eastern State (1968-75) who was a very outstanding Legionary of note who has also written the Memoirs and testimonies towards the canonization of Bro Ekeng. This is about the boy in the ignoble days of Slave Trade and inhuman traffic which still reigned supreme in West Africa with Calabar as Chief Slave port. This is about the boy who experienced in his young days and tasted the rigours of slavery as he was bought and sold, suffering unspeakable humiliation, physical and psychological agonies which formed an indelible mark on him. This is about one who later was to astound the whole world by preserving his interior liberty to find and reach God, first through Protestantism and then Catholicism to the extent that he attained such a high level of spirituality and holiness through the Legion of Mary both as Founder and President General of the Legion of Mary in Africa as well as the Marian Spirituality of St. Louis Maria de Montfort. Yes, for towards the end of the 19th century in a little hamlet in what is now Arochukwu, HQ of Ohafia - Bende in Abia State ie. "God's own land" (Arochukwu = God's people in Igbo tongue), was born this man of destiny, the legendary and charismatic Bro Michael Ekeng. Arochukwu is that infamous town dreaded for the LONG JUJU oracle – an idol and African device called **IBRITAM INOKON** of ancient Arochukwu. This was an intriguing device for tracking down for justice and verdict, people of various crimes and lawlessness, but was most conspicuously **de facto**, a stratagem for the capturing of slaves similar to another infamous subterfuge, the **EKPE IKPA UKOT** (man-leopard) of Abak and Ukanafun environs in what has now become Annang in Akwa Ibom State of Nigeria.

Precisely in 1886 was born into a peasant animist family of good repute a boy later to be named Ekeng in Efik nomenclature. He was very lovely, humble, energetic, docile and obedient to his parents. On one eventful day when he was then 6 years old, he and his elder brother Kalu (8) had gone to fetch water for their mother. They were suddenly waylaid and captured by some hefty slave marauders and dragged through the forest to the creeks. They were hidden there till the following day when their captors could board their urchin captives **en route** Cross river estuary in a canoe via Itu to Calabar, 100 miles away. Luckily on arrival, Ekeng was bought by a kind Calabar Presbyterian chieftain while Kalu was sold to a Lagos slave merchant. According to late Bishop McGettrick, the two brothers were re-united 45 years later precisely in 1939 when he, Ekeng had then become the Head Master and Catechist in the Calabar Prefecture as also the Comitium President General. Bro Ekeng, as he was popularly called had gone to Anua to relate this happy news to Bishop McGettrick, then Parish priest of Anua **(Cf. Maria Legionis Quarterly 1941).**

THE MAN LEOPARD SECRET SOCIETY a.k.a EKPE IKPA UKOT

In the course of this very chapter, specifically on Bro. Michael S. Ekeng, we have on several occasions made

mention of the dreaded **EKPE IKPA UKOT - MAN LEOPARD SECRET SOCIETY** which menaced and brought about a reign of terror on the hapless citizens of the MAINLAND to wit, the Old Calabar Province in Eastern Nigeria in the late 1930s and early 1940s most especially in the Abak District. The Legion of Mary championed by Bro Ekeng together with magnificent and praiseworthy work of the IBIBIO STATE UNION were instrumental in the utter destruction of this nefarious cult. The man leapards were thought to be people – human beings, who had various grievances bordering on witchcraft, thefts, animosities and other recriminations and wranglings with their neighbours and perceived enemies. These people had with perfidy perfectly crafted and designed outfits of leopard skins to look like real wild leapards in the forest and donned these to transform themselves into wild leapards by wearing leopard claws and walking on all fours to terrorize people thereby giving the imprfession that their victims were casualties of wild leapards. Their victims were usually persons, men and women, against whom some of these men-leapards entertained animosity, rancour and hate bodering on vengeance. There were also recriminations concerning disputes over land, cases of adultery and **EKPO ? KA OWO**, divorce, non-payment of debts etc. that resulted in the reprisal or counter actions orchestrated by the Man-Leapard Cults. When probed to discover why such inequities had completely overwhelmed the populace without any reprieve, it was discovered that they were probably inveighing their anger against society and the authorities for failing to obtain appropriate redress to their grievances and from courts of justice in cases where their victims were usually involved. But this explanation seemed to fall flat on the face seeing that native courts were functioning optimally discharching their responsibilities expeditiously and more poignantly, the senior Expatriate British Administrative Officers, the District Officers, etc. were constantly on tour of their respective areas and were regularly exercising their statutory powers of reviewing judgments delivered by the various native courts. So what was the problem then? Nevertheless, the Colonial Administrative engaged in quasi-detective exercise by making discreet enquiries regarding the existence of such weird and unconscionable killers and abomination in the polity. But as it turned out, it was near impossible for the British Administrative Officers to penetrate the barricade of silence prevailing among the people as they went about their businesses with sealed lips though inwardly trembling in fear for their lives and loved ones. No one was willing to associate any names of known persons with the cultists resulting in whispering campaigns and gossips as the killing had a field day. What exactly was going on?

At the height of it Colonial Officers like Sir F. R. Kay, the British Expatriate Administrative Officer of Abak Division, Sir J. G. C. Allen, the Senior District Officer in-Charge of Opobo submitted to Government the prevalence of Man – Leopard menace in the Districts. At the same time the generalty of the populace felt grave concern about the prevalence of this menace and accordingly made representations to Government which had all along regarded the situation as grave enough to warrant a sledge-hammer action. In consequence of this, Authorities decided to establish the Headquarters of the Nigeria Police Force at Ikot Okoro the main centre of the Man-Leopard menace which had by then spread to parts of Abak, Ibekwe, Opobo, Ikot Okoro and Uyo Districts in the MAINLAND of Calabar Province in order to stem the tide. Information also was given to the effect that members of the highly respected Idiong Society of professional soothsayers were also invoved as those aiding and abetting the menace. They were seen as the chief architects who as soothsayers were supplying information on the movements of persons sought to be eliminated by the cultists specifically as to if such persons were likely to be found on lonely paths probably going or returning from their farms and other engagements.

Then the Government proptly embargoed the proliferation of the evil men and banned them as a terrorist group. That was not all, the Authorities put out a package deal declaring all those areas bordering Abak, Opobo, and parts of Uyo Districts of the Mainland as areas under the Law of Nigeria tantamount to a declaration of a state of emergency. Emergency measures characteristic of lightening speed were at once imposed. By Order under the provisions of the Crminal Code of Nigeria on ordeals, witchcraft, juju and criminal charms, the worship or invocation including the use and possession of drugs and articles associated with Idiong cult were prohibited. To cap it all, a curfew was also imposed in the affected areas between 5-30 pm and 6 am of the following day. The Government likewise posted 300 Police men scattered in camps staggered throughout the whole area with Mr. M. T. Williams the Senior Assistant Superintendent of Police in command. Then the Governor General, Sir Arthur Richards, G.C.M.G later Lord Milverton of Lagos and Bristol together with Sir Fr. Bernard Carr, then Chief Commissionr of the Eastern Provinces visited the area and addressed the Mbong Ikpa-Isong Traditional Rulers on the gravity of the situation indicating to them the determination of Govrnment to stamp out the menace. They appealed to them for cooperation to enable Government accomplish such an arduous task. Meanwhile the police officer in command engaged in

investigating alleged cases of Man-Leopard killings so as to bring the suspects for prosecution in courts. To secure fairness, judges were empowered to assign lawyers at the expense of the court to defend accused persons. But all these did not seem to stem the tide of the menace and convictions even with orchestrated police hostilities to the public. This solution to the problem did seem to work and was considered counterproductive as it brought fear and intimidation not only on the punitive concept of deterrence considered as purely negative but also on a long term plan of finding a lasting solution to the menace because it was eating deep into the fabric of the national structure namely, Ibibio land.

OPERATIONS OF THE IBIBIO STATE UNION TO COUNTER THE SITUATION

Seeing that the measures taken by Government could not go far enough in stemming the menace and stamping out the operations of the nefarious cultists, Obong Ntuen Ibok, MBE, the acclaimed foremost Paramount Ruler in Ibibio land, of Nung Asang, Essene Town swung to action by inviting with the **eyei**, all the Mbong Ikpa-Isong of the land to a meeting at Ikot Akan in Ibekwe-Opobo District. Mr. Usen Udo Usen, the Secretary General of the UNION also made sure all the Officers and VIPs of the Union including those in the Diaspora were in attendance. With the **eyei**, everybody was called to order, and they came in the hundreds to answer the call of duty. By special Invitation Col F. A. W Schofield, the Senior District Officer of Opobo and Mr. P. P. Grey, the District Officer of Abak also attended the Conference accompanied by a Police detachment at Mr. M. T. William's command. All the Officers of the District Unions were also participants. The presence also of the Calabar UNION Branch with Mr. Paul B. Okon their President was significant as they were always accorded premier position in IBIBIO STATE UNION affairs. At the beginning of the Conference great sorrow and grief upon the people as some of their kith and kin were struck with the fear of imminent death, but there was only one thought in their minds; the complete extirpation of the Man-Leopard insurgency and how it could be done because the menace had proved still intractable and pernicious. On the hand, there was palpable fear of the Police who clearly demonstrated that the matter laid squarely in their hands especially as the revered Royal Fathers in attendance had laid emphasis on the proposal of conducting tours of the affected areas themselves and using traditional rituals except **MBIAM** which was considered intolerable and unacceptable to Christians.

On the other hand, there was also this fear and anguish felt everywhere in consequence of the shame and disgrace brought on Ibibio Peoples concerning this nefarious man-leopard menace with the resultant loss of innocent lives in the land, hence the great astonishment that overwhelmed and shrouded all and sundry.

As the tours went on nothing was left to chance, the team consisting wholly of dedicated Ibibio leaders also preached the doctrines of brotherly love, the sacredness and sanctity of human life by going to even the remotest and darkest corners of the affected areas in realization of the fact that isolation and ignorance would inevitably breed violence and prejudices among the illiterate pagan peoples. Government approval was sought for this but the Police proved a cog in the wheel of success because to them such tours would tantamount to admission of defeat on the part of the Police and regarding their work as ineffective. However, as a compromise they conceded that the tours be undertaken with their supervision and cooperation. But on the part of the people they felt themselves as a besieged and conquered people on account of the curfew imposed on their land the breaches of which were visited by the Police with heavy fines or sentences of imprisonment. Again, it was generally known that some members of the Police Force were veterans of the Second World War not long mobilized into the army who could carry out extra-judicial killings under the pretext of tracking down the men – leopards and arresting innocent citizens. As often happened when lorry loads of them were drafted into the area, they would demand "Information money" including being housed and fed in luxury camps and sumptuously fed at the expense of the local people. The Police Force or Army would never allow the so-called IBIBIO STATE UNION to "capture their fun" by an orchestrated "Fire Brigade" action in order to tidy up the problem at hand expeditiously and with dispatch thereby "taking the food from their mouth".

No, they would rather use delay tactics to make sure the problem lingers on for the perks of war with multiple inconvenience allowances in tow. While in such camps they would behave as if they are the constituted army of occupation in a conquered territory of tyrants in a Police State. They engage themselves in raiding and looting houses and compounds. They rape, terrorize and carry away anything of value including money, jewelry, fowls and goats. They would even break into farms and barns to harvest yams, cassava, cocoyam, kola nuts and coconuts in the bargain and would not mind detaining owners who protest and even ravish their wives and adolescent girls. The same thing always happens whenever and wherever there are hostilities and confrontations requiring military or police action as is playing out even today in the case of Boko Haram insurgency in the North East. Nobody wants it to end immediately and return the soldiers to their barracks. That was the same thing that played out in the context of the Biafran War. Whereas it was to be a Police action but it ended up in a full blown war lasting three years with over a million killed and ten million

persons displaced in IDPs with the result that many of them were not happy as it soon ended. One can then understand why the Force persisted in their resistance to the well calculated tours by the Royal Fathers who knew through how to influence, persuade and assuage the people.

On March 20, 1947 the Resident of Calabar Province, Sir C. J. Mayne convened a Meeting of the IBIBIO STATE UNION at which he conveyed the message to the UNION of the long-awaited good tidings of the approval granted by the Colonial Government for the tours of the affected areas as proposed by the UNION. One of the programmes and **modus operandi** to be carried out by the Royal Fathers of the entire Ibibio country was the application of the customary rituals according to the representation by the UNION that was in regard "with the extirpation of epidemics" in the land but without the use of **MBIAM** cult or native juju. There was rejoicing throughout Ibibio land on learning about the granting of permission by Government as several congratulatory Telegrams and letters poured in from all parts of Nigeria to the UNION. The Union of course knew they were duty bound not only to assist in the extermination of the menace but also to investigate into the causes of the rare occurrence of such a horrific and weird phenomenon in Ibibio country. It was a shame short of trauma to the people.

THE COUNTER OPERATIONS IN PRACTICE

As noted above, the UNION had felt very strongly that the methods used by Government, especially with the operations of the Police Force employed to eliminate the operations of the Man-Leopard in the land would be counterproductive and they had expressed this in no uncertain terms. That is why they insisted on seeking the permission of Government to do it in the African traditional way when calamities like epidemics brought the land to its knees. It was not to be a jamboree, but a serious attempt that would make far reaching impact on the entire spectrum of the land and that is what happened. Come to think of it, first, the very impression of seeing the Royal Fathers they have been hearing about; these very important and revered personalities throughout Nigeria visiting their very homes as it were: this was bound to bring about maximum impact on the people. Secondly, the fact that the Chiefs of the different localities would be the very sponsors of the visits of the Royal Fathers meant that everybody would be present "to see and hear" for themselves. Thirdly, these chiefs were tax collectors from all males above 16 for Government in accordance with the Tax Act of those days and this meant that any male found absent would be regarded as a primary suspect of belonging to the weird cult. Fourthly, the very presence of peoples from all these parts was indicative that any possible suspect would be traced out and promptly charged to court to defend him/herself accordingly. Fifthly, the Rally often took the form of a religious programme or Sunday Service whereby prayers would be offered by the designated Priests, Pastors and Evangelists who would on behalf of Christians Church Leaders invoke the presence of God in the midst of His people and lead the whole concourse of people in fervent prayers as a means of warding off the evil ones in their midst and assuring the people of the continuous protection of God. Six, the accredited traditional leaders and priests viz. **Mme Nkuku** acknowledged to be versed in ritual religious observances as practised by the majority of the people in the areas involved would have the task of perform as Ibibio traditional Leaders and Priests – **Mme Oku Ibom**, the relevant ceremonial rituals and also offer incantations. Following that they would be expected to blow the customary elephant tusk symbolic of blowing away the evil menacing the lives of the people and from the land. Seven, eminent Customary Tribunal Judges were assigned the task of assuaging the menace posed by the extraordinary phenomenon by adjudicating in the traditional manner in the event of any dispute among the people of the areas. As preservers of peace and being empowered under the Native Authority Ordinance, they would also impose penalties on breaches of the peace. Finally eight, three Assistant Secretaries set up for the purpose together with the Secretary General of the UNION were assigned the special duty of arranging and assembling transport vehicles for the conveyance of the august visitors and touring team as also the delegates of the UNION who would also cover all the events in liaison with the Nigeria Police contingents. This was also with the view of coordinating all the activities and plans relevant to the tours. All told, tell me why all these measures taken could not work and bring the desired results! Yes, in the end the tours having gone full scale through all those areas yielded maximum fruit and together also with the work of Missionaries especially through the Legion of Mary, such that within the turn of the 1950s, Man-Leopard menace died out in the land.

BRO EKENG - THE FREE MAN OF GOD - BAPTIZED, CONVERTED via PROTESTANTISM TO CATHOLICISM AND H/M – CSM SCHOOLS

As the story of his life continues, Ekeng's slave master – a Presbyterian chieftain proved a kind, compassionate, caring and understanding master and so seeing in Ekeng a godlike disposition with high intelligence, industry, loyalty, docility and application of life to the tasks assigned him, admired these qualities

and with a grain of kindness treated him with love and confidence. He allowed him to attend Sunday services, Choir, Catechism and Bible classes at Duke Town Presbyterian Church, Calabar. This eventually led to his Baptism with the name Stephen (though this is also disputed as in fact it was his Catholic Confirmation name - a name depicting that courageous, glorious and victorious proto-martyr, St. Stephen. But the name **MICHAEL** (**"Who can prevail against God** – **Aniekan Abasi"**) was the name given to him at his Baptism in the Catholic Church. But later on, his master sent him to school thus dividing his duties between domestic work and school. Though now passed adolescence (a situation quite normal in those days as some primary school pupils then could be between fifteen and twenty years of age or above). Ekeng began with assiduity to read the bible which his master gladly lent to him. This was the first ever translated Vernacular Bible in the whole of Africa - a translation of King James Version by the Church of Scotland Mission in 1846. Ekeng gladly put his heart and soul into reading the Bible - a task which he combined when the domestic work was over. This made him thirst for the things of God with zest. He was thrilled by the stories in the Bible: of the goodness of God our Father, his kindness and providence, his compassionate love, etc. So he spent hours reading it every day and also learning to pray to God along the line. At school he showed remarkable intelligence, and soon was the best in class passing from class to class with Distinctions. But of very curious importance, noting his docility and intelligence, the CSM Director of Schools also saw in him the making of a future teacher.

Then when he obtained his First School Leaving Certificate (**FSLC**) an opportunity occurred to appoint him an assistant tutor with a small salary to the bargain. With a keen sense of responsibility, initiative and thrift, Ekeng was able to make savings and bought his liberty at £50:0:0. Sterling which was a whooping sum of money at the time. Later he entered the famous Hope Waddell Training Institute attended by the likes of the great Zik of Africa Dr. Nnamdi Azikiwe, Sir Francis Akanu Ibiam who was the first Governor of Eastern Region of Nigeria, Sir Festus Okotie Ebo, Minister of Finance in the 1st Republic, Chief Denis Osadebe, the first Governor of Mid-Western Nigeria, Prof Kalu Uka, HOD of Theatre Arts and the first Igbo to lecturer in the UK etc. Here too Bro Ekeng's brilliancy carried him through and he qualified after 5 years with the Senior Teachers' Certificate Grade 1. For 14 years Ekeng was to devote himself as a teacher in the service of the Scottish Mission and was well known especially as Head Master in many CSM schools for his attention not just to book knowledge but to the moral formation of both the pupils and teachers under him. Saddened by the low moral standards and behavior of those around him, he labored to inculcate into them by word and example which was irreproachable, a sense of honesty and integrity. He was shocked that most of his fellow teachers did not follow the teachings of the Bible for ostensibly they professed Christianity; they went to Church on Sundays but lived pagan lives at their homes during the days of the week.

BRO EKENG – FROM PROTESTANTISM TO CATHOLICISM AND H/M RCM SCHOOLS – CATECHIST AND PRESIDENT OF THE LEGION

When the Holy Ghost RCM missionaries came from Onitsha led by Mgr. Alexandre Lejeune, Rev. Fathers Patrick Mc Dermott and Leon Lena who was the Official RCM representative from Guinea – Gabon, he it was who also presided at that first Holy Mass on February 3,1903. They opened up the Catholic Mission at 19 Boco Street – Marina Calabar. They later then moved to the present site at the Sacred Heart Cathedral, Egerton Street, Calabar. This was during the tenure of His Excellency Sir Walter Egerton, Governor General of the Colony of Southern Nigeria with Calabar then as HQ of Nigeria. Thereafter he was transferred to Lagos in 1906 when Akitoye was the Oba of Lagos. This was before the Amalgamation by His Excellency Lord Frederick Laggard in 1914. Now during the coming years, Bro Ekeng was reading as many spiritual books as he could lay hands on both protestant and Catholic and comparing them one with another. But he soon came to notice as he made his conclusions from the comparisons he made to the effect that the Religious Doctrines of the CSM that he was commissioned with were not the same as the Catholic ones and more so were quite inadequate.

His restless mind and innate intelligence led him to question a number of things about the CSM especially the moral life of the CSM members/children when in Church and when outside the church. Whereas the RCM devotees seemed to practice what they learnt at Church and at home, the CSM members on the hand did not practise what they learnt outside the church. Fortunately, a Catholic friend lent him some books on the Catholic Church and the Blessed Eucharist. He began to read and examine all these in the light of the Bible. What he learnt before was that the Catholic Church was the Mother Church but fell into error hence the coming of the new Protestant Church(es) notably the CSM to correct those errors. Thence he hastened to study the ways and doings of Catholicism searching the Bible and the Doctrines of this new Religion especially the Doctrine on the Eucharist. He was wont to reason out: "But did not Christ say He would be with His Church till the end of time?" Then he would further ask himself: "Why then did the SCM say the 'Mother Church, the

Catholic Church' fell into error?" Now convinced of the truths of Catholicism he made his decision. In 1925, then at 37 years of age he received conditional Baptism in the Catholic Church taking the name MICHAEL. Then at his Confirmation, he was given the name Stephen. With this change, and after making his irrevocable decision he had to leave the services of the CSM Mission having now seriously considered becoming a Catholic priest but later on finally decided to remain in the world and serve God as a layman in the Church.

BRO EKENG FROM H/M RCM SCHOOLS TO CATECHIST & LEGION PRESIDENT

At this time the Scottish Mission had a guaranteed salary structure for her teachers, but the Catholic Mission which had a great number of teachers could only pay them according to the small amounts contributed by the pupils week by week. Undaunted Bro Ekeng did not hesitate but promptly resigned to join the Catholic Mission Education Services. He soon became one of the most outstanding and trusted Head Masters in the RCM Teaching Service. Besides his official duties he also taught Catechism both to the pupils and adults alike. Bro Ekeng then was commissioned in the RCM Schools together with Etubom Thomas Effiom (who taught my father at Sacred Heart School, Calabar), Chief Joseph Nya including the late Etubom Maurice Archibong, all of whom had trained both at Christ the King College and the famous St. Charles Onitsha established by the legendary Bishop Josef Shanahan. These were the first Catholic Higher Institutes East of the Niger as also St, Joseph's College which he established where great Catholic teachers of note who piloted the work of evangelization of the Catholic Faith were trained in the 1910s -1920s. But with the arrival in 1930 of the All Hallows Fathers from Ireland ie. the forerunners of St. Patrick's Missionaries also called the Kiltegan Fathers, the College was transferred to the present site at Ikot Ansa in 1935. Bro Ekeng and these teachers were also given the responsibility for the training of Auxiliary teachers (Preliminary Young Teachers - PYT) for the over 200 schools and Catechetical Centres of the Calabar Mission. Later the St. Patrick's Fathers established the famous St. Thomas' TTC Ogoja in 1937, St. Augustine's TTC Urua Inyang, 1945 which Higher Elementary Section was later transferred to St. Mary's Ediene Abak in 1952 for the training of Senior Primary Catholic teachers. Meanwhile, the St. Patrick's Fathers had also established Cornelia Connelly College (CCC) Afaha Oku and Holy Family (HFC) Oku Abak as Grammar Schools in 1942.

But Bro Ekeng was noted for his great respect for missionary priests and the Rev Sisters. Seeing him as a seasoned, devout and docile teacher, the RCM Schools Authorities who had deployed him after his conversion posted him to St. Anne's Ifuho, Ikot Ekpene in 1932 as Headmaster. Here he became Bishop Moynagh's right hand man both as his catechist and interpreter. Ifuho before then was an out-station of Anua Mission but later became an autonomous parish comprising the whole of what is now Ikot Ekpene Diocese including the present St. Mary's Ikot Nseyen, St. James Ibam Edet, St. Anthony's Ikono, St Michael's Ediene, St Paul's Nung Ukim and St Michael's Uyo Road parishes. At this point in time too, there occurred one of the world's worst recessions – an event period spanning the 1930s, and Bishop Moynagh (then Fr. Moynagh) found himself without means to support his schools. In his discussion with Bro Ekeng, they decided to convene all the teachers to discuss the situation. The teachers were understanding despite their plight and declared their willingness to continue at their posts provided the villagers could assure their upkeep and their families since a majority of villages were without any Christian presence with large populations un-evangelized. Here in Ifuho Mission, many villages had no schools let alone Standard Six schools unlike those of the Anua mission like Ndon Ebom, Idu, Eman Uruan, Ibiono, Edem Ekpat, Mbak Etoi, Mbiakong, etc. had many schools with Standard Six.

Another great problem in Ifuho Mission to content with according to Fr. Kevin Longworth was militant paganism occasioned by the Cults of Ekpo Nyoho and Eka Ekong whose members wore grotesque masks and carried machetes while on parade to astound and intimidate Catholics attending Church services. These huge problems constituted a great worry for Moynagh and Ekeng and they decided to seek the intercession of Our Blessed Lady. It was no surprise that soon when Reverend Father Paeder Boylan arrived at Anua from Ireland and was later posted to Ifuho as his curate, he soon brought the idea of starting the Legion of Mary as a potent means of mobilizing Christians for the evangelization of their fellows. Having discussed the programmes of the Legion with Bishop Moynagh, Ekeng was brought into the show. Now Fr. Boylan had a sister back in Ireland – a very versatile and devout Legionary, versed in the mechanics and techniques of the Legion. Moynagh saw all these as the heavenly reply from the Blessed Virgin. He gathered the teachers and Catechists and discussed the idea with them. Ekeng set to work by reading and interpreting the Hand Book and other books about the Legion and soon began the training and instruction of the teachers and Catechists on

the workings of the Legion. The overwhelming result was that precisely on 7th September 1933, the 12th Anniversary of the Foundation of the Legion in Ireland and in the world, the first ever Praesidium (or local group) in the whole of Africa was born at Ifuho in what was then known as the Anua Mission with Bro Ekeng and Bros Sebastian Nyoyoko, Joseph Udo Adadiaha, Gabriel Essien, Luke Udo Akpan, Emmanuel Afangide Essien (Blind Ete Emman) Catechist Domingo Inyang, Ete Joseph Una-Ama (from Nkap town of which location land is where St. Anne's Cathedral situates. I had the good fortune of interviewing this pioneer legionary who is still alive and ticking @110). Other pioneer members include Sisters Mary Ekanem Mba (mother of Bertha Okoro from Ifuho town sharing border with Nkap whom I also interviewed), Martina Utuk, and Felicia Otong all from Ifuho territory as foundation members. On the proposal by Moynagh, Michael Ekeng was unanimously appointed and he became the foundation President both of the first Praesidium and Curia in the entire African Continent.

In 1937, the first Comitium in Africa was commissioned with Ekeng as President and those Ifuho members including Bros Basil Udo Okure (father of four priests and three nuns), John O. Akrah, Catechist James A. Isua, Catechist Justin Williams, Bartholomew Ubeh, Mathew A. Udom, Thomas Okon Etim, Catechist Domingo Inyang, Brendan O. Akrah, Etubom Maurice Archibong, Sis Lucy Lawrence, Sr. Ignatia Williams (later Mother Ignatia), Agnes Etim, Mark Bassey (father of the Author) etc. as pioneer members. Writing on this Rev. Fr. Kelleher SPS, himself a product of this enterprise and one of those great St. Patrick's promoters of the Legion in Modern Africa (after the likes of his predecessors viz. Frs. Corney Plunkett (1st Superior General of SPS) P.J. Costelloe, T. Fitzgerald, M. McGrath, Tom Mulllally, J. McGuiness, T. Lucey, K. Longworth, Reginald Smyth, D. Dolan (a.k.a Akpan Uruan) with whom Ekeng last stayed at Ndon Ebom-Uruan, P. Moore, D. Prendergast. P. Kivlehan (a.k.a Udo Mary – Fr. Una-eka) P.F. Laffy, C. Creedon, P. Doyle, J. Dollard, M. Hayes, D. Hanify, Vincent Brady, Oliver O'Sullivan, S. Meehan, H. Bradley, J. Quilley, M. McManus, R. Doherty, P. O'Reilly, Joe Pettit, B. Hughes, M. Quickley, etc. etc.

Fr. Kevin Longworth has also corroborated that Bishop Moynagh as the Canonical founder with Fr. P. Boylan established Africa's first Praesidium. It is also worthy of note that there was no other Praesidium in the continent and the Americas besides this except those in Scotland and Great Britain which by 1928/29 beginning with London only came later. On authority, the **Maria Legionis** of 1936 wrote of the visit of Mgr. J. Riberi who was the Apostolic Delegate to Missionary Africa to Anua where he met Ekeng the great Apostle of the Legion in Africa. Then Papal Nuncios or Vatican Ambassadors to the nations were designated as Apostolic Delegates from the Vatican and the ministers over a number of countries together, eg. Mgr. Liberi was Papal Delegate to the entire Anglo West African countries and beyond. He had come to Anua in order to inspect and satisfy himself regarding the usefulness of the Legionary Apostolate in the Mission fields. The result of this visit was the historic letters he wrote to all the Bishops of Missionary Africa recommending the Legion heartily to them. Writing to the East African Bishops he is said to have mentioned the legendary Legionary Envoy Edel Quinn and asked them to contact Dublin for her to come and help them organize the movement in their Dioceses. A few years later it was gathered that the same Apostolic Delegate was posted as Papal Nuncio to China and he introduced the Legion there in the whole of Asia.

The same **Maria Legionis** continued: "He wrote from Hong Kong to Frank Duff… 'Yes, you ask me if I remember Michael Ekeng. I remember him very clearly. His work was the inspiring example which enabled me to write that letter to the Ordinaries of East Africa. Even here I like to tell of his (Ekeng's) magnificent work'… ". Thus beyond the borders of Nigeria, all Africa and China by divine providence were to benefit from the fine example of Michael Ekeng whose Postulation for his Beatification and Canonization I have by divine mercy the honour to have been appointed the Postulator for the Cause of his Beatification and to champion the proceedings, having known and seen this saintly legend as a future child of Mary. The story has it that when the Legion started in China it spread like wild fire with the arrival of Legion Envoys and extended to over 90 Dioceses of Asia and Oceania – Korea, the Philippines, Burma, India, Japan, Pakistan, Taiwan. About this time also it spread to the Americas and the rest of the world due mainly to this great Irish missionary movement of the time. In fact as Fr. J. Kelleher also corroborates; "There were very many Irish missionaries in all the above mentioned countries and continents. It spread to South America etc. per the instrumentality of the legion Envoys."

LEGION PIONEERS & PROMOTERS IN AFRICA vis-vis OLD CALABAR PREFECTURE

We cannot conclude this aspect of the Legion history and its expansion without mentioning even if cursorily, those teachers and Catechists who collaborated and promoted the work of Bro Ekeng. The Legion according to Fr. Kelleher got the real impetus from the time the Catholic Mission started her Teacher – Training Colleges whether as Practical Teaching Colleges (PTCs), or Grade III or Grade II Teachers Teaching Colleges (TTCs) popularly tagged "**Lower/Higher Elementary Colleges**". All her students were trained in the Legionary system. Every trained teacher was the equivalent of a new Praesidium of sorts. The list of Legion promoters and pioneers cannot be compiled without the likes of Dominic Cardinal Ekandem, Bishop Brian Usanga, Fr. Isidore P. Umana, Fr. Emmanuel Afangaide who though Seminarians in training at the time, were great Teacher-Catechists as well as Seminarians. Apart from the Irish Missionaries - the St. Patrick's Missionaries (S P S) in particular) in the promotion of the Legion, their counterparts viz. the Religious Congregations beginning with the Holy Child Sisters (SHCJ) and the Holy Rosary Sisters (HRC) whose Congregation was founded by Bishop Joseph Shanahan and functioned so prominently in Igbo land with the accession of Bishop Charles Heerey (CSSp), were also great Legionaries and promoters. Most of these were Irish, some English and others from the American Province. They more often than not were the companions of the Legionaries going about to evangelize people in their villages and hamlets.

One of the greatest unexpected results of their apostolate was the rescue of twins after the work of the legendary Mary Slessor **(Afia Edidem-anwan Okoyong)** of the Scottish Mission. Considered as bad luck, it was current in those dark days of pre-missionary era to forcefully remove twins from their mothers, dump and abandon them in the "evil forests" to die. Their mothers were ostracized from their villages. The Sisters of the Holy Child Jesus in particular who were working in the Calabar Mission and members of the Christian Family Association (another offshoot of St. Joseph's League) co-operated in rescuing and welcoming these rejected and abandoned babies and their mothers. The Sisters attended to and also taught catechism in the villages as well. The Medical Missionaries of Mary Sisters (MMMs) both the early and the last serving ones including St. Dr. Mc Sweeney, Sr. Dr. Anne Ward etc. were great legionaries to the core. As mentioned elsewhere, their Congregation started right here in Nigeria with Sr. Mary Martin their Foundress as first Postulant who received her veil (Hooding Rites) at St. Michael's church Nsukara in Anua in the 20s.

The Handmaids of the Holy Child Jesus (HHCJ) many of whom especially the early ones - Daughters of Mother M Magdalene (Charles Walker 1881 - 1939 of the Religious Sisters of Charity (RSC) who took over St. Joseph's Convent after the 2nd World War and introduced the Montessori method) to wit: Mother Mary Ignatia (Catherine Bassey) M. St. John (Lucy Williams) M. Aloysia (Janet Ugoaru) and M. Gertrude (Mary Agnes Nwaturuocha who became the 1st Superior General) were all professed at Anua in 1931. All these severally and collectively were outstanding Legionaries. To these must be included alive or dead, Mother M. Therese Akwe, Srs. Elizabeth Umoh, Angelica Ekong. M. Anne Iwo, Rev Sisters M. Stephen Inyang, Rita Ennang, Agnes Bassey, Immaculata Offiong etc. Their devotion and dedication to the promotion of the Legion far and near was phenomenal. Not to be forgotten were the great products of St. Charles Onitsha and St. Thomas Ogoja later St. Augustine's Urua Inyang before the transfer of locus to St. Mary's Ediene Abak – covering the period 1923 – 1949, most of whom have gone to the glory of Heaven and a few others still alive to continue the work. These include James A. Isua, Basil Okure, Joseph U. Adadiaha, Stephen Okono, Paul Bassey Otu, Moses Usen, Brendan O. Akrah, Bartholomew A Ubeh, Bernard E. Mbaba, Maurice O. Edet, George O. Bassey (perpendicular) Athanasius Okon, Thomas O Etim, Joseph Eyo-Ita, Francis Ellah, J. Ekechukwu, John Odey, Joseph Agba, Aloysius B. Usuah, Emmanuel Monjok, Paul Annang, N. Obasi, S. Nakanda, M. Nkuda, N.E. Ibuot, M. Williams, Domingo Inyang, Raphael E. Etong, Remigius A. Orok, Pius Udoh, Placid Okon, Clarence J. Umana, Dominic J. Usanga(a.k.a Principal) John B. Usanga-Nde, Killian E.E. Etim, Emmanuel E. Asuquo (1030), Christopher S. Ekong, Nicholas N. Udonkang, Mathias Inyang, Henry O. Inyang, Dominic Utuk, Paul O. Eyo, Raymond A. Umoh.

Others are Thomas Asuquo (Ekeng's house boy from Mbak Etoi who has written Ekeng's Memoir for Canonization), Emmanuel Afangaide, Blind Ete Emman Essien, (with whom I worked for the establishment of now Obot Akara parishes viz. St. Mary's Ikot Atasung, St. Theresa's Nko, St. Andrew's Nto Edino, Sacred Heart Parish Ikwen, etc.) Cosmas Ntekpere, Michael E. Eyo, Charles S. Umosen, Hugh. S. Essien, John N. Udoh, Benedict O. Essien, B.E. Mbang, Fidelis O. Bassey, Fabian E. Okon (a.k.a Supervisor), Leo E.

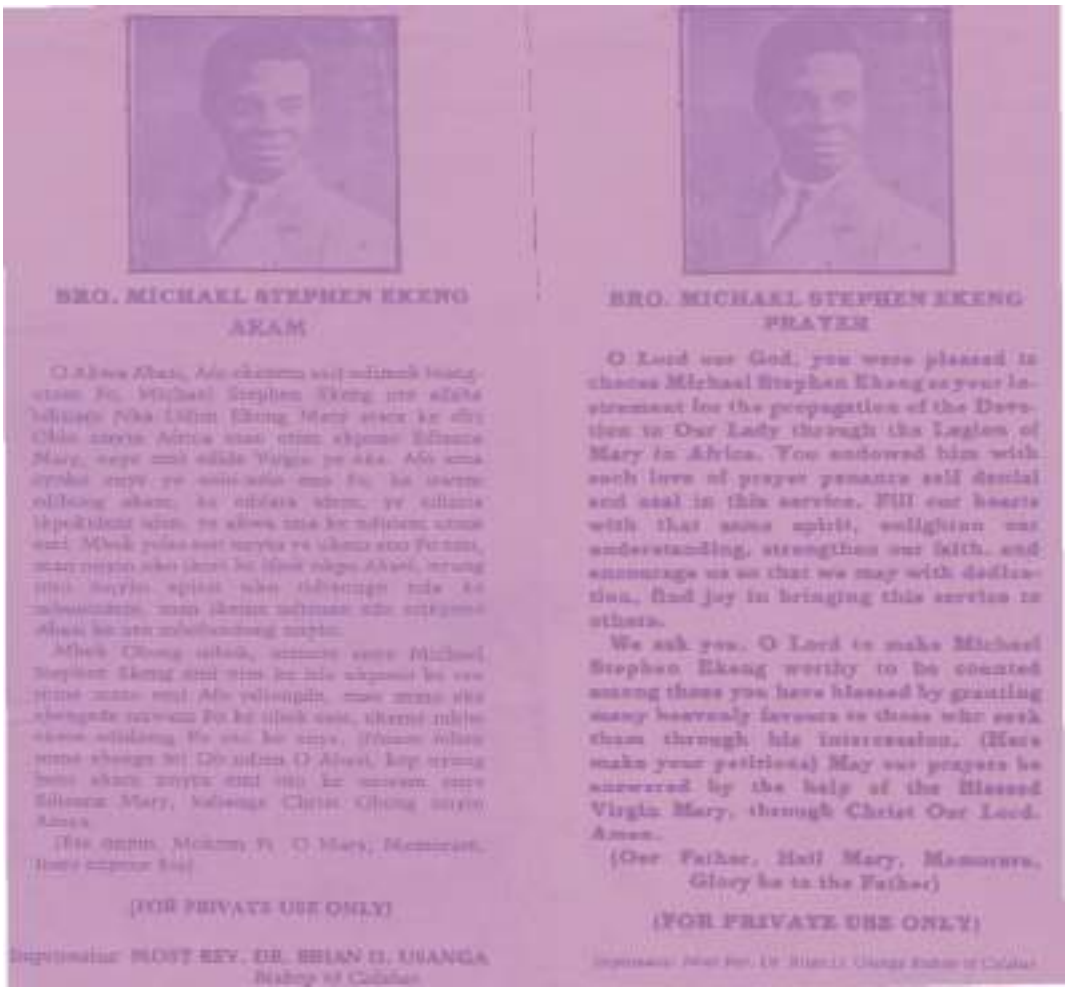
Essien(Anua), Edward E. Nyong, Leo U. Essien(Essene),Sylvester J. Una, Emmanuel Ansa, Peter A. Akpan & Maurice O. Akpan (Bros), Alban Uko, Paul J. Ekanem, Cletus O. Etim, Malachy P. essien, Fabian Essiet, C. Kaniko, William Bassey, (Cardinal Ekandem's teacher & father of Fr.W.W.Bassey) George Okon Bassey (a.k.a Perpendicular GOB), Raymond A. Orok, Christopher D. Ukpeh, Gabriel Koka, Casmir Edem, Damian Okori, Lawrence E. Mbat (my uncle), John O. Etim (Emman Kufre's father) Joseph E. Effiong, Eventus E. Sam, Anthony S. Edet, Bernard S. Umoh, Pius D. Obot, A. T. Beka, Cosmas Tombere, Pius B. Inyang (Author's brother and one time President of Regia Council), Agnes Paul Odey, Albert Nwaturuocha, Michael B. Okure (Regia President and brother of Monsignor Patrick Okure, Fr. Joseph Okure (SJ) Fr, Dominic Okure (OP) Sr. Mary Liguori Okure (HHCJ) and Sr. Theresa Okure (SHCJ) and others including the indefatigable chaplain – Rev. Fr. Francis Akpan of the Diocese of Ikot Ekpene and Chaplain the REGIA COUNCIL of the Calabar Ecclesiastical Province. And what of the WOMEN – the lady teachers and their collaborators – the forerunners of the CWO – **"Iban Adiaha Obong"** and Daughters of Dominic Cardinal Ekandem some of whom also are with Ekeng in the glory of heaven? To these should be added the likes of Nancy Ekpenyong, Theresa Uwa, Elizabeth Ene, Gertrude G. Nya, Patricia Etta Agim, Rosa G. Ekandem (Cardinal's sister), Theresa Ogey Ukpo (mother of Archbishop J. Ukpo), Anthonia Ekpo Esshiet (Author's Mum), Philomena Iba (Ekanem) Barbara Etim, Monica Obot, Louisa Ekpo, Theresa Itauma, Margaret M. Mordi, Pauline Inyang (P-Fine) Juliana Atim Joseph (a.k.a "Cardinal's mother") of course the great pioneer still alive Mary J. Edet (Adiaha Uruan) who also was in Rome with Bro Ekeng in 1950 and has also written his Memoir.

BRO EKENG'S PRAETORIAN MEMBERSHIP IN THE LEGION

Yes, as we continue the story of Bro Ekeng, it is clear that Ekeng must have chosen to remain celibate, hence his designation, "Brother Ekeng." Now both as teacher and Catechist, Brother Ekeng threw himself heart and soul into the work of building up the Legion in Ifuho and later throughout the entire Prefecture of Calabar and beyond. He was a great organist and choirmaster, eminently efficient in liturgical music and Latin hymns. He was very self effacing dedicated and full of zeal, practicing penance and self abnegation with all zest. With the growing evidence of the manifold graces from heaven through this apostolic involvement built on reliance on Mary, Ekeng decided to go further in his self sacrifice and surrender. He resigned from his position as Headmaster to devote himself completely to the work of the Legion without salary or allowance from the Catholic Mission. Even when he was hospitalized at Emekuku - Owerri, he used that as God's inscrutable design and began to speak to the teachers of the area about the benefits of the Legion and the Legion spread like wide fire throughout Igbo land. At this time, he applied for **PRAETORIAN** membership in the Legion.

This means that over and above his other daily actions, he would attend Mass daily and recite the Holy office like those in the clerical order. For him that was not even enough. According to Bishop McGettrick "His capacity for work was amazing especially in his long apostolic trips to establish the Legion far and near in Anua, Calabar, Oron, Essene, Arochukwu, Owerri, etc." He was once remarked when coming from Calabar to attend the Legion Meeting at Ifuho to have travelled by sea in a ferry, then on arrival at Oron rented a bicycle to travel to Ifuho, then attended the Mass scheduled before the Legion Meeting fasting all that time in order to receive Holy Communion at the Mass. The Eucharistic fast was total in those days. He was a man of prayer, indefatigable and dedicated to Our Lady and the Eucharist. He was imbued by the Legion Spirit: "Sanctify your work, sanctify yourself, and sanctify others by your work." His Legionary endeavours yielded a great crop of conversions: many couples received the Sacrament of Matrimony and many young boys and young girls became aspirants and entered the Seminary and the Convents. All these go to show such a degree of virtue as yet rare on the continent. In 1950, the Holy Year, Bishop Moynagh included him and Mary J. Edet among those to go to Rome on the Pilgrimage. From there he went to Ireland where he attended and addressed the Concilium in Dublin. Worn out by his apostolic labours after establishing the Legion of Mary everywhere, Brother Ekeng returned to Calabar where he spent his last days. He died on 2nd March 1958 and was honoured with a solemn funeral Mass. Frank Duff has rendered homage to this "diamond, rough-hewn and polished by a Christian life faithfully lived, which today adorns the crown of the Queen of heaven" – a live of total self-

giving lived in the '**Totius tuus**' of St. Louis Marie de Montfort. And may this truly Apostolic soul to whom the Legion of Mary in the whole of Africa and beyond owes its existence, reap the reward of being honoured among the Saints even in our time, to the greater Glory of God.



BRO. MICHAEL STEPHEN EKENG
AKAM

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BRO. MICHAEL STEPHEN EKENG
PRAYER

O Lord our God, you were pleased to choose Michael Stephen Ekeng as your instrument for the propagation of the Devotion to Our Lady through the Legion of Mary in Africa. You endowed him with such love of prayer penance self denial and zeal in this service. Fill our hearts with that same spirit, enlighten our understanding, strengthen our faith, and encourage us so that we may with dedication, find joy in bringing this service to others.

We ask you, O Lord to make Michael Stephen Ekeng worthy to be counted among those you have blessed by granting many heavenly favours to those who seek them through his intercession. (Here make your petitions) May our prayers be answered by the help of the Blessed Virgin Mary, through Christ Our Lord. Amen.

(Our Father, Hail Mary, Memorare, Glory be to the Father)

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It is very painful to notice that the very centre and cradle of the Legion of Mary in the whole of Africa has been raised to the rank of **REGIA COUNCIL** only while other Dioceses like Enugu, Lagos etc. are of SENATUS status or is it the minority marginalization factor still playing out here even in the Catholic Church? In fact, concerning the Sacred Heart Devotion, the first comer to Ikot Ekpene would have concluded that the Diocese had replaced the canonical precept of Sunday Worship and attendance at Mass for the First Friday Devotion. While at Queen of Apostles Afaha Obong (1956), and later at St. Augustine's Urua Inyang (1959-61) both as Principal Tutor and House Master, I could vividly notice the custom there within the Diocese that the Christian Faithful would have to forego their market business even as important as URUA OBO ANNANG and ABALA in order to attend the First Friday Apostleship of Prayer and the Sacred Heart Sodality Devotion and Mass so as to receive the compulsory First Friday Holy Communion should it fall due on these Annang great market days. Many a Catholic Christian observed this to the letter as if under pain of sin as in the case of Sundays and Holy Days of Obligation. No need expatiating further because here at St. Joseph's Major Seminary Ikot Ekpene all the Catholic workers especially the women no matter from which Parish would endeavour to hurry and attend the First Friday Mass and Devotion at Ifuho first before attending to their specific duties of the day. No wonder I always observed the late indefatigable and saintly mother of the Bishop, Madam Agnes Raymond Umoh, who as Promoter of the Movement; would always ride on her bicycle from Okon in Central Annang to go attend the special "Third Friday" Diocesan Meeting and Devotion to the Sacred Heart at the St Anne's Cathedral, Ifuho. To this end she was one of the devotees awarded the Papal Medal some years ago from the Pope through the instrumentality of the Cardinal and Diocesan Award by Bishop Camillus A. Etokudoh, then Bishop of Ikot Ekpene.

Therefore those of the Faithful and any other person making devotion to and promoting the Cause of Beatification of this Servant of God, and wishing to make known graces and favours even miracles received through the recitation of the above prayer for his Canonization, are requested to contact or write by SMS +234 803 876 3656 (E-mail: akpainyanghouse.1937.uk@gmail.com) directly to:

THE SOLE PROMOTER OF POSTULATION, CAUSE OF BRO MICHAEL S. EKENG, SACRED HEART CATHEDRAL, PMB. 1044, CALABAR, CROSS RIVER STATE, NIGERIA.

E. THE LUX CATHOLICA OF NIGERIAN GRADUATE DIOCESAN CATHOLICS

This was an educational foundation co-founded by Bishops D. Ekandem and J. Moynagh for Catholic graduate teachers and professionals. This was another milestone in the pastoral organization of this erstwhile indigenous Bishop. To-date the Lay apostolate of Catholic Graduates as the Light of the Catholic Church in Annang country is waxing very strong under the leadership of Prof. J. U. Obot of St. Michael's Parish Midim currently in the Department of Geography and Regional Planning University of Calabar. This Organization was almost the replica of its forerunner the Calabar St. Joseph's League and Ibibio State Union whose sole **raison d'être** was to send out their sons and daughters for Overseas Studies in order to bring back the proverbial Golden Fleece. For, as in the latter case which had followed the example which brought about the training Overseas of the likes of Justice Ethbert Udo-Udoma, Bassey U. Attah the father of the erstwhile Governor Victor Attah etc. this Lux Catholica had also trained great legendaries like Prof. Sylvester Una of the UNICROSS fame, Leo U. Essien, the first ever African Supervisor of Schools and Colleges both in old Calabar, Uyo and Annang provinces, Simon Etim a.k.a. Akpan Annang, Malachy P. Essien brother of late Rev. Fr. John P. Essien, Fabian Essiet, father of Rev. Fr. DR. James F. Essiet of St. Joseph's Regional Major Seminary fame etc. all from Annang country. Currently the Association has flourished in many Dioceses of Nigeria under various titles as the Association of Catholic Professionals (Lagos Archdiocese) Catholic Professional League (Enugu Diocese), etc.

F. CREATION OF NEW PARISHES AND STATIONS

Take it or leave it, Bishop later Dominic Cardinal Ekandem who was given the Red Biretta in 1977 decided as his first assignment to stamp his feet in the pastoral administration of IKOT EKPENE DIOCECE. Whereas there were as I can still recollect only about five Canonical Parishes in the whole of Annang country and Ikono, viz. IKOT EKPENE DISTRICT: Ifuho (Fr. J. Moynagh 1930) then St Theresa's Nko for all of Obot Akara of Nto Edino, Ikwen etc, axis with Fr P. Doyle from Ifuho in 1951 as parish priest when Fr. T. Fitzgerald came into Ifuho from Anua. Then also through Fr. Fitzgerald, St Brigid's Urua Akpan 1952 with Fr. J. P. Byrne as parish priest for the whole of Central Annang. For the entire ABAK DISTRICT there were only two parishes which I would like to describe as the almighty St Patrick's Urua Inyang 1942, with Rev. Fr. Patrick O'Reilly as parish priest. This covered all of Northern and Eastern Annang and finally Immaculate Conception Afaha Obong Parish1945, with Frs. C. Cantwell, R. Mulllally, P. Walsh and J. Dollard almost acting as Metropolitan Arch-priests.

Abak and Manta up to Ibesit, Obio Akpa, Ibagwa and Ekparakwa were always administered as mission stations from Holy Family and later by the Rev. Fathers from the St. Mary's H.E.C. Ediene Abak. With only these five Parishes and two or three other central mission stations canonically erected, Bishop Ekandem in 1963 had to map out the erection of new Parishes. These included St. Vincent de Paul Ikot Obong Edong, St John's Abak, St Michael's Midim, St Michael's Ikot Etim -Ukanafun, St. Alban's Inen, St. Paul's Ekparakwa, St Joseph's Okon, St. Andrew's Nto Edino, Parishes of Assumption Ukana Iba and Ikot Eside, Ikpe Annang. Then with the consecration and appointment of Bishop Camillus Etokudoh, well over twenty new Parishes, quasi- and autonomous Parishes were created viz. Sacred Heart Ikwen, St Peter's Urua Edet Obo, St Joseph's Iwukem, Immaculate Conception Ikot Ekpene, St Joseph's Abiakpo Ntak Inyang, St Francis Ikot Osurua, etc. One can imagine how overjoyed I personally felt at seeing such

far-reaching strides, progress-making efforts and milestones sprouting from only two Colonial Administrative Divisions of IKOT EKPENE and ABAK within the living memory of about sixty years. I have passingly mentioned my beloved, His Lordship, Camillus Etokudoh, whom I visited with late Fr. Fabian Essien at their Pontifical Institute for Diplomatic Studies in Rome (1984) and on completion of his studies, the Vatican assigned him to many countries with Prelatural rank before his appointment as Papal Ambassador to Costa Rica from where he was nominated and consecrated bishop in 1988 and successor to Dominic Cardinal Ekandem who was being re-assigned to the Capital and Metropolitan city of Abuja in 1990 as the first Cardinal Archbishop of the See.

G. ESTABLISHMENT OF NEW SCHOOLS, COLLEGES AND HOSPITALS, ETC.

Let me also in passing mention some of the many schools and Colleges/ Health centres which Cardinal Ekandem had established despite the embargo by the Alhaji Tafawa Balewa Administration on further establishment and founding of Schools and other educational Institutions in Nigeria in 1964. At this time one could recall that the Federal Government was not able to pay salaries to workers nationwide any longer. In fact, most Government School teachers especially those in the so-called Universal Primary Education Schools (UPE) were being owed months of salaries with no hope of arrears in the near future. I personally having been one of those involved could also reminisce that we, ie. Catholic Missions Schools Authorities, with the agreement of the teachers concerned were paying half salaries, hence that embargo. In fact, in Calabar in particular, we had acquired some of these UPE School on request both by their Authorities and the School Committees as they were called at the time because the RCM Schools Administration was functioning effectively being funded partly by the Holy See (Vatican, Rome) Grants-In-Aid/ Mission Subsidies. We had acquired Barrack's Primary School, Ballantyne Primary School, Edgerly, etc. all in Calabar, from the U.P.E. Administration which happened to be the County Councils recently introduced nationwide into the Federation by the Balewa Administration which now has become the forerunner of Local Government Authority in the country today as the third tier of Government. On this moot point, I had previously defiantly, as it were, and promptly established two Primary Schools viz. St. Peter's Akani Obio URUAN across the great AKWA AKPA URUAN a.k.a the Atlantic, for URUAN kingdom and SS. Peter and Paul, **ABANA** now **Bakassi** in Cameroun territory, for the EFIK kingdom. I also had opened St. Mary's Secondary Commercial College, Ikot Nseyen for Ibibio then in Annang country and Adiaha Obong Secondary Technical College, Ekpene Ukim for URUAN kingdom, both now in Akwa Ibom State. It will also be recalled that while Chief (Hon) Anthony George Umoh from Ibiono Ibom Clan in Ibibio country, the erstwhile Commissioner for Education in the newly created South Eastern State of Nigeria by the Gowon Military Government in 1967 looked the other way when he discovered that I had opened the schools despite the national embargo on opening of Schools which was still in force. Okuku Emmanuel Essien from Annang country who took over from him as Commissioner was furious but at the same time curious and concerned about what had happened. Incidentally, Hon A.G. Umoh was the School Head Master in my Town (1947-1951) before going into Politics (1952-1968) and we were very close. But scarcely had he taken over as Commissioner of Education than he Okuku Essien personally, and without escort privately visited the two colleges on his own to find out matters for himself. He discovered while interviewing the Chiefs of Ikono Clan and Ikot Nseyen where the school was established that I was the one who single-handedly drove the trucks which brought most of their people to safety and quartered them at the grounds of CKC Uyo and St. Andrew's Ndon Ebom respectively otherwise most of them would have died during the civil war and or risked being carried into Biafran territory. It will be recalled that while the war lasted the entire territory of Ikono Ibom South including the Headquarters ie. Ibiaku Ntok Okpo territory up to Nto Ndang in Annang country were firmly in Biafra till the end of the war.

Most of them died in their thousands. They had also explained to the Hon. Commissioner that I not only brought them to safety but got most of their Headmasters and teachers seconded to Schools

around Uyo and URUAN kingdom which had the protection of the Biafran soldiers all over the length and breadth of the territory which was firmly in their hands before liberation by the Federal Army, and that I had also allowed some of their prominent teachers and civil servants to supervise the sharing of the **Essencos** to their fellow refugees in the IDP Camps which were brought by the International Aid Organizations whose Headquarters were located at the Catholic Education Office Uyo and the Lutheran, High School HQ. Obot Idim - Ibesikpo viz. MISSIO, MISERIOR, etc.

I was then the Education Secretary cum General Manager of RCM Schools for the entire territory of what is now Cross River and Akwa Ibom State except Northern Cross River which comprised Ogoja as also Abakaliki Province (now Ebonyi State) at the time. Ndon Ebom will not forget in a hurry one Mr. B.E. Ekpenyong of St. James Ibam Edet, a versatile and energetic school Head Master of repute, whom I seconded to St. Andrew's and after the hostilities was promptly confirmed Deputy Head Master straight away. He was an epitome of what a seasoned school teacher and **a fortiori**, School Head should be: one imbued with knowledge initiative and drives; gentle, docile, committed, virile and accommodating, kind and sociable industrious and inventive. You could use him to achieve anything; and the people of Ndon Ebom and indeed the entire URUAN South admired and liked him.

The people also informed the Commissioner that when their territory was "liberated" they had at their meeting decided to plead with me to use some of the TTC lkot Nseyen materials which I had rescued from the Biafrans and to establish a Secondary Commercial School for them. It will be recalled that Ikot Nseyen in Ikono Ibom was part of Annang country at the time and still remains in Ikot Ekpene Senatorial Constituency till today. I can also re-call that one morning ie. before 8am while I was still on the way returning from celebrating Holy Mass, people came to alert me that "one big man" had come to the Mission, ie. Catholic Mission Ndon Ebom to enquire about the College. I hurriedly returned thither only to discover that He was no other than the Honourable Commissioner Okuku Essien. But why so early in the morning and in a sort of secret manner as if to arrest some culprit. But the jolly fellow simply put me at ease and informed me that he had previously visited Ikot Nseyen and was convinced the Catholic Mission should have no fear embarking on this admirable venture and that he was very happy and satisfied with my effort so far. He then demanded for a writing pad and then wrote in his own hand that I should take the letter recommending the approval of the two Colleges and the Up-Grading of the schools to the Chief Inspector of Education at Calabar. This was an act of Divine Providence because at this time he had promoted Mr. A.T.U. Ekong no a nonsense Qua Iboe Church School Principal of great repute who was never in the Civil Service as the Cross River Chief of Education with immediate effect. It was rather a great co-incidence when I went to Calabar to meet the CIE and noticed he was the one on seat. After the usual pleasantries we settled down to business. Mr. A.T.U. was introduced to me by his QIC General Manager of Schools Mr. S.O. Ukpong whose Office was at QIC Head Quarters Aka Road. Before long we had become friends whereas before his time the fear of anything Qua Iboe was the beginning of Wisdom for Catholics. It was always like meeting a stone wall whenever there was any negotiation on the cards. But sheer Divine Providence brought the three of us together every time we had to meet at Enugu Regional Ministry of Education before the transfer to Calabar after the creation of South Eastern State. So it was a **fait accompli** as the man simply issued me with ATO for the two Colleges there and then and a letter to the Superintendent of Schools for the Inspection of the Primary Schools at Akani Obio URUAN and Abana for the purpose of Granting Standard Six to the two Schools. That is why I have mentioned elsewhere in this book that Head Masters were falling on top of each other to get transferred to the riverine schools.

To God be the Glory!

But I also recall with nostalgia, those Institutions like the Mercy Hospital Abak, Holy Child International Nursery/Primary School IK, St. Kizito's Comprehensive Secondary School Adiasim founded by Rev.Fr. Matthew Ekpo with his approval, Goretti Girls IK, Daughters of Charity Centre for

the handicapped and physically challenged Ukana Iba, St. Louise Centre for the Deaf and Blind IK, Christ the Redeemer Cottage hospital Ibesit-Ukanafun, DD L Hospital Utu Etim Ekpo, St Anthony of Padua Spiritual Year, Nko, etc. He also single-handedly directed the establishment of an Education Office at Ediene Abak with late Fr. P.P. Essien as General Manager of Catholic Schools Annang Province, while I continued as Education Secretary @ Catholic Education Office Uyo for the entire OLD Calabar Province where central Examinations were organized for the Province. Not to be forgotten was the Catholic Teachers' Federation which also is becoming quasi-moribund. Here, I would urge Fr. Dr. J. B. Ekanem & co. to do well and see to its revival before it is too late, the IK Diocesan Education Board notwithstanding.

CONCLUSION (a) NECROLOGY: I cannot end this my random reminiscences about Annang country, our Nigerian ethnic nation of ancient dreams the geographical territory of which forms what is now known as the Catholic Diocese of Ikot Ekpene which is now making waves @ 50 of the Golden Jubilee of its erection without recalling with pain, sadness and grief of heart the eternal departures, but to Glory of so many of Christ's Faithful from us. They include most especially our beloved priests about twenty of them some of whom we pray, are in the bosom of Abraham. We mention most particularly the deaths of our first THREE as also our first indigenous Bishop viz. His Lordship, Bishop Ephraim S. Obot of Idah Diocese who died in 2009 @ 73. Those Rev. Fathers include among others Rev. Fr. John Paul Essien the first priest among us in living memory in the whole Ecclesiastical Province to die @ 29 in 1970 barely a year after his Ordination and Further Studies in Ireland; then following in that order, Fr. Emmanuel Afangide in 1983 at 62; Fr. Isidore P. Umana in 1990 at 63 at the time his services were most needed because his hands were full with a lot of Diocesan and Provincial responsibilities including the overseeing of the buildings and structures of the first ever Regional Seminary in our territory.

With my humble self as co-Chairman, Seminary Building Committee, we supervised in 1975-77 the construction of what was then Bigard Memorial Seminary, Ikot Ekpene Campus now St. Joseph's Major Seminary. He was residing with me at Sacred Heart Cathedral Calabar and working in the Ministry of Education as the Chairman of the State Schools Board, Old Cross River State. Also with him we published the History of Ikot Ekpene Diocese for the 100 years (Centenary) Celebration of the Catholic Church in Eastern Nigeria (1885-1985), a Document the current Golden Jubilee History Committee should do well to consult. But this is not to talk of the others too sorrowful and pathetic to mention especially Rev. Fr. Gerald Etim then a Seminarian who with Rt. Msgr. S. U. Etok while at UNICROSS assisted me to publish the complete revised Edition of the Efik Hymnal published by the Cross River Newspaper Corporation in 1980. We remember as also Rev Fr. Michael Paul Ekanem whose father (Kgt) Ete Paul Ekanem, was as it were **"the Diocesan Consultant"** and right-hand man of Cardinal Ekandem. Let me on this account briefly commend Bishop Camillus Etokudoh for setting up a befitting cemetery as burying ground for the Rev. Fathers of the Diocese, and of course also the "okop-umehe Diocesan Choir" which he also founded. This was the first ever in the Region which is still active but quasi- moribund and a shadow of itself in recent times. Fr Drs. J.B. Ekanem, C.Usungurua and Gerald Umoren should do well and sit up to bring back the choir to its old glory.

(b) THE RELIGIOUS CONGREGATIONS AND THE APOSTOLATE IN IKOT EKPENE

I cannot fail to observe as I did while as a child, the lifestyles and ways of the Religious Congregations in the Diocese of Ikot Ekpene whether of the Holy Ghost Fathers (CSSp), the St. Patrick's Society (SPS), the Medical Missionaries of Mary (MMM), the Holy Child Sisters and Rev. Mothers (SHCJ) as they were then addressed and later our indigenous Congregation of the Handmaids of the Holy Child Jesus (HHCJ) the Daughters of Charity (DC), the Vincentians (CM), the Daughters of Divine Love (DDL) and recently, the Holy Family Sisters (MSHF), etc. They were so visible not just in their habits but also in their lifestyles and services to the community - to God and to humanity. Honestly, there is nothing to write

home about nowadays about these Congregations in IK except during Celebrations when they appear in their numbers in gaudy vests and habits, but "the habit does not make the monk" as they say. In Calabar Archdiocese for example, the Faithful are very miffed, worried and almost angry because things are not what they were. The Religious - native or expatriate are much needed more than ever before in the post Vatican II Church because they are to bear witness to Christ in the Diocese through their life, ministry and apostolate. I see them as the war-front fighting soldiers and they must be there till the war is won, which for the Christian Church is "till the end of time".

Many people then even during the war never saw the fighting soldiers who liberated Annang country; they were not the same as those we saw after the war from March 1968 up till 1999 when Chief Matthew Olusegun Obasanjo took over as the civilian President of Nigeria. The fighting soldiers and by implication the Religious in the diocese should always be at the war front as the vanguard of evangelization and proselytization. Hence you may not see them, but their work can be quite formidable and visible because "by their works you will know them" and without them you cannot win the battle for Christ since they are the "primary fighters" as Evangelizers (male and female) in the Diocese. Ikot Ekpene Diocese has trained so many priests on further studies which is "1st Class" in the zone. This is very commendable, but it will not avail much without the effective presence of Vatican II Religious Congregations being accepted, encouraged and empowered to do the needful in what they should be doing. So I would recommend that Ikot Ekpene Catholic Faithful, Head and members - the Clergy and the laity- do well to work out both in their Pastoral/Laity Councils of the Diocese and especially the Committees overseeing the pastoral/liturgical aspects of the Jubilee and work out what Vatican II says about the presence of the Religious in the Diocese and what should be done. We reject them at our own peril even with the over 200 native priests and Religious in the Catholic Diocese of Ikot Ekpene as at now.

(c) FINAL REMARKS & RECOMMENDATIONS

As I indicated above, this is neither by any standard the History of Annang nation nor Ikot Ekpene Diocese as this was never intended, but rather my random recollections of what used to be and should continue to happen as I observed them in Annang Catholic country over sixty years ago. I am neither competent nor qualified since I am certain there is a Committee on it for the matter at hand ie. the Golden Jubilee close at hand. With a Governor of Annang extraction, Chief (DR) Godswill Akpabio who at best is married to a Catholic, and who is ever ready and willing to be identified as a true citizen of Annang in whatever is good and noble, whatever is lovely and honourable, whatever is worthy of praise and uplifting on our side, Ikot Ekpene Diocese can be blessed, and blessed we are! But I make bold to recommend that those of the Catholic Faithful whether as Knights, members of the CWO, CMO, Catechists, Rev Sisters, Rev. Fathers and Monsignors who are now 60 and above should be consulted in matters pertaining to the progress and wellbeing of Annang Diocese. People like Sir A.T. Beka (Abak) Ete Joseph Una-Ama(Ifuho) Kgt. B.S.Umoh (Inen) HRH Cosmas O.Akpan of Essien Udim LGA who was my student/College Prefect at the T.T.C. Urua Inyang, G. Tombere (Okon) Madam Collette Etuk a.k.a Mmama Sancta and premier CWO President 1963, Mrs. Barbara Edet/Ifuho/Midim), Mrs. Bertha Okoro (Ifuho) Mrs. Elizabeth Ekong (Ikot Obong Edong) Lady Magdalene N.Inyang (Ukana)) Prof J.U.Obot (Midim) Kgt. Dr. Clarence Eyara (Urua Inyang) Kgt. G.L. Udoh (Okon) Fidelis Mary Akpan (Blue Army) etc. But let all the aforementioned and others continue to stand up to be counted and to uphold the dignity of the Catholic Christian both in the Church and in the world as also of womanhood and motherhood. Let them never relent in speaking out to correct obscene abuses that debase Christian living and womanhood in the false pretext of liberalization, civilization, urbanization, women liberation, modernity and fashion. Let them go to schools, colleges Polytechnics and Universities to refute unchristian principles. My witnessing on Oct 9, 2010 of the Episcopal Consecration of the reigning Bishop, His Lordship Camillus Raymond Umoh, formerly Professor of Sacred Scripture at the Pontifical

Institute of West Africa (CIWA) Port Harcourt, and also his first starting in the ordination of 8 at a go; what a promise of fruitful and rich apostolate which further gladdens my heart to warrant me to say my " Nunc Dimittiis" from this Diocese of Promise with three indigenous Bishops to boast of from this blessed Diocese in Annang country where I have spent the best of my years on earth to wit: Holy Family College (student1950-55) Queen of Apostles Seminary (Tutor 1955-56) St Augustine's HEC Urua Inyang (Snr Tutor & House Master 1959-61) Senior Seminarian (1961-63) and lately coming to St Joseph's Major Seminary IK 1996; 2004 to-date) as if I am coming for my last days here to roost: TO GOD BE THE GLORY!

ORIGINS OF URUAN IN THE DIASPORA: THE MODERN AKWA IBOM CONNECTION THE GREAT IRREVERSIBLE MIGRATIONS

DREAMS OF LANDS FLOWING WITH MILK AND HONEY

URUAN/EFIK emigration as also many other nations and groups because of the specificity of their missions fall under those intimate and felt needs technically speaking arising either from considerations of politics, economics, social, family squabbles, or simply from adventure. Corroborating this assertion A. M. Rose opines that in their economic as well as love of adventure most European citizens have migrated from their city states to other parts of Europe with so many socio-political and political problems of adjustment **(Rose A. M.7).** The question now is: What are the antecedents to their departure, how did they leave and specifically, how did they fare on arrival at their present locations in general? It appears however that these related and other lines to secure sustainable life of ease, comfort, economic independence and a rich and stable existence as well as the pushed dreams and hopes to be realized in their sojourning for security and freedom motivated and prompted these great and hazardous migrations. Indeed, these two factors more than any other have eclipsed the accompanying social stress inherent in those places they finally found abode. But the good news was that with little luck part of their initial dreams were often realized. Yet the prelude to the anonymous liminality of ancient URUAN migrants to their present locations was the destruction of the preconceived flamboyant fantasies about life and opportunities thereto. Van Gennep and Victor Turner who respectively developed the concept of liminality in their study of the Rites of Passage opine that the **liminal** is that second stage of transition rites accompanying any change of state or social position or even from a certain point of age and in this case, it refers to the social passage from **URUAN** ancestral settlements to their new places in the Diaspora. **(Van Gennep 116; 231).**

GROUPS AND UNITS OF MIGRATING TRIBES/CLANS AROCHUKWU – THE AROS STILL RESIDING AT ANCIENT IBOM TERRITORY

ORIGIN OF THE GREAT AROS: NOMENCLATURE AND DESIGNATION

We do not have the quantum of authority which the IBIBIO had on the ownership of IBRITAM oracle, when that nomenclature evolved, but we have it on authority that what became of IBRITAM INOKON or THE LONG JUJU oracle, or whatever name called was crafted through the wisdom, foresight and sagacity of the great ancient **URUAN/EFIK** peoples and this became usefully employed as a sure means

for determining the cause of human maladies, socio-political and economic problems in the land. It was the institution and device for detecting crimes as also offering prescribed solutions for whatever problems and maladies afflicting human kind. It was meant to provide direction on those occasions of great difficulty. It is therefore reasonable that we start our discourse on the AROS from there. For these were indeed the proud ancient URUAN/EFIK descendants of the remnants and renegades who stayed put to control the IBRITAM oracle later christened the 'Long Juju' which was crafted through URUAN wisdom, sagacity and ingenuity for foretelling events and proffering solutions to the myriads of problems so revealed or discovered through **NDOMO**, the great oracle as it was then called by URUAN. It also served as the institution for the detection of crimes and culprits. Furthermore, it served as **IDIONG,** an Ibibio/Annang acronym for soothsaying and such-like devices for describing past happenings and foretelling future events. It was also meant for detecting culprits, prescribing cures for metaphysical and unknown ailments and also for sundry other usages as described above. At the height of it all and at the time of the arrival of the European slave merchants in the 17th century, these URUAN/EFIK "**anawim**" of sorts, the Aros, became masters of the LONG JUJU being the true descendants of URUAN. They were the proud and indigenous bona fide owners and custodians of IBRITAM as we have seen already. For just like the Jews of old in the days of King Zedekiah of Judah, the holy Prophets Jeremiah, Baruch, Daniel etc. when these Israelites were taken into exile in Babylon by King Nebuchadnezzar **(587 BC. cf. Jer. 42-44)**, these men of God agonized by trying to persuade the people of Israel to remain law-abiding and to be and let be. These were the so-called **anawim** in recorded Eastern Near East and World history.

First of all, **IBRITAM** is coined from two words – "verb" and "noun" **IBRE** and **ITAM**: Literally translated it means, "**let us play/act with the hat"**, hence, **I B R I T A M**. Tradition has it that the earliest crafting of this wonderful, witty and sagacious manipulation of the hat woven with **ikan**/ **kukip** material which was also used in making sleeping mats, was always accompanied with the xylophone in what has become known as the "**IKON"**, ie. the "**sol-fa**" d - t - l - s notation sounds, which the people heard and regarded as the voice of the spirits talking to and through the magician or diviner. The oracle and the whole system of the **IKON** in the xylophone was never to be exposed or be seen by the people because it was meant to signify the voice of the ancestors residing within the oracle. It was therefore the medium used in order to provide the voice, as it were, with which the oracle operator or diviner announced to the clients the messages and information which these seekers had come to find out in the first place. Later on also, an "**AKPASA"**- basket made in the form of a hat was used. It was meant to cover all the **symbols** by which the messages from the oracle were disclosed to the clients who had come to enquire concerning whatever were their problems and needs. Then they built a gigantic grotesque structure in the form of a pyramid as long as the eye could go to designate the **IBRITAM** or **LONG JUJU** oracle figure. It was by means of this monumental structure that they were able to connive and capture people who came to consult the oracle which attracted people from far near to have their problems solved. In modern times basins are being used for the same purpose and the voice-less symbols are the **k?i ebi?** ie. Quills of the porcupine which are made to "stand up" in all directions and angles when acted upon by the adroit positioning of the basin. Just because the shape of a basket or basin looks like "**ITAM**" – hat it was used for covering the symbols as noted above, hence the use of the device **"ITAM"** as one of the instruments in **"IBRITAM"**. Usually seven of these are used and the number of quills as also their positioning and the angles at which they stand together with the sounds from the xylophone determine the messages to be interpreted from the spirits to the clients. Thus this seemingly complicated oracle was the beginning of **"NDOMO"** device for detecting and proffering solutions to problems and enquiries brought by clients far and near. For the ancients, the more complicated and perhaps confusing a device was, the more potent, efficacious and credible it was meant to be; at least as adjudged by those who needed the information or those who had problems.

This was the original title of the oracle device and the entire institution then became known as

IBRITAM or **LONG JUJU,** but this as noted in this work is an Ibibio nomenclature which came much later on after all the URUAN peoples in their kindreds had departed from the scene of IBOM country, the cradle land of all those who now occupy parts of the Cross River State and the entire Akwa Ibom State of Nigeria today. The Ibibios had come up with this designation because those ancient URUAN remnants now turned **ARO IGBOS** who had stayed put at **IBOM** were often derogatorily addressed by the Ibibios as **"IN? IKON"** meaning **"thieves of the xylophone;** hence the designation: "**I B R I T A M I N O K O N".** The Ibibios and Annangs always call the Aros and others from Arochukwu who later immigrated to now Akwa Ibom State "Inokon people" till this day. This was also in consequence of their monopoly of the oracle which by this time had acquired the new acronym of the dreaded **L O N G J U J U** of AROCHUKWU a.k.a IBRITAM INOKON. It was also by coincidence in consequence of their being able to speak to now be **"speaking in tongues**" in URUAN/EFIK and Igbo languages at the same time. By acquiring the Igbo language and becoming bilingual overnight, the Aros were then seen as very crafty "**wayo and wuru-wuru"** people who could speak in tongues. It was this sort of craftiness and sagacity that angered the IBIBIOS and that made them come up with that soubriquet: **IBRITAM INOKON** = "**thieves of the oracle"**. When confronted the Aros would retort: "**Anyi bu diala n'ebe a. Amuru anyi n'ebe a; obobo a bukwa ebe-obibi anyi. Onweghi mgbe anyi bu ndi mbiara-mbiara ma obu ndi oghu n'ebe a!'Anyi bu ARO CHUKWU**': meaning*:* We are the aborigines of this place. We were born here and have always been living in this town. We are neither strangers nor slaves here. "We are '**a r o c h u k w u**' = **"the children/people of God"**, hence the nomenclature **AROS** or **AROCHUKWU** up till today. That is **URUAN** sagacity and idiosyncrasies **(Cf. Interviews with Chris Obasi, Madam Uloma Okoro, etc. 2013).**

In 2003 on the solemn Centenary Celebration of **SACRED HEART DAY** at Calabar, I had been directed to invite all the Dioceses, parishes, station missions and churches hitherto in those territories that formerly formed the Prefecture Apostolic of Calabar. They comprised of all the Ogoni parishes in former Opobo including Western Obolo which belonged to SS Peter and Paul Deanery Essene, now IKOT ABASI; the parishes in the whole of Ebonyi State now in Abakaliki Diocese; those of Northern Cross River, now in Ogoja Diocese and also of former St. Paul's UTUTU with Headquarters at AROCHUKWU now in Umuahia Diocese. Both kindergarten pupils, students etc. from the parishes of AROCHUKWU had turned up for the grand finale. Then lo and behold, the Holy Child Nursery School team in Arochukwu which had also turned up for the occasion won the giant Cup trophy, having sung the opening welcome song and folk lores in Uruan-Efik language. Can you beat that! On a visit to AROCHUKWU today, one cannot fail to notice the amalgam of names of all the nationalities of the South South and South East especially **URUAN/ EFIK** names like Bassey, Archibong, Orok, Efanga, Ekeng, Eneyo, Effiom, Asari, Ene, Ansa etc. What do all these imply? It is also the same situation one gets to notice among the so-called "**INOKON** settlers" in some parts of Akwa Ibom like Ifuho, Abiakpo Ntak Inyang, Obio Akpa, Ikot Ibritam and Ekpemiong just to mention a few today.

THE LONG JUJU AND THE AROS OF AROCHUKWU

As for the **LONG JUJU**, it has never been envisioned as part of this project as it would require another volume if not volumes like this work to scrape just the surface of it. But suffice to admit that it was the sagacity, craftiness, native superior skill and ingenuity of the African at work that had masterminded the use of **IKON** oracle, which at the height of it all was to capture slaves for the Calabar and IDU a.k.a **Nwaniba** sea ports when Slave Trade was rife on the African continent. As to why most of the slaves captured were Igbos, the answer is not far to seek. Prof. Adiele E. Afigbo himself an Igbo, has given several reasons why this was so. Because IBOM had become the melting pot of almost all the nationalities of especially of the South South and South East of Nigeria, most of them Igbos, wanted to benefit from that booming slave trade by actively partaking in it. The Igbos teamed up with these ancient

URUAN descendants now metamorphosed into the "**Aros** of Arochukwu" who at the time were the chief architects of the Long Juju to maximize the quantity of slaves brought into the bargain. Afigbo even concluded that with such a situation the Igbos would gladly capitalize on this to lead in the capture of slaves by preying on their fellows most of whom were their stubborn sons and unmarriageable daughters for the trade **(Cf Afigbo A.E. 267-280).** It was therefore obvious that the Igbos must have come from far and near not only to consult the **IBRITAM** oracle but also to profit by the booming trade and this became the symbol of unity and integration for the Igbo confederacy thus making Arochukwu the cradle of Igbo civilization till today. It was this sort of situation that made the so-called Aros bilingual. Who then are these Igbos of Nigeria?

WHO ARE THE IGBOS - UNEGHE?

Most of what we now come to know about the Igbos are taken from the accounts of some anthropologists, linguists, historians and ethnographers notably G. P Murdock, Chinua Achebe, A. Greenberg, K. O. Dike, John Adams, Amaury Talbot, Daryll Forde, John Eberegbunam Njoku, Simon Ottenberg, Benneth Opara, A. E Afigbo, George Thomas Basden, Edmund Ilogu, Elizabeth, Isichei, Vernantius Emeka Ndukaihe, etc**.** All these have come to describe the Igbos as autochthonous. The Igbos a.k.a **"UNEGHE**" in URUAN/EFIK, ostensibly noted for their ever ubiquitous nature as also tantalizing and mesmerizing dancing steps (**unek**) with also their altogether inexplicable but admirable sometimes grotesque qualities, mannerisms, artifacts and ways have inexorably made URUAN/EFIK to give them that name. Some of them claim their origin from the Orient – Palestine as also URUAN/EFIK, but say that they are descendants of one of the lost tribes of Israel, hence their empathy for the Jews. Therefore, they trace their ancestry from the Jewish stock especially on account of their supposed persecution even here in their own country Nigeria. Just as the Jews vanquished their oppressors notably the Europeans, so Igbos identify with Jewish success hoping they would one day triumph over all comers who persecute them, because they are God's chosen people. Just think of their euphoria calling Abia State "**God's country"** and ancient Ibom of URUAN/EFIK peoples as the town of "**God's people or Arochukwu"!** Perhaps this is the most powerful tonic for their survival and a great foundation for their success everywhere and in almost everything whether in education, business especially commerce or even in politics.

The Igbos occupy a part of the south eastern flank of Nigeria while the greater part is inhabited by the Ibibio, Annang, Efik, Eastern and Western Obolo peoples as also the people from Northern Cross River who speak a variety of semi-Bantu dialects some of which altogether unintelligible to their fellow Cross Riverians. Igbo land is bounded on the north by part of the North Eastern States viz. Benue State and also part of the North Central of Kogi State; on the south by the same southern territory described above ie. Akwa Ibom and southern Cross River – Efik and Ejagham speaking territories, on the east by Northern Cross River, and on the west by parts of South South of Delta and Rivers States respectively. There are Igbo speaking elements both in Rivers State and Delta – the Ika Igbos; Bonny, Kalabari, Okrika, Ikwerre, Eche, the Andoni, etc. They can also be found as the Igbo peoples of Asaba, Isele -Uku, Ogwashi-Uku, Agbor, Obiaruku, Abraka etc. in Delta State. But these aforementioned have quite distinctive behaviour patterns which separate them from the mainstream Igbos of South Eastern Nigeria. Among the Ikwerres, Okrikas etc. in Rivers State, Chieftaincy practices tend to veer towards the Kalabari, Ijaw etc. and more towards the same pattern as URUAN/EFIK because the Kalabari are in fact the descendants of ancient Calabar. As noticed already, it was the Portuguese who first gave that designation **Kalabros** ie. "Land of mangroves" in the first place. This included the entire territory extending up to and as far as the Bight of Bonny.

In Delta and Edo States, their Igbo cousins have a chieftaincy profile more like the Binis of Edo

than the acephalous Igbo systems viz. their "**Ndichie**" and "Age-Grade" Systems. In the same way in fact, this also goes to strengthen the Yoruba claim that the Asagba of Asaba, the Obi of Onitsha and the Olu of Warri were grandsons of Oduduwa while the Edo on the other hand counter claim that the Oduduwa indeed was a son of the Oba of Benin, hence the Yorubas are Edolites. But that is not the issue here. What may interest us is that there is a definite relationship between the Benin Kingship and the Yoruba Kingships including that of the Itsekeri, the Badagry and Lagos Kingships. The Urhobo, Isoko and even the Benin Republic Kingships are all similarly inter-related. But the relationship is not necessarily one of subjugation but of affinity. We can also infer from the familial relationships between the kings of Great Britain, France, Spain, Italy, and Holland, Austria etc. many of which kings in the olden days could not even speak English although nowadays they do.

As a child and over fifty years ago and beyond, I noticed that the Igbos were the ubiquitous traders found everywhere in my place of URUAN/EFIK and resident at Idu and Calabar; some were to be found in other parts of Nigeria especially in the North and Lagos. In fact, as one can see, the Igbos seem to be the most travelled ethnic group in Nigeria. They are virtually everywhere, every time. At the time, they were mostly traders in textiles viz. those from Abriba and Ohafia as discussed already. Aba and Onitsha markets always brimmed with textile goods and people from all over Nigeria and beyond used to come and buy even till today. But in recent times, these itinerant Abriba textile merchants have practically disappeared from the scene in the local towns and villages all over the nation. Nnewi in Anambra State has turned the manufacturing capital of Nigeria, even Africa with several manufacturing factories, breweries, soft drinks, bottled water, food processing plants, motor vehicle assembly plants including generators. Nnewi has almost overtaken Ikeja as the industrial hub of Nigeria. Onitsha market remains the largest market in Africa selling practically everything on earth with Indian, Chinese and Vietnamese traders competing for space. The banks there are something else, carrying probably the largest bulk of cash. With political will and patriotism, the Federal Government of Nigeria should deem it fit and profitable for all Nigerians to complete the second Niger bridge and construct ten lanes of asphalt highways spanning Onitsha, Nnewi and Awka the State capital and also spanning Asaba axis. Then this bit of territory would be comparable to New York and New Jersey and would give the biggest financial fillip to Nigeria, nay Africa.

In Lagos metropolis especially along Broad Street at a point in time, Igbos had no competitors except probably only the Syrians a.k.a Lebanese. In fact, there seems to be no other ethnic group comparable and so armed for struggle of efficient development than the Igbo. The slave trade often referred to in this book which affected West Africa soon made them either procurers or middlemen and many of those sold off were their own people of Igbo captured from the many slave raids they struck all over Igbo land. Their major slave trading ports were Calabar, Esuk Mbehe IDU which I have agonized here imploring the Federal Government to see wisdom and promptly develop, and Bonny on account of their deep water shores which made it unnecessary for European slave ships to venture into the interior. With the establishment of the Long Juju ostensibly for the capture of slaves then mannered by the Aros, no wonder Arochukwu became the melting pot of that inglorious trade. Such business required trust worthy lieutenants; and trust the Igbos, they were handy and capable. With the abolition of slave trade, the Igbos in Calabar, now freed men and women intermarried and greatly increased Efik populations - **ifun Efik**. Religiously too, their congregation at Arochukwu greatly influenced the core of their religious beliefs maintained through their itinerant mystics /spiritualists, the Aros. But closely allied to this is the source of all Igbo culturalism, ideology and spirituality which the Igbos trace from the village called **Nri** as their place of origin as we are going to see. In fact, **Nri** is to the Igbos what **Ile Ife** is to the Yorubas.

THE IGBOS-UNEGHE IN PARTICULAR
SOME KEY PERSONALITIES OF SOUTH-EASTERN NIGERIA ANCIENT & MODERN



NIGERIA: Uruan-Efik Essien Duopeba & Origins/Pre-History and Heritage of the Other Ethnic Nationalities

IGBO CONFEDERACY: IGBOS (UNEGHE) IN PARTICULAR ANCIENT IGBO COUNTRY BEFORE AND AFTER INDEPENDENCE IGBO ETHNIC ORIGINS: A BRIEF HISTORY AND EVOLUTION

Ancient Igbo land ie. Igbo country before the British colonials came calling to Nigeria was populated by people who were politically a fragmented group because there were so many variations in their cultures such as in art styles, dress codes and attires, religious practices, even dialects. As in the case of most ethnic groups, Igbos are an ethnic group of Southeastern Nigeria, which is inhabited mostly by the Igbo speaking peoples. Igbo land is one of the most densely populated area in Nigeria, and possibly also one of the largest ethnic groups in Africa. They speak Igbo, which includes various lineages and dialects. According to Dr. Benjamin Nnamdi Azikiwe, the Owelle of Onitsha, the first Governor General and President of Nigeria in the first Republic, there are more than twenty dialectical groups in Igbo land and some of these dialects can be quite unintelligible to most Igbos because Mbamili, Aniocha, Anidinma, Ukwani, Nsukka, Udi, Agwu, Awka, Onitsha, Ogbaru, Abakaliki, Afikpo, Okigwe, Orlu, Owerri, Mbaise, Ngwa, Bende, Abriba, Ohafia, Abam and Etche are from a dialect of groups of Igbo nationalities but who nevertheless regard themselves as one people, from one stock – the Ibo race. There are Igbo speaking elements both in Rivers State and Delta – the Bonny, Kalabari, Okrika, Ikwerre, Andoni, etc. as also the people from Asaba, Isele -Uku, Ogwashi-Uku, Agbor, Obiaruku, Abraka etc. in Delta State. But these other Igbos seem to have quite distinctive behaviour patterns which separate them from the mainstream the Igbos of South Eastern Nigeria. As noticed already elsewhere it was the pioneer European navigators, the Portuguese like Vasco da Gama who gave them this designation in the first place, including the entire territory extending up to and as far as the Bight of Bonny just as they gave the designation **Kalabros,** meaning the land of mangroves to the ancestral land of ancient URUAN-EFIK which extends as far as the west Atlantic coast.

Most of these ethnicities that also inhabit south eastern Nigeria now designated "South South", such as the URUAN/EFIK and Ibibio peoples, are so closely related to the Igbos such that sometimes they are also being regarded as Igbos by other Nigerians and ethnographers who are not well informed about the south east. The Northerners of Nigeria even call them by the Igbo soubriquet **"nyamiri"**. Perhaps it was because of the fact that those early speaking Igbo strangers who went to this dry and hot northern part of Nigeria for the first time, and as they were dying of thirst were wont to request for a sip of water saying **"nye'm miri"**, meaning "please give me water", hence the designation of those Igbo strangers by northerners as: **"nyam-miri"** peoples till today. Then the Northerners also applied the same soubriquet to all Nationalities of the South East and South South. During the civil war, they were always regarding the people of Biafra which at the time of the war was the defunct territory then known as Eastern Nigeria as **"nyam miri"**. Due to the effects of migration and the Atlantic slave trade, there are also descendant ethnic Igbo populations in countries such as Cameroon and Equatorial Guinea, as well as outside Africa. Many African Americans and Afro Caribbeans are believed to be partially of Igbo descent. That transatlantic slave trade, which took place between the 16th and late 19th centuries, had a huge effect on the Igbo because so many young people were taken as slaves. Then and especially when the internecine and slave-raiding wars increased, quite a large number of them were taken captives for the slave trade. Most Igbo slaves were taken from the Bight of Biafara now called the Bight of Bonny ie. the entire territory bordering Bayelsa, the Rivers, Akwa Ibom and Cross River States of Nigeria on the Atlantic coast. Nowadays this area has come to include modern day South South, South Eastern Nigeria, Western Cameroon, and parts of Northern Gabon. The major trading ports for goods and slaves in the area at the time were Bonny, Calabar and IDU / NWABIBA sea port. A large number of slaves from the Bight of Biafara would have been Igbo as mentioned above.

Slaves were usually sold to Europeans by the Aro Confederacy, who kidnapped or bought slaves from Igbo villages in the hinterland. Most of the Igbo slaves were not victims of slave-raiding wars or expeditions, but were sometimes debtors and people who committed what their communities considered to be abominations and other inhuman crimes. Before this time ancient Igbo used to throw away such useless people into their so-called "evil forests" to rut and die. Igbo slaves were known to the British colonialists as being rebellious and having a high rate of suicide to escape slavery. For still unknown reasons, there is evidence that the slave traders also sought for Igbo women as slaves. Genetic studies have shown the Igbos to be a cluster of peoples most closely related to the other Niger-Congo-speaking peoples. Nowadays with

modern technology, genealogy tracing devices and the DNA means of testing, it has become possible to trace the roots of many Africans in the Diaspora as being descendants of the victims of the Atlantic slave trade. Many of these are still researching for their family history. In the 2003 PBS programme, "**African American Lives"**, Bishop T.D. Jakes who analyzed his DNA testified that his "Y chromosome" showed that he was descended from the Igbo. American actors such as Forest Whitaker, Paul Robenson and Blair Underwood have also traced their genealogy back to the Igbos. Their exact population outside Africa is unknown, but today many African Americans and Afro Caribbeans say they are of Igbo descent. According to some Liberian historians, the fifth president of Liberia, Edward James Royce was said to be of Igbo descent.

TRADITIONAL IGBO POLITICAL ORGANIZATION

Before this time, there were only a few centralized mostly hereditary chiefdoms in the whole of Igbo land. Aristocratic or kingship customs were the order of the day except in kingdoms such as those of Arochukwu, Agbor and Onitsha. Traditional Igbo political organization was based on a quasi-democratic republican system of government. In tight knit communities, this system guaranteed its citizens equality, as opposed to the feudalist system in the North with the Emir ruling over all the subjects of the territory. This system of government was witnessed by the Portuguese who first arrived and met with the Igbo people in the 15th century. With the exception of a few notable Igbo towns such as Onitsha, which had high chiefs called **"Obi"**, and places like the **Nri** Kingdom and Arochukwu where their chiefs are called **"Eze"**, they also had priest-kings. Igbo communities and area governments were overwhelmingly ruled by solely a republican consultative assembly of the common people. Communities were usually governed and administered by a council of Elders, the **NDICHE.**

In rural Nigeria today, Igbo people work mostly as craftsmen, farmers and traders. Their most important crop is the yam that is why they have so many celebrations and **Yam Festivals** which take place annually almost everywhere in Nigeria and in the Diaspora to celebrate its harvesting. Other staple crops include cassava and taro. Igbos did not have full exposure to other neighbouring ethnic groups in the past, neither did they have a strong identity as one people except perhaps the Aros and those from Ohafia, Abriba, etc. because these were indeed communities of ancient URUAN/EFIK as we have seen. Traditional Igbo political organizations were based on a quasi-democratic republican system of government. In fact, the Igbos of today see themselves as strong republicans. But they have tight knit communities with the result that their system guarantees every citizen a sort of equality, as opposed to the feudalist system with high chiefs whether of Obas or Emirs ruling over the subjects. This system of governance was witnessed in the 15th century by the Portuguese when they first arrived and met with these Igbo people. During the colonial era many of them became Christians while others became syncretic with a mixture of indigenous Igbo religion and belief systems. "Ndi Igbo" ie. the pan-Igbo nationals who now find themselves in such organizations like **Ohanaeze Ndigbo** have come to form the various subgroups which were hitherto organized by clan lineages, village affiliations and dialects.

ORIGIN AND PURPOSE OF OHANAEZE - THE WAY FORWARD

Concerning "**OHANAEZE NDIGBO"** some people understand it whether in terms of an organization of some top Igbo leaders or even chiefs/monarchs as an umbrella for galvanizing Igbo interests and their general welfare. Some see it as an organization to put paid to a grudgingly amorphous Igbo elite who find the Ohanaeze group entirely irrelevant and alien to Igbo culture and tradition and wish it dead on starting. But some well-minded Igbos see it as something worthwhile which can bring about together in the long run, all the Igbos including those in the Diaspora to a sort of town hall meeting to chart a common goal and even fight a common enemy which seems be the Nigerian State which has failed to do justice to the Igbo nation as a people since the introduction of the 3Rs of Reconciliation, Rehabilitation and Reconstruction mantra which Chief (DR) Gowon proposed to a bewildered Nigerian state soon after the civil war. To many discerning minds, this has never been fully implemented till today. Some have come to argue that despite whatever else might have been left undone, if Chief (DR) Matthew Olusegun Obasanjo had not allowed himself to be used by his military constituency to snatch the Presidential ticket from Chief (DR) Alex Ekweme in 1999, this would have been something which would have healed the wounds of the civil war

absolutely and forever. This singular option would have fully integrated the Igbos into the federal Republic of Nigeria, and they would never have arisen a cause for the "peoples' Republic of Biafra or something like MASSOP or IPOB **(Cf. Dele Sobowale in Vanguard March 5, 2017, 28)**. When in January 2017, this apex Igbo Organization elected Chief (Dr) John Nnia Nwodo, a pioneer member of this organization, not a few Igbos breathed a sigh of relief because he seemed to be a round peg in a round hole. According to Dr. Obi Nwakamma of UNN, this Ohanaeze was largely inactive between 1979 and 1983 and in the late 1900s it was practically a political fulcrum of Igbo political negotiations in the absence of any other viable political conduits.

One of the myriad problems of Ohanaeze over the years was its seeming distance from the people whom it purported to represent and serve. It had nothing to do with "Oha" ie. "the Igbo public" which ought to be the bastion of its power, but largely and in a sense, it represented elite interests. People like Governor Chief (DR) Sam Mbakwe rejected it as being too tepid and compromising by its political affiliations and actions because it had failed to fully integrate Igbo City Town Unions across Nigeria even West Africa and beyond. In the same vein, General Emeka Odumegwu Ojukwu had also lampooned Ohanaeze for its inconsistencies arguing that it was a mere "socio-cultural group" which had nothing to do with him in the face of the political realities confronting the Igbos in Nigeria. Ohanaeze's raison d' ìtre should have been its connect with the Igbo public but it failed to provide true leadership subjecting itself to many failed opportunities which has led to the rise of contending organizations like MASSOP and IPOB. But it was people like Eze (DR.) Francis Akanu Ibiam, himself an Elder Statesman and Paramount Ruler cum Royal father of Unwana - Ebony State with others like Dr. Echeruo Okeke and of course the new President Chief John Nwodo who formed the Organization as a Political Action in preparation for Gowon's political transition in the 1970s. This came about when some Igbo political leaders mostly former Ministers of the Federal Republic of Nigeria including Dr. Ibiam, John Nnia Nwodo etc. first met at the home of Dr. J.M. Echeruo at Enugu to brainstorm with British Prime Minister Lord Carrington on the strategic reconstruction of the Eastern Region after the devastations of the civil war and plans for full re-integration of the people. By 1974 they had agreed to take on the role of Community leadership and became "Ezes" – a designation Dr. Ibiam denied as necessarily meaning **"KING"**. Then they also agreed to start **"OHANAEZE"** as a political Action group with Dr. Ibiam as its first President. From the mouth of Dr. John Nwodo himself, Igbos as a way forward must stop talking about "Igbo marginalization "and get on to business because this has not earned them anything. Ndigbo must rise and develop a new political programme and situate itself in the minds and hearts of the people to acquire power and mandate and reach out to others as Nwodo is doing already meeting with South South, Afenifere, the Middle Belt etc. in order to build bridges across the nation. It should garner the best brains and talents of Ndi Igbo and these are abundant everywhere to build up the Organization. Now with Nwodo as "Father of Ndi Igbo" and at the helm of affairs, it is hoped that **Ohanaeze Ndi Igbo** will re-position itself in order to bring about the needed rallying force to lead the Igbos to the great Igbo renaissance and negotiate Igbos' future political, economic position in contemporary Nigeria.

IGBO ORIGINS - THE IGBO CREATION MYTH OF NRI/ERI

The Igbos have a peculiar creation myth around the **NRI.** This is one of the many creation myths that exist in various parts of Igbo land. To this end, many Igbos have traced their ancestry to the **Nri** and Aguleri whose people inhabit the territory of the **Umueri clan.** These people in turn trace their lineages back to the patriarchal king-figure called **Eri.** Many educated Igbos are confused about the **Eri's** origins which has been described as a "sky being" sent by Chukwu (God). This king-figure is linked with the societal order of the people of Anambra. According to Elizabeth Allo Isichei, one of Igbo historians, Nri and Aguleri and part of the Umueri clan are a cluster of Igbo village groups which trace their origins to a sky being called **Eri (Elizabeth Allo Isichei, 12-13).** The Kingdom of Nri was a religious polity, a sort of state that developed in the central heartland of the Igbo region. This Nri was said to have had seven types of taboos which included those about human beings such as **the birth of twins;** concerning animals, such as **the killing or eating of pythons**; about objects, temporal, behavioral, speech and place taboos. The rules regarding these taboos were used to educate and govern Nri's subjects. This meant that, while certain Igbos may have lived under different formal administrations, all followers of the Igbo religion had to abide by the rules of the faith and obey its representative on earth, **the Eze Nri.**

The traditions of the Umueri clan have as their source the Anambra valley as the cradle of Igbo land. In the 1970s the Owerri, Okigwe, Orlu, Agwu, Udi and Awka divisions were determined to constitute "an Igbo heartland" from the linguistic and cultural evidence. Archaeological evidence suggests that Nri hegemony in Igbo land goes back as far as the 9th century AD, and royal burials have been unearthed dating at least to the 10th century AD. Eri, the god-like founder of Nri, is believed to have settled in the region around 948 AD. The first Eze Nri was Eze Ìfikuánim who followed directly after him. According to an Igbo oral tradition, his reign started in 1043 AD. But at least one historian has put Ìfikuánim's reign much later, around 1225 AD. But some earlier historians have discovered a pottery artwork dating to around 2500 BC showing similarities with later Igbo art works found at Nsukka along with potteries and tools at nearby Ibagwa. With these they have come to the conclusion that Igbos of ancient stock must have lived around 2500 BC.

IGBOS IN THE DIASPORA - IGBO AFRO-AMERICANS

Some others have also ventured into concluding that there was a system of indentured servitude which must have existed among the Igbo before and after the coming of the early Europeans. Indentured servitude in Igbo land was described by Olaudah Equiano in his Memoirs. Here he described the conditions of the slaves in his community of Essaka, and pointed out the differences in the treatment of slaves under the Igbo in Essaka, and those in the custody of Europeans in West Indies. In the ancient system of servitude, the slaves did not do more work than other members of the community except that they were not permitted to eat with the free-born. There was scarcely any other difference between them. Some of these slaves even had their own slaves under them as their own property for their own use. Contrary to common belief, European slave traders were fairly well informed about various African ethnicities. That enabled the Europeans to target certain ethnic groups which their plantation owners preferred. Particularly preferred Igbo ethnic groups consequently became concentrated in certain parts of the Americas. The Igbo slaves were dispersed in colonies such as Jamaica, Cuba, Saint-Domingue, Barbados, the United States, Belize, Trinidad and Tobago, among others. The Niger coast was the area of contact between African and European slave traders in the 1400s–1800s AD. The Portuguese were the first traders after them the Dutch and finally came the British. Prior to European contact, Igbo trade routes stretched as far as Mecca, Medina and Jeddah on the continent. Elements of Igbo culture can still be found in these places. For example, in Jamaican Patois, the Igbo word **unu**, meaning “you” plural, is still used. “Red Ibo” (or “red eboe”) describes a black person with fair or “yellowish” skin. This term had originated from the reported prevalence of these skin tones among the Igbo but eastern Nigerian influences may not be strictly Igbo. The word **Bim**, a colloquial term for Barbados, was commonly used among enslaved or Bajans. This word is said to have been derived from **bém** in the Igbo language meaning 'my place or people'. There are many other origins about the derivatives. A section of Belize City was named **Eboe Town** after its Igbo inhabitants. In the United States, the Igbos were shipped mostly into the Chesapeake Bay colonies and the States of Maryland and Virginia where they now constitute the largest group of Igbo Afro-Americans and Afro Caribbeans. Since the late 20th century, a wave of Nigerian immigrants, mostly English and Igbo-speaking, have settled in Maryland being attracted to its strong professional job market.

INTRODUCTION OF INDIRECT RULE AND EZE KINGSHIP IN IGBO LAND

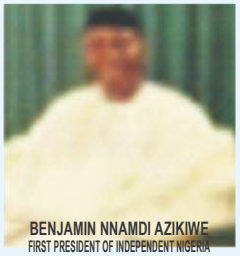
Though the Igbos before the British Rule seemingly were a politically fragmented group, their political system has changed so significantly since the late 20th century that they have almost overshadowed the Arewa and Oduduwa dynasties. In the early 20th century, Frederick Lugard then reigning as the Governor General of Nigeria introduced the **Ezeship** as a sort of Kingship system of local governance under the rule of **Ezes** known as “Warrant Chiefs. “ Not long this system flourished in most local communities in Igbo land. The 19th-century British colonization effort in present-day Nigeria and increased encounters between the Igbo and other ethnicities near the Niger River has led to deepening the sense of a distinct Igbo ethnic identity. This **Eze** kingship institution was introduced into most of the local communities with the appointment of “Warrant Chiefs” and it so made it easily adaptable to this type of re-arrangement. It was possible and more so especially as the Igbos became overwhelmingly Christian under colonization. **Things**

Fall Apart, one of Chinua Achebe's most popular novels has captured this ancient Igbo culture and changes under colonialism. Thus the Igbos proved to be decisive and enthusiastic in their embrace of Christianity and Western education. But due to the incompatibility of the Igbo decentralized style of governance and the new centralized system including the appointment of warrant chiefs required for British indirect rule, this British colonial rule became marked with open conflicts and tension. Under British colonial rule, the diversity within each of Nigeria's major ethnic groups slowly decreased and distinctions between the Igbo and other large ethnic groups, such as the Hausa and the Yoruba, became sharper. But in their socio-cultural and political system the Igbos still continued to maintain their Council of Elders who work with their **EZE** kings while the youths tried to operate a mitigated system of policing which was introduced under Indirect Rule.

Nowadays the Igbos have come to claim to be acephalous thus implying that they are genetically democratic and republican. Their age-grade system seems to account for this nature of things. They pay great attention and due respect to their Councils of Elders - the Ezes. Originally, there were so many variations in their language and culture especially in village/clan administration and governance such as in art styles, attires and religious practices. Various sub-groups were organized by clan, village, lineage affiliations and dialects because they were never known to have centralized chiefdoms/kingdoms. Hereditary aristocracy and kingship customs were few and far between except perhaps in kingdoms such as those of the so-called Nri. Although titled chiefs, Chieftaincy holders and **"red capped chiefs"** were respected because of their accomplishments and capabilities, they were never revered as kings, but most often they could perform special functions and whatever given to them by assemblies such as the **Umunna** and now the Ohanaeze Ndigbo etc. could authorize. The **Umunna** were a form of patrilineage assemblies maintained by the lineages in Igbo land. Every promulgated law started with the **Umunna** which consisted of a line of male descent from a founding ancestor whom the line was sometimes named after, including other groups of compounds containing closely related families headed by the eldest male member. The **Umunna** was to be seen as the most important pillar of Igbo society. Trust the Igbos in their syncretic and eclectic culture, because they have gradually streamlined and almost overtaken those ancient tribes and cultures with the **Eze** kingship and traditional royalty institutions such as URUAN/EFIK kingdoms, Edo - the Binis, for the Yorubas ie. the **Oba** Kingship, Hausa-Fulanis, ie. the **Emir** Kingship as also other Nigerian and African Chieftaincy organizations. They were constituted most importantly for the promotion of a central and unified Igbo language and culture known as "**The Society for Promoting Igbo Language and Culture (SPILC)".** This was founded in 1949 by Frederick Chidozie Ogbalu, and has since created a standard dialect for Igbos.

The Mainline Igbos in Nigeria are found in Abia, Anambra, Imo, Ebonyi, and Enugu States but many of them are to be found in Edo, Delta, Rivers States as discussed already and even in most parts of the Northern States especially Benue and Plateau. The Igbo language is predominant throughout these areas, although English, the Nigerian national language is spoken as well. Prominent towns and cities in Igbo land include Aba with Enugu considered as the 'Igbo capital'; Owerri, Nnewi, Awka, Okigwe, Orlu among others. A significant number of Igbo people have migrated to other parts of Nigeria, such as the cities of Lagos, Abuja, and Kano.

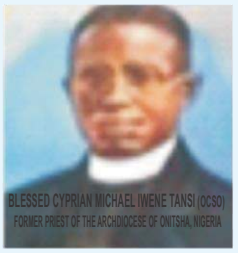
KEY PERSONALITIES OF ONITSHA NAMBRA, ANC RN



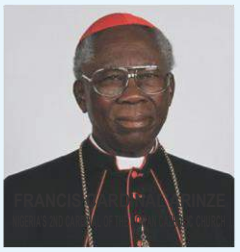




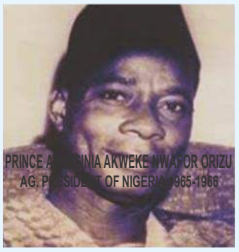


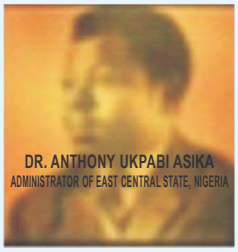


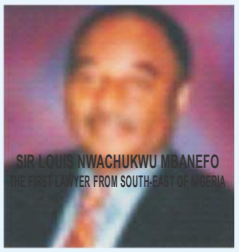


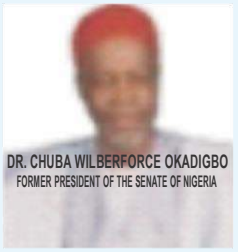


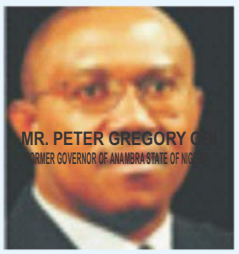






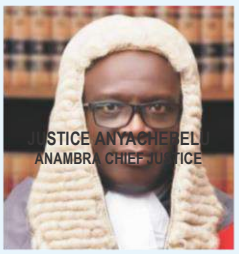




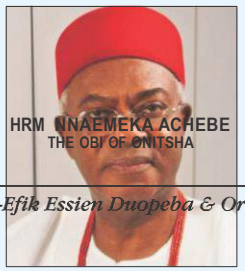


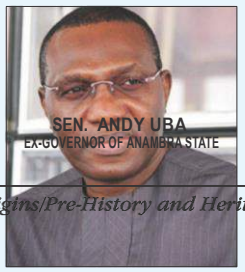














IGBO CULTURE: TRAITS OF INTELLIGENCE AND INDUSTRY IGBO ECONOMIC EXPERTISE AND EXCELLENCE

Igbo culture includes the various customs, practices and traditions of the people. It comprises archaic practices as well as new concepts added into the Igbo culture either through evolution or outside influences. These customs and traditions include the Igbos visual arts, use of language, religion, music, artifacts, especially dance forms, as well as their attire, cuisine and dialects. Because of their various subgroups, the varieties of their culture are further heightened. At the early stage, the colonial authorities employed mostly the Onitsha Igbos in the civil service leading to their dominance in the professions, the judiciary, politics, etc. But the Igbos "who would never say die", use their innate intelligence to upstage all this.

The Igbos are a very clever and sagacious people such that the more they are nearer or closer to people of other or similar cultures, the more they become bigger and more modernized and urbanized. This is not far to seek. In fact, the Igbos as also the Yorubas are the two modernized Nations on the African continent. They are given to promoting modernization, education, progress and other good things more than any other nationality in this country. It is a pity that they are in this one and same country, yet they are seen to be fighting one another. The earlier they come together to respect and liberate themselves to kick-start the mantra of the "Handshake across the Niger" for the proper and authentic restructuring of the Federal Republic of Nigeria which the military had destroyed, the better for themselves, for Nigeria and for Africa. They took very early to missionary education and other aspects of Westernization.

The Onitsha Igbos – made up of ethnic groups of Igalas who journeyed downstream the River Niger from Lokoja to Onitsha, the Edos from Benin, and villages surrounding Onitsha, Obosi and environs form the core of ancient Onitsha people. Their contact with the early Europeans both at Onitsha and Calabar enabled many of Onitsha children to go to school and this itself galvanized their monopoly in politics, education and commerce. Some of those who benefitted from the opening of missionary schools Catholic and Protestant like the famous Dennis Memorial Grammar School, St Charles College, Christ the King and Holy Rosary Colleges Onitsha, Hope Waddell Training Institute, St Patrick's College etc. were instrumental in reproducing the Igbo doctors, lawyers and professors. It was therefore no accident that these produced such great Onitsha personalities like Dr. Nnamdi Azikiwe, Justice Anyeagbunam, Chuba Ikpeazu, Dr. Ofodile, Prof. Chike Obi, Mazi Aje Asika, Sir Louis Mbanefo, just to mention a few. Aspects of Igbo culture such as construction of houses, education and religion changed all that following colonialism. The tradition of building houses out of mud walls and thatched roofs ended as the people shifted to materials such as cement blocks for building houses and zinc roofs. Many asphalt roads were built for vehicular movements. Buildings such as hospitals and schools were erected in many parts of Igbo land. Along with these changes, electricity and running water were installed as far back as the early 20th century. With the introduction of electricity, new technology such as radios and televisions were adopted, and have become commonplace in most Igbo households.

THE IGBO APPRENTICE SYSTEM AND MENTORSHIP

The Igbos have capitalized upon the apprentice system which they perfected, and eventually masterminded. It was a novel entrepreneurial system they employed which also enabled their Igbo youths to soon become entrepreneurs and masters of their preferred trades and professions overnight. It soon became a common phenomenon in Igbo land to find successful car dealers, motor spare parts merchants, motor mechanic masters or traders in electronics, drugs-medicines and other pharmaceutical goods, transport owners etc. having to employ little boys even as young as ten years of age. These boys abandoned school to become apprenticed to some of these car spare parts dealers, textile traders, patent medicine shop owners, stock keepers, transporters and what have you. Soon it was common almost all over Igbo land and even nowadays still to see these youngsters abandon their education and come to live with "their masters" as apprentices. After working for the agreed number of years, their masters will either give them a

substantial amount of money to start off their own business also in spare parts, electronics, medicines etc. Some masters are known to hand over or even build another shops or a new centres for them such that the young apprentices now turn into another billionaires and "masters" or factory owners overnight. There is another classical way the Igbos do business which makes them easily able to beat any competitors because they know their onions and can easily acquire better and superior products since they have the accessibility and a burning desire to succeed quickly (Cf. Patrick Dele Cole in Sunday Vanguard). They easily know where to go and how to get these things because of their esprit de corps and readiness to welcome and assist their fellows who are novices in the business – "the di anyi factor", so to speak. Everywhere there is a virtual Igbo monopoly of every venture in spare parts trade, mechanics, textile dealers, automobile tycoons.

Very usually these are Nnewi people, the Igbo industrial moguls who are these building materials monopolists, motor spare parts, local pharmaceuticals and so on. Similarly, one notices that the young boy who once was an apprentice or bus attendant has so soon grown up to own a fleet of buses which will need spare parts; and all these with a multiplier effect in tow. In Lagos in particular, the Igbos are the owners of 70% business in electronics, and Alaba has become the greatest electronic market in Africa owned by Igbos and in tow other ancillary electronic appliances and supporting businesses viz. television sets, radios, washing machines, refrigerators, freezers, microwaves appliances and what have you. Given the chance, the Igbo man has an incredible drive to make a success of any venture worldwide.

By the mid-20th century, the Igbos indeed developed a strong sense of ethnic identity. They are very proud of their culture, but are willing to participate in other peoples' cultures and more importantly to adapt foreign cultures to their own. Many Igbo billionaires are self-educated. More Igbo girls are now attending school than their male counterparts hence the preponderance of girls in schools and they far outnumber the boys in both secondary and universities. This has made the bride price very expensive in Igbo land. But the girls do fear about this high price as it can scare away suitors thereby leaving many of them unmarried. The marriage custom in Igbo land is similar to that of many other ethnic groups especially that of URUAN/EFIK who regard marriage not just a union between individuals, but as one between families who are in fact the initiators and match-makers of marriages. The Igbos regard marriage more seriously than probably other ethnic groups that is why some non-Igbo girls want to marry Igbo men assuming that they know how well to manage their wives. In fact, it is common to see semi-literate Igbo billionaires marrying graduates and most Igbos end up giving their children the best education which they themselves had missed. The kola nut is a central feature of the Igbo culture even though most other tribes including URUAN/EFIK also accept the position of the kola nut in their customs and heritage. It is effectively used during marriage ceremonials. But for the Igbo, this seems to be the symbol of their unity. It appeals to the individual soul, to the collective soul and even to the unseen spirits that capriciously rule or ruin them. It is a symbol of eschatological experience.

The Igbos live in a family homesteads surrounded by family farms whether large or small. These are usually near streams for easy access to water. They have many markets where goods and services are exchanged as merchandise and life hood needs. Whereas URUAN/EFIK has an eight-days market week, Igbos have a four-days markets week viz. **EKE, ORIE, AFOR** and **NKWO**. In fact, in ancient Igbo land children were named after these market days on which they were born eg. a child born on an Afor market day was wont to be named Okafor, the one born on Eke market day would bear the name Okeke, similarly Nwankwo for those born on Nkwo days and Okorie for those born on Orie days. Now and before, Onitsha market seems to be their largest and the most important in Igbo land. Igbos also used to have large village squares for meetings, announcements and entertainments just as in URUAN/ EFIK though these are fast disappearing due to land speculation and sales of patrimonial land holdings which I have agonized and descried in this book. Mathematics aside, indigenous Igbo society is evident in their calendar, banking system and strategic betting game called "Okwe". In their indigenous calendar, a week has four days, a month consists of seven weeks and 13 months make up a year. In the ancient days, an extra day was added in the last month to make it a "big or leap year or "Afo Ukwu", a.k.a. "ISUA ND? K" in URUAN/EFIK. This

calendar is still used in indigenous Igbo villages and towns to determine market days. Most communities settle law matters via mediators, and the Igbo banking system for loans and savings, called Isusu or Osusu in URUAN/EFIK, is still very much in vogue.

IGBO MUSIC, DANCES AND ARTIFACTS

The Igbo people have a musical style into which they incorporate various percussion instruments: the **udu**, which is essentially designed from a clay jug; an **ekwe**, which is formed from a hollowed log; and the **ogene**. Their hand bells are designed from forged iron. Other instruments include **opi**, a wind instrument similar to the flute, **igba,** and **ichaka.** I have gone to this extent of mentioning all these musical artifacts because just like in URUAN/EFIK, these musical instruments have come to connote the wharf and woof of Igbo culture, and it is these instruments especially the "**IGBA**" that mastermind and colour their dancing steps "**UNEK"**, hence the Efik name "**UNEGHE"** for Igbos. The "High Life" music is the most popular musical form among the Igbo. This widely popular musical genre in West Africa Highlife is a fusion of jazz and traditional music. The modern Igbo highlife is seen in the works of Dr (Sir) Warrior Oliver De Coque, Bright Chimezie and Chief Osita Osadebe, who were among the most popular Igbo highlife musicians of the 20th century. Masking is one of the most common art styles in Igbo land and is linked strongly with Igbo traditional music. A mask can be made of wood or fabric, along with other materials including iron and vegetation. Masks have a variety of uses, mainly in social satires, religious rituals, secret society initiations such as the **Ekpe** society as in URUAN/EFIK and in other public festivals, which now include Christmas celebrations. Some of the best known include the **Agbogho Mmuo** ie. Maiden spirit masks of the Northern Igbo which represent the spirits of deceased maidens and their mothers with masks symbolizing "**Ijele"** beauty and life. Other impressive masks include Northern Igbo ie. **Ijele masks**. At 12 feet (3.7 m) high, Ijele masks consist of platforms of 6 feet (1.8 m) in diameter, supporting figures made of coloured cloth and representing everyday scenes with objects such as leopards. Ijele masks are used for honouring the dead and to ensure the continuity and well-being of the community. They are seen on rare occasions only such as during the funeral rites of prominent figures in the community. There are many Igbo dance styles, but perhaps, the best Igbo dance most known for its artistry and drumming is the **Atilogwu** dance. In fact during the Cultural night the Archdiocese of Calabar put up for the entertainment of the visiting contingents and delegates from all over the dioceses of Nigeria which came to Calabar for the 1989 Catholic Laity Council of Nigeria Conference/ Congress Week, it was the **Atilogwu** dance troops I organized within the Igbo community residing thereat which ostensibly was the one that captured the admiration of the visitors and URUAN/EFIK. This was to further confirm their name tag of "**UNEGHE"**. The performances include acrobatic stunts such as high kicks and - "**obio-Okpo"** in URUAN/EFIK, with each rhythm from the indigenous instruments indicating the dancer's movements.

Regarding Igbo architecture, arts and artifacts, there is such a variety among Igbo groups such that it is not possible to define a general Igbo art style. Igbo art is known for its various types of masquerades, masks and outfits symbolizing people, animals or abstract concepts. Bronze castings found in the town of **Igbo Ukwu** from the 9th century constitute the earliest sculptures discovered in Igbo land. Here, the grave of a well-established man of distinction and a ritual store, dating back to the 9th century AD contained both chased copper objects and elaborate castings in lead and bronze. Along with these bronzes were well over 165,000 glass beads said to have originated from Egypt, Venice and India. Some popular Igbo art styles include **Uli** designs. The majority of Igbos carve and use masks, although their functions vary from community to community. Igbo art is noted for **Mbari** architecture. Mbari houses of the Owerri-Igbo are large open-sided squares and paneled shelters. They house many life-sized painted figures usually sculpted in mud to appease the **Alusi** deity and **Ala**, with other deities of thunder and water. Other sculptures are for officials, craftsmen, foreigners (mainly Europeans), animals, legendary creatures and ancestors. Mbari houses take years to build. They regard this as a sacred process. When new ones are constructed, old ones are left to decay. In ancient times the common houses were made of mud and thatched roofs with bare earth

floors and carved design doors. It was the same in URUA/EFIK though with large compound structures. Some houses had elaborate designs both in the interior and exterior. These designs included **Uli** art designed usually by the women.

The **Nsude** Pyramids at Nsude town is one of the unique structures of Igbo culture. Others are situated at **Abaja** in northern Igbo land where up to ten pyramidal structures were built of clay/mud. The first base section was 60 ft. in circumference and 3 ft. in height. The next stack was 45 ft. in circumference. Circular stacks continued to spiral up till it reached the top. These structures were temples for the god **Ala/Uto** who was believed to reside at its top. A stick was placed at the top to represent the god's residence. The structures were laid in groups of five parallel to each other. Because it was built of clay/mud like the Deffufa of Nubia, the longtime has taken its toll and therefore would necessitate periodic reconstruction.

IGBO TRADITIONAL RELIGION AND ORGANIZATIONS

Igbo ancient traditional religion and traditions are known as **Odinani**. In Igbo religion the supreme God is called **Chukwu**, the **"great spirit"**. It was this Chukwu who created the world and everything in it. That is why he is associated with all things on Earth. To the ancients the Cosmos was divided into four complex parts of creation, known as **Okike.** The supernatural forces or deities were called **Alusi**; **Mmuo**, meaning spirits or **Uwa** meaning the world. In **Odinani** Chukwu is regarded as the supreme deity just as he is the creator, and the Igbos also believe that all things come from him and that everything on earth including heaven and the rest of the spiritual world is under his control. Linguistic studies of the Igbo language suggest that the name **Chukwu** is a compound word made up of the Igbo words "**Chi**" meaning spiritual being and **Ukwu** meaning great/big. They therefore see God as the highest BEING. **Alusi**, otherwise known as **Arusi** or **Arushi** depending on the dialect is the High God. There are minor deities that are worshiped and served in **Odinani**. There are also many different **Alusis**, each with its own raison d'être and purpose. When an individual deity is no longer needed, or becomes too violent, it is discarded. But today since the majority of Igbos are Christians, well over half of whom are Roman Catholics these beliefs are discarded. There is a small population though of Igbo Jews, who claim descent from ancient Jewish traders who had married their women. I have alluded elsewhere to Igbos' empathy for the Jews and even their claims to be of the Jewish stock. Igbos traditionally believed in reincarnation and people were believed to reincarnate into families that they were part of while alive. Before a relative dies, it is said that many a time while still in his sick bed, the anticipated soon to be deceased relative sometimes gave some clues as to who or who he would like to reincarnate into in the family. Then once a child was born, he or she was believed to give signs of who he/she reincarnated from. This could be through his/her behavior, physical traits and statements. A diviner often could help in detecting who the child had reincarnated from. It was considered an insult should a male be said to have reincarnated as a female. Igbos do not allow children to call elders by their names without using an honorific title even till today because this is considered disrespectful. As a sign of respect, children are required to greet elders when seeing them for the first time in the day. Children usually add the Igbo honorifics "**Mazi"** or **"Dede***"* which is also used in Annang land, before an elder's name when addressing him.

The Igbos also have a peculiar tradition in their burials. After death, the body of a prominent member of the community is placed on a stool in a sitting posture and is clothed in the deceased's finest regal garments. In ancient times animal sacrifices could be offered and the dead person was well perfumed. Burial usually followed within 24 hours of death ditto in URUAN/EFIK. But nowadays burials could be delayed indefinitely especially for the mighty and the rich until everything is ready for high profile, expensive and "eye catching" and befitting funerals and ceremonials even in the Churches. However, the Hierarchies especially in the Catholic Church in the different Ecclesiastical Sees in Nigeria have fixed the maximum number of days within which the dead irrespective of status must be buried. In Calabar Ecclesiastical Province, not weeks or months not to talk of years within which the dead in these dioceses

must be buried but it must be within a fortnight only. This must have been decided following the burial of Dominic Cardinal Ekanem in 1996 who in his will had expressed in clear terms that he should be buried within two weeks of his demise. This was followed to the letter in 1996. Also in this 21st century, the head of a home is usually buried within the compound of his residence. In Igbo land different types of deaths warranted different types of burials. This was determined by an individual's age, gender and status in the society. For example, children were buried in hiding and out of sight; their burials usually took place in the very early mornings or late at nights ditto in URUAN/EFIK. A simple untitled man was usually buried in front of his house and a simple single woman or mother is buried in her place of origin. The burial ground was a garden or a farm-area belonging to her father. But nowadays the majority of Igbos bury their dead in the western way in the cemeteries, although it is not uncommon to find burials still practiced in the traditional Igbo custom and ways. Regarding marriage custom and tradition even today, the process of marriage in Igbo land usually involves asking the young woman's consent, introducing the woman to the man's family and the same for the man by introducing him to the woman's family. Then followed the testing of the bride's character, checking the woman's family background, and paying the brides' wealth "or dowry". Marriage was sometimes arranged from birth through negotiations by both families, ditto URUAN/EFIK.

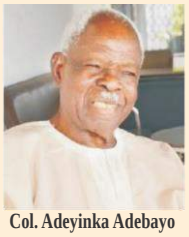
As already mentioned above, the yam is a very important item to the Igbo as the staple crop. There are celebrations such as the New Yam - **Iwaji** Festival which is held for the harvesting of the yam. During the festival, yam is eaten throughout Igbo communities and in the Diaspora. It is taken as celebration. It is common to find big time farmers exhibiting thousands of yam tubers to "show off" as a sign of success and wealth. In some tribes like Ikom, Mbembe (Obubra) Boki, Yala etc. in Cross River and ancient URUAN/EFIK, big time yam farmers acquire titles like **Lolo, Etubom**, etc. whereby they can "show off" and display stags of at least 1,000 yam stands. However, in recent times rice has replaced the yam for many ceremonial occasions even in Igbo land. Other indigenous Igbo foods include cassava, garri, maize and plantains. Soups or stews are included in a typical meal, prepared with vegetables such as bitter leaf, egusi, okro, etc. of which word derived from the Igbo language is **Okwuru.** To the soup are added some pieces of fish, chicken, beef, or "**ewu** "goat meat. Jollof rice is popular throughout West Africa ditto Igbo land and palm wine is a traditional Igbo beverage especially the brewed species **kai-kai.**

Organizations: The 1930s saw the rise of Igbo unions in the cities of Lagos and Port Harcourt. Later, the Ibo Federal Union renamed in 1948 as the **Ibo State Union** to reckon with the Ibibio State Union treated above. It emerged as an umbrella of Ndi-Igbo pan-ethnic organization. Headed by Nnamdi Azikiwe, it was closely associated with the then National Council of Nigeria and the Cameroons **NCNC**, which was founded by the legendary Herbert Macaulay. The aim of the organization was the improvement and advancement of Igbos especially in the field of education as well as their native Igbo land. This later included an Igbo "national anthem" with a plan for an Igbo bank which practicalized into the **African Continental Bank – ACB** in the early 1960s. In 1978 during General Olusegun Obasanjo 's military regime as Military Head of State the ban on independent political activities was lifted and this led to the formation of the **Ohanaeze Ndi Igbo** organization. This is the elite umbrella organization which speaks on behalf of Igbo people. Its main concerns include what the Igbos call "**the marginalization of the Igbo people in Nigerian politics and the neglect of indigenous Igbo territory in social amenities and development of infrastructure**." Other groups which protest the perceived marginalization of the Igbo people are the Igbo People's Congress (IPC). Even before the 20th century there were numerous Igbo unions and organizations existing around the world, such as the Igbo Union in Bathurst Banjul" Gambia in 1842, founded by a prominent Igbo trader and ex-soldier named Thomas Refell. Another was the union founded in 1860 by the Igbo community in Freetown in Sierra Leone, of which Africanus Horton, a surgeon, scientist and soldier, was an active member.

THE NIGERIAN - BIAFRA WAR a.k.a CIVIL WAR
WAR LORDS & MILITARY COMMANDERS OF THE BIAFRAN WAR


Gen. Umunnakwe Aguiyi-Ironsi


Gen. Yakubu Gowon


Col. Adeyinka Adebayo


Brg. Dan Archibong


Col. Hassan Katsina


Col. David Ejoor


Gen. Theophilus Yakubu Danjuma


Marshal Alex-Badeh


Gen. -Alani-Akinrinade


Col. Frances Adekunle Fajuyi


Group-Captain-Adeleye


Brg. Benjamin Adekunle


Lt. Gen. Kenneth T. Minimah


Gen. I. B. Babangida


Gen. Sani Abacha

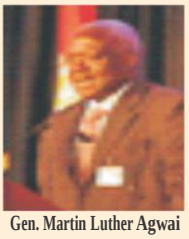

Gen. Salihu Ibrahim


Gen. Aliyu M. Gusau


MajorGen. Chris Alli


Lt. Gen Shaya Bamaiyi


Gen. Victor Malu


Gen. Martin Luther Agwai


Gen. I. O. Andrew Azazi


Lt. Gen. Luka Yusuf


Lt. Gen. A. B. Dambazau


Lt. Gen. Azubuike Ihejirika


Lt. Gen Kenneth Minimah


Lt. Gen. Tukur Y. Buratai


Maj Gen. Iliya Abbah


Maj. Gen. Ejitan R. Kuti




Maj. Gen. Philip Asuquo Efiong (Biafra)


Brg. Mustapha Onoiveta


Col. Nicholas Achinze


Maj Gen FO Ali


Maj Gen EG Atewe




Maj Gen Koleoso


Brig Gen D. Abdusalam

THE NIGERIAN - BIAFRA WAR a.k.a CIVIL WAR WAR LORDS & MILITARY COMMANDERS OF THE BIAFRAN WAR THE TROUBLE WITH NIGERIA: THE UNITY OF NIGERIA NOT NEGOTIABLE

It is impossible to conclude any write-up about the Igbos in the present dispensation of Nigeria vis-à-vis URUAN/EFIK and other ethnic nationalities in Nigeria without mentioning the Nigeria-Biafra war a.k.a the Nigerian civil war which has been thoroughly documented before now especially what might have brought it about. More so, because this has nothing to do with tribalism but everything to do with the truth and at times when lies seem to litter the streets and the tendency to think that those lies are truths and facts. If truth be told, many of them are presented in a half-baked and highly selective manner against all natural laws of judgment to cleverly avoid what is already in the public domain. Although the **AMALGAMATION** of Nigeria was done with colonial fiat as neither the over 300 Nigerian ethnic Nationalities were consulted not their consensus, permission and consent obtained, but there were always the promptings for **"DE-AMALGAMATION"** renting the air right before Independence to the effect that speaking on behalf of Northern Protectorate in 1944, Sir Ahmadu Bello had described the Amalgamation as "The mistake of 1914 which if allowed will ultimately lead to unstoppable bloodshed and a failed country. That was said just 30 years after the **"EVENT"**. Then Chief Obafemi Awolowo as if speaking on behalf of the Yorubas and Western ethnic minorities echoed similarly, by describing Nigeria "as a mere geographical expression" not qualified to be called a country let alone a nation, which I have quoted many times in the course of this Book. Thereafter Chief Awolowo went on to suggest that if the Amalgamation could not be reversed, then Nigeria should be structured as a strictly **FEDERAL STATE** so as to enable each tribe enjoy autonomy and freedom from being dominated by any one single tribe. But it was Dr. Nnamdi Azikiwe, speaking for the Igbos who denounced Awolowo and Ahmadu Bello and termed them as "ethnic champions". He even went on to accuse them of nursing a sectional Agenda against the Unity of Nigeria. He declared further that **"THE UNITY OF NIGERIA WAS NON-NEGOTIABLE".** This was good talk, because he never ABSOLUTLELY wanted to champion the disintegration of Nigeria.

Later on in 1953, Chief Anthony Enahoro moving the motion for Independence, proposed that a **'secession clause' should** be inserted into the future Constitution of Nigeria so as to give legal backing for any tribe to peacefully exit the forced union if it feels marginalized in future. In fact, and according to Chief Enahoro, such provision in the Constitution would instill in all Nigeria's future Leaders the fear of the consequences of misgovernance. On that occasion Dr. Zik was seen to have risen against Enahoro and labeled him as an agent of disunity and enemy of Nigeria. Yes, even before Independence, Sir Tafawa Balewa too had in a public speech described Nigeria as "a British experiment" seeing Nigeria's unity as the British intention which Nigerians themselves don't believe in. But Dr. Zik kicked against it and demonized him too. However, one moot point to be noted here and if anyone is in doubt, here is a link of one of the numerous instances when Dr. Zik fought against the disintegration of Nigeria by any name called…secession, self-determination, and what have you; not a single Igbo National or Official on those occasions – and there were many of them as MRAs and MHAs at Lagos and Enugu at this point in time in the Parliaments when these issues were raised – none of them raised a hand or rose against Dr. Azikiwe or condemned him. Everybody knows that till date, the Igbos regard themselves as champions of **ONE NIGERIA** and the only tribe that has held this country together. The Igbos never initially wanted to hear anything like secession in Nigeria because they so much believed and prided themselves as contributing the most both economically, politically, educationally etc. towards the progress and stability of Nigeria. Ndigbo have further asserted that they have sacrificed too much and paid a hefty price with their blood and possessions for the maintenance of **ONE NIGERIA** far more than all the ethnic groups in the country combined. Yet why after General Ironsi and Lt. Col Odumegwu Ojukwu had successfully crushed Isaac Boro's purported Niger Delta Republic and handed him the death sentence by hanging for purportedly committing treason and thereafter acquiesced to the Ahiara Declaration and declared the Republic of Biafra which had resulted in the fratricidal 1967 – 1970 civil war, the monumental

consequences of which has kept Nigeria prostrate till this day.……? So who is telling the truth and breaking accords?

It should not be forgotten that together with Col Ojukwu in his capacity as Military Governor of Eastern Nigeria had after the Isaac Boro episode promulgated the Anti-Secession Decree which made the mere mention of secession from Nigeria punishable with death by hanging. And why did the Igbos even today so frequently make reference to the Aburi - Ghana January 4, 1967 Accord and **"ON ABURI WE STAND",** ostensibly to create the impression that the rest of Nigerian tribes do not honour agreements and Accords? All these are documented facts that can be cross-checked for authenticity! Everybody knows the National Archives have the complete and unedited history of Nigeria regarding the political events beginning way back from even 1914. The Aburi Accord was a non-issue standing the **TRUTH** on its head. From all indications where on earth did soldiers promulgate laws for their countries? In the philosophy of Democracy, the world over, the only universally acceptable way of making Laws is through duly elected Representatives of the people. At Aburi who were the accredited representatives of Nigerians except a few self-made Khaki boys of the military, which thus rendered Aburi an illegality on all counts. Therefore, the Aburi Accord was only treated exactly the same way as Igbos with contempt and ignominy treated the Authentic Independence Constitution of the Federal Republic of Nigeria. Then discerning readers of this book can now question WHO and WHAT are **"THE TROUBLE WITH NIGERA"**.

…. But in continuation of our discourse and in the mid-1900s, the Igbos began to develop strong sense of nationalist identity as observed earlier.

Later into the 1960s certain conflicts with other Nigerian ethnicities led to Igbos determining to opt out of the Nigerian Federation and create their own independent state, **BIAFRA**. The events especially in Northern Nigeria between 1966 and 1967 also brought about a series of ethnic clashes between Northern Muslims and Igbos together with other ethnic groups of the Eastern and Western Regions of Nigeria including the Mid-Western Region living in Northern Nigeria. By this time General Ironsi had emerged as the Supreme Commander of the Armed Forces of Nigeria. Precisely on 15th January 1966 and sequel to the Nigeria - Biafra war, a.k.a the Nigerian civil war, Nigeria's first military putsch led by Major Chukwuma Kaduna Nzegwu took place and overthrew the Federal Government then headed by Hon Dr. Nnamdi Azikiwe who was the Governor General of the Federal Republic of Nigeria with Alhaji Tafewa Balewa as then Prime Minister and Head of Government of the Federal Republic of Nigeria. That putsch also led to the overthrow of the Northern, Western, Eastern and Mid-Western Regional Governments with the Premiers of the Western and Northern Regions, the late Chief Samuel Ladoke Akintola and the late Sir Ahmadu Bello respectively losing their lives.

It was then followed by the assassination of the Nigerian Military Head of State, General Johnson Aguiyi-Ironsi together with his friend and host, Lieutenant Colonel Francis Adekunle Fajuyi, then Military Governor of now defunct Western Region of Nigeria by some northern elements in the Nigerian army, precisely on 29th July, 1966. As the peace negotiations between the Military Government of Nigeria after General Aguiji-Ironsi's demise and the Regional Government of Eastern Nigeria at the Aburi Talks in Ghana in 1967 failed, this specific impasse led to the regional Council of the Peoples of Eastern Nigeria deciding that the region should secede and proclaim the Republic of Biafra as a sovereign nation on May 30, 1967. It was Lt Colonel afterwards as General Emeka Odumegwu-Ojukwu then Military Governor of the Region who made this declaration. There and then he became the Head of State of the new Republic of Biafra. The resultant war, which ensued, became known as the **"Nigerian Civil War** or the "**Nigerian-Biafran War"-** a war which lasted from July 6, 1967 until January 15, 1970.

At the end of the war the Federal Government of Nigeria re-absorbed **Biafra** into **Nigeria** in what the then Nigerian Head of State General Yakubu Gowon declared as a **"no victor, no anguished" war**. Thereafter General Olusegun Obasanjo, Commander of the Nigerian Armed Forces who had received the Biafran Flag of surrender from Major General Philip Effiong, the Commander of the Biafran Armed Forces signaled the end of the war and the Republic of Biafra once again became part and parcel of the Federal Republic of Nigeria to the greater Glory of God and the wellbeing of a new Nigeria for all Nigerians. That war of course affected the Igbos as it did other Nigerians everywhere as in that war, it was estimated that several million on both sides of the divide died. In the 1966 ethnic clashes mentioned above, between 10,000 to 30,000 Southern Nigerians

East and West and mostly of Igbo stock, of what the Biafrans termed as **pogrom** were killed. But in what was termed "their struggle for self-determination" the Igbos then had tagged themselves "**People of Biafra** or simply **BIAFRANS**" and haves since then earned the respect of their generation till today.

What exactly happened? In July 1967, the former President of the Biafran Armed Forces, General Emeka Odumegwu, then Col Odumegwu Ojukwu, Governor of the defunct Eastern Region of Nigeria was renewing calls for the secession of the region to become the independent State of Biafra and a sovereign entity. By so doing he thus declared that the only alternative was for the Igbos to forge a separate existence since according to him **the Igbos were not as equally Nigerians as the other citizens of the country**. The war started that same July with the first gun shots of war at a town called Gagem in modern Cross River State. That war which began as a "police Action" against the Eastern Region by the Federal Armed Forces in order to call them to order - that "police action" later turned into a full-fledged civil war towards the early months of 1968 and lasted till January 1970. The aftermath of that war left Igbo land devastated as the fighting had completely destroyed many of the hospitals, schools, and homes in the entire Igbo land except what was then known as Orlu sector of Imo State because according to an URUAN-EFIK proverb, "**ek? isimaha ofri udim=war cannot consume everybody and everything"**. In addition to the loss of their savings, many Igbos complained of discrimination from other ethnic groups who had also suffered untold hardship, destruction and deprivations during the war. Of course this always happens to either party in a war situation worldwide. Some Igbo sub-groups which the Igbos claimed were their kiths and kins and therefore part and parcel of Biafra such as the Ikwerre and Eche in Rivers State and the so-called Ika Igbos in Delta State started disassociating themselves from this larger Igbo population before and after the war. Many Igbos had trouble finding employment during the early 1970s. Many Igbos became almost the poorest of the ethnic groups in Nigeria as it were. As a result many Igbos emigrated out of their indigenous Igbo homeland in Southeastern Nigeria after the Nigerian-Biafran War due to lack of jobs coupled with poor infrastructure and lack of medical services. But most of them had no choice but to go back especially to the Nigerian cities both Lagos, Kano, Jos and Kaduna. Lately they have settled at Abuja as also other countries such as Gabon, Ghana, Japan, China, Canada, Jamaica, the United Kingdom and the American cities like Houston, Baltimore, Chicago, Detroit, Seattle, Atlanta and Washington, D.C. in the United States of America. Some have gone even to the ends of the earth to wit, Alaska and Siberia and everywhere.



Decades after the Nigerian-Biafran war, a secessionist group - a non-violent struggle organization for an independent Igbo State - the "**Movement for the Actualization of the Sovereign State of Biafra (MASSOB)"** has emerged. It was founded in September 1999 by Chief Ralph Uwazurike who was residing in Lagos then. Since its creation, there have been several conflicts between its members and the Nigerian Government resulting in the death of some members. Today a secessionist leader, Mr. Uchenna Madu has taken over as he authentic leader of the Movement stating that Biafra agitation was only a reaction of the many injustices, exclusion, second class citizenship, born to rule philosophy, marginalization and other forms of inequality that characterize the Nigerian state. This has soon been followed by another crop of secessionist agitators known as the Indigenous People of Biafra **(IPOB)**. They are using the most prominent vocal group for the agitation and the creation of an independent state of Biafra through a radio station named "**Radio Biafra**" and powered in the UK. The **IPOB** leader and Director of the notorious **RADIO BIAFRA** is Mazi Nnamdi Kanu, a secessionist young Igbo/British citizen residing in

the United Kingdom. Due to the effects of the war as also the Atlantic slave trade mentioned earlier, many Igbo people have moved in large numbers to many Nigerian cities including Lagos and Abuja and other African countries such as Ghana, the Cameroon, Gabon Equatorial Guinea, South Africa, etc. as well as outside Africa. They are the people giving fillip and teeth to the movement. Their exact population outside Africa is breathtaking. Today there are many Igbo populations travelling to and settling permanently in countries such as the United Kingdom, the United States of America and South America especially among Afro-Caribbean countries. Prominent Igbo communities in other cities of the world outside Africa include those of London in the United Kingdom and Houston, Baltimore, Chicago, Detroit, Seattle, Atlanta and Washington, D.C. in the United States. Some numbers live in China and Japan thus making up the majority of the Nigerian immigrant population based in Tokyo. Other Igbo immigrants are to be found in Canada, Jamaica and elsewhere. These are where the support for the secessionist fever is coming from. A large concentration of the African population of Guangdong, China, are Igbo speaking and are business men with the majority trading between factories in China and southeastern Nigeria, particularly Enugu which is the headquarters of the movement.

But Igbo land has since then been gradually rebuilt by the citizens and some contributions also come from the Federal Government of Nigeria over a period of years now. The economy has prospered again due to the rise of the petroleum industry in the adjacent Niger Delta region. This has also led to the establishment of new factories in Southeastern Nigeria. Many Igbos eventually have gone into big-time government positions having joined the popular and mainstream government party of the People's Democratic Party, PDP. Almost all the states in the whole Igbo land except Anambra State which supports the indigenous "All Peoples Grand Alliance", APGA and recently, Imo which also supports the Ruling All Progressive Congress are PDP strongholds. However, very many Igbo men, women and youths are now engaged in private enterprises and the arts – music, modeling, fashion and dance. Igbos still constitute the bulk of both Nigerian commercial and informal economy.

Nevertheless, some Igbos still have mixed feelings about the Nigeria-Biafran war especially after the 3 Rs Mantra of Reconciliation, Rehabilitation and Reconstruction and the so-called **"no victor, no vanquished"** slogan propounded by General (DR) Gowon which was an advocacy to bring about the immediate healing and re-integration of the Igbos does not seem to translate into anything meaningful. The Igbos maintain everything in terms of the prosperity and general welfare of their citizens is due to their sweat and hard work. Again as yet, the Igbos genuinely believe it is now their turn to rule Nigeria and develop the Nation in order to evolve a new Nigeria. According Dr. Dozie Ikedife, a former President-General of Ohanaeze Ndigbo, all hope is not lost even though Ndigbo hardly speak with one voice. In fact, they need not because they pride themselves as being republican by nature. However, as the most travelled ethnic group in Nigeria, they believe in uniform development involving everybody. They seem to be fair-minded and would want not only that water flows in Enugu but make sure that it runs in every part of the country – "in Bayelsa, in Abeokuta, in Maiduguri and also in Kaduna." But Nigerians doubt this; it remains to be seen. Similarly given anything to share, they would think to "make sure that every corner of Nigeria gets a fair share". Then of course it has ended with a bomb-shell to the effect that if "**the Southeast of the country provides the president for the country, this would be the beginning of a real forward movement for Nigeria**". Well then and so be it! But it remains to be seen because there are always antecedents and this is precisely my idea and prayer for the evolution of Nigeria as a "modern Nation State in Africa" as captured in this book.

Decades after the Nigerian-Biafran war, a secessionist group - a non-violent struggle organization for an independent Igbo State - the "Movement for the Actualization of the Sovereign State of Biafra (MASSOB)" has emerged. It was founded in September 1999 by Chief Ralph Uwazurike who was residing in Lagos then. Since its creation, there have been several conflicts between its members and the Nigerian Government resulting in the death of some members. Today a secessionist leader, Mr. Uchenna Madu has taken over as he authentic leader of the Movement stating that Biafra agitation was only a reaction of the many injustices, exclusion, second class citizenship, born to rule philosophy, marginalization and other forms of inequality that characterize the Nigerian state. This has soon been followed by another crop of secessionist agitators known as the Indigenous People of Biafra (IPOB). They are using the most prominent vocal group for the agitation and the creation of an independent state of Biafra through a radio station named "Radio Biafra" and powered in the UK. The IPOB leader and Director of the notorious RADIO BIAFRA is Mazi Nnamdi Kanu, a secessionist young Igbo/British citizen in the United Kingdom. Due to the effects of the war as also the Atlantic slave trade mentioned earlier, many Igbo people have moved in large numbers to many Nigerian cities including Lagos and Abuja and other African countries such as Ghana, the Cameroon, Gabon Equatorial Guinea, South Africa, etc. as well as outside Africa. They are the people giving fillip and teeth to the movement. Their exact population outside Africa is breathtaking.

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But Igbo land was gradually rebuilt by its citizens and some contributions from the Federal Government of Nigeria over a period of years and the economy has prospered again due to the rise of the petroleum industry in the adjacent Niger Delta region. This has also led to the establishment of new factories in Southeastern Nigeria. Many Igbos eventually have got into big-time government positions having joined the popular and mainstream government party of the People's Democratic Party, PDP. Almost all the states in the whole Igbo land except Anambra State which supports the indigenous "All Peoples Grand Alliance", APGA are PDP strongholds. However, very many Igbo men, women and youths are now engaged in private enterprises and the arts – music, modeling, fashion and dance. Igbos still constitute the bulk of both Nigerian commercial and informal economy. Nevertheless, some Igbos still have mixed feelings about the Nigeria-Biafran war especially after the 3 Rs Mantra of Reconciliation, Rehabilitation and Reconstruction and the so-called **"no victor, no vanquished"** slogan propounded by General (DR) Gowon which was an advocacy to bring about the immediate healing and re-integration of the Igbos does not seem to translate into anything meaningful in terms of the prosperity and general welfare of Igbo citizens. But as yet, the Igbos genuinely believe it is now their turn to rule Nigeria and develop the Nation in order to evolve a new Nigeria. According Dr. Dozie Ikedife, a former President-General of Ohanaeze Ndigbo, all hope is not lost even though Ndigbo hardly speak with one voice, they need not being republican by nature. However, as the most travelled ethnic group in Nigeria, they believe in uniform development involving everybody. They are always fair-minded and would want not only that water flows in Enugu but make sure that it runs in every part of the country – "in Bayelsa, in Abeokuta, in Maiduguri and also in Kaduna." But do Nigerian doubt this? It remains to be seen. Similarly given anything to share, they would "make sure that every corner of Nigeria gets a fair share". Then of course he ended with the bump-shell to the effect that if "**the Southeast of the country provides the president for the country it would be the beginning of a real forward movement for Nigeria**". So Nigerians know what an Igbo Presidency is all about vis - a - vis **MASOB, IPOB**, etc. But it should not be forgotten that Dr. Nnamdi Azikiwe as the **GREAT ZIK OF AFRICA** had in 1945 declared among other things that "from all indications, the god of us Igbos have destined us to rule the whole of Africa". Well then

and so be it! As evidence of Igbo domination Agenda and their initial resistance to the idea of secession from Nigeria as discussed above, it is getting clearer by the day that the fruition of that Agenda is just a matter of time. Every discerning Reader of this Book knows therefore that if … and should the Presidency not be granted them on a platter, THEN, they would consider themselves as not wanted in the Geographical Expression. THEN, evidently they would have no other choice than to seek their self-determination. But it remains to be seen, because there may not be permanent disagreements and confrontations, but there are always permanent issues and Agenda. However, there are always antecedents and this is precisely my idea and prayer for the evolution of Nigeria as a true "modern Nation State in Africa" as captured in this book.

URUAN/EFIK AND NATION BUILDING vis-à-vis THE NIGERIAN NATION

But then as for this project on nation building that is to bring about a new beginning and nation, especially as in the case of a nation state like Nigeria, it would require a disciplined and educated energetic and visionary leadership, a leadership that is responsible and prudent, a leadership founded on integrity, fairness, patriotism, skillful management of available resources and zero tolerance to corruption and impunity – a leadership that is not mediocre and incompetent, a leadership that is not partisan, clannish, myopically conservative with authoritarian mentality and poor economic management skills, etc. Nigeria today needs a leadership that must subscribe to the libertarian ethos of equity, justice, fair-play and unity of purpose to work out the emergence of the new nation of NIGERIA. When we consider Northern Nigeria even till date for example, we notice that the leaders hid their aversion for such important ingredients of development as mentioned above.

That is why URUAN-EFIK, nay all Nigerians and men and women of goodwill must rise without delay to terminate the coming on board of such leaders and terminate the futile repetitive emergence o and recycling of failed leaders because the Nigeria of today seems to be a theatre of the absurd. From hindsight we can even adduce that the conservative first generation of Northern elites were only interested in the preservation of the status quo ante, viz. the North for the North. Part of this involved the super-imposition of their will not only against other parts of Nigeria since they regarded themselves as the largest and the most populous in Nigeria, but also on the enclaves and their vassal communities inside the Northern Region. In fact, it was also this sort of mentality of subjugation and lies in the Nigerian history concerning the censuses and exaggerated figures between the Northern and Southern populations. It is only in Nigeria that costal peoples like those of URUAN/EFIK are found to be less in their populations than those not only of the North but of other parts of Nigeria who inhabit the semi-desert regions. How come that URUAN in particular, a region lying wholly in the tropics and mostly Riverine has such miserable census figures and with only one LGA to show. Whereas this is a community spanning north, south and central with an area overlaying more than one third of the entire Niger Delta coast? Check anywhere else in the world viz. Hamburg, New York, Genoa, Liverpool, Lagos, Accra, etc. whether there is such a ridiculous situation and come to IDU to verify and see. This also captures the mind-set and subjugation of a people who have become the catalyst for their innate and inordinate ambition that catapulted the first Republic of Nigeria and set the scene for the not-to-be-forgotten infamous civil war of 1967-1970. For having failed to impose their will on the entire nation under a democratic dispensation, the Northern Project opted for the use of force via military dictatorship. This dubious and crude resort to militarism was then justified by them and their collaborators on account of the role the military played and have continued to play in crushing struggles for self-determination like the one embarked upon by the Eastern Region in the ill-fated Biafran project. But even now some are defending this situation that just as we have a Northern Hausa/Fulani Project, there are also the Yoruba (Western) Igbo (Eastern) and by implication this URUAN.EFIK (South-South) or any other regional or tribal project for that matter including the ethnic, regional selfish interests and preferred prejudices.

As we shall soon see, the point to be made here is that this project on hand has no such ulterior vision in amalgamating the so-called URUAN/EFIK in the Diaspora for a determined pan-URUAN/EFIK project. Anybody who understands and keys into the aim in view will simply dismiss such

an impression. Rather in a democratic set-up, such as we now find ourselves, any PAN-URUAN/EFIK vestiges in the call-up to URUAN/EFIK citizens who are nostalgic about and understand their heritage will be drawn to support the more serious call for a greater PAN-NIGERIA instead, and that exactly should be the case. All this could imply that what has happened is the same as was the case between URUAN/EFIK and the IBIBIOs centuries before the Christian era, and later on between the IBIBIOs and URUAN remnants now turned into the **AROS** of modern Arochukwu. This is because it was that sort of situation that led to the so called 'the "Ibibio war" when they were all at IBOM a.k.a modern Arochukwu as seen already.

IKONO IBOM – THE THREE IKONO DISTRICTS/LGAs ORIGINS - NOMENCLATURE, EMIGRATIONS AND LOCATION

PREAMBLE: The history of the world has shown that whenever and wherever any group of people is conquered, dominated upon or absorbed and also if the people have voluntarily or by reason of circumstances beyond their control emigrated to their present location among other groups of people and have now identified themselves with that group, their surnames, word roots of their previous language, their religious and Chieftaincy institutions will no more bear testimony of their original homes. When we consider the peoples treated above viz. **URUAN/EFIK**, QUAS, The EFUTS, the AROS, IGBOS etc. there is no such evidence to show that there was any other original home of **URUAN/EFIK** because we do not find any connection to support that they came from Igbo country or Edo or Yoruba outside their original home. For example, we can discover that the Obiship of the Benin kingdom in EDO state seems to have a connection with the Obiship of Onitsha kingdom at least in name, similarly the Muriship of the Efuts in Calabar is found only in this region as also in Western Cameroun from where they emigrated. We are trying to predicate IKONO as also other **URUAN** Clans in the Diaspora that will be treated here in consequence of the fact that **URUAN/EFIK** cradle land has always been traced back to **USAHAEDET** near **Idombi (BAROMBI)** in modern Cameroun Republic while the centre of dispersal was around the Central Benue valley as observed already. But regarding the settlement of IKONO in present day Akwa Ibom State where they find themselves, the evidence points overwhelmingly to the fact that certain IKONO villages being part and parcel of **URUAN,** the other emigrating clans from the parent stock of IKONO kingdom and by implication the IKONO groups in the three Local Government Areas now forming part of the Ibibio nation in Akwa Ibom State should be traced to her parent stock and primary first settlement in **USAHAEDET** from where ancient URUAN emigrated. This point must be well understood because as it has seemed, the imperatives of modern IKONO do not and should not detract from the fact that modern IKONO people in their religious and customary institutions as well as their language patterns are a far cry from the surnames, traits and customs of their ancient **URUAN** founding Fathers and which have made them almost completely obliterated in favour of Ibibio culture and traditions among whom they now live. But the truth of the matter is that despite what have been observed already, the evidence points overwhelmingly to the fact that they are of **URUAN** stock in the Diaspora despite the current local arguments to the contrary.

The arguments which point to this our stand are mainly geographical as also cultural. We notice that the geographical distribution of the entire three IKONOs forming the present **AKWA** or **AKPAKUB IKONO IBOM** are made up of three contiguous Local Government Areas viz. INI a.k.a Eastern Ibibio Ikono with Headquarters at Odoro Ikpe, Ikono Ibom LGA with Headquarters at Ibiaku Ntok Okpo and Ikono group of villages in Uyo Municipal Government Area formerly Uyo Federated with Headquarters at UYO. The first point to be noted is that IKONO area and groups of villages which form part of Uyo Municipality barely six kilometres away stretches from the west of the city of Uyo and meanders cutting across some parts of Offot, Itam in ITU Local Government Area. Second, the next Local Government Area of IKONO cuts across other groups of IKONO villages then into the borders of Ibiono in IBIONO IBOM LGA, then Itak and continues from there to join up with the other part of Ibiono otherwise known

as Ibiono No.2 towards its headquarters at OKO ITA LGA, and from there it meanders again through IKOT EKPENE to the Headquarters at the earlier mentioned IBIAKU NTOK OKPO which stretches further into OBOT AKARA LGA from where it joins INI LGA to terminate within the ancient IBOM territory, now **AROCHUKWU** LGA, the land of primary settlement of all **URUAN** peoples. It is of course at IBOM as discussed earlier that all the dispersals and emigrations took place.

This entire territory in question IKONO, is therefore bounded on the north by Ikwano and Arochukwu LGAs ail in Abia State as also Obot Akara LGA, on the South by Uyo Municipality and Itu LGA, on the East by Ibiono Ibom and on the West by Ikpe Clan in Esien Udim and Ikot Ekpene LGAs. We shall henceforth refer to this territory as AKWA IKONO and it is very large and extensive with a land mass of more than 400 sq. KM and only next to her neighbour IBIONO IBOM in the distribution of groups of villages with about 200 autonomous communities or villages thus making her one of the largest compact territories second to URUAN and AKPAKIP ARO in the present Akwa Ibom State. One remarkable aspect in the distribution and organization of groups of villages and clans is that there are some groups of villages within IKONO territory which belong to another ethnic stock altogether like Itak communities, the same also applies to certain groups of village all over the land with completely different sets of cultures and traditions like Ikoneto which forms part of Okoyong territory but belongs to a different clan altogether in **EFIK** kingdom ditto Adiabo groups of villages in EFIK Kingdom, but belongs to Odukpani Local Government Area and territory. Another important aspect and fact peculiar to AKWA IKONO is the distribution of the clans some of which groups of villages must have emigrated further eastwards and now belong to IKOT ABASI and MKPAT ENIN LGA tagged IKPA IKONO groups of villages and clans which now form another IKONO ethnic entity. But ancient **URUAN** does not recognize them as belonging to what is AKWA IKONO as such but as part of the other **URUAN** clans in the Diaspora viz. EKIM and IKPA clans as we shall see. It is therefore plausible and this is what ancient URUAN has always held, that IKONO among other groups of villages and clans were among the earliest groups which migrated to their present locations after the bulk of URUAN had securely settled at AKWA AKPA URUAN years before the Christian era. This position has been very well articulated and corroborated by all the ancient historians and biographers of URUAN ethnographic history and this should not detain us here. **[Cf. Ekeruke Mkpanam and Okon Ekpenyong Ekanem, 17-18]**

A. THE MOVEMENT OF IKONO URUAN TO THE NEW IKONO DISTRICTS

The movement of IKONO URUAN genre from the location of primary settlement to a faraway location where they now find themselves has affected though very minimally those identical systems of governance, traditions and mores of ancient URUAN and this is what always happens when people move from a common centre. There are popular folk tales and folklores which seem to highlight and articulate IKONO origins from URUAN ancestry. For example, whenever and wherever a child is sent on an errand but most especially as it often happened to go "fetch" fire with a special **nsara ika** fire torch in the neighbourhood, then should the child delay longer than expected; on his/her return the usual URUAN rebuke mantra from the sender who could be the mother or an elderly sister, was: **"nte afo akaka IKONO",** implying that his/her staying and keeping so late seemed like if the child was going far away to fetch the fire at IKONO territory deputed as another URUAN country side that is so far away. Or better still, the vituperation and upbraiding could also end like this: **Ndi afo akaka ?n? IKONO?** Did you go over to IKONO side or have you turned round to stay at IKONO side"? The implications in all these should not be lost to any discerning reader because it all amounted to someone who must have lost focus and forgotten his/her bearing and now was settling down as it were, and enjoying him/herself back in his/her former terrain. IKONO is very much present in URUAN even today and has from time immemorial been reckoned as one of the largest clans in ancient URUAN. IKONO is well stocked in her NDEM deity of ETEFIA IKONO till today. One of the Ekpo masquerade seasons in URUAN today is Ekpo Ikono which season always occurs around October. No citizen of URUAN has ever denied that IKONO has not been part of URUAN because there is IKONO clan among the modern designations of URUAN clans and groups of villages as we shall see in Chapter eight.

B. IKONO CLANSHIP AND ORGANIZATION

With their well-knit communities ancient IKONO people have formed both a political and governmental administration as well as a socio-economic organization to help them keep law and order. As they increased in population they expanded to various areas they now occupy carrying with them their system of government which was tied up with their social organization as also their economic and religious institutions including Ekpo, Ek? and other cult societies till today. A.E. Udo who has documented much of ancient URUAN ethnographic history also agreed that it was in fact such groups of villages like Ikot Ofon, Ikot Ebo, Nung Assang, Minya, Ikot Nsung Anan in ancient IKONO Clan, then in URUAN which held the Obongship of most of the cult Organizations like **Ekpe**. Groups of villages like Ikot Oku Ikono, Ikot Ayan, Ikot Ekpeyak, Iton etc. were deputed to have been the depositories of an Idiong cult of ancient **URUAN** and also Ikon artifacts which have now gone to Annang country notably Ikot Esede in modern Ika Local Government Area. Similarly, other groups now in modern AKWA IKONO such as Mbiabong, Ikot Obio Mkpong, Ikot Eboro, Nung Ukim etc. because of the peculiar ancient URUAN distribution of Clans have now found themselves in ITU, IKOT ABASI (former OPOBO) and UYO divisions. That is why modern IKONO seems to lack a cohesive political organization to power the three IKONOs together. Sometimes people begin to wonder whether we are talking of totally different ethnic communities and groups here, whereas besides the cult of ETEFIA, the deputed NDEM and spirit worshipped by the entire IKONO nation, there is only one IKONO which though in the spirit world everybody seems to consider the three IKONOs as separate geographical groups, but in fact they can only constitute a homogenous group which stretches from the border of ancient IBOM country in modern AROCHUKWU down to UYO metropolis **(Cf. Udo E. A. 113, 135 -140).** That is why when matters came to a head; the foreign colonial British administrators unable to grapple with the size, distribution and all these idiosyncrasies often asked whenever matters cropped up about the IKONO like this IKONO what? The British were often unable and could not understand certain matters concerning ancient URUAN and by implication IKONO: so they asked as if to say: what and what Ikono, and this sounded to the semi-illiterate ears like **"UNW? K"** instead of **"WHAT",** hence the often homely and innocent acronym for matters concerning IKONO: **"IKONO U W? K?**". But having located so far away from their **URUAN** parent stock, they gradually imbibed other Ibibio institutions and structures and the aftermath was their eventual loss of most of **URUAN** institutions like **Ekpe**, **? b?n, Ek?mbi** etc. altogether. The impinging of the British colonial legal codes and structures on the other hand also compounded their indigenous social structures as a juggernaut which also crippled whatever large scale machinery of socio-political organizations they had and in consequence of this were engrafted as it were on those colonial systems like the Institution of Warrant Chiefs with the eventual collapse of their indigenous Obongship. In fact, with this turn of affairs, their new ethical impulse was completely disorganized which startled and disrupted the popular consciousness since it led to the introduction of a totally new order of things which were alien ideas of impartiality and inhumanity. Of late IKONO seems to have woken up to the realities of what is happening now everywhere, viz. the re-organization of their towns and clans and this also has affected even the Church.

The new distribution of modern towns and clans in the establishment of new parishes and church headquarters and units along clan basis is a welcome idea. Meanwhile moves have been made to establish a parish centre at Okopedi Ibianang for Nquot clan. New establishments for example, Nung Ukim Parish at Nung Ukim and State College of Arts and Science at Ibakachi for Nung Ukim clan, Archibong Memorial Secondary School Ukpom in Ukpom, a greater bulk of which had broken away and migrated to form the greater Ukpom clan including Ukpom in Minya clan now in Mkpat Enin and Ikot Abasi Local Government Areas. There is also the Community Secondary School at Ikot Ayan formerly St. Michael's Primary school for Ediene Clan, St. Anthony's Parish as also Community Secondary School Ibiaku Ntok Okpo, and the Headquarters of the entire IKONO IBOM LGA – another break-away group from the ancient parent IBIAKU clan in URUAN. Similarly, St. Joseph's Parish at Etip Ediene in Nquot clan, St James Parish Ibam Edet with Ikpe Community Secondary School, etc. whereas in Ikono Federated under Uyo Municipality there are also a number of Parishes and Mission Headquarters eg. Community Secondary School Ikot Ekpeyak, etc. All these are innovations that cannot fail to bring development and a sense of belonging to both the groups and the entire IKONO country.

C. IKPA IBOM/IKONO II IN IKOT ABASI/MKPAT ENIN LGAs ORIGINS, NOMENCLATURE, EMIGRATION AND LOCATIONS

Ancient **URUAN** tradition history has it on authority which has also been corroborated by the Diaspora peoples themselves, that they are bona fide descendants of ancient URUAN stock now in the Diaspora so to speak. They are those who migrated from ancient IBOM and who had joined their counterparts in the great scramble for expansive lands in present day Akwa Ibom state. Almost whole tribes, clans and kindreds had migrated with their kith and kin together with biological members of their families, but in their own case to quite designated areas of Akwa Ibom to form their own clans and look after their own destinies, but never of course forgetting their parent stock, URUAN. In an interview and collaborative discussion with His Honour Etinnyin Patrick Ekpo Otu then former Deputy Governor of Akwa Ibom State on the occasion of the Annual Celebration of Arts and Culture Week here, he spoke glowingly with nostalgia and concern about the lack of co-ordination between URUAN and Nung Assang from where he hails. These categories of URUAN descendants and citizens in the Diaspora form the bulk of what are now Ikot Abasi and Mkpat Enin Local Government Areas of Akwa Ibom State. We can simply do justice to the article by listing out those clans, towns and villages which constitute this category of URUAN in the Diaspora and who are always keen in joining whatever UNION, institutions or programmes proffered for the benefit of ancient URUAN citizens and descendants. In Ikot Abasi LGA, there are groups of villages in Nung Assang Clan which form the core of this group viz. Essene Town, Ikot Imo, Ikot Ubo Akama etc. In Mkpat Enin Local Government Area, the entire IKPA tribe which accounts for about seven Clans make up what has now come to be known as IKPA IBOM with an Obong Ikpa Isong as Paramount Ruler, the Royal Stool of which is occupied by His Royal Highness Okuku Pius J. Udoh. Ekim pronounced differently from URUAN is the Headquarters of the Clan. Many towns and villages in the main URUAN kingdom including Ekim Town in IDU URUAN HQ belong to the original ancient EKIM tribe in URUAN. Ukpom Clan and Minya Clans which extend as far as Ikot Unya in Ibekwe Clan are also part and parcel of ancient EKIM. Most of these Clans and villages also have links with IKONO IBOM discussed above. What now remains is to set up UNION Committees whose tasks will include among others the much sought PAN – URUAN CONGRESS to spear hear the formation of **URUAN/EFIK NATIONAL UNION** in the near future, God willing. This is my prayer and hope for the nation and for NIGERIA at large.

ORON NATION /AKPAKIP ARO IN AKWA IBOM STATE ORIGINS - NOMENCLATURE, EMIGRATION AND LOCATIONS

PREAMBLE: Both the name/s and origin/s of ORON hitherto ORON UKPABANG occurring especially in the last 19th/20th century of our Christian era, just barely a hundred years, two hundred year ago are very interesting apart from being intriguing, grotesque and at best enigmatic. But why? Because here and concerning URUAN, we are dealing with the history of a people ten thousand years ago, which cannot and should not admit of any comparisons whatsoever? We are dealing here with ORON as URUAN knows them not vice versa.

NAME, LOCATION, EVOLUTION & ORIGINS OF ORON PEOPLES: AKPAKIP ARO

According, to one of the eminent ORON sons, a traditional ruler at that, Chief Anwana Mba Esu Mba a.k.a A.M.E., who has documented a brief sketch of ORON in his Memoir, **(Anwana Mba Esu Mba, 4)** he opines that there is a close link between the Cameroun Republic and ORON. He went further to trace a very plausible history of the name and origin of ORON. He wrote among other things that the island of Uko Ofoho in Oruko, a border island town located between Ofi Uda and Udesi was once occupied by

Usakedi ie. **USAHAEDET** about 1800 AD. When one mentions Usahaedet, the cradle island of our ancestors, the next word is **Ekpe** Confraternity which I have discussed at length in Chapter III and that puts a seal on anything that is to be said about URUAN, because URUAN is no other than **Ekpe** and **Ekpe** is URUAN as the ancients used to say**.** As Chief Mba's story goes, there was a quarrel and because of this quarrel between Usahaedet and the Uko Ofoho people, Usahaedet migrated from the island to the Cameroun with their ITIAT Ekpe in 1895. Very plausible, isn't it, where did **USAHAEDET** come from to inhabit Uko Ofoho in the first place? Well, well, well,**" quarrel"**, and this is often the beginning of "the telltale "notably in these parts – every incident is always prefaced on some quarrel which brought about this and that…! But as we know in **URUAN/EFIK** the chief in Ekpe hierarchy is **Ekpe Nyamkpe** and **Iboku** whereas among the ORON, it is called **Nyamkpe Usakedi/USAHAEDET**, and this really seems to prove without any reasonable doubt that we can safely trace the origin of ORON from **USAHAEDET**, which is going to be my point of departure here. ORON nation also as observed elsewhere concerning EKPE URUAN is the tribe accredited in URUAN as the sole trustee and custodian of Ekpe OBON. Other Clans and Villages in URUAN kingdom which had problems concerning Ekpe OBON were always directed to the ORON tribe. They also had authority to "sell Ekpe OBON' to other tribes or clans which never possessed OBON; but this was before and even after their settlement in their present location of abode. Till today, the ORON nation is the custodian of Ekpe OBON URUAN. Until recently, no kindred, town or clan was permitted to purchase Ekpe without recourse to ORON tribe as all such actions would be regarded as **ultra vires** and Ekpe OBON purchased or organized in domains which did not fulfill this condition, their Ekpe OBON would not be recognized or given due respect and authority throughout URUAN/EFIK kingdoms. Even though there is no space to go into all the contributions both from the early European historians and biographers including even those by Oron citizens themselves, which are simply legends if not myths, and this should not bother or detain us, but we can still, just for an up-date, briefly review some of the important documentaries both to entertain as also to provide materials for those who wish to immerse themselves in historical research, and perhaps to provide a diversion for those who just merely want something to read as well as for those who enjoy committing things like this to memory and this can even be a profit for each and for all those who may happen to read the book. In fact, a popular **Ekpe** song among us which is deputed to be the mourning and complaining of a weeping ORON widow to the effect that her husband had gone out with the **Ekpe** Usahaedet but never came back:

Usahaedet en? mmi ebe mmi-o! Ebe mmi akasa a ye mbufo aka Ekpe iny? ke idi –o! Usahaedet en? mmi ebe mi o! Although what Chief Mba's story underscores seems to run counter to every reasonable historical narrative, which unfortunately is the reverse as rather ORON nation has always traced her origins to Usahaedet in the Cameroun Republic.

ETHNIC ORIGINS AND PRE - HISTORY OF AKPAKIP ARO

The first to write about ORON nation was Knight Paul E. B. Inyang, my Standard III teacher at IDU in 1947. He lived there with my uncle Chief Iyak Akpa. On his return from his studies Overseas, he was appointed the first Librarian of the recently established University of Nigeria, Nsukka which was founded by the legendary Dr. Benjamin Nnamdi Azikiwe, the Zik of Africa, who before then was currently the Premier of the Eastern Region of Nigeria, ostensibly to mark the Nigerian Independence Celebration with his humble self as the 1st Governor General of the Federal Republic of Nigeria in1960. Inyang later on married his beautiful wife, Lady Angela Asuquo from Ekpene Ukim URUAN whom he had previously met while yet a pupil at our Convent School. After the civil war and with the establishment of the UNN Campus at Calabar, he transferred his services to the new University which later metamorphosed into the Federal University of Calabar with his humble self as H.O.D of the Department of Geography and Regional Planning. In December 1972 while presenting a Paper at the Institute of African Studies, UNN, he had written about the Peoples of South Eastern Nigeria including ORON **(Cf. Inyang, P.E.B. 5-8).** He traced the origin of ORON to Bakweri and Bakoko in the Cameroun near the popular IDOMBI - BARUMBI. The Bakweri are the coastal dwellers in the present Western Cameroun which is of the Bantu stock. The word Bakweri itself means the people whose country is Bakweri, ditto

Bakoko with Buea as the capital city. Still in tracing the origin of ORON Ukpabang, we are constrained to ask: If Ukpabang is the progenitor where did the ORON UKPABANG come from to live in their present location? Is it not rather the same old story, that just as the EFIK EBURUTU derived their ancestry from the corrupted rendering of the word **HEBREW** which seems to sound in the ear like **EBURUTU** as earlier discussed, the ORON some of whom pride themselves as coming from a mixed ancestry with the EFIK, would also come up with the mythical name of UKPABANG, the story of which is tied up with the legend by Dr. E. N. Amaku to the effect that the ancestors of both had as their father and mother an Igbo husband named Okarafor and an Ibibio wife, Atong Ama, both of whom had lived at Ikot Ntung four miles away from Eket in present day Akwa Ibom State?

Their marriage of course was said to have produced many children among whom were EBURUTU the progenitor of the EFIK, EBUGHU the progenitor of Ebughu and UKPABANG, the progenitor of ORON. But if we are going by the word UKPABANG, where do we go from there? UKPABANG is no other than a corrupted form of the words Akpan Mbang or Akpan Abang, an URUAN name meaning the first son of Mbang/Abang which takes us further afield to no man's island! When dealing with linguistics, we can only come to the scientific analysis and conclusion that this is another concocted myth to avoid perhaps the unpalatable (to the ORON/EFIK) but incontrovertible fact that ORON means no other thing than the corrupted version of the word URUAN by the ORON themselves when they overstayed and even continued to stay put at **USAHAEDET** and consequently acquired a bit of the **laha - laha and l?h? - l?h? USAHAEDET** tongue while the rest of URUAN nation had moved on and emigrated to IBOM as we have shown already. UKPABANG just like EBURUTU for the EFIK is the legendary figure on which the whole AKPAKIP ORO/ARO kingdom is built even till today. Everybody accepts this fact on their terms as a singular recognition of her raison d'être as a nation seeking relevance, just as any other gentry would, and there are no bones about that. Neither is that our pre-occupation here. What matters is that we are relying on certain scientific modern methodology to arrive at the truth which deals on facts, and as the ancient civilized Greco-Romans in their proverbs say: **"Contra factum, nulla argumentum"** to which **URUAN/EFIK** in corroboration in their proverb also adds: **"Idi? Nnu Es?; omokut ke enyin, omokop ke ut? "** which when both the LATIN and EFIK are translated mean the same thing to the effect that :**there should be no argument against facts which we can see with our eyes and hear with our ears**."

For what is there to argue about rather than that all of the semi-Bantoid races and tribes as surmised even by the early European anthropologists and historians some of whom we have named in this book did say so, viz. that most of the entire South Southern Nigeria are of semi- Bantu stock and they emigrated to their present locations from the Cameroun highlands - a fact which stands the position of all those denying **URUAN** as the progenitors of ORON and others on the head? What is fairly clear here is that a great proportion of AKPAKIP ARO ie. ORON regard themselves as ARO UKPABANG, (Cf. Oron Re-awakening - Ukpabang Youth Association, Occasional Bulletin, No.1, 1962).ie. as the descendants of their progenitor Ukpabang, but where the Ukpabang came from apart from Amaku's story is still left unanswered. Another version of ORON origins is that based on Palestine. This should not occupy our time because it is all about the similarities between ORON and the biblical names about which E. A. Udoh has so copiously and decisively dealt with in his book: WHO ARE THE IBIBIOs? Here Udo goes on to deal with the comparison and corruption of certain Biblical names which many ORON citizens bear eg. SAMUEL/Sam, ZEDEKIAH/Zedeke, MAGDALENE/Makini, etc. just as Dr. O.E. Akak did in the case of the Palestinian origins of the **EFIK** with **Aphek**.

ATTEMPT AT A COMPREHENSIVE HISTORY OF AKPAKIP ARO This is the most recent and comprehensive History of ORON nation which has continued to make waves and is the Ethnographic History of ORON written by no other than the cerebral Ambassador (Prof) Okon Edet Uya, a colleague and my mentor. But I first came in contact with Prof Uya just before his failed marriage with a beautiful Briton whom he had married while abroad and also had a beautiful daughter from that marriage. They had come back together and both were employed at the newly opened UNN

Calabar Campus where we met then. But when he decided to marry the beautiful Udunwan (Margaret) Louis Orok Edet, her father Louis, being the first ever Nigerian Indigenous Inspector General of Police, (IGP) a Catholic from Sacred Heart Cathedral Calabar, our paths crossed in many ways because Margaret and sister were very close to us. In fact, with her sister, she had before this negotiated the handing over of one of their family lodges which was very close to the Cathedral along Bonny street to the Catholic Mission. Before then, Sir Louis Edet was a regular visitor to the Cathedral whenever he visited Calabar and we became so close too. That was why together with His Grace Archbishop Brian D. Usanga, I officiated at the Matrimonial Ceremonies of Uya and Margaret and co-signed the Marriage Register. So I knew Prof. Uya very well even before I joined the UNN Campus of the University of Calabar in late 1975.With him and of course with my close association with Sir O.A. Ufot the Registrar who already had known about and approved my credentials, I had no problem getting the ticket as lecturer in the University as he warmly and introduced me to the erudite icon and Vice Chancellor, Prof. Emmanuel, Ayandele of the "Atomistic Society mantra fame". He had nodded after my introduction; yes, this is the type of lecturer we want, perhaps ostensibly because he knew about my Universities abroad but most especially on account of Prof. and later Archbishop S. Ezeanya of the U.N.N fame. In 1984 Uya had published the first ever comprehensive Ethnographical History of ORON which changed the nomenclature of ORON to ARO and this has remained the popular tag today. I had personally printed and publish the First Edition under the title: **A History of ORON People of the Lower Cross River Basin** in our MARIANA Publishing Company LTD while acting as the Supervising General Manager of St. Theresa's Press because I had previously studied Printing and Journalism in France at the famous University of Lyons. This was a very popular Catholic Press which came into being in 1937.

The Press published among other things **THE CATHOLIC LIFE** Magazine, a universal publication Magazine comparable to those in Lagos and others which published the likes of Nigerian Pilot of Dr. Nnamdi Azikiwe, etc. It was the only Catholic Press in Nigeria then which held sway until the INDEPENDENT Press by the Marist Brothers in Ibadan in the 1950s as also the LEADER published by the Assumpta Press at Owerri in the 1960s. Uya's book chronicled the history of origins of ARO UKPABANG from **USAHAEDET** as also the politics, governance and the socio-economic profile of the great ORON peoples. But as with others which set out very ostensibly and conspicuously to establish their hegemony and superiority over others, the book failed in its primary purpose, viz. to establish the unity of the human race and mankind by pursuing an authentic profile of a people seeking relevance, but in a holistic manner. It failed to establish **USAHAEDET** as the cradle land of all semi-Bantoid peoples including ORON. For although Uya correctly established the emigration of AKPAKIP ARO from **USAHAEDET** he never went the whole hog to show from where exactly and how they came by **USAHAEDET** including other nationalities if any, which they had met in the course of their evolution and whether or if they had ever interacted with these peoples including those they must have met on ground. "**Vivre pour outré"** Adolf Comte, a French socialist philosopher, would say, because there is no authentic history of mankind without association of peoples and "we live for the sake of one another." No, you cannot talk about **USAHAEDET** without **URUAN**. The very fact that ORON and URUAN/EFIK share common territorial borders and speak the same dialect should even lead any rational and inquisitive investigator/enquirer to draw his/her conclusions to the effect that at least most probably, they are one and the same people. Because if ORON came from Usahaedet, why should they come down to share borders with **URUAN/EFIK** if they have nothing in common, surely there are many other nationalities who also admit they came from Usahaedet? You can now draw your conclusions.

ORON CLANS AND RE-ORGANIZATION INTO LGAs IN AKS

Up till and into the 1980s what we have now as **AKPAKIP ARO** ie. the entire ORON kingdom was under Eket Division in the old colonial and post independent era. Eket which should be pronounced as E K I T or ***Ekid/Ek?d*** really means in IBIBIO ammö ekit = they see because Eket people and the rest of the Ibibio call them EKIT, but was anglicized to EKET by the early European merchants just as in the case of Itung Mbang in URUAN now anglicized to Ituk Mbang, Eto obodom in Eastern Nsit – Nsit Atai to Eto Obolom,

and these names have come to stay. The name Eket came about because when the entire immigrants from IBOM country of origin arrived in the area they heard for the first time the ocean breakers on the shores of what later came to be known as IBENO, a coastal town in former Eket Division. With the ascendancy of ORON high profile nationals, politicians, academicians and entrepreneurs, business tycoons, lawyers etc. in the likes of Justice Esin, Senator Victor Akan, Prof. E. Enyenighi, Ambassador (Prof) Okon E. Uya, Dr. Effiong Edunam. I.U. Iyanam just to mention a few including notable women in politics, Church and social affairs, Oron which was destined to come on board as a significant group in the country. In the early 1980s she was excised from Eket and soon came the creation of several Local Government Areas by the Governor Clement Isong Administration (1979-1983). By this ORON catapulted with the creation of five additional LGAs viz. **OKOBO, URUE OFFONG/ORUKO (EYUBIA), UDUNG UKO, ENWANG** and **MBO.**

This re-organization and arrangement went a long way towards making AKPAKIP ARO a kingdom to be reckoned with in recent years. This has also re-conditioned the great Oron peoples despite the harshness of the environmental factors and the consequent - inward looking attitudes and habits of ORON UKPABANG of the past. In fact, apart from Akani Obio, Ebughu and Efiat which were great trading coastal centres of yester years nobody even in what is now AKWA IBOM and by implication IBIBIO-ANNANG had any contacts with ORON, pronounced **ODON** by **URUAN EFIK**. For then, the letter D was anglicized to ORON, such that words and terminologies like "eyen ed? " were pronounced "eyen **er? "**; similarly, " kp? odo" = " kp? **oro"**. The entire ORON is now divided into several clans some of which have become autonomous LGAs eg. Udung Uko, Enwang, Ediko, Oruko, Eyubia, Efiat, Mbo, Okobo, Etak Oron etc. But the colonial administrative centres still retain their kindred structures viz. Oruko, Uda, Efiat – Tom Shott, Etak Oron, Uya Oron and Ibaka. Many of the olden Clan headquarters in ORON like Urua Eye, Edok Oruko, Udung Uko, and Ebughu still have ATAKPO NDEM INYANG as their main deity and continue to defer to ISO ATAKPO. Their surviving cultural traits of URUAN/EFIK such as linguistic terminologies, word roots, customs, religion, kinship **-UF? K/ORUK, cults,** beliefs and patterns of governance, chieftaincy affairs, and marriage pattern, myths, music, drumming and dance, burial rituals and inheritance traditions, will always remain a constant reminder of identity and a location of their shared affinities and brotherhood. For it is clear that apart from the Igbo of the Western Sudanic stock, the Ibibio, URUAN/EFIK, Ibuno, Eket, Annang and Eastern Andoni who have always traced their cradle of origin from the Central Benue Valley and as coming from the same stock until proved otherwise, ORON nation cannot therefore be the exception.

The slight differences in dress and certain names are only due to geographical factors especially distance, because in every ethnic group or groups there are always to be found varied dialects at the boundary and periphery on account of differences in exposure to external influences. Such external influences, contacts and exposures often meant wealth, education, knowledge of Western politics and diplomacy. Knowledge and wealth bring pride which in turn brings looking down upon and sometimes hating their neighbours with attendant discrimination and contempt. Of those who do not have such opportunities. In the 1940s -60s The Onitsha Igbos intoxicated with a bit of Western Education, because when DR. Nnamdi Azikiwe came back in the late 1930s, he made sure many of his people went out for the proverbial Western Golden Fleece; hence they looked down on other Igbos. Similarly, the Owerri Igbos and those from Umuahia treated their unfortunate Ngwa and Abriba Igbos the same way. This can also explain why in the ensuing 1950s - 60s the dominant Igbo majority in the Eastern Regional Government (1953-1967) looked down on the Cross River and Rivers peoples as the minorities with contempt, and as a consequence, the divisions among them intensified further in the rough and tumble of election politics which has become basically tribally oriented till today. It is situation like this that inflamed the EFIK even ORON elites later to make claims of different ethnic cradles of origin from the Igbo, Jews, Ghanaians etc.

and not from URUAN such that their next strategy was to whip up these sentiments among the masses of their citizenry against URUAN and therefore to be of a superior breed while others are only fit to be slaves fit as house girls and house boys to their superior masters and mistresses. This superior identity status has even heightened to become the order of the day such that except for one's tribe, all the other tribes in Nigeria are stupid, ignorant and unfit to run a civilized government effectively. The end result is their denial of amenities and services like pipe borne water, roads health centres, electricity. No Government ever brought electricity to most parts of URUAN; it was the people who taxed themselves. I led the delegation to Lagos in the early 1980s and we paid and got the 33KVA High Tension stepped down for Idu metropolis, ditto Ibiaku Uruan-Utit, Ibiaku Issiet Ndon Ebom, and Adadia-Issiet and Ekpene Ukim groups of villages which also organized theirs.

But since ORON ancient customs and traditions including **Ekpe** Confraternity are by and large the same as those in URUAN/EFIK, it is hoped that the new impetus towards re-alignments and initiatives will curtail tribal politics and spirit of exclusivism and bring about the desired understanding, support and drives towards unification and good will and thereby dispel old ingrained prejudices, pride and indifferentism to usher in new social attitudes and habits in this year of Nigeria's Amalgamation anniversary. No nation can ever be built nor structured under these false premises. From time immemorial to build and improve a nation the first thing that must be done is to organize the people into a dynamic force and unity so that they can speak with one voice and act in unison and this is the principle that has distinguished the Igbos with their **OHANAEZE** especially the Yorubas with their YORUBA FEDERATION - **EGBO ODUDUWA** to aspire to cultural and material advancement. Today the Ibibio with their **AKWA ESOP IMAISONG IBIBIO**, the Annang with their **ATE/AFE ANNANG**, the ORON with their ORON UNION to galvanize AKWA IBOM socio-political order for the year 2020, what then is holding URUAN/EFIK from rising to this modern challenge and advancement? Global experience today also shows that development can most effectively be engaged through –co-operation and partnerships, and can also be best executed under the management of credible institutions which support developmental actions through painstaking effort to nurture and their credibility. For URUAN/EFIK, this can only be through our traditional institutions for now because they have endured over the centuries and have offered a great advantage and relevance towards economic development.

INOKON TOWNS ANDVILAGES AS URUAN/AROS REMNANTS RESIDING IN AKWA IBOM STATE

INOKON: ORIGINS - NOMENCLATURE, EMIGRATIONS AND LOCATIONS

We cannot end this article on URUAN in the Diaspora without mentioning some of the Clans, towns and villages now scattered all over the length and breadth of what became populated by these emigrants from ancient IBOM and who now find themselves in parts of Akwa Ibom State and perhaps beyond. These groups of villages the nomenclatures of which were certainly names of those who were either progenitors or heads of kindreds who emigrated from their parent kindreds and families were those retained as names of towns/villages under the euphemistic tag INOKON towns/villages, residents or simply non-aborigines of wherever they were found or settled. I have certain good examples on authority as I happen to come from one of these parent kindreds under discussion. Personally, I come from Ikot Osurua Town, one of the groups of towns and villages in IDU URUAN, the headquarters of URUAN nation. Right now I am staying in a village called Ikot Osurua in Ikot Ekpene Local Government in ANNANG country of Akwa Ibom State. Here is located the famous St. Joseph's Regional Major Seminary of the Catholic Church which has the largest concentration of nationalities from the six geo-political Regions of Nigeria as candidates. Opposite the Seminary is located the Akwa Ibom State Polytechnic, an Institution which was

transferred to this location as the shared property of the Federal Polytechnic Calabar in 1987 when AKWA IBOM STATE was carved out from the former South Eastern State and renamed Cross River State by the Muritala Muhammed Military Government in 1976 to be precise. It was formerly the Government Teachers' Training College – H.E.T.C. A few poles away is **Inyang Udo Nwankwo River**, a tributary of the Cross River which terminates IDU river Town a.k.a Nwaniba, mentioned above. It is therefore obvious that one in the kindred must have sailed and discovered this land mass and moved with his family or brother/s to fish here and sail back, then in time must have decided to settle and make his abode here. A few years ago this village was populated by just farmers and fishermen, and now it has become a very big town almost stretching as far as Ikot Ekpene metropolis. During the not-to-be-forgotten civil war (1967-70) IDU town was burnt down at the heat of the hostilities and the Paramount Ruler at the time HRH Etinnyin Uwa Usanga Umoh gave an order that every family should send at least one virile and energetic young man to be recruited in the Federal Army while all the others were to join in the militia and also ordered there would be no military post a.k.a. Check – point throughout IDU territory Biafran or Nigerian and all IDU citizens made sure that was the order because when as a Chaplain at the Biafran National Military Training centre Owerri Nkuorgi in present ORLU LGA, I once visited home and discovered that there were no army check-points to be found anywhere from Uyo to Ifiayong except where the Biafran Army and Navy were quartered and were operating as their base along Ifiayong-Nwaniba axis. Even young women were also recruited for the Militia-Vigilante exercise as they were all over the place while the rest of mankind in the other towns and villages had disappeared into the forests. Small wonder then that most of the inhabitants of Annang country trying to pass through Uyo to ORON or Calabar were thoroughly searched since they were allegedly regarded as saboteurs and indifferent to the war effort Biafran or Federal. My informants here including Mrs. Regina S. Akpan from Ikpe Annang but married to an indigene of Ikot Osurua - a member of Staff at the AKWA POLY as also Sir Vianney Ennang, a retired School Principal all testified to the effect that those from the so-called authentic Annang villages passing through were detained for interrogation by the Vigilante while those others from Ifuho, Ikot Osurua etc. who are Inokon people were waved on. (23/7/2012) Others like Obong Joseph Una Ama (104 years old) Madam Mary Nko Mba Ekanem **(Mba M. aged 92, Interviewed 6/9/1996)** and her daughter Bertha Okoro (83) both from Nkap and Ifuho towns respectively had all testified that as youngsters they were often discriminated against by their colleagues as **Inokon people**. They were stigmatized as it were and mocked at being regarded as the so-called "non-indigenes or stranger elements from **INOKON** transformed from ancient **URUAN** who have now become residents in Annang country".

ORIGIN OF IFUHO, IKOT OSURUA, ABIAKPO, AFAHA VILLAGES ETC.

When we come to think of it, one also notices that all these villages are along Inyang Udo Nwankwo River axis which branches into and meanders to most of the Afaha villages and towns especially in Essien Udom LGA. This river is but a tributary of the Cross River part of which branches from Idu Uruan, hence Ikot Osurua town in **IDU,** the Headquarters of **URUAN.** Others are still along this same Cross River which also branches into Obio Akpa, Ikot Ibritam etc. all in Oruk Anam LGA in Annang country and many of the Afaha villages in Essien Udim LGA. This is another case in point. The Kwa River which terminates in Imo River can be traced to the Cross River and then to Arochukwu which terminates on the Upper Cross River. Kinsmen must have sailed up to this place and later settled there in Ikot Ibritam. This is a very big town in Oruk Anam today. Most of these towns and villages must have come to be in their present locations as described above. But one feature common to all of them is that they are often stigmatized and discriminated upon. They are derogatorily described as INOKON people ie. th**o**se coming from ancient IBOM now Arochukwu by other neighbouring towns. Sometimes it is the tradition of some of these towns and villages to attend important functions and festivals organized within their

parent kindreds as a mark of solidarity. Recently I can recall that when my elder sister died a few years ago, many Christians from "**Ikot Osurua" Abiakpo Ntak Inyang**, **Ifuho**, **Nkap,** etc. which are now located in Annang country attended the funeral ceremonies and even made generous contributions towards the funeral. This same sister of mine had told us a story of how she recognized a person at the Uwa market when she was a pupil teacher in 1948 at Nto Nsek Holy Child Convent School nearby. The person was either from Ifuho or Ikot Osurua but lived across the river which one had to cross to Uwa. This was a very famous Annang market in those days and people used to come from all parts of Cross River and Ibibio country to the Uwa market nearby. It was this person who narrated the story of how their ancestors came to live in Annang country from Ikot Osurua Idu. He narrated that hundreds of years back people used to come from Ikot Osurua in IDU and other URUAN towns and villages to the market. They used to row back a little from the market environs and built their water fronts to stay there till the following market day because they were always afraid of the Uwa and other Annangs when they were benighted. As time went on, they noticed that nobody used to come through the thick forest lying before them. Then they decided to explore the territory and discovered that there were no people living around as far as Ikot Ekpene. Then they decided to deforest the land and settle there permanently till this. That is why all these villages have come to be regarded as aliens from Inokon. Some of these towns and villages can be enumerated and identified as follows: Ifuho, Nkap, and Abiakpo Ntak Inyang, all in Ikot Ekpene Local Government Area. Others are Ikot Ibritam, Obio Akpa, Ibesit Ebong, Ikot Etina, Ikot Essien in Ikot Esenam, etc. all in Oruk Anam Local Government Area.

There also the so-called INOKON people who now in habit the towns and villages on the frontiers of ancient IBOM some of which have a common border with IKONO viz. Nkari groups of Villages, Ikpe Ikot Nkon, Usakka, Itu Mbon Uso a.k.a Itu Mbonuzo/Itu mba-uzo all in Obot Akara Local Government Area. Already there is a split between the aborigines of Itu-Mbon-Uso Ibibio speaking peoples and those now regarding themselves as original descendants of the Aro-Igbo speaking, to wit Itu-Mba-uzo. The former are the original descendants of ancient craftsmen artists, who as painters, sculptors, architects etc. produced articles and house-hold goods in bronze, woodwork and ceramics. They were those who originally had links with ancient ITU traders and men of commerce and craft hence the soubriquet **ITU-MBON-USO.** Other villages include Ikporom, Nchana-Ebua, Ebo, Ananammong, Oguando other minor groups of villages including Ikot Essien, Mkpu, Ikot Enim, Obot Ndom, Okopedi, Mbukwa, Ubibia, etc. while those others like Mbuyat are Ndiwo descendants ie. descendants of ndi-Igbo, thus regarding themselves as Igbos. Not to be excluded is the lone town of Ekpemiong in Ibiono LGA which was sacked by their Use Abat and Asanting neighbours during the civil war as not coming from the tribe and clan. They were stigmatized and discriminated upon as INOKON people. All these and others form the targeted towns and villages envisaged in the proposed URUAN/EFIK NATIONAL UNION which is being advocated and contemplated in this venture, God willing. Similarly, the Nkari groups of Villages consisting of Ifa, Ibono Usuk, Ikot Uko, Ibono Okporo, Ikot Offrong, Mbente, Anwafia, Obbrong, Ikot Akpan and Ubiekene also constitute the Ibibio cum Nkari speaking peoples of ancient **IBOM** country residing in Akwa Ibom State. But we should not forget that just as in the case of the Federal Republic of Nigeria, there are millions of persons living in the Diaspora who are bona fide Nigerian citizen whose progenitors left this blessed country in Africa as slaves and are now happily integrated as bona fide citizens of North and South America including Canada. There are also many others living across the shores of other continents of the world who are also being regarded as Nigerian citizens in the Diaspora. So also does URUAN/EFIK include those who have traced their birth place in Africa and Nigeria to URUAN. These have even expressed nostalgia and indicated their readiness and willingness to join and promote aims and objectives for the inauguration of such a UNION for a better and greater tomorrow in URUAN/EFIK, nay NIGERIA and AFRICA, now that the Amalgamation is on course.

SUMMARY REVIEW

We can therefore summarize the story of the evolution of the **URUAN/EFIK** country as follows: Many years before the beginning of the Christian era, and prior to the introduction of agriculture, the present Semi-Bantoid province was occupied by Negroid peoples who must have been still at the hunting and gathering level of economic development. These Negroes almost certainly spoke languages of the Central Sudanic stock, for Sudanic agriculture diffusing southwards and eastwards from the Ethiopian highlands must have displaced their gathering and hunting economy, language and culture patterns. Later, just before the first century of the Christian era, a horde of Bantu Peoples who descended from what is now the Nigerian/Plateau and the Cameroun Highlands after they had acquired the Malaysian complex from the East penetrated the Equatorial Rain forest and with their more advanced agriculture and economy multiplied in number, dominated and almost completely replaced both the aborigines and their Sudanic cultigens. In time this early agricultural civilization gradually diffused eastwards across the entire breadth of the Sudan to the Nile valley. In consequence, this introduction and diffusion of the Malaysian complex by the Eastern Nigritic and Bantoid Peoples led to the diffusion of languages and cultures with the result that the "Yam Belt" Peoples came to speak languages and cultures midway between Sudanic and Bantoid in the Nigritic stock – which has now come to be known simply as "Semi-Bantoid". Just as in any other consideration, linguistic relationship has led us to reconstruct with absolute probability the culture history of the Bantoid sub-family of the Nigritic stock. Those of the main stock are the so-called "Macro Bantu" which extends from the borders of the Nigerian Plateau to Kenya and southwards to Natal, viz. those of East and Central Africa who speak Swahili etc. and those from the West from the Congo to the Guinea Coast. These are those who later on migrated to the borders of East Cameroun and inhabited for a very long time what came to be known as **USAHAEDET** IDOMBI or Barombi.

SUMMARY, CRITIQUE AND EVALUATION

This reconstruction of **URUAN/EFIK** culture history should by no means be discounted as entirely speculative since I have employed a certain methodology viz. DIDACTION, which can be seen to be adequately reliable and in commensurate with scientific patterns of empirical test, vis-à-vis the validity of historical anthropology. First, I have employed the direct testimony of contemporary written records which are seen to be invaluable to the authenticity of modern scientific research, and most importantly, to the reconstruction of a history such as that envisaged herein. Second, I have referred at least indirectly to the testimony of the materials of archaeology, in which case, I have only relied on inferences and interpretations which archaeologists have drawn from their findings. Third, my references relate to objective evidences from Botany and from the distribution of cultivated plants which I have made mention of several times especially with regard to the Sudanic and Malaysian complex and these have enabled us to determine very succinctly favourable conclusions for our stand. Fourth, Linguistic evidences employed herein have so clearly indicated the possible regions of origin and their distribution. Fifth, Ethnographical and distributional analysis which I have exhibited with regard to the examination of cultural patterns and their distribution do help us to such an extent that we are able to distinguish the tribes one from the other. Sixth, I have tried to draw positive conclusions on a solid induction from independent historical sources on a solid historical fact by comparing and contrasting certain data ie. through the method of **"Controlled Comparisons".** Seventh, and finally I have taken account of the testimony from oral traditions and patterns or otherwise, for although there may seem to be irregularities and conflicting accounts regarding places and directions of origins, I consider that indigenous oral traditions still have a great value especially to the African research scholars who have to grapple with this first-hand synthesis of their local and traditional history. Written records have explicit and authentic value, but most of the history we know and probably will ever know, has come down to us in many cases through oral tradition especially where this appears to be consistent with traditional structures and values still current. These methodologies as observed in the Introduction, present us with the mosaic of a picture beamed from the light of oral traditions, writings of both expatriate and indigenous historians, religionists and anthropologists whose evidences are eminently water proof. For only tradition dominated by a quest for truth can put us on the road in search of the truth, the testimonies of modern scientific and technological methodology notwithstanding.

N O T E S

1. **In fact the introduction of the Malaysian plants into Africa raises the question of whether they might not have been brought by some other Asian merchants from India or even Indonesia. Evidence of independent kinds: historical, linguistic and ethnological point to something affirmative and this has accounted for the interchange of other roster of plants. Such cultivated plants include beans, pears, oranges gourds, breadfruit, coconut, palm, sugar cane, bananas, coco-yam, yam and rice.**
2. **For reasons of brevity, I have considered it appropriate to designate all the East Asian emigrants like Indians, Indonesians, Malaysians, Ceylonese(Sly-Lankans), Sumatrans, Javanese, etc as lineages of the Polynesian Stock. Madagascar whose peoples for long speak Malayo-Polynesian languages seems to be their first place of call. Other ethnographic evidences also indicate that the Malaysian Peoples reached the East Coast of Continental Africa through Madagascar. The coconut traffic is another testimony as far as East Asian cultigens in this area are concerned.**
3. **Archaeological evidence has demonstrated that the basin of the White and Blue Nile Rivers south of Khartoum together with the adjacent slopes of the Ethiopian Plateau to the east and probably also a section of the western highlands seems to have been occupied at the end of the Paleolithic period by the northerly hunters of the East African Highlands. The evidence of this is based on the discovery of the Bushmanoid skull. The Bushmen were the ancestors of the present day Ethiopians. The Igbos, notably the Aros are world class in their industry, ingenuity and indefatigable tenacity when it comes to the use of their hands, ditto in Agriculture, they being noted as the food basket of Igbo land.**
4. **The Cameroon Highlands especially belong to the Bantoid sub-family of the Nigritic Linguistic stock and appears to have constituted the original homeland of the Bantu which they occupied until the advent of the Malaysian crops. This made it possible for their Eastern Nigritic neighbours to penetrate the Tropical Rain Forest to the South, which as we have shown, was previously inhabited by Pygmoid hunters and gatherers.**
5. **Here above all as in any other consideration, linguistic relationship has led us to reconstruct with absolute probability the culture history of the Bantoid sub-family of the Nigritic stock. Those of the main stock are the so-called "Macro Bantu" which extends from the borders of the Nigerian Plateau to Kenya and southwards to Natal and from the west from the Congo to the Guinea Coast.**
6. **This case was duly reported to Lt. Col. YAKUBU GOWON, Commander In-Chief of the Nigeria Armed Forces by the new S. E. State Administrator, Etubom Michael Ani at Dodan Barracks Lagos, in the presence of His Excellency, Alhaji Ahhijio, President of the Cameroun Republic. That problem later led to arbitration between the two countries at the World Court at The Hague leading to the Green Tree Resolution of 2005 and the ceding of the Bakassi LGA to the Cameroun Republic.**
7. **The Culture History of the ADADIA clan is another interesting story in the Annals of URUAN and dates back to the 16th century of the Christian era. For full details see the Disputes in the OBONGSHIP OF CALABAR, Enugu, 1951.This event in URUAN History has also been corroborated by the present Muri of Okoyong Etinnyin (Cf. Interview by Very Rev Fr. (Dr.) Israel Ekpo, formerly Parish Priest of St John's - Ifako Okoyong.**
8. **This is a technical URUAN expression typifying a large mass of arable land beyond compare and this is the present location of Aro Chukwu. IBOM designates large, expansive, mighty hence AKWA ABASI IBOM, who is God Almighty; Akwa Ibom State, which is one of the largest States in South Southern Nigeria; INYA IBOM which means a large expanse of water like the Atlantic Ocean; IFAIBOM ie. IFABOM means a giant of a man and as powerful as Goliath; IFABOM ie. the young men who were URUAN mighty warriors of yore and AKA-IBOM ie. AKABOM = a name given at birth to a baby who weighs and measures more than the normal size. Today Arochukwu covers such a large area that it has become a LGA with many groups of villages as also the Headquarters thereof.**
9. **URUAN people were popularly regarded as great sea-farers and were known as URUAN INYANG ATAKPOR on account of their great exploits in sea adventurers. They sailed through the Atlantic to places in the now Republics of Cameroon and Equatorial Guinea like Buea, Mamfe, Douala, Ikang, Yaoundé e, Upenekang, Abana (now Bakassi), etc.**
10. **Many Ibibio people in Nigeria's political arrangement in the geo-political constriction called AKWA IBOM STATE were originally known as AFAHA PEOPLE and their common place of origin is traced to USAHAEDET also in the present Republic of Cameroun. Cf. M.E. Noah, (5) also Proceedings of the Ibibio Union, (1928-1938) in the UNIVERSITY OF UYO LIBRARY.**

11. **But the correct version according to M.D.Jeffreys seemed to be that this IDIONG oracle, a secret Cult for that matter was originally owned by URUAN. Cf. J. S. B.Ikpe: A History of Ibibio union MSS 1932. See also P. Amaury Talbot; Peoples of Sothern Nigeria London, 1928; P J. Shankland; Intelligence Report on the Aros; 1898; A. J.H Latham: Old Calabar 1600 - !891, OUP London, 1913); E. A. Udo: Who are the Ibibios (Africana –Feb Publishers, 198).D. M. McFarland: Calabar, London, 1946.**
12. **The Igbos, notably the Aros are world class in their industry, ingenuity and indefatigable tenacity when it comes to the use of the hands, ditto in Agriculture, they being noted as the food basket of Igbo land.**
13. **URUAN people were popularly regarded as great sea-farers and were known as URUAN INYANG ATAKPOR on account of their great exploits in sea adventurers. They sailed through the Atlantic to places in the now Republics of Cameroon and Equatorial Guinea like Buea, Mamfe, Douala, Ikang, Yaoundé e, Upenekang, Abana (now Bakassi), etc.**
14. **IBOM was the name they gave to this extensive arable territory beyond compare. They were delighted; they were excited and ecstatic; so much so that they named every great and powerful thing whether in the heavens above or on the earth below after it. Thus the Almighty God and Creator of Heaven and Earth they named and called Him AKWA ABASI IBOM; the great seas and oceans, INYANG IBOM; tall, robust, dynamic, versatile and powerful young men, IFA IBOM or (IFABOM, for short) etc.**
15. **Concerning the rites, celebrations and offerings made to the deities and supernatural beings, URUAN pays homage especially to their deity, ATAKPOR NDEM URUAN by using special vessels like EKETE (baskets woven from tender palm fronds) NSEI ie. powders of assorted colours placed in USAN ABASI (ceramic bowls into which they often put this special coloured NSEI clay) etc.Often they used to make their offerings and sacrifices at the ISO ATAKPOR. Similarly, once anew king (EDIDEM) has been elected and unanimously accepted, he MUST come in a boat/canoe rowed by two EKPE ADEPTS to pay his respects wearing UKARA loin cloth and donning UDAK (a special attire woven from palm fronds to ISO ATAKPOR before he is deemed accepted by the ancestor. Without doing this he cannot begin to prepare for coronation. In fact his election is even considered null and void.**
16. **Here I would exhort that it is incumbent on every bona fide and blue-blooded URUAN/EFIK , nay all IBIBIO speaking peoples of South South Nigerian should consult the Hon Nyong Essien Library donated to UNIYO for a comprehensive study of: The proceedings of Ibibio State Union, the story of Ibibio Union by DR (Justice Udo Udoma, and the two publications of late Prof. Monday Effiong Noah of UNICAL viz The Ibibio Pioneers in modern Nigerian History & A history of the Ibibio People.**
17. **The Igbos, notably the Aros are world class in their industry, ingenuity and indefatigable tenacity when it comes to the use of the their hands, ditto in Agriculture, they being noted as the food basket of Igbo land.**
18. **Who are the Aros? And who were they b/4 IBOM at the time? There is no other true culture history of the Aros except the concocted, fabricated and distorted one going around today. But everybody knows it is the same old story repeating itself here but now the EFIK had better start telling it as it is. They are the same people of URUAN stock including all those who now people parts of EBONYI and ABIA STATES viz, Afikpo, Edda, Uzuakoli, Bende, Ohafia, Abriba who previously peopled IBOM/INOKON now Arochukwu and, who also had read the EFIK PRIMERS, UD? BARA IKA? etc. in schools referred to above. One has only to shake up oneself and wake up from sleep. One should therefore shine and open one's eyes and read for oneself the well documented history of the Aros at the dawn of recorded history since the 18th century AD. Let them go to their Elders still alive and ask for the TRUTH. The story of the life and times of Bro Michael Stephen Ekeng,(aka KALU) THE APOSTLE OF THE LEGION OF MARY, the de facto FOUNDER OF THE LEGION OF MARY491 in the whole of AFRICA even ASIA& AUSTRALIA is our witness. Go to Arochukwu or Ireland and enquire.**
19. **Even other IBIBIO groups viz ORON, IBUNO, ANNANG in their recent claims of separate ethnic identities will be found enlightening and completely counteracted and contradicted by the MINUTES OF IBIBIO STATE UNION to be treated hereafter.**
20. **Amaku writes: "Unehe mbon nyom ik?…, Idut emi efikde owo enyu etukdetuk owo. mbon iseri ye mbon nta -idem; mm? emi ekutde idem mm? ekan nte mm? ekutde mbon efen, idut emi emade nyom-ik? ye ut?k. (Cf E.N.Amaku II, 2) Till tomorrow no true blooded/URUAN EFIK will accept the tag IBIBIO after his name even if he/she speaks IBIBIO dialect or Annang more fluently than the Ibibios or the Annangs themselves, the recriminations and pleas of the ASSOCIATION FOR THE PROMOTION OF THE (URUAN)/EFIK LANGUAGE, LITERATURE AND CULTURE, CALABAR (APELLAC)not-withstanding. Whereas this author has been agonizing to get our generation to endeavour to love and promote: "URUAN/EFIK language, culture and traditions koro mm? ITOHO MBONEDEM OKO**

(IGBO), ITOHO IBIBIO… man IKO OKURE" (Cf E.N. Amaku II,)

21. **Most of the accounts related here and others were garnered from the MSS, literature and books of the period not excluding my face to face encounter and words from the mouth of the man who was destined to be and always referred to as THE LEADER of IBIBIO UNION to wit , the Hon (Etubom) Nyong Essien, the Nsomm of URUAN who was crowned in 1945 after the demise of my grandfather HRH, Edidem Atakpor EKARIKA EKPO before my very eyes, though as then only a kid of 6; and I can still recollect that I poured the last NSEI on his grave before the sounding of EKPE DRUM and the roaring of EKPE MBOKO for the king's interment. These are land marks that could not be lost to children of my class as I can never forget all these happenings having been initiated as into EKPE URUAN at the age of three or so since my father was the IYAMBA. But the whole History of IBIBIO STATE UNION formerly in the oft-talked-about and famously treasured library of the ELDER was however, even before his departure to Glory, handed over to the Library of the Advanced Teachers Training College ATTC Uyo which later metamorphosed into the University of Cross River State (and now the Federal University of Uyo) under Prof. Donald Ekong as Vice Chancellor.**
22. **It will be noticed that these Efik Primers were used in Elementary schools throughout the length and breadth of Cross River areas, viz Arochukwu, Afikpo, Edda, Itigidi, Adim, Yakkur, Obubra,Ikom,Kakwagom, etc.**
23. **Here I would exhort that it is incumbent on every bona fide and blue-blooded URUAN/EFIK , nay all IBIBIO speaking peoples of South South Nigerian should consult the Hon Nyong Essien Library donated to UNIYO for a comprehensive study of: <u>The proceedings of Ibibio State Union, the story of Ibibio Union</u> by DR (Justice Udo Udoma, and the two publications of late Prof. Monday Effiong Noah of UNICAL viz <u>The Ibibio Pioneers in modern Nigerian History</u> & A history of the Ibibio People.**
24. **We have already examined the evidence indicating that the Malaysian complex established a predominance over the Sudanic plants once they were adopted in the East African Coast**
25. **Amaku writes: "Unehe mbon nyom ik?…, Idut emi <u>efikde</u> owo enyu etukdetuk owo. mbon iseri ye mbon nta -idem; mm? emi ekutde idem mm? ekan nte mm? ekutde mbon efen, idut emi emade nyom-ik? ye ut?k. (Cf E.N.Amaku II, 2). Till tomorrow no true blooded/URUAN EFIK will accept the tag IBIBIO after his name even if he/she speaks IBIBIO dialect orAnnang more fluently thanthe Ibibios and the Annangs themselves, the recriminations and pleas of the ASSOCIATION FOR THE PROMOTION OFTHE (URUAN)/EFIK LANGUAGE, LITERATURE AND CULTURE, CALABAR (APELLAC)not-withstanding. Whereas this author has been agonizing to get our generation to endeavour to love and promote: "URUAN/EFIK language, culture and traditions koro mm? ITOHO MBONEDEM OKO(IGBO), ITOHO IBIBIO… man IKO OKURE" (Cf E.N. Amaku II,)**
26. **Most of the accounts related here and others were garnered from the MSS, literature and books of the period not excluding my face to face encounter and words from the mouth of the man who was destined to be and always referred to as THE LEADER of IBIBIO UNION to wit , the Hon (Etubom) Nyong Essien, the Nsomm of URUAN who was crowned in 1945 after the demise of my grandfather HRH, Edidem Atakpor EKARIKA EKPO before my very eyes, though as then only a kid of 6; and I can still recollect that I poured the last NSEI on his grave before the sounding of EKPE DRUM and the roaring of EKPE MBOKO for the king's interment. These are land marks that could not be lost to children of my class as I can never forget all these happenings having been initiated into EKPE URUAN at the age of three or so since my father was the IYAMBA. But the whole History of IBIBIO STATE UNION formerly in the oft-talked-about and famously treasured library of the ELDER was however, even before his departure to Glory, handed over to the Library of the Advanced Teachers Training College ATTC Uyo which later metamorphosed into the University of Cross River State (and now the Federal University of Uyo) under Prof. Donald Ekong as Vice Chancellor.**
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28. **We have already examined the evidence indicating that the Malaysian complex established a predominance over the Sudanic plants once they were adopted in the East African Coast**

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CHAPTER II

TRADITIONAL POLITICAL ORGANIZATIONS AND STRUCTURES
THE TRIBE AND POLITICAL ORGANIZATON
DEMOGRAPHICAL – TRIBAL AND SUB-TRIBAL GROUPINGS

THE TRIBES: Now that we have established the origin and location of URUAN/EFIK together with Ibibio speaking peoples, it remains for us to delineate the different groups into which these people are organized. The Ibibio/Annang together with URUAN/EFIK speaking peoples whose total population is estimated at over seven and half million **(2005/6 Census)**, are as noted already the fourth largest linguistic unit in Nigeria and the second in the South South and South Eastern zones, viz. the Rivers, the Ijaw and the Igbos in the former Eastern Region of Nigeria. As Daryll Forde and George I. Jones, Anthropologists of the Institute for British Colonial Social Sciences Research Council in 1945 had so ably drawn up in their Ethnographic Survey of the area, six main sub-divisions or tribes can be conveniently distinguished:

TRIBAL GROUPINGS & LOCATIONS OF ADMINISTRATION

S/N	MAIN TRIBAL GROUPINGS	LOCATION BY ADMINISTRATIVE DIVISION	APPROX POPULATION
1	Western or Annang	ABAK or IKOT EKPENE (Annang and Ika Trib	1,175,004
2	Eastern or Ibibio proper	UYO and ETINAN (Ibibio, Nsit, Ubom Tribes)	1,164,329,
3	Northern or Enyong	ITU/ENYONG (Ibiono, Itam, Eastern Ibibio/Iko	1,006,486
4	Southern or Eket	EKET and ORON (Eket, Okobo, Oron and Efiat Tribes)	1,370,554
5	DELTA	MKPAT ENIN/IKOT ABASI and EKET NORTH. (Ibekwe, Asang, Umani(Andoni) Ibuno)	1,592,343
6	RIVERINE URUAN/ EFIK EKOI/EJAGHAM	CALABAR/ODUKPANI and AKAMKPA/BIASE (Uruan/Efik, Efut, Qua/Abakpa, Mbiabo, Ekoi/Ejagham, Odukpan	1,648,091
	APPROXIMATE	TOTAL POPULATION	7,936,807

A. PHYSICAL ENVIRONMENT AND ECONOMY
PHYSICAL ENVIRONMENT AND LOCATION OF URUAN/EFIK

URUAN/EFIK country is situated in a rather very low-lying area; the highest point is hardly a hundred metres above sea-level. Most of the land is gently undulating, gradually rising northwards and extending to the savanna of Benue Plateau and eastwards towards the Cameroon mountains. (2) The land` is composed of friable sands, the soil is stoneless except in places where there are occasional out-crop of quartzite especially along the banks of the Cross River. This river which rises from the Cameroun mountains flows through the entire length of the State and is navigable up to the Cameroun border at Mamfe, about 500 Km. generally three main vegetation zones can be distinguished: (a) A coastal belt of mangrove swamps over 2,400 square Km in extent. (c) Cultivated riverian lands very heavily forested stretching along the west bank of the Cross River and extending well beyond 100 Km, of the northern borders. Most of these areas supply the rest of the tribes with the necessary vegetables during the dry season. There is also an extensive agricultural riverian area on the eastern banks covering well over 7,000 square Km. of which about 4,000 square Km. are periodically cultivated. (c) A high Rain Forest, mostly with palm bush over considerable areas. Of the extent of this, popular opinion looms large, but is the

geographical reason for the proverbial wealth of the people - in wild and cultivated palm trees and the exceptional role that pastoral and agricultural activities play in the economies of the indigenous peoples. Of recent, the discovery of comparable richness in mineral oil along the Delta zone in Ibuno explains the great economic position it has given to the rest of the Federal Republic of Nigeria. The native **GIN UF? F? P/KAI-KAI** (3) or simply **MIN MBAKARA**, compares favourably with the imported **BRANDY, SCHNAPPS** and other brands and has been actually converted with the use of certain chemicals and ingredients into Brandy. Up till 1972, I was one of the most prohibited contraband products (simply because it was brewed in Nigeria and therefore shouldn't compete with British colonial imports). Anyone caught in possession of even half a litre bottle ie. **EKPEME IKA?** not to talk of a 20 litre bottle – **EKPEME IKAT**, could be prosecuted and fined up £500 or even £1000 or given prison sentences ranging from six months to one year with hard labour and or with / without option of fine; but thanks to the Nigerian civil war of 1967-1970, because in **BIAFRA**, it was publicly bought and sold without much ado. Since then the Federal Government has even promulgated a Decree towards the promotion of Research and improvements in the brewing and distillation Industry of what hitherto was tagged **ILLICIT WINE** or GI, to the relieve and jubilation of all Nigerian citizens especially the chief producers of the South South and South East regions of Nigeria.

AGRICULTURE AND THE ECONOMY

Various lines of evidence indicate that the exceptional intensive agriculture as practiced by the tribes of this cluster arose as a result of the introduction of the Malaysian plants through the East African groups of the Bantoid Nigritic and Sudanic Peoples from whose stock they derive. The crops which are cultivated in the area are by far the most insignificant impact in their ancient link with the merchants of the Far East. This must have wrought an explosive transformation in their economy with the result that their populations catapulted prodigiously with this introduction of new and abundant foods, so much so that today the population in this region is remarkably denser in some parts than any other parts of Africa. Areas like Afaha Obong, Adiasim and others of Western Ibibio or New Annang Province/country, have densities averaging between1000 and 2000 per square Kilo-metre. **(DaryllForde,68)** Rice, yams **(4)** cocoyams (Taro) and most importantly cassava, which have proved particularly well adapted to the local conditions, are today the outstanding staple foods in the majority of tribes. At its introduction, many communities in URUAN/EFIK, notably in Northern URUANA are eg. Mbiaya could not eat it until later on in the 1920s. Also, the introduction of American cultivated plants from Brazil and the West Indies in the early 16th century through the agency of the European slave merchants gave a new boast to the economy. Agriculture then is and has been the primary economic pre-occupation of the people and is fairly rewarding. Unfortunately, in the overpopulated areas mentioned above, on account of their distance from the coast and the poorness of the soil, agriculture is mainly for subsistence. However, the Annang Peoples derive the bulk of their wealth from exports of oil palm products, distributive trading (**Osusu**) among themselves and the wage-labour of those employed outside their tribe.

Cultivation is through a standard rotation of between a five-year cycle in the northerly zone and seven-nine-year cycles in the southerly tropical forest and coastal zoned of the Ekoi-Ejagham, Uruan and Eket Peoples. Plantains, bananas, sweet potatoes, peppers (chilies), maize, beans, groundnuts, pumpkins and pine-apples are now ranking among the mainstay of the economy. Cocoa and rubber are also great economic crops both in the private and public sectors. There are numerous plantations in every part nowadays, but on account of the low prices, many private farmers are getting discouraged from planting in large quantities. Some are still holding on to their palm produce. Most of the tribes keep goats, sheep and dogs, and poultry farming are generally practised, especially for home consumption and for sacrifices. Some also keep cattle, pigs, ducks, and guinea fowls. Fishing which adds an important ingredient to food supply in most tribes like the Efik, Oron, Uruan, Eket and Umani peoples provide the primary basis of subsistence. In fact, some of the richer families combine fishing, farming and palm wine tapping especially if they produce wine in quantities copious enough for distillation into native Gin. (5)

URUAN/EFIK COMMERCE AND INDUSTRIES

At present there are four major industries under Government Control, viz. the Calabar Cement Factory, the Calabar Veneer and Plywood Factory, the Opobo Boat Yards and the Cocoa Wine Factory in Ikom, Ogoja and Akamkpa. There are numerous communities, Private and other Joint industries for timber, textiles and shoes, wine, pottery, etc. The Government is taking measures to boost the economy in all sectors. Marketing Cooperative Association Limited (SEAMCA) have also been set up; the former for the sale of local food stuff like rice, beans and imported items like milk, flour, building materials, etc. and the latter for the buying of produce in order to make money available to farmers. There is also Government owned Supermarkets e.g. (CROSSTRADE) in all the LGAs with headquarters in Lagos, in order to make goods available in large-scale quantities for the consuming population and at reasonable prices.

KINDRED CLASSIFICATION AND VALUES TRADITIONAL FAMILY PATTERNS IN URUAN/EFIK

As in most traditional African societies, the smallest social unit in URUAN/EFIK is the domestic family which may occupy part or all of a single continuous compound. This is generally designated "UFOK" (Household) indicating the patriarchal type which in many cases implies a joint family, vertical or horizontal and consists of a man, his wife/wives, his unmarried children and any other person(s) who are in some way related to him by birth, marriage or adoption – as also his mother, grandmother, and his younger relations, and also frequently the domestic servants who form a basic part of his economic unit. All these in one way or another contribute in satisfying the basic needs of family life: the arrangement of sex relations, the birth and care of children born into the family, the socialization, development and indoctrination of its members through the patterned and organized system of education of the tribe; the organization and distribution of the material and physical goods and services needed to sustain the life of the individual members, the development and preservation of behaviour patterns which they share in common, and above all, the mutual affection of the members; all these devolve on the **Pater familias**.

THE FAMILY: TRADITIONAL FAMILY PATTERNS

To delineate more succinctly, the following family types can be recognized in URUAN/EFIK:

1. THE NUCLEAR (COMPOUND) FAMILY ("UF? K" or "IDIBI KIET" (6) consisting of a man and his wife or wives and their children who may occupy a household or an allocation of rooms in the house of the man's father or elder brother.

2. THE (MICRO EXTENDED) or JOINT-FAMILY-OKURE/OTU? (7) or **ESIT UF? K**: with two or more adjacent households also designated compound and consisting of an elderly man with his wife/wives and his unmarred children together with one or more of his junior brothers with their wives and children. These stay under the authority of the elder or senior brother who is accredited the head of the entire compound or "micro-family".

3. THE ("MACRO") EXTENDED or WARD FAMILY "UBON/NUNG/UF? K": The Ward Family similarly and for the most part, patrilinially related, also designates a Compound which consists of several, usually neighboring houses inhabited by an elderly man, his wife or wives and children, the sons and the unmarried daughters of his deceased elder brother(s) with the latter's wives and children, and his deceased father's wives, his father's younger brothers (ie. the uncles) their sons and daughters together with their wives and children. Also included in these groupings are the divorced and widowed mothers, sisters and daughters of the male, sometimes of the female relations of the man; similarly, all the other categories of the kins and affine viz. the in-laws and servants, the man having at least in this case, the moral authority over the lineage which may include persons from two or more generations. In the strict

URUAN/EFIK terminology, **UBON** applies to the nuclear family by the genitor and loosely to this type of extended family: while UF? K is used to designate this loose lineage of extended family through the **PATER FAMILIAS**. UBON also refers to a single ancestor or "ELDER", but UF? K may refer to all members of the lineage through their generations: **UF? K EKARIKA, UF? K MKPI? -NYE? E, UF? K DUKE or simply THE ARCHIBONGS, THE MBANGS, THE MBAT-ESOHS FAMILY** etc. The EFIK generally prefer the designation "HOUSE" eg. OKU HOUSE, NTIERO HOUSE. The numerical size of such a compound may average between 30 and 100 members. It then falls to the head to perform rituals on their behalf and to administer the patrimonial legacy. In fact, the head has numerous ritual, moral, and legal rights and obligations. He offers sacrifice for the welfare of the family; mobilizes, organizes and directs, dictates the exploitation of family land; assigns kitchen-garden plots **"NDON"** to wives and rations supplies in times of need and distress; helps members of the family who have got into difficulties, and bears a large part of marriage, funeral, and hospitality expenses of members. If the wife of any member of the household bears a child, the head of the household is expected to present her with new clothes and food, and to provide a goat for the naming feast. He himself as **patter familias** confers the name. Cf. My native name at birth is EKARIKA and was given to me by H.R.M Edidem Ekarika Ekpo because at the time I was born he was the **Pater familias** of our **UF? K/HOUSE** and being my step grandfather was the inheritor and successor to my biological grandfather H.R.M Edidem Edet Isim Akpa-Inyang. In short, the head of the household is the material and spiritual guardian of the group, and in as far as is reasonable, he can assume responsibility for all in external matters (**Ottenberg S. 197**). It becomes obvious then, that the rule of descent is patrilinial although there may be exceptions. Children are affiliated to the father's lineage from which they inherit both his property and title; in which case agnation determines the line of inheritance and succession. Cases and instances abound whereby children are named after their mothers or grandmothers as the case may be viz. **AFIONG NWA ISUANA, IKOP UMOH ODIONG, ADIAHA IMAIKOP**, **ASARI ITAM, AKO MAYEN**, etc. Nevertheless, strong ties of affection may so exist between a person and his maternal uncle as to warrant some lineage of hereditary privilege in the avunculate system as it is called; in which case, the man would naturally turn to his maternal kin **(EDEM-EKA)** for help and support should his agnates fail him; and he could even decide to leave his father's village and join or seek a home in his mother's village.**(Levi Strauss,C.39-40)** In such cases too, the incest taboo so strong and zealously guarded among many tribes, becomes abrogated should he and his sons elect to marry from his mother's lineage.

KINDRED AND LINEAGE ORGANIZATIONS

Whatever we have said so far has got to do with relationships of blood or consanguinity: **IMAN/FRIENDSHIP OR CLANISH RELATIONS**. They also involve relationships brought about by marriage **UKOT/AFFINES**. It is only in this context of the categories of relationships with their associated rights and obligations that we talk of **KINSHIP**, because in URUAN/EFIK society everybody regards himself as related by kinship or affinity to everyone else, tracing his/her lineage or descendants coming from the same ancestors. But where there has been a clear case of fission or migration, everybody including women after they are married, continues to claim the support and control of the lineage head who in turn exercises moral authority and ritual obligations for them as did the patriarchs of old. It is therefore in this context that we can understand the URUAN/EFIK idea of family and its relationships especially in regard to its religious and moral solidarity.

THE WARD - IK? T/EKPUK/UF? K

After the family, the next smallest social unit in this kindred grouping is the WARD. This consists of a cluster of several closely and for the most part, patrilinially related families which constitutes the Lineage and with a common ancestor. This is different from the political designation of the term which to all intent and purposes refers to the number of persons ie. as calculated in figures of the population constituting a constituency for the purpose of electing a representative for the Local Government Administration. The Councilors that constitute the Local Government Administration and Government are usually elected

from the calculation of a total number of inhabitants of the area – a calculated figure large enough to constitute a WARD and this is calculated according to the population required to constitute a WARD, which can include number of villages whether thinly/thickly populated and towns taken together. This also differs depending on the category of the WARD. A WARD constituted in Lagos State is different from that constituted in Calabar Metropolis in Cross River State, and certainly different from the WARD constituted in Boki Local Government Area of the same Cross River State. But that is not our designation here. Here the WARD denotes the number of kiths and kins constituting the families which make up the 'lineage' as we have seen, and with a common ancestor. It forms part of a wider settlement known as 'Hamlet' **EFAK/NDON/OBIO,** and occupies all or part of a unit of adjacent dwellings already described as 'Households', which may be at some distance from one another due to uneven growth and expansion of such units. Such a group includes most of the following units:

(a) All those included in 3/ above; i.e. the members of the patri-kin or macro-extended family from which the kin or lineage is established, and in so far as there exists a Leader or Head.

ETUBOM OR IBUOT UF? K/ETE EBIET/OTUNG.

(b) The descendants of the patri-kin viz. all the other households who form the sub-units of the ancestral lineage but who now have so expanded that they form their own distinct patriliniages or separate units: **EFAK, IK? T**, or simply as in **EFIK** kingdom, **HOUSE** constitute the complete extended family with the over-all head as the **ETUBOM/ETE EKPUK/UF? K** of the kindred as we are going to see in the next categorization.

(c) All the Cognatic and other non-agnatic members who may even be "strangers"**(7)** including in-laws, servants, special attendants, trustees, and beneficiaries with their wives and children, but who must be attached in some way to a particular household as the family socio-economic unit. The average numerical size of this unit may range from 50 to 200. Such was the case in most of the URUAN/EFIK traditional households before the arrival of the early Europeans and at the time of the Slave Trade. King Eyo Honesty was deputed to have had not less than 500 persons in his household. The oldest male of the ward excluding of course the strangers is usually recognized as the head **(IBUOT UF? K"/ ETE EKPUK** or **ETE IDUNG)**. It falls on him to administer justice, preside over and settle all cases in the family or ward. Of course when there are serious issues connected with the men, he has to consult the other Elders (i.e. heads of the micro-extended families) and the senior wives with regard to women's affairs. His other responsibilities include the arrangement and allocation of communal or ancestral cultivable lands **-IK? T UF? K/IK? T EKPUK** and also most importantly, the ordering of ritual worship and sacrifices. Tributes, dues and levies for the community welfare and taxes for the Government through the Local or Development Council Administration are collected through him, and it is also his honoured duty to assign functions when communal labour is involved. Citizens often renege and even frown at paying community dues and levies, every citizen of a progressive community must Willy nilly be compelled to pay his/her allotted dues and impositions and should not be reactionary or refractory because it is for the common good in order to provide everybody with goods and services accruing there from. That is where the private sector and the rich come in. They should be made to pay more because nobody can say he manufactured the land or the resources thereof through his industry The idea is to provide public infrastructure and utilities for both the poor and the rich themselves because the community must support the poor. But she must take from the rich in order to provide that support. URUAN/EFIK Constitution makes this imperative. Also on his part, certain rights and privileges which are his prerogative include free service from the young men and women on his farms and in others, gifts especially of farm produce from the other members, and a portion thereof usually the leg of every domestic animal or the head of a cow slaughtered during a feast, celebration or sacrifice.

THE HIERARCHICAL RELATIONSHIP AND LINEAGE

Nevertheless, there is a certain hierarchical system in the ordering of seniority status or rank within each of the categories and this is more often determined by the person's affiliations, dynasty, marriage etc., rather than by age, and the advancement of a man to the rank of headship depends (apart from his age) on his attainment of an accepted seniority status in the family-ward. **(8)** Generally such a leader may be clearly distinct from the ritual head of the patrilineage such that both the lineage head and the head of the family ward cannot act in isolation or independently; both must act through mutual agreement because the authority, at least moral, of each lineage of whatever scale is recognized in the kinship system. In fact, he is the one who has the sole responsibility of arbitration in the internal disputes within the lineage as also the sole authority of representation in the external matters that need the representation of other families or groups. He alone can intercede or efficaciously plead at the shrine before the ancestors or elders in matters requiring arbitration. Among other co-residents, he alone can intervene on behalf of those of his lineage; but for other matters involving the larger groups, the head of the joint-family or that of the senior branch of the lineage has to adjudicate. Nevertheless, the general signification of all these terms is simply that of headship, leadership or chieftaincy. It will be clear from the above delineation then, that each of the types of family is a quasi-political unit since its members are under the immediate authority of the leader in their family group, and for specific purposes he alone exercises full control over them and can even apply sanctions against them. This has even greater repercussions on the entire lineage system since" the rights and obligations consequent upon common membership of the domestic and family groupings are conceived in terms of a 'master-servant' relationship." But it must be noted that this 'master-servant' relationship is not that of servitude or even of paternalism, but rather that of love, of service and of community consciousness since every member of the agnatic and in some cases of the cognatic lineage forms part and parcel of the economic and quasi socio-political unit. They are expected to contribute their quota of services under the authority and guardianship of the respective family head. Even though it is common to employ terms of dependency which at the same time may seem to carry an overtone of subservience, this is merely to emphasize the dependence of a member upon the head of his lineage which in URUAN is designated ETUBOM, whereas in EFIK kingdom it has a wider connotation through the generations. Thus in each household, family, or ward there is a series of hierarchies or patriarchates/ matriarchates which determine the moral rights and duties of the members towards one another. In effect these cover all those kiths and kins under the authority of the lineage head with the impression that the children are thought of as the servants of their father, wives as servants of their husbands, younger brothers of their seniors, the younger and youngest of the women of their most senior of the women, etc. hence the designations: **"AMASI MMI"** (my Master / Father) or **"OWO MMI"** (**Mein mann** as in German). Thus servants may address their masters as "**ETE UFIN MMI**" or simply **ETINNYIN** (The Master of my serfdom/ selfhood). Since therefore the head of the nuclear or compound family or even of the joint-family in turn may be subject to the head of the family ward, the three kinds of family form a real hierarchy and this makes it possible for such a head or patriarch to have an effective voice in the village council as we are going to see.

D. THE TRIBE AND POLITICAL ORGANIZATION

1. THE VILLAGE: As we have already seen, the localized patrilineages can occupy a single homestead, the size of the group varying according to the context from a small unit of male siblings and their wives and children, and thus constituting a compound or household group (i.e. as a nuclear or extended family), or to wider and larger groups often embracing several such units of patrilinial relations – (kindred or ward), even component minor lineages or sub – divisions of the major lineage which we have designated as **"MICRO – EXTENDED"** or joint family. In URUAN/EFIK then, there is no absolute segmentation in the lineage structure, it all depends on a number of factors according to the social

situation, and varies from one clan/tribe to another. In fact, here we can even come across a group of lineages occupying a cluster of hamlets but which may or may not claim common decent to any ultimate degree, the basis of solidarity may arise only from the fact of neighbourhood and the contiguity of farmlands which the various lineages or their sub-divisions have. Such a localization of lineages may constitute wards too large to come under the control and authority of one recognized head. This localized community of dispersed lineages comprising a number of wards and sharing a common meeting place **("EFE")**, which is the traditional centre of local control through a recognized leader elected from among the heads of the various lineages constitutes a territorial organization known as **"OBIO/IDUNG** or **IS? ? "** (Village). The village then is the basic political unit of the URUAN/EFIK government.

As a matter of fact, it is the widest unit for **"**? **KA"** (Age-grade) organization, the minimal land –holding unit, with an "ANDIDA UB? ? " (i.e. Obong who is the secular leadership of chieftaincy or kingdom) which in some areas especially in EFIK land, may be hereditary, and which also is the co-operative unit for house building and other projects. Each village is a compact settlement though the ward(s) may be separated from each other by small patches of bush. In some villages the wards consist of a cluster of houses around the village square. In some others, the houses are arranged along both sides of the streets just as in towns. As explained before, each ward consists of a number of extended families living in close proximity and recognizing the authority of the elder, but in some villages the wards themselves may be so large as to take on some of the features typical of a village itself, with the result that their organization tends to be submerged in the life of the village community as a whole, and corporate activity almost practically disappears. Still the order of precedence and seniority between wards is determined on the basis of the seniority of the leaders the dignity of the particular lineage and other political and social factors. The villages are held together principally by common traditions, customs and interests, and reinforced by common rituals since they generally unite in the worship of a common deity **("NDEM)"** to whom they ascribe their origin, whether as founder or protector or both. Matters affecting the village are handled by a Council of Elders – the ward head and presided over by the **"? B? ? OBIO/IKPA IS? ? "** (Village Head) together with the selected members from the senior age grades.

2. THE DISTRICT KINSHIP GROUPINGS & STRUCTURES

For reasons of further kinship delineation, it would seem advantageous to analyze here other categories of the wider lineage system. These deal mainly with political affairs by which the smaller groups are found too insignificant to handle since they require corporate as well as leadership controls in their systems of administration. But to ensure any amount of solidarity, the kinship factor has to be the determining factor, since people would normally co-operate in their unit as one of intimate and lineage formation.

After the village, the next logical socio- political unit is the District or groups village constitution the **ESSIEN**/Group or **CLAN** as it is popularly known ie**. IKPA IS? ? (IBIBIO)** which comprises the autonomous villages having a tradition of common ancestor within the group and which is associated with one another through some form of rituals, the leader being usually designated the **? B? ? /EDIDEM-OKUKU or ? B? ? IKPA IS? ?** (Ibibio) Ritual or Traditional Ruler. In recent times such a secular leader is known as the Group Head. But formal political organization and administration is exercised by the District Officer or COUNCIL CHAIRMAN of a Local Government Authority/Area in case of Urban Groups and by the Development Officer in the Rural Village Group. The political assembly **ESOP NDIT? URUAN/EFIK – ESOP IKPA IS? ?** is called the District or Development Council whose members are made up of the representatives of the Village Councils, the base of the system, as we have already shown. A Development Council, subject to the limitations and those imposed by the extent of Government assistance undertakes a number of functions for the benefit of the citizens, providing services for the improvement of Agriculture, husbandry, building and sanitation including the establishing of schools, health centres, postal Agencies and markets through communal effort as also providing and backing up worthwhile projects in both public and private sectors.

TRIBE/ SUB-TRIBE ADMINISTRATION - THE NATION-ORUK/ IMAN

This is the widest group in the descent system and comprises a confederation of all the village lineages

which admit and submit to a common name, dialect and ancestry. There is a general uniformity of custom and tradition; the basic rule of inter-clan linkage being spatial proximity with regard to putative genealogical connexions **(9).** Kinship and economic ties form the basis linking together all the village lineages in the various local communities. The cult of the Tribal tutelary nature spirit-**NDEM**, the observance of food ban or taboo, and abstinence from particular animals, eg. monkeys for ITAM clan, kites for URUAN tribe, sweet yam-**ENEM** for Afaha Obong etc. become totems **(10)** which are considered sacred to the tribe as well as the execution of common rituals to help to reinforce the lineage confederations.

RITUAL SOLIDARITY IN CLAN GROUPINGS

Most of the tribes and sub-tribes of URUAN/EFIK as also Ibibio belong to this designation. But some tribes like Efik and sub-tribes like Oron, Eket constitute the entire political administrative unit **(DIVISION)** and the traditional Ruler, the Clan Head is only a figure head, except perhaps in ritual matters when he acts as intermediary with the ancestors and as custodian and administrator of clan customs and traditions. He is also the arbitrator in Village disputes. His decision is not arbitrary but of consultation with Village and Lineage Heads supported by ritual sanctions. In the political organization, most of the administration is performed nowadays by an external political Officer, the Development / District or more correctly the Council Chairman, who is responsible only to the Cabinet Office of the State. The Clan therefore functions within the administration of the District or Development Council as explained above.

POLITICAL AUTHORITY AND CONTROL THE STATE AND POLITICAL ORGANIZATION

First of all, we have to state quite unequivocally, that prior to British Administration of Calabar, there had never been any effective organization or Government which exercised full control of all the URUAN/EFIK groups as a single unit or state. Nevertheless, in cases of necessity there generally arose a united front of the maximal lineages within the local community or area and this was usually sufficient to deal with any such crisis. Most present day tribal councils are vestiges of such emergency lineages. The pattern of government falls into only clans or regional groups and lineage chiefdoms, and there are basic similarities among the varieties. Also the basic features of the social structure, particularly the tribal organizations of semi-autonomous and corporate lineages are much the same. Even certain features of this local administration have been redesigned to prevent high ranking and titled lineage heads who have allowed themselves to be exploited as agents of the politicians, from acquiring too much power, and so establish private domains or absolute authority over the others. Hence most of the day to day administration is conducted through consultation among the chiefs and elders as well as the lineage heads. For the most important matters like the promulgation of tribal laws, the fixing of dates and arrangements of festivals, the raising of special funds or the taking of ritual measures eg. To prevent epidemics and other catastrophes, a full state (tribal) council **"ESOP ESSIEN URUAN/EFIK"** which comprises all the clans is generally called.

Still in some communities, notably among the EFIK, the local communities have been so politically organized that the authority of the head – ETUBOM is recognized. Some local heads and titled Rulers have even assumed the title of **Edidem**-King **(10)** and the office of the king though an alien institution has come to be regarded as distinctive and is normally conferred through an election. Similarly, in Ibibio land, the office of **? B? ?** (Chief/Ruler) has been recognized for each of the divisions, and the Etubom (Headmen) of the maximal lineages are eligible for election to this office. But the degree of political authority as possessed by the kings and Chiefs depends very largely on their titles, wealth, tribe and other social factors. Nevertheless this authority is ineffective without the support of other men of wealth and social standing even if they are not of agnatic nobility and social standing his position in

society was and till to a large extent continues to be determined not by wealth in money and goods or even by the status and dignity of profession, but primarily by the lineage, i.e. by the number of people depending on him, because in the sight of every URAN/EFIK, "man is wealth", (**owo edi inyene**).**(11)** What this comes to is that a man finds it quite advantageous to arrange and distribute part of his wealth even outside his household in order to attract a large following of dependents unto himself for his economic and political prestige, power and authority but this should never be construed a Feudal dependency.

2. TRIBAL AND PARTISAN POLITICAL CONTROLS

But as stated above, authority and power may not extend beyond the local communities, for individuals no matter how wealthy or important they may be, they are never allowed to set up themselves as their superiors and to divide the local community into rival feudal factions. No council of maximal lineage heads which now corresponds to the Parliament and House of Assembly/Representatives which are made up of political party members, ever exercised authority over the local community. That is why government by partisan Politics has come to be regarded by many a traditional Chief as a "Dirty Game", which has been brought by the colonial administrators to upset the traditional rule of law and order in the country. It is true that nowadays it has become the ambition of every freeborn youth to rise to the rank and position even of a Chief or Minister/Commissioner in the Federal/State Cabinet in the present democratic dispensation whereby the highest honours are open to every freeborn equally. Small wonder then that the whole system of Chieftaincy and kingship owing to the wholesale and indiscriminate marketing of titles to any youth who can afford the entry fees, is breaking down, and its dignity, authority and honours dwindling and falling into disrepute. However, traditional administration still has a value in the numerous cult and titled associations and in the administration of justice as we shall see in the following chapter.

III. BACKGROUND SETTING TO SOCIO-MORAL & RELIGIOUS TRENDS

A. SOCIAL VALUES AND ATTITUDES

Like the Tivs of Northern Nigeria, **URUAN/EFIK** could be considered a highly egalitarian people, but their preference for equality seems to be less a product of the ideal equality in its own right than envy or fear those who have risen in importance. This is quite unlike the Igbos of South Eastern Nigeria who place strong emphasis on a man's ability to make his own way in the world. For here the society is so organized that it is possible for a man to make his own way and become rich, attain prestige influence and respect through clientage, assumption of titles, personal resources, etc. **(Calston, 210-212).** In **URUAN/EFIK**, it is quite the contrary, for in fact it is thought that individuals who rise above the general level of the group from humble situations could not have achieved power and importance without the help of magical or metaphysical forces to promote their advancements. Only perhaps persons of the aristocratic class or royal ancestry can ever hope to climb to the highest rung of the ladder in society. Often such people are referred to as being what they are through inheritance or having initiated in Freemasonry. **(11)** The emergence of an individual from humble situations above the general level of the society is sometimes viewed with envy, fear and malice. He may die prematurely for his achievement is regarded as unnatural and extraordinary and as often realized through witchcraft, supernatural forces or by foul means. **(12)** But to achieve recognition and approval he must have to develop in addition to his wealth political and social status and skills, organizational ability, oratorical capacity, act and persuasiveness. As he begins to accumulate wealth through industry, sagacity and skill use of farming or fishing acumen or whatever resources of craftsmanship, he gets help from his peers and relations through trading, loans, **OSUSU**, etc as well as use these gains for the general benefit of the community as well. Thus he learns to acquire moral and social influence, prestige, power and also supporters, admirers and clients with the generality of the nation appreciating. Selfish but shrewd individuals who achieve prosperity and greatness are often contemptuously referred to as agents in witchcraft and freemasonry such as **"UNAM-OKUK"** (Money

power or god of money), **"EKPIN? I**," etc.**(13)**There is a proverb **("EKWADO")** in URUAN/EFIK to describe this attitude of jealousy: **"? kp? nte uf?k-eny??, ubuene ik? ke: ?k?? ama akpa ?kp??, sia oto ke ukwa usu /ub?k utom",** which may be translated to mean "Even a thing like a storeyed house the poor cannot build, because he is destined to die prematurely, for his wealth/work is from/by foul means." and nobody would be encouraging him as he climbs the ladder to greatness. Thus the attainment of prosperity, both for the individual and society depends upon the interpretation and support of the community. Nevertheless, success and prosperity are recognized as values accruing from sincere, humble and honest perspectives in the diligent application of one's resources and hard work. A person therefore has a number of paths open to him to achieve success in life. He can put himself up the ladder by becoming a wealthy farmer, trader, fisherman, teacher, doctor, etc. Precious values are therefore, property, land, money acquired through honesty, industry, humility, generosity and loyalty among the kinfolk. Emphasis is placed on the equality of the members on account of the great solidarity among the lineage groups, for no one is to leave one's "brother" behind, everybody must be helped to greatness for "we all are our brothers' keepers". The maxim of St. Paul thus becomes a useful directive in this direction: **"Rejoice with those who rejoice, weep with those who weep "(Rom.12:15).** Perhaps it is in this sense that the selfish individual who climbs to greatness is held with suspicion and jealousy. In this age of individualism and indifference, it is well to remind ourselves that it is through promoting community values as the only means we can ever hope to achieve personal fulfillment. **NKUH?** is declining because family solidarity is being ignored, and being such a costly enterprise, small wonder why families find it difficult to support.

B. PROPERTY: MOVEABLE/IMMOVEABLE AND LAND TENURE

In a system such as we have described small wonder that collective control is exercised over property and land. Land especially **"IK? T UF? K/EKPUK"** (Lineage Land) is held by patrilineages whose members have inherited the usufruct of particular plots of land, and collective control is exercised by their heads who apportion plots according to need. Community leaders are therefore the guardians of community interests and have the right to allocate the land and to arbitrate in boundary disputes. They are entitled to gifts, and all members of the community are obliged to contribute voluntary services and supplies for practical needs and ceremonial observances to them. As a result, most of the land holdings are named after the ancient holders with the names of successive generations down to the present, such that land is occupied as a privilege of family membership and rights are exercised in a spirit of equity rather than on formal terms. Every piece of land is thought of as property belonging to the original settlers whether still living or long dead, and ancestral land is therefore to be always held as sacred in their memory. For this reason, no adult member of the community whether male or female is ever left without a piece of land, but occupants may not alienate any of their portions to anybody whether on sale or by mortgage without the prior approval and consent of the group, because the transfer of title to land to non-kins is a taboo and generally frowned at since in principle land may not be disposed of as a personal property. Land is always to be regarded as the heritage from ancestors, and no individual then may claim absolute control of ownership. But the land holder of course has exclusive rights of use and may make a present of a portion of his land to his friend, pawn crops eg. palm trees, oranges, cocoa or even transfer them even if only temporarily as **IK? T UBI?** to non-members of the lineage.

Land holdings cannot normally be put for outright sale or sold on pawn or seized for debts, but may only be pawned or pledged. The idea is to preserve the usufruct and right to collect fruits from permanent economic crops like palms and also to protect other productive trees and those for timber. Once a piece of land - **IK? T UBI? ?** has been pledged it can later be redeemed either by the original debtor or by any member of his kith and kin or even by the whole lineage who may contribute by their shares and levies towards their redemption. Hence, the fright of redemption can be hereditary. But in some areas however, alienation is common, in which case transfer of land generally takes place on oath in the presence of witnesses before the Elders and heads of the lineage. A situation that is now brewing and enveloping

URUAN/EFIK through unbridled sale of land holdings is a matter of great concern which the lineage Chieftains and leaders should do well to arrest, and that as soon as can urgently be handled otherwise posterity and generations to come will Nilly Willy become tenants in their own native land. This is a very serious alarm and warning that I am raising here. In urban areas and with the increase in commercial agriculture, land has become to have a monetary value and the influence of British Law has prevailed over Native Custom with the result that many individuals these days, in practical, do alienate their land without impunity.

C. TERMS OF INHERITANCE AND TRANSFERS

In some areas there are still virgin forests and unclaimed bushes and where the Government has not taken them over, such lands once they are cleared by an individual, automatically belong to him and his patrilinial descendants. A person may also have personal plots **? KP? KP? IKOT/ASAHA IKOT** by right of inheritance or purchase. Outsiders or strangers adopted within the lineage can secure land rights as do the free-born members. They can also obtain subordinate rights to reserve communal tracts of land, **(15)** provided they remain well behaved in the place, but they must make periodical gifts as compensations to those who hold them on lineage trust. Such land is granted only on the condition that no fruit trees or permanent crops will be planted, and even on the death of the original protégée(s)/grantee(s) the land always passes to the heirs on the same conditions. The gifts they must make are of course never regarded as rent payments **UTIP IS? ?** , but simply as tokens of the permanent rights of these owners who have granted them the use of the land as **IK? T NN? NKAMA**. This is only a mark of tenancy on the part of the strangers and gives them a quasi–permanent right to occupy the land, but subject to certain restrictions regarding alienation. They have therefore no right to pawn, pledge or sell rights in the land as their heirs may be sacked from the land at short notice without compensations, the principle under customary law being applied thereto: **"once a loan or pledge, always a loan or a pledge" (Elias, K.B.167).** In urban areas especially some kind of limiting period has become necessary, even inevitable as British law and other Western norms have come to be applied. With regard to patrimonial property, those held by virtue of an office or of position in the family, pass to the successor especially with regard to immovable, viz. houses, compounds, or whole premises, furniture, etc. but for the major share of personal property obtained by inheritance, gift, or purchase, the principal beneficiaries of a deceased heir apparent are generally his full brothers and sisters. His children who are minors have only residuary rights to their father's personal property. The reason is that certain members of the lineage are expected to contribute toward the funeral expenses and having done so, are entitled to a share of the deceased property. Then those who have contributed and inherited invariably have the responsibility of providing for the widows and children of the deceased. Nevertheless, in many cases a man's goods may go to his children and be distributed among all the sons and daughters as well as the wives; in which case the major share is inherited by the eldest sons and or daughters, who at the same time become responsible for the welfare of their younger brothers and sisters; otherwise, the paternal brother takes charge of the property and must provide for the care, training and marriage of his deceased brother's children if these are minors, as we have indicated. But a man may sometimes make a verbal Will, nevertheless, only property obtained through his own industry, not those inherited, may be disposed of in this way, his Will not withstanding. Therefore, we can sum up that in URUAN-EFIK land, social, political, religious and economic organizations are all linked up and coordinated as a result of this essentially autonomous local communities being organized on kinship basis (which also may be linked by ties of friendship with other groups – "IMAN") as we have seen. Every organization is thus patterned from this simple kinship structure to a hierarchical complex social structure which in practice exhibits the qualities of statehood and organized government, but which often reflects more or less advanced agricultural systems or specialized crafts in the political organs and processes. **(Forde Daryll,206).**

N O T E S

[1.] **We have already examined the evidence indicating that the Malaysian complex established a predominance over the Sudanic plants once they were adopted in the East African Coast**

[2.] **Yams are traditionally the main crop of the men, while cocoyams and cassava which are now replacing both as the main staple, are the women's main crops. Men do most of the clearing of bush and women the weeding and tending of the yams and the other crops which they plant among the yams. Men harvest the yams and the women carry them home in baskets and basins .These containers; AKPAN, OBUFIM, AQUA etc as they were called could be found in every home. They are made in different sizes and shapes to serve as troughs, basins, trays etc. but have almost disappeared nowadays and replaced by new fanciful patterns.**

3.The native N UFOFOP/KAI – KAI or simply MIN, compares favourably with the imported BRANDY, SCHNAPPS and other brands and has been actually converted with the use of certain chemicals and ingredients into Brandy. Up till 1972, I was one of the most prohibited contraband products (simply because it was brewed in Nigeria and therefore shouldn't compete with British colonial imports). Anyone caught in possession of even half a litre bottle (EKPEME IKANG not to talk of a 20 litre bottle – EKPEME IKAT) could be prosecuted and fined up £500 or even £1000 o given prison sentence ranging from six months to one year with hard labour and or with / without the option of fine. But thanks to the Nigerian civil war of 1967-1970 because in BIAFRA it was publicly bought and sold without much ado. Since then the Federal Government has even promulgated a Decree towards the promotion of Research and improvements in the brewing and distillation of what hitherto was tagged ILLICI WINE/ GIN, to the relief and jubilation of all Nigerian citizens especially the chief producers of the South South and South East regions of Nigeria.

4.Co-operative trading Associations, e.g. The South Eastern Cooperative Wholesale Association (SECWA), the South Eastern Agricultural Marketing Cooperative Association Limited (SEAMCA) have also been set up; the former for the sale of local food stuff like rice, beans and imported items like milks, flour, building materials, etc. and the latter for the buying of produce in order to make money available to farmers. There is also Government owned Supermarkets e.g. (SESTRADE) in all the Divisions with headquarters in Lagos, in order to make Marketing Cooperative Association Limited (SEAMCA) have also been set up; the former for the sale of local food stuff like rice, beans and imported items like milks, flour, building materials, etc. and the latter for the buying of produce in order to make money available to farmers. There is also Government owned Supermarkets e.g. (CROSSTRADE) in all the Divisions with headquarters in Lagos, in order to make goods available in large-scale quantities for the consuming population and at reasonable prices.

5.In some cases especially in IBIBIO land UF? K could also apply to EKPUK/ or Lineage eg. Esop/Mbono UF? K/EKPUK . This is because all the members of the household looked upon the PATER FAMILIAS as the boss and genitor and as the /KNOT= EKPUK which binds them together in their social, political, economic, social and religious spheres hence the designation EKPUK.

6.The first designation UF? K/IDIBI ETE denotes the term as generally expressed in the URUAN/EFIK language and the second as expressed in ANNANG/IBIBIO. This also coincided with the family unit of the Western world except that it was polygamous implying that the father/husband was the political boss. He together with his senior or first wife – WAN-IMA or ATAI ANWAN, his eldest son, his senior half-brother and a few other intelligent members of his EKURE/EBIET/OTU ie. Compound /hamlet formed this sort of irregular council of the household. among the family members, Such an arrangement/family/institutiomn was responsible for the welfare of the household by trying cases apportioning blame and fines to the guilty and/or acquittal and praise to the guiltless. Suck fines and impositions included cash, drinks, goats, chickens, etc. We shall employ this pattern throughout this Chapter.

8.The first designation UF? K/IDIBI denotes the term generally expressed in the URUAN/EFIK language and the second as expressed throughout this book.

9.The STRANGER, OWO ESSIEN or OWO=ANWA, literally means a 'person from outside'ie. the lineage or compound or even the village and is regarded as the 'GUEST or VISITOR'. It does not denote a person from the extended family but rather one outside it. They are always treated with hospitality as visitors/guests. For some areas, this kind of extended family unit or ward s simply designated 'EFAK' which corresponds to a 'street, RUE(French) or section in the village.

10. In traditional societies, the expression OWO EDI INYENE, literally means 'men are riches implying that a family or household with many people as members automatically constitutes a rich family through the collective labour and earnings of the members. That was the main reason the ancient URUAN/EGFIK owned slaves and practised polygamy since a large following was the determining factor of wealth acquisition. Similarly, "EYEN EDI UBONG" = children make a man, ie the father to become the LORD and MASTER of the lineage and Ruler of the manor or kingdom. Only a man from a large lineage could be considered fit and able to rule a village or clan or kingdom because he has been found worthy and fit to rule his own house/lineage.

11.Some of the titles in a hierarchical order inc include OBONG (chief) OKUKU(Ritual leader, Ambassador or Chamberlain) ESUQUA/ESUKWA denotes Speaker eg Lord, Duke as also ETE (Sir eg Sir Frederick Lugard) the highest being titled AMASI.

12.The condition of the Patrilineal Family is derived from the "PATRIA POTESTAS" which gives the head of the lineage absolute authority and control over those under him. The welfare of each member is determined by and dependent on his good will. He alone has authority to distribute all privileges, rights and duties. In modern and recent times formal Organization/Administration of the Kindred or Clan is almost absent. The Group/Clan Head is merely a nominal figure head, an agent of the Governor or Council Chairman or even of political leaders. He exercises his office only in times of emergency or crisis when the political leaders remember that he can be of use to restore order and rule of law in the villages/towns or **to organize the people for elections, Census, etc.**

14. Selfish but shrewd individuals who achieve prosperity and greatness are often contemptuously referred to as agents in witchcraft and freemasonry such as "UNAM-OKUK" (Money power or god of money), "EKPIN? I," etc. There is a proverb-EKWADO, which describes this attitude of jealousy: "? kp? nte uf?k-eny??, ubuene ik? ke: ?k?? ama akpa ?kp??, sia oto ke ukwa usu " (Even a thing like a storeyed house the poor cannot build, he dies prematurely, for his work is foul).

13.This totemic aspect of Clanship is provided from the notion that the clan or lineage either owed its evolution/origin to or was protected from certain disasters through the agency of these totem animals or food crops, the eating of which is tabooed i**n their honour.**

14.The Reverend Hope Masterson Waddell of the Presbyterian Scottish Mission has noted that the rank of KING is not native to URUAN/EFIK but was adopted to regulate the relations of EFIK Chieftains with the supercargoes and thus the Leader of Ekpe – the Eyamba, was afterwards designated as KING EYAMBA. Since he was the one who aided the British companies CF. Ford op. cit. But this does not seem to square up with URUAN/EFIK understanding of EDIDEM which means KING properly so called.

15.These are "EDEP" or "IKOT UFIN or NDUA, IBIBIO) which are free forests and farmlands for the poor or slaves. Other free tracts of land not used by the public as farmlands include "ISO NDEM" (Spirits land holdings) and "IKOT EKPO" (devil bush) these are sacred plots and groves surrounding shrines. Formerly they were reserved as burying grounds for evil men, suspected of witchcraft, murder, suicide, and for slaves and twins – IK? T MBUBIAT, and those who died ignominiously or by accident.

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CHAPTER III

SOCIAL PROCEDURES, STRUCTURES AND ORGANIZATIONS URUAN EFIK MYSTERY CULTS AND CONFRATERNITIES

We have all along been considering the lineage system as the basic pattern in the evolution of African communities. Family settlements in recent times have all grown into towns and villages, and the local lineage units tend to grow into compact communities and clans over most of the arable land. The ordinary people spend their time in the town engaging in their special crafts, river trading, fishing, etc. and some in their farms and plantations. **URUAN/ EFIK** have a rich way of life – one that has continually made her one of the most hospitable communities and groups in Africa. According to experts and historians most of her cultural elements are unique though her constant romance with other societies especially the **Ibibio** and **Annang**, the richness of the traits makes them more alluring. Some of the traditional cultural displays and socio cultural groups especially her various masquerades in **Ekpe**, **? b?n**, **Ek? ? kemba** and even the acquired **Ekpo Ny?h?** masquerades of the **Ibibio** in some clans, help to promote the deepest meanings of **URUAN/EFIK** way of life and Weltanschauung. They do this especially in their elaborate displays and mastery of the cultural dances, folk lores and chants which have earned them global acclaim and acceptance. Like other Niger Delta groups, **URUAN/EFIK** way of dressing viz. the **Usobo, ? kp? kp?** for men as also the **? y?ny?** in their various shapes, colours and styles of head gear viz. gel, etc. for the women

1. EKPE URUAN CONFRATERNITY – LION SOCIETY

ORIGINS OF EKPE URUAN CONFRATERNITY



The Ekpe Lion
Ekpe Natural animal



Prince Mark B.
Akpa-Inyang –Dad of Author
Prime Mins.- Obong Iyamba IDU



The Ekpe Masquerade
Ekpe Man-made in Action

I have decided to devote the greater part of this Chapter to one of the most outstanding, enigmatic and colourful cultural legacies of URUAN/EFIK traditions and life, hence let us start our discourse with an analysis and structural set up of **Ekpe** Fraternity in URUAN/ EFIK. To begin with, many people especially our westernized elites as also some "modern" Christians still think that culture and religion are poles apart and there can be nothing to bring them together. But for some of us who are familiar with history, especially Church History the two are even inseparable. The early European and American missionaries made matters worse when they erroneously associated our African culture with sorcery, witchcraft, heathenism and paganism and even regarded everything African as evil. But now we know better and our eyes are opened. We have come to realize the harm this belief and way of looking at things have done to our culture, traditions, and values; they have almost obliterated most of those great cultural artifacts and displays from African life and affairs. Thanks to the Second Vatican Council of the Catholic Church which restored and encouraged African use of music, symbols and instruments to embellish and adorn the Liturgy and Church Rituals.

Most URUAN and indeed our African cultural displays are nothing but good melodious music accompanied with artistic manipulation of instruments and it is they that constitute the Warf and woof of culture, our traditional dances and pastimes including **Ekpe**. Together with religion these form part and parcel of God's endowment to mankind and are therefore the most important constituents of culture. Ekpe which in URUAN/EFIK is a socio-cultural, socio-political institution is one if not the greatest of these cultural institutions. As they say, **"Oyom Ekpe, ka ke URUAN "**implying that here in URUAN one can enjoy Ekpe in all its ramifications and glory, because **Ekpe** wisdom helped URUAN society to make sense among all her immediate neighbours and to find her proper place in the scheme of things viz. governance, education, social life and even religious affairs. Besides, Ekpe helped to direct all well-meaning people especially the rich and educated to rise to the values of living righteously and to grow spiritually along the path of Christ. Christ is the acknowledged Way of God, and most of the world's great religions and centres for teaching the Truth acknowledge this to be true, even the ancients had unwittingly known about it because Christ is the eternal invisible likeness of the invisible God", **(Col 1:15)** and that is why He had to have a central place in a chosen (Hebrew) culture. Even though tribes and languages differ, this fact and secret remains the same in every culture because it is not man-made. Man-made things do not last hence man's inventions and creations pass away, even nations rise and fall or even disappear but God's creations remain because they are part and parcel of the Truth which is in Christ. That is why some of these godlike cultures being part of God's gift to mankind are a perpetual reminder to us of the secrets of life and even the way to God. **Ekpe** URUAN is not an exception that is why some of these concepts cannot die as they pass from one generation to another either by word of mouth or from hearing about them.

Howbeit, a creation of God indeed remains a thing of beauty forever and **Ekpe** is such as we shall discover in these pages because it gingers in the mind the thirst to know and understand, but its depth like God's cannot be easily fathomed, and so it can only generate the feeling of awe nod reverence if not admiration, such that what man fails to understand, he worships and treasures in his bosom. Life will always remain a drama of interludes consisting of acts and scenes whereby the participants play their part as actors and spectators, but to remind us of the main stations of life and the universal Truth, because God is not a parochial being despite the teachings of some religious faiths even if He has more names than languages, He remains true to all. Therefore, with the misconceptions people especially like what the early missionaries and writers had about other people's beliefs and forms of worship which tended to give the impression that some cultures were God-like and noble while others were heathen, atheistic or polytheistic when in truth most of them were monotheistic, we know that tongues and creeds may differ,

but the intrinsic values remain the same. Most cultures do admit and conform to the fact that the purpose of life is for mankind to offer themselves as a living sacrifice pleasing and dedicated to the glory and service of God and therefore all authentic and true religious cultures are centres and instruments for subscribing to the knowledge of Truth. As a Catholic Christian, I do know to what extent some of our native African cultures and traditions can be admissible; therefore, I am not advocating hereby the wholesale endorsement of Ekpe practices and traditions but only those that are both Christian, moral, educational and uplifting of the human spirit and character.

1. URUAN & EKPE EFIK ORIGINS & TRADITIONS URUAN AKPE USAHAEDET FOUNDATIONS

From our account on the origin of URUAN in chapter one, we had traced and indicated her place of eventual origin as a people to the Equatorial Rain Belt of Central Africa, precisely the Cameroun North Eastern borders where URUAN AKPE/EKPE is to be located and still extant even today. That is why the opening and introductory words of this article were quoted as **"oyom Ekpe ka ke URUAN"** simply on account of the fact that URUAN means **Ekpe** and URUAN is **Ekpe** itself. The popular saying in **Ekpe** used to be: **"NKA URUAN"** meaning "I am going to URUAN**"** or "**nduk Uruan"** ie. "I am in **URUAN"** really refers to **NYAMKPE** one of the greatest Grades in **Ekpe** URUAN and is in regard to the fact that many of our neighbours including the present EFIK**,** EFUT, KWA/QUA are a confirmation of the relevance of **Ekpe** with regard to URUAN without which it would have been impossible to do business with these coastal tribes of Central Africa and other communities up the Cross River because it was the practice to move with their **Ekpe**. In fact, the whole of the Equatorial region extending from the Cross River to the Congo basin is the **Ekpe** zone where the esoteric paraphernalia of **Ekpe** masquerades and Orders are to be found. Though some forms and Orders of **Ekpe** masquerades are more exotic than the others, they are all similar except in their different presentations and outfits depending on their richness, style and cultural traits. There is also the voiced language difference and this is obvious owing to the tonal nature of these various Nigritic languages and locales which in our case may change from **EFIK** to **EFUT** or even **ABAKPA/QUA**, ie. **EKOI** or **EJAGHAM** owing to their contiguity with URUAN**.** There is nothing unusual about this and it is part of human nature and practice everywhere to show off knowledge and feel better off than others. We often see the so-called "been-tos" parading their knowledge by punctuating their writings and speeches with Latin or French phrases to show off their status, but this doesn't show that Latin or French is supreme eg. Paul Amaury Talbot has shown that the **EKOI NSIBIDI** writings exhibit traces of the early Egyptian hieroglyphs and even some of the buildings with their circular super-structures are similar to the savannah types of the forest peoples unlike the rectangular structures of recent buildings in URUAN **(Talbot, Paul Amaury 10)**.

According to D.M McFarland URUAN probably had circular buildings in distant past and so being of the Bantoid stock they are a mixture of Hamitic and Negroid blood and that may well explain why some earlier anthropologists described them as emigrants from the Nile valley in Egypt and by implication that URUAN/EFIK might have been descendants of the people of Palestine who left Egypt. (Cf Exodus chapters). The lion which is the totem of **Ekpe** abounds in these Equatorial highlands and savanna/forests which goes to explain why **Ekpe** Fraternities flourished in these parts. The **ODODOP viz, Aquagune** and environs, the **Ekoi** as also the **Efut** also claim that coming as they did from the same environs of the Cameroun Highlands, **Ekpe** is native to them and that may well be as we have indicated above. But URUAN ditto the EFIK seem to have an edge over these because the power of **Ekpe** rests on the efficacy of the inner teachings which URUAN/EFIK have developed and perfected to a very high degree. It should also be instructive to note that many anthropologists and ethnographers of note have explained

that URUAN and the EFUTS are of the same stock who migrated from their ancestral home in the Cameroun border **USAHAEDET** near Idombi/Barumbi (Rio del Rey) and that the Efuts with other Efut clans like **Ekondo**, **Idundu, Abua, Ibonda** and others during the great world dispersals caused by wars and the search for better farm lands, but were separated from their kith and kin at the **Cross River** and hence had to move down the highlands into their present abode, while URUAN who are traditionally great seafaring peoples, sailed up the **Cross River** until they arrived at IBOM, ie. present day **Arochukwu**. This explains why most of the clans found in **Efut** are also reflected in **URUAN** viz. **Ibonda, Ekondo, Mosongko**, etc.

(ii) HAMITIC AND EGYTIAN ORIGINS: The EKPE animal in contradistinction to **Ekpe** Fraternity is not an URUAN totem but the Institution of **Ekpe** fraternity is. In his "ISIS Unveiled", H. P Blavatsky opined that Hebrew culture permeated the Nigritic peoples of Africa and suggested that these might have been traces of those races and coloured peoples who were expelled by the children of Israel under Prophet Joshua, son of Nun about 5000 BC **(H.P. Blavastky,545)**. This also could well explain why some **URUAN** and EFIK indigenous ethnographic writers like Dr. E. O. Akak, Effiong. Mkpanam, etc peddled the Oriental origins of **URUAN/EFIK** and by extension the Igbos, Ibibios, Cameroonians, Ghanaians etc. of the Nigritic stock with the claim that they are of the Hebrew stock. Small wonder then that the Bantu race generally must have evolved from the Hamitic Nigritic blood, hence their link with the lower Nile valley in Egypt and the use of Egyptian hieroglyphs in **NSIBIDI** writings in **Ekpe**. Nsibidi is actually a methodology of action which consists in the use of signs and symbols to express and interprete "**Ekpe language".** It is merely a system of being able to make sense by transforming the normal lingua franca of URUAN-EFIK using the Ekpe system of communication expressed through recitations, playing of instruments, gestures and even drawn images designed to keep outsiders away. Through this sort of ritual of ritual action Ekpe is able to recreate the mythic history of the society and to re-enact the original sequence of societal events. But I have not bothered to extend the legend in our first Chapter concerning the ethnographic origins of **URUAN/EFIK** simply because this doesn't seem to be true and proper: **"Whatever is true and just/proper, whatever is noble and gracious, whatever is holy and modest, whatever is kind and gentle, whatever is good and pure (not adulterated or mythical or legendary) whatever is lovely and honourable, whatever is thought virtuous/ennobling and whatever is worthy of praise and discipline; think of these things.(Reflections from Phil.4:8)** In fact some modern authors have also tried to show that Hebrew culture permeated Negro Africa either through normal commercial ties or by the diffusion brought about by the universal dispersion of peoples **(J. J. Williams,320-22).**

Up till today, many of the URUAN/EFIK stock still pride themselves as descendants of Canaan, hence the mantra, **Canaan, Canaan Calabar-o, Calabar-o, nyedu do mfin.** But in connection with Egypt where the Hebrew Canaanites settled for over 400 years, **Ekpe** the **KABALA**, the ancient Egyptian theosophy is quite compatible when considering the monotheistic aspect of the Hebrew cult. It is further suggested that Pharaoh Akhenaton, the son of Pharaoh Amenophis III, grandson of Thutmose III, the great builder of ancient Egypt introduced monotheistic practices into Egypt during his reign. He had through his open-mindedness ordered the worship of **Isis**, the Sun god there ushering in monotheistic practices in Egypt. He is the husband of Nefertiti, the acclaimed Rosicrucian from whom the **AMORC** has taken root. But after his death; it is believed that Pharaoh Tutankhamen restored polytheism and the worship of Amenism, through whose cult the practice of worshiping the ancient Egyptian gods flourished. He ruthlessly executed most of the followers of the monotheistic practice of Akhenaton and restored polytheism in the land. It is also believed that they are those of Akhenaton's followers who had escaped from the persecutions who spread the monotheistic cultic practices across the African continent,

which further explains most of the **NSIBIDI** acquired in **Ekpe** URUAN today as part of the exoteric practices in the worship of the Son god adopted by Pharaoh Akhenaton **(Werner Keller,134-144).** We also know that Moses was an initiate of the Egyptian Temple and he it was who must have exported the Egyptian theosophy into Israel because according to the biblical texts, Moses **"was instructed in all the wisdom of the Egyptians, becoming powerful in words and deeds" (Acts 7:32)** Wisdom teachings were imparted to initiates in the temples and for the Jews, it became the spring from where the Jewish **KABALA** drew their waters of knowledge and wisdom. Analogically, we can therefore understand why the exotic teachings of Ekpe and the **NSIBIDI** are given in **Ufok/Afe Ekpe**.

(iii) PRELIMINARY NOTIONS & EKPE STRUCTURE:

In Zodiac literature, the Latin **Leo** means **LION**, which is also the symbolism of the Zodiac sign, the co-ordination between the human brain and his mind, which implies consciousness. This goes to explain the origin of **Ekpe** in **URUAN** religious practices and theosophy, for it is simply the path to consciousness and knowledge. Ekpe in modern times may be understood as an aspect of the way of life of ancient **URUAN** peoples who practiced the ancient religion akin to the Egyptian Mithraic mystery Religions and mystical cults which they later amplified to correspond with the evolving culture of the emerging European explorers who rounded the shores of West Africa up to the Cape Coast in the 15th century AD of our Christian era. It was both a religion and a government and permeated the lifestyles of the enlightened devotees and Adepts. But this seems a farfetched understanding of the reality because the Mithraic mystery cults were more often than not associated with Astrology, Astronomy, Alchemy and the Zodiac cults of which the sign of Scorpio is a significant norm. The face of the OX for example is the Biblical symbol for the Zodiac sign Taurus ie. the Bull which signifies the religion immediately antedating the Jewish Revelations which by implication is the common feature of the **UKARA**, the Ekpe Sacred Cloth. Another symbolism in Ekpe worthy of consideration is the sign **SCORPIO,** also derived from Astrology. The Serpent worship, an illusion from which the Christ nature finally frees man, was considered to liberate human kind **(Alice A. Bailey, 181-83).** Rather for URUAN, Ekpe is concerned with all aspects of life just as in the Christian religious culture; from the birth of man in Baptism to his death with Christ on Calvary as we are going to see.

Since Ekpe is concerned with all aspects of life, the elements of fire, air, earth and water play a very important part in **Ekpe URUAN**. The context of **Ekpe** here as an animal is the **ANAWURI EKPE** which is the lion and bears the **Ekpe** logo in every aspect of **Ekpe. Ekpe** has 12 divisions or Orders in URUAN. That is why the **MANE** figure is the prominent feature of **Ekpe** masquerade which is not found in the leopard family, a common animal of some **Ekpe** devotees in the Equatorial Rain Forest habitat. There are 12 **GRADES/GLOBES** of Ekpe in **URUAN**, and these correspond to the different Ekpe **"divinities"** to which they are attached viz. **Ekpe NYAMKPE** which is the most notorious and revered of the Cadres and represents the Royalty and Kingship in **URUAN**. **NKANDA**, which visible sign is the **NTA? NKANDA** - peacock feather, representing the invisible strength of the wind, air and breeze. The **NKANDA** form /masquerade is dressed in UKARA which bears witness to the fire power ion the Order/Grade, signifying that it is the seat of Wisdom. It also signifies that there was a time it was ethereal and the body and soul were meant for all intent and purposes to be one and united. This is the embodiment of African spirituality since Ekpe can penetrate any vacuum and was associated with the Greek philosopher, Anaximander who maintained that the primary element of life is AIR; another of its sixth element is the loop ie. **EKP?** which is the most important. **IBOKU, MBAKARA, IBONDA, MKPE, MB? K?** is the real **EKPE/LION** noted for its roaring like the animal lion and is the, most open to accepting initiates. Even as formerly, this is the only grade into which children as also honorary members could be initiated into and has many

secret aspects. It is the Grade that officiates during the entire funeral obsequies of the EYAMBA and the Adepts) **OKPOHO**, or **Ekpe BRASS** is the Grade connected with **OKPOHO**, money the symbol of the economy and business transactions) **EBONGKO** (is the most frequently displayed Grade in **Ekpe** probably on account of it beautiful adornments with beads and tiny bells, coins and other beautiful cloth materials. Its dance steps are graceful like the **NTIMI DANCE**. The aesthetics of Ekpe is exhibited here and the masquerade form is mostly admired especially by the women folk. Sometimes people regard it as **Ekpe IBAN** since it is not as aggressive as the others and women can be given special cosmetic and "honorary" initiation into it, nevertheless, revelation of its secrets always results in SUDDEN AND instant death. **OKU AKAMA** represents the priestly the Order of **URUAN** society and controls the religious activities of **Ekpe**. That is why the **? B? ? OKU AKAMA** always has a say in the organization and his advice is always sought before **Ekpe** laws are implemented), **EYAMBA** and finally **Ekpe ? B? N**. **(Cf Fig 3)** The **? B? ? EBONGKO** ie. the Head of the Order is regarded as the Eka **Ekpe** and mother. That is why he is accorded the highest respect in the Afe/Lodge. But in the absence of the **EYAMBA Ekpe** fraternity may not be properly constituted and raised without the **EBONGKO** power, the presence or absence of **MB? ?** of the other higher Orders notwithstanding. These names as presented here are used allegorically because some authorities in **Ekpe URUAN** have indicated that they perhaps might well represent the Terraktis of the Greek philosopher Pythagoras (580-545 BC) who employed various mystic and mathematical signs in his philosophical thought which were deep, incisive and full of human wisdom and meaning. Pythagoras is generally acknowledged as the father of both science and philosophy.

Everyone remembers the famous Pythagoras Theorem in Mathematics (Geometry Arithmetic and Algebra). The terms philosophy and Mathematics were invented by him. Plato **(427-347 BC)** the great ancient Greek teacher in Philosophy and Politics took over from him. The first four Orders express absolute reality of existence of what in Kabalist language means intelligible world. The next four expresses God's goodness and Wisdom and sees God as the Supreme Good, the origin and magnificence of Creation. The last four however express the universal Providence, God who is the Supreme Artist, the all-powerful cause and the generative element of all that can be within the rationalized standard format, which is the Tree of Life. The **EFIK** today have only ten Grades of **Ekpe** viz. **MKPE, MBOKO, MBOKO MBOKO, MBAKARA, EBONGKO, NYAMKPE, OKU AKAMA, OKPOHO, NKANDA,** and **EYAMBA** which in **URUAN** represents the king/Prime Minister and master Adept in **Ekpe** such as my father was. It can be understood that since the EFIK of later days did not want to be associated with the EFUTS who are of the same kindred with URUAN, they carefully excluded **Ekpe IBOKU** and **IBONDA** from their list, whereas the EFIK of today are in fact the bona fide group who form the two main Diaspora clans of **IBOKU** and **IBONDA** which moved from **AKWA AKPA URUAN** and settled in what became Creek Town, ie. **IBOKU ESIT EDIK,** and later those of **IBOKU** clan moved to settle in what is now Atakpa or Calabar; but this seems a contradiction so to speak. Many writers on **EFIK** progenitors claim that a good portion of those who later became the **EFIK** were from these original tribes/clans. For example, according to Etubom Ekpenyong Effiok of the Adak Uko Group, one of the places to which the Efik migrated from Ghana was Oku Iboku., and after settling there they were called EFIK Iboku after the town **(Cf. Hart's Commission Report. Enugu, 1964, 65).** Also when there was confusion at the 1964 Enugu Commission, a period in **EFIK** history was tinted with sectional politics which sought among other things, clarifications in the dispute over the Obongship of Calabar as also these two names of the EFIK, but neither Eburutu nor Iboku could be explained except that it is clear Amaku and others of his school invented these names from "Ibo-Ukwu" to justify their claims that the EFIK originated from Igbo land. The sacred **Ekpe NKANDA** cloth **UKARA,** is considered the biblical symbol for the Zodiac sign the **TAURUS**, ie. the bull and designates the face of the ox, signifying self-

consciousness, which is also an indication that **Ekpe URUAN** was an ancient religion akin to the Mithraic Egyptian mystery cult. But this may well be for the fact that **Ekpe URUAN** is eminently wrapped in the principles of self awareness and human wisdom such that the UKARA of **Ekpe NKANDA** designates the seat and reservoir of wisdom for all URUAN peoples and bears evidence to the fire power inherent in the Order. It also signifies that there was a time mankind was close to God as can be gathered from the Genesis account of the human creation of Adam and Eve, the first man and woman and our First Parents:" **And they heard the sound of the Lord God walking in the garden in the cool of the evening". (Gen.3:8)** Ancient URUAN regarded **Ekpe URUAN** as God himself, the author of all knowledge and enlightenment. In the Garden of Eden, man could see and speak to God face to face and was granted unlimited knowledge except perhaps the knowledge of good and evil represented by the tree in the middle of the garden which they were forbidden to eat**. (Cf. Gen 3:3-6)** Knowledge and enlightenment are first and foremost spiritual endowments and gains from God and cannot be confined to a particular race or group of people nor within geographical boundaries. That is why the good Lord who is all-wise. Omnipotent and omnipresent could not have denied these arcane spiritual gifts to the Equatorial peoples, including even URUAN**,** for He is God to all tribes and tongues. Similarly, the **EKP? NKANDA** (loop), one of the six equipments of **NKANDA** as it is called, restricts the movements of **Ekpe NKANDA** and the processes of men going into and out of the manifestation because the **EKP?** functions as the norm of **URUAN** society, her moral code and above all as the spirit of God in the conscience of the people since man cannot be on his own, being made in the image and likeness of the All-holy and Omniscient God **(Gen.1:29; Cf Fig 24)**. Ekpe URUAN therefore represents this manifold knowledge and understanding of the All-wise God and initiating into the cult implies accession to these teachings and knowledge which evidently embodies training through taming the **EKPE LION** in us to make us apt and disposed to receive the knowledge and awareness of the All-holy and All-wise God. It involves according to Etinnyin B**assey Effiong Bassey,** "the procedure for controlling the lion animal, **EKPE LION** in man and for attains self-mastery so that man can be freed from the bondage of his physical nature." **(Bassey Effiong Bassey,27-28)** In these teaching are regarded areas of secret knowledge to be imparted to the initiates for whose gains are more often than not social instead of spiritual. Perhaps this is to keep in line with the policy of the ancient Greco-Roman mystery religions whose teachings were guarded in secrets often wrapped up in deceptions to hoodwink the women and non-initiates, whereas these mysteries were instituted pure, un-adulterated and sublime and were proposed for the most holy and noblest ends by the most worthy means for mankind. In fact, these Greco Roman philosophers of the Eleusinian, Egyptian, Chaldean and Hindu and later the Masonic and Rosicrucian Lodges so jealously guarded the secrets so much so that the penalty for divulging any of these secrets was instant death. This might well be because the flouting of **Ekpe URUAN** laws always resulted in **"NSIBIBI EYESIO ENYE MBA? ",** a popular slogan meaning "penalty of death by **NSIBIDI**". When we come to analyze these facts, one comes to the conclusion that as a fact of history, the use of deception was always rife and was aimed at profanity and desacralization, a common practice not only of Ekpe URUAN but of any other kind of human endeavours where no written records are kept except their reliance upon oral traditions, whereas **Ekpe** URUAN should be a way to gain spiritual knowledge and upliftment in order to bring mankind into oneness with the True and living God, the all-wise omnipotent Maker of all through Christ the Messiah and Mediator of mankind; it should be a way to eliminate conflicts in the world among men.

EKPE GRADES MASQUERADES IN PICTURES



EKPE MBOKO



EKPE NKANDA



EKPE NKANDA



EKPE NKANDA - MBRE ISIM



IDEM IKWO - EKPE EBONGKO

Ekpe in practice means the life and ways of the great URUAN peoples ancient and modern. As observed elsewhere, URUAN is Ekpe and EKPE designates URUAN through the generations. But Ekpe in general is a socio-cultural and political organization of the Equatorial Rain forest peoples especially both in Nigeria and the Cameroun Republics. It is a Socio-cultural organization and in concept, one "fused with religion and seasoned with the balm of the love of Christ and in time becomes a christed in tradition" Etinnyin **Bassey** Effiong Bassey in his masterpiece on **Ekpe Efik** opines that **Ekpe** was well suited for the of our traditions, heritage and usage **(Bassey Effiong Bassey, 3)**. That is why we see it as a gifted culture and tradition which even when Christ the Redeemer He appeared on the world scene He insisted that He had not come to destroy or abolish the laws and traditions, but to perfect and fulfill them, ie. ratify and super naturalize (sanctify) them, and this is part of the universal truth for all mankind. Till date, it is

still keeping to the ancient cultural instructions of God to Abraham, to wit, the circumcision of the male even female gender, though this really meant for Christ's faithful, the circumcision of the heart and mind in order to make them pleasing to and acceptable before God. Therefore, those who claim to be above culture and tradition need to re-examine their position seriously and honestly before God. It simply means that contrary to popular beliefs, tradition is continuity, but for URUAN in particular, it should be a journey of life from the old ways to the new, from darkness to light and from the human traditions to the traditions of God as revealed in Christ Who came not to abolish but to transform and sanctify. There should therefore be a continuity of purpose. Since there is so much an upsurge in culture awareness worldwide these days, even as the United Nations has acknowledged culture as an important world treasure, the renewal and revival of culture awareness in Nigeria nowadays in the rotator Annual Festival of Arts and Culture throughout the States of the Federation as a guide, this revival and up-date should therefore not be lost to URUAN again. Religion has always been part and parcel of culture that is why the early missionaries could not imagine how they could implant the Christian Religion without imparting their culture which goes with it. Then they were ruthless under the guise of purging the so-called pagan and heathen fetish practices in the Africa religion and to uproot whatever to them seemed incompatible with their European culture so that their new Christian counterpart might take root and be firmly implanted in the African newly reclaimed soil. In so doing African cultural organizations like **Ekpe, Ekpo Ny?h?, Ek? ? kemba** were seen as pagan and heathen practices and the newly converted to Christianity were asked to renounce their age-old cultural and religious practices if they were to gain heaven through their conversions to Christianity. The momentum now was one Christian religion, one Christian culture and one Christen God in order to attain salvation and justification. Whereas Culture and religion in the absolute sense belong to the realm of the consciousness in the mind of God, together religion and culture form part of the endowment of God to every nation or race which He created, there is therefore no different or particular endowment inherent in any culture which is so unique irrespective of race, colour, language or environment.

Nations and tribes may differ and even manifest different aspects of culture but before God all are the same. That is why St Paul had often insisted, that all are now children of God through Faith in Jesus and have been clothed in Christ, **"There can be neither Jew nor Greek…neither slave nor free born,…neither male nor female- for you are one in Christ Jesus"; there is no room for distinction between Greek and Jew, between the (Gentile) uncircumcised and circumcised (Jew) or between barbarian and Scythian, slave or free" (Gal 3:28; Col1:11).** With Christ even the Christian culture and religion should be available to all and that is why He commanded the Apostles to preach the Gospel everywhere and to all the nations of the earth thus implying that every tribe and tongue was capable of receiving the Good news; no pre-conditions were to be attached. In fact, the first confrontations and disagreements in the Church were over such matters as demanding the so-called Heathen cultures to forego their cultures and laws in order to embrace the new Christian Religion, and Paul had even told Peter to the face, that it was unconstitutional for him being a Jew to demand that the Gentiles should conform to his Jewish traditions before Baptism. There was therefore no justification why the early European/American missionaries had to demand the abolishing of the African religious and cultural traditions whereas they were not even bringing the Jewish Christian Religion which Christ had established but their own Euro-Christian type, and therefore the abandoning of **Ekpe** and other socio-cultural and religious practices before joining the Christian Church and receiving Baptism was uncalled for. This study is therefore meant to correct this anomaly and confusion and to restore culture and traditions before they completely die out from the face of the earth. It is through our early Christian converts accepted the condemnation of their religious and cultural practices and therefore sought distance themselves from their African culture pat in order to win back their souls en route Heaven, but we

know those early Missionaries really and prejudicially tried hard to undermine any genuine effort some Chiefs and traditional Rulers like my grandfather did not to allow them and refused to grant the missionaries land and permission to settle in Idu which was the centre of trade and commerce for thousands of the then Southern Provinces of the Niger at the time and they had to settle for a small piece of land at Anua Offot near Uyo which was the colonial administrative Headquarters. But thanks to God, they at least settled to build the first ever Catholic Church in the whole of Nigeria in 1910 at Eman Uruan which still stands strong today in reminiscence of these events. However, as the twentieth century draws to a close the passion which attended such condemnations are gradually dying down with the new spirit and euphoria of revival of African arts and couture coupled with the zeal of enlightened and educated Christians these institutions are currently breathing a new spirit of compromise between the foreign and the native, the modern and the old and re-awakening with renewed vigour in the spirit of the times. The time now is apparently ripe to revisit Ekpe URUAN and our other cultural practices and as Etinnyin BEBs quoted above has so succinctly put it that the objective this time should be to rend the veil of a little which had been so wrapped up in mystery in secrecy and mythology in order to show to the world how **Ekpe** and its wisdom helped the great URUAN peoples of old to make sense of her immediate environment and to find her proper place in the scheme of God's creation and even above the others. **Ekpe** everyone knows has aspects and teachings which hitherto had been buried in the sands of time and history with the result that most of its wisdom teachings have been lost to humanity. We should now join forces with well-meaning people particularly those with claims to the truth to direct their hearts and minds to assist in the revival of a culture which God in His infinite wisdom had elected URUAN/EFIK in particular as also the EFUTS, the QUAS and those of the Cameroun Republic to be its proud and time honoured custodians. What remains to be done now is an attempt to purge however plausible these esoteric teachings and bring to the fore only certain arcane wisdom that had already been released to humanity through other sources, but which had been buried in mystery such that their revelations will banish ignorance and its consequences and so demonstrate to both initiates and the society at large the Christ-thought embedded in these inner teachings. Even now, most of the literature consulted has stopped short of addressing the inner issues of Ekpe except perhaps those that have highlighted their values and relative to similar known teachings in other parts of the world and from others of the great world religions. As foundations of a God-centered culture which initially has characterized Ekpe URUAN**,** these brief accounts happen to be the firsthand knowledge and experience of the author and some people of URUAN and are meant to tackle the socio-moral, philosophical and political underpinnings of **Ekpe** URUAN leaving out of course the mechanics of Ekpe which are reserved to only the initiates and adepts which fit into the universal mold of the teachings of Christ so as to help readers, men and women of goodwill grow in spirituality along the path of Christ.

EKPE URUAN IN SOCIO-CULTURAL AND POLITICAL SETTING

EKPE AND THE CONTRADICTIONS OF NDEM IN URUAN CULTURE & TRADITIONS

Much has been written on **Ekpe** especially in their early days of contact with **URUAN** and the Equatorial Coast of West Africa by the missionaries, colonial officials, ethnologists, traders, travelers and history scholars on whether **Ekpe** is a cult ie. a Religion or simply a cultural and socio-political organization, and much more on emphasis as to what they considered as objectionable practices in the **Ekpe** institution. But the answer to all this is neither here nor there. For **URUAN**, there is the belief that **Ekpe** which is the esoteric translation for God Almighty, to Him belongs all power, knowledge, glory and life. He is the Lord. He alone is All-holy and there is no other. He alone is to be worshipped; whatever sacrifices that are made in the name of **Ekpe** or to **NDEM** have nothing to do with the All-holy and Omnipotent God. Even if this sounds like a Christian version of **Ekpe**, but that is what the reality is as we are going to see. First and foremost, **Ekpe** is a system and institution and therefore part and parcel of the universal Truth which

God in His infinite goodness and Wisdom granted to our forebears from the beginning and springs from the same arcane roots with others that have ever existed. These roots are founded on pure mystery of Truth for the upliftment of man. "Worship" is of course at the very centre of **Ekpe** activities but this must be clearly understood and distinguished from profane and cultic worship of **NDEM**, ancestors and other divinities. Worship here portents different things to different people whether Christian, Pentecostal or pagan, but as far as **Ekpe URUAN** is concerned, worship pertains to the unity, and application of the teachings and techniques embedded in **Ekpe** with reference to the various **NDEM** (divinities) located in **Ekpe** Houses/Globes. But whatever these divinities are, they should be for the control of the individual Houses. Neither are sacrifices offered to them as a rule, except that some over-zealous and fanatical devotees incensed by gluttonous appetite do sometimes influence **Ekpe** temples to default by gratifying their sensuous indulgence in feasting especially in **"NDIA**", in wining and in the eating of **UKA?** , and to do this, they begin to indulge themselves in all sorts of esoteric and cultic semblances including the pouring of libations which to the Christian eye tantamount to idol worship. But this is not the reality at all; otherwise the early Missionaries would have outlawed **Ekpe** outright on their arrival under pain of excommunication for those who would have flouted the ban. Therefore, the admission of **NDEM** into **Ekpe** by whatever authority or circumstance as presently envisioned pollutes and encourages certain conflicts in **Ekpe** tradition, thus giving the impression of worship which must be strongly repudiated by all authentic **Ekpe** devotees in **URUAN**.

Secondly, **NDEM** ie. Divinities in **Ekpe** or whatever name called are not looked upon as gods to whom worship and sacrifices may be accorded because worship has to do with religion, beliefs, prayers and Faith. **Ekpe** is monotheistic and cannot be associated with the polytheistic status of the Greco-Roman cults and Oriental religions. These Oriental Religions were the in thing in their philosophy, literature and religion and were seeped in Occultism. From the Latin "**occulere** = to hide", occultism means the belief in the efficacy of various practices-including astrology, alchemy, divination, and magic being based on hidden knowledge about the universe and its mysterious forces. Occult knowledge characteristically depends upon the notion of correspondences, or postulated relationships that unite all things viz. stars, planets, gemstones, colours, or even parts of the human body and life events one another and to invisible realities as well. Those who subscribe to this view believe that they can use occult knowledge to effect eg. healing or to predict the future. Occultism may also include a belief in beings, such as angels, deities, or spirits, who can be contacted by those who possess the appropriate knowledge. Occult knowledge is believed to be obtained through initiation by those who already have it, or through the study of the texts in which it is expounded. In **Ekpe** it is through **NSIBIDI**. There are occult practices within nearly all traditional civilizations. Western occultism has its roots in ancient Babylonian and Egyptian lores especially those recorded and transmitted through Neo-Platonism and the Hermetic books. Powerfully augmented by Jewish mysticism the Kabala, occultism became an obscure but important presence in the European Middle Ages (5th century to 15th century). Medieval occult practices included astrology, alchemy, and ceremonial magic rites for evoking spiritual beings. Eminent scholars such as 13th-century Italian Theologian Saint Thomas Aquinas and his contemporary, English philosopher Roger Bacon assumed the efficacy of alchemy and other occult arts in their theological teachings. Along with the rediscovery of classical learning, the Renaissance of the 15th century to 17th century witnessed a burgeoning of occultism. In Florence, Italy, the court of the Medici sponsored a revival of Neo-Platonism by establishing a Platonic Academy. Later, figures such as 16th-century German physician Philippus Aureolus Paracelsus, who blended Neo-Platonism philosophy with a rigorous empiricism, personified the transition from ancient occultism to modern science. Fraternal orders such as the Rosicrucians also pursued this esoteric wisdom. In the late medieval and early modern period however, occultism came to be increasingly regarded by the Catholic Church as connected with the worship of Satan. This

development resulted in the persecution of those who practised witchcraft during the Renaissance, when thousands of women were tortured and killed under the accusation—usually false—that they engaged in occult practices. Despite both religious persecution and the rise of modern science, occultism continued as an intellectual presence in Europe in the 18th and 19th centuries. During this period, occultism came to be valued more for its spiritual meaning than for its pre-scientific world view. For the father of hypnotism, late-18th-century Austrian physician Franz Anton Mesmer, these occult practices offered a means of affirming both the fundamental nature of the universe as consciousness and the power of the human mind to interact with the universe directly. From this spiritual perspective, occultism easily moved into alignment with 19th-century romanticism and its emphasis on the past, on symbolism, and on the creative power of imagination.

These themes were important in the19th-century "reinventions" of occultism as the Spiritualism movement, the Theosophical Society and the Hermetic Order of the Golden Dawn. The last two groups in particular included many members of the symbolist movement, in addition to other artists, poets, and thinkers. That is why I have used some of these symbolisms to explain the mysteries in **Ekpe** as it were. But in the 20th century, another rebirth of occultism developed in the counter culture movement of the 1960s, with its interest in astrology, divination, and magic. The New Age movement of the 1980s and 1990s may be considered as another manifestation of occultism. Though severely criticized by some orthodox religious groups, the Catholic Church in particular and mainstream scientists, occultism has remained vital. But this is not exactly the reality in Ekpe. What seems occult stems from the fact of initiation which upholds that only men of integrity, of good morals and substance can be initiated as members. They should be ready to put down their money and resources to show that they are truly men in **URUAN. (Microsoft ® Encarta ® 2009. © 1993-2008 Microsoft Corporation).** In fact, pantheism was the order of the day and the bed rock of most occultist practices where magic holds sway, but not **Ekpe** as I know it through my father who was himself and Adept and more so the **EYAMBA** ie. Prime Minister of **Ekpe** in **URUAN** Central. According to H.P. Blavatsky, occultism accepts revelation as a common form of the divine but never finite beings which come from the un-manifestable one life, the same God as the God of the Christians. It is an accepted fact that occultism does not admit of the concept of GOD as the **ONLY ONE** which Christians do, ditto **Ekpe URUAN**, a concept that can never be regarded as an occult organization in **Ekpe** even though it has both exoteric and esoteric aspects. **Ekpe** techniques are employed specifically to bring the initiates into conscious contact with the psyche; they are only parallels. Second, when sacrifices are offered to **NDEM**, they are offered separately and at different locations depending on which particular kind of **NDEM** they are offering to, whereas **Ekpe** is so unique an entity and institution that it does not admit of distinctions and locales. **URUAN** recognizes very many kindreds of **NDEM** and they are male and female, whether of the land or water viz; **Eka Abasi, Anansa, Iboku Anwan, Ekpenyong, Ukana Offot, Awa Itam, Etefia, Afia Anwan** ie. **Mammy Water** as also many other water Gods and goddesses which are not the same as **"NDEM"** ie. the spiritual power of God in **Ekpe** which God in his infinite goodness and liberality has bestowed to **URUAN** and such other nations in **Ekpe.** Third, the fact that there are many such **NDEM** as opposed to **NDEM** (singular) **IDEM** (plural, ie. spirits/gods represented in masquerades) to which sacrifices are offered discriminatingly, especially as each **NDEM** has his/her High Priests/priestesses and devotees, goes to prove that they are of polytheistic structure, whereas **Ekpe URUAN** is always regarded as monotheistic. This also is confirmed by the practice by which these sacrifices are made at different times and at the specific habitats and locations of the individual **NDEM**. Fourth, there is also the fact that each city state or clan in tends to extol the hierarchy of her **NDEM** better than the others (which is very common and rampant especially in Ibibio, Yoruba and even Igbo countries) when talking about their masquerades. One can only imagine what each city state extols in comparison to these hierarchies concerning the valour and power of their,

Ogun, Sangun, Amadioha, Ibritam, Anya? Nsit, Awa Iman etc. whenever they praise or argue about the ways and exploits of their gods and goddesses. They are always unwilling to accept an inferior position for their own particular **NDEM** and this also applies to the consideration given to the sanctity of each habitat as a preferred and reserved domain and location for their **NDEM**.

Fifth, in practice some **NDEM** are known to possess the power of choice and to be capable of operating beyond their 'area of jurisdiction, so to speak and quite outside the city limits with the result that at certain times people are known to be under the influence of an **NDEM** implying he/she as victim, is operating beyond the normal domain of the **NDEM.** That is why the devotees tend to regard **NDEM** as worthy of worship such that sacrifices and libations are made to ward off the evil that has occurred on the victims of **NDEM** possession which is a different thing altogether. **NDEM** in this case simply denotes the water spirits or **Mammy Water** which is known to various nations and peoples the world over. This cannot therefore be an aspect of **Ekpe,** and certainly not of God Almighty. The veneration given to **NDEM** therefore is unacceptable because the practice stems from ignorance of the fact that **NDEM** as observed already are elemental spirits requiring neither veneration nor worship which in Christian terminology is referred to as **LATRIA** ie. worship and homage given to God Almighty and **DULIA** ie. the veneration given to Saints as God's friends and holy people like the Angels and Saints eg. the Blessed Virgin Mary, St. Michael the Archangel, SS Peter and Paul the Apostles. Here the lesson of Saul in the Book of Samuel is relevant when he went to the witch of Endor to enquire about his fate since God had disowned him. Samuel said to Saul when evoked by the witch: "Why have you disturbed me by bringing me up?" thus implying the disembodied spirit of the departed Samuel. When for example libation is poured in **Ekpe** custom, it is not to be bedeviled by the arguments on ancestor worship for the simple reason that the real meaning of **Ekpe** activities are buried in allegories, symbolic forms, **NSIBIDI** and other rituals among others. Libation also makes use of names of dead ancestors whereas there is no such thing in **Ekpe.** According to Patriarch E. B. Idowu as also Professor E. Okpoku from the University of Legon in Ghana, who was a one time H.O.D. in the Department of Religious Studies and Philosophy, University of Calabar **(1986 -89)**, and others Ancestors are only honoured, venerated and respected and not worshipped in African religious tradition and culture. Ancestors do not constitute any power block possessing authority and power over any matter but are only concerned as the spirit citizens of the tribe or clan to bring the people's pleadings for the ultimate attention of God. **(Idowu E. Bolaji, African Traditional Religion, S.M.C. Press, London, 1977, 76-82; Okpoku F.A. West African Traditional Religion, F.E.P. Intl. Accra 1977, 23-24).** Sixth, there are certain worthless teachings which seem to assign a god status to **NDEM** whereas as the agents of God and servants of men, these **NDEM** are divinities endowed with elements of life in order to maintain the balance of life.

I have referred elsewhere to this in this article from the Scriptures and from the Encyclical **"Spe Salvi – Saved in Hope** "of Pope Benedict XVI. Seventh, women are often regarded as the high priestesses of **NDEM**, and as everybody knows it is unthinkable that **Ekpe** has now allowed women to direct her affairs not only in **URUAN** but also throughout the entire Cross River basin where **Ekpe** holds sway as also other regions of the Nigritic peoples which are **Ekpe** strongholds. Ndem in popular esoteric literature unlike the mysteries (ancient rituals), secret rites and ceremonies connected with various religious worships of ancient Greece and Rome, involves the worship of Monotheistic Deity and not its subsidiary which actually is **NDEM** in Ekpe. The ancient rites and ceremonies were known to, and practiced by, congregations of men and women who had been duly initiated; no other persons were allowed to participate. The origin and purpose of these mysteries are unknown. But there is the theory that the mysteries concealed deep truths and remnants of a primitive revelation too profound for the popular mind and so were revealed only to initiates. Undoubtedly the sacred rituals brought to the initiates secret religious doctrines, which in many instances were concerned with the continuance of life beyond the

grave. The mysteries consisted of purifications, sacrificial offerings, processions, songs, dances, and dramatic performances. Often the birth, suffering, death, and resurrection of a god were enacted in dramatic form. The aim of the mysteries seems to have been twofold, namely, to give comfort and moral instruction for life on earth, and to inspire hope for life after death. The earliest and most important Greek mysteries were the Orphic, the Eleusinian, and the Dionysian. The Orphic mysteries were those of a mystic cult founded, according to tradition, by the legendary poet and musician Orpheus, to whom was attributed a great mass of religious literature of Orphism. Far more celebrated were the Eleusinian mysteries, connected with the worship of the goddesses Demeter and Persephone at Eleusis in Attica; with these divinities ie. **NDEM** were associated Pluto, the god of the underworld; Bacchus, a name of the youthful Dionysus, the god of vegetation and of wine; and other gods. The worship of Dionysus, or Bacchus, at Athens was accompanied by feasts, processions, and musical and dramatic performances. In later times the mysteries associated with Dionysus became occasions for intoxication and gross licentiousness immorality and debauchery. As the Bacchanalia these rites were introduced into Rome early in the 2nd century BC. At first the mysteries were celebrated only by women; when they were opened to men, the gatherings were suspected of gross immoralities, and in 186 BC the Roman Senate attempted to suppress the rites by decree. Secret rites were a part of the worship of several Greek deities, such as Hera, queen of the gods, Aphrodite, goddess of love, and Hecate, goddess of the underworld. Many foreign religions adopted by the Greeks and Romans had mysteries connected with the worship of the divinity; these religions included the worship of the Phrygian goddess Cybele, the "great mother" of the gods; the Egyptian Isis, goddess of the moon, nature, and fertility; and the Persian Mithras, god of the sun. The worship of these deities spread throughout the Greco-Roman world and was extremely popular in the early centuries of the Roman Empire. Isis, who at an early date had been identified with Demeter, was worshiped in Italy as late as the 5th century AD **(Microsoft ® Encarta ® 2009. © 1993-2008 Microsoft Corporation).**

Sometimes people mistakenly regard **IDEM Ekpe** which designation implies the **Ekpe** masquerade for **NDEM,** eg. **IDEM IKWO, IDEM NKANDA, / IDEM NYAMKPE,** etc. are simply **Ekpe** in their specific masquerade and physical appearances. They are sacrosanct. The various **NDEM** (spirits and divinities) whether of water or land elements as some people would wish them to be addressed may be regarded as land/water gnomes. Some forms of **NDEM** have finny lives, others commonly have python and white bird forms and in that **URUAN** has allowed women to direct her affairs they can take any form of choice. Blavatsky has further opined that they have neither immortal spirits nor tangible bodies but take their forms relative to the elements they belong - water, fire, air etc or whatever they but in some distinguishable degree. **NDEM** are a combination of sublimated matter and rudimental mind and therefore are considered to belong to a lower cosmic ladder than man. It is the belief in many circles especially in **URUAN** that some **NDEM** are changeless though they have individuality. **URUAN** also reasons that this is not a matter of faith, or Christianity or whatever, but that under certain circumstances **NDEM** do have the ability to assume tangible bodies. I have noted this phenomenon in connection with the Mysteries of Religion treated in Chapter three, and this has been the personal experience of the author concerning these mysterious occurrences. Sometimes these tangible bodies can assume the likeness and portraits of known personages. They are recognized by inner vision and astonishingly a common phenomenon in **URUAN.** But what is the general attitude of the rank and file in **URUAN** with regard to **NDEM**? Here opinions and attitudes are divided. In modern times owing to the submission of the generality of citizens to the reign of Christ in their minds and hearts people are indifferent to the phenomenon of **NDEM** and merely tacitly believe **NDEM** is a reality. They believe that some of the disasters and personal problems that inveigh upon people are the responses of **NDEM** to the people's nonchalant attitude towards them. But the vociferous minority including actual devotees who believe

they are devils incarnate these even go to the extent of regularly offering sacrifices to them, especially **NDEM MM? ?** .

But to appreciate the correct situation we can also garner some opinions and ideas about **NDEM** from non-**URUAN** writers on the matter. The Greek philosopher, mathematician and scientist Pythagoras wrote centuries before the Christian era that **NDEM** (elemental spirits) are of two types, those which are friendly and those which are wicked and harmful to man. Similarly, the great Christian theologian Tertullian classified **NDEM** as princes and powers of the air. St. Clement of Alexandria one of the Church Fathers opined that it was absurd to call **NDEM** devils for they are only inferior angels arguing that "the powers which inhabit elements, move the winds, and distribute showers and as such are but agents and subject to God **(J. J. Williams, 134-142).** According to Blavatsky these elementals **(NDEM)** bring to light those long forgotten events of the past "now preserved in the inscrutable depths of our memory" **(Blavatsky, H.P.326).** But Elizabeth Prophet in her typical and more forthright opinion admits that **NDEM** "are useful agents of God toiling for the good of man and therefore deserving the appreciation and gratitude of men".**(Prophet C. Elizabeth C. 3-5)** A more veritable statement on **NDEM** can be seen from the Book of Life, the Word of God Himself and that is from the Epistle of St Paul to the Colossians, the second chapter where St Paul among others illustrate the essential problem of Religion of his time quite accurately by contrasting life "according to Christ" with life under the dominion of the "elemental spirits of the universe"**(NDEM)***:* "See to it that none captivates you with the empty lure of a philosophy of deceit and of the kind that is based on human tradition, according to the elemental spirits **(NDEM)** of the universe and not according to the principles of Christ".(Col 2:8) What then should be the attitude of and indeed all men and women of goodwill on these matters? According to Baroness Adelman von Vary of Austria, many people have found the elementals friendly, but many others do not fare well at the hands of these spirits, it all depends on the mind quality of the persons attempting to relate with them. But Blavatsky reasoned that it all depends because naturally the bad must attract the bad, and the good, the good; therefore, the Baroness was successful in cultivating friendly response because she was a good woman **(H. P. Blavatsky, 325).** Pp. Benedict XVI has also referred to **NDEM** when describing a people/generation that has lost Faith and Hope: "Myth had lost its credibility; the Roman State Religion had become fossilized into…merely political Religion.

Philosophical Rationalism had confined the gods **(NDEM)** within the realm of unreality, and the Divine was seen in the various ways of cosmic forces, but a God to whom one could pray did not exit"**(Cf. Encyclical: 'SPEI SALVI – SAVED IN HOPE', AAS, Libreria Editrice Vatican, Citta del Vaticano, 2007,6-7)** That is the natural law, but many women in **URUANEFIK** especially the fare-skinned and young ones have suffered untold problems and endured terrible experiences in connection with **NDEM** and are therefore living in fear and deprivations even though they have spent their fortunes in sacrifices to **NDEM** in terms of time and resources. In some cases, marriages have been put asunder by **NDEM** on account of presumed putative marriage and adultery with **NDEM**. But Rev. Fr. Michael U. Offiong has confirmed that **NDEM** in our context are beautiful and useful he has agreed in line with Elizabeth Prophet that **NDEM** has nothing to do with human sacrifices on the contrary the deities **(NDEM)** save life and help to bring more children into the world. **(M. U. Offiong; 33)**. We should now conclude that since **Ekpe** is concerned with all aspects of life it can be rightfully argued that these elemental spirits **(NDEM)** are also important to **Ekpe.** By applying the reflection of Israel Regardie in his book the Golden Dawn, we can therefore understand the relationship of **Ekpe** Houses and the elements as given below. **(Israel Regardie; the Golden Dawn, Vol. 1 St Paul, Minnesota, Llewellynpub.1978, 169).** The elements in the higher planes of consciousness are of a much greater texture which operate in the fluid realm of life. But in the context of **EKPE** animal the **ANAWURI Ekpe** is the logo and the mane is paramount in all **Ekpe** forms that is why the Kabalistic tree can fit into the principles of **Ekpe** forms to show that the

hierarchy commonly accepted has been jumbled to misdirect the profane and some of the names are used allegorically. **(B. F. Thompson, Flash of the Spirit, Random House, NY, 1983, 241).**

4. EKPE URUAN, THE CHRISTIAN RELIGION & MAGIC

The Greco-Roman mystery as also Vedic Religions of India named after Mithras the mythical god of the Aryans was first introduced to India when the Aryans invaded the Upper Indus about 1500BC before coming up West with the conquest of the entire East by the Roman armed forces under Pompey and Julius Caesar about 100-80 BC. This religion found favor with the Roman army and those involved in business, and during the monotheistic reforms of Zoroaster it shredded its polytheistic structure for monotheism and was made subordinate only to the supreme god of Ortiz as the god of heavenly light, the all-seeing and protector of the righteous both in this world and the next. This god was the archenemy of the powers of evil and darkness and was regarded as mediator between men and the gods such that those who were not strictly members of the cult and not being well-informed were not in a position to truly assess it. They saw it as a mystery religion heavily dependent on rites and rituals as well as symbolisms of the Zodiac. Sacrifices constituted the solemn rite of worship with a sacramental meal. Small wonder then why the early Christian writers likened it to the Eucharist and Baptism with the seven degrees of initiation available to Mithraic adepts. Mithraic religion was a cult, a private association supported by private contributions of the elites and wealthy and was administered by non-clerical officials. The sacrificing of a bull was probably an indication that the practice was taking place when the sun was in the Zodiac sign of the Taurus and this constituted a solemn rite in worship of the god with a sacramental meal in tow. Mithraism was open to all irrespective of status except women who were barred from the cult whereas in contrast to Christianity which admits all, **Ekpe** holds that creed, social status and womanhood constitute legitimate barriers to admission and initiation into ant of its globes except in certain cases where woman of rank and the nobility are given cosmetic initiation and decorated with **NTA? NKANDA** peacock feather. What all this portents is that up till AD 394 when Emperor Theodosius outlawed Mithraism because it appeared as an emerging rival and opponent of Christianity, both had much in common and this led many to conclude that if Christianity had been stopped early in her history as the Caesar and those of the great persecutions tried to do, the world would have gone Mithraic even till today. That also is the reason which to some extent **Ekpe** and Mithraism may be said to have some areas of similarities, but there are major differences between them as was the case between Christianity and Mithraism. Now a question arises; did the ancient **URUAN/EFIK** sages and great men, mostly illiterates as they were, ever came in contact with the Greco-Roman elites talk less of the great Aryan philosophers of yore? Whence **Ekpe** then, their contact with the Portuguese and Spaniards in the 14th century of the Christian era notwithstanding? Could it also be that there were Mithraism borrowings but not positively and directly either in **Ekpe** or Christianity? Or is it not rather that God Almighty in His infinite Goodness and Wisdom wished to grant African nations especially those of the Nigritic stock including **URUAN/EFIK** also this hidden profound knowledge which St Paul with his very lips had prayed the Lord to grant his coverts of Ephesus as he knelt in supplication before the Father from whom every fatherhood in heaven and on earth takes His name, so that in the abundance of His Glory may He grant (and also to **URUAN EFIK**: and "Through the Spirit, enable them to grow firm in power with regard to their inner self, so that Christ may live in their hearts through Faith, and then, planted in love and built on love with all the Saints (God's holy people) they will (and **URUAN/EFIK** also) have the strength to grasp the breadth and the length, the height and the depth….they may be filled with the utter fullness of God"**(Eph 3:15-18).** But who knows if this prayer was not also anticipated on behalf of **URUAN/EFIK** thousands of years BC through the intercession of St Paul? **"O the depths of the riches and wisdom and knowledge of God! How unsearchable are His judgments and how inscrutable His ways" (Rom 11:33)** to grant

URUAN/EFIK also among His Saints these unfathomable wisdom and Knowledge in **Ekpe**! **"Thanks are to God for this His Inexpressible Gift". (2Cor 9:15)** But a cursory look at the differences would suffice and put straight our records on **Ekpe** and Christianity:

First, regarding similarities for all of them; there is the Belief in a divine Lord, by whose actions performed once (unlike the annual passions of is iris) man was assured of salvation also a sacramental meal and ritual Baptism. There is also the concept of a religious enlistment and service under a divine commander which admitted no social prejudices, nor dissimilar ideas about heaven and judgment. All of them have a higher moral code than those found in contemporary society of the time. Second, on the differences, Mithraism was not strictly monotheistic whereas Ekpe, ditto Christianity are eminently monotheistic. The Redeemer in Mithraism and **Ekpe** before now were mythical figures whereas in Christianity it is Jesus who lived on earth as God incarnate. **Ekpe** and Mithraism discriminate and have preferential prejudices against the poor, the weak and women. Sacrifices of bulls were a common feature in Mithraism and **Ekpe** but were later abolished in Ekpe but with the Christians there are no sacrifices because they believe in only the once and for all sacrifice of Jesus on Calvary. The family is a source of strength in Christianity so was **Ekpe**, but now bastardized through abuses which have made it a source of weakness; for Mithraism it was the military. These areas might be responsible for the relative ease with which Christianity has continued to permeate the social fabric of **Ekpe** zones in Africa as they have become areas of contest for the hearts and minds of the people. In fact, till the Consecration of Dominic Cardinal Ekandem as the first Anglo-francophone Catholic Bishop of West and Central Africa, the early Missionaries had no problems with **Ekpe** as the adherents were only demanded to steer clear of the sacrificial aspects of **Ekpe** including aspiring to the higher ranks and "sitting on **ITIAT Ekpe** which were practices regarded as heathen. My father was the Eyamba and the "High Priest" in the entire territory of ***URUAN*** until the then Bishop Ekandem banned it among Catholic Christians. When my father died in 1957 that also signaled the dead toll of **Ekpe** particularly in **URUAN** Central which was predominantly Catholic, the other zones of North and Southern **URUAN** were simply limping as most members belonged to the Presbyterian and Methodist Faiths. Signs now abound that Christianity is winning the war against **Ekpe** as it did against Mithraism of the Greco-Roman Empire. Christianity which is cultured in Charity, tolerance and understanding is succeeding in eliminating the dehumanizing and discriminatory practices which coloured the lives of many modern Ekpe devotees and elites, perhaps due to modernism, weakness of human nature, pride, graft, politics and greed. Then Ekpe is destined to die as others before it unless people return to the basics of pure pristine Christed culture of the **URUAN** past because civilization and Christianity are bound to bring changes whether we like it or not. Culture is not static; it is time and age related.

The fact that many may not accept these distinctions does not in any way detract from what we have said about **Ekpe** as a monotheistic institution in its origins. In fact, the divinities have no self-existing status and therefore cannot be worshipped as such since they are not independent gods. People who practice the tree and authentic Religion are not ready to subscribe to a religion of interest group/organizations where there is conflict and competition because they know they must love their neighbour as themselves. It is always the illusion of quick rewards and material benefits invested in the desire for orgies of drinking, feasting, dancing and even in raids of plundering, immorality and sharing of the booty which now characterize **Ekpe** that lure the unwary and Lilly livered to initiate in **Ekpe**, then they begin to abandon the pious activities and the path to the higher places of consciousness in **Ekpe** and to align with cosmic elements of polytheism and **NDEM**. The primary aim of a true Religion (the Christian Church) is to bring the well-intentioned and those with mature minds and conscience to the lobe God, the only One to be worshipped, adored and prayed to with Christ as the way. This is **Ekpe** in practice and not those who

elect to flirt with subsidiary powers of the universe and electing to worship **Ekpe** Houses/ Lodges and their overlords as their demy-gods in the persons of the higher adepts for quick benefits. In this regard an analysis of a commentary by St Gregory Nazianzen, one of the early Church Fathers on the text on the Magi who, guided by a star from the Orient, came to adore Christ the new-born Infant King at Bethlehem is enlightening. People just indulge in the worship of the elemental spirits of the universe and elements that govern mankind instead of a personal God Who governs the stars ie. the universe. According to him, these stars were moving in the orbit determined by Christ and so are now pointing to the fact that the worldview has been overturned and no more fashionable once again today. It is God Who governs the stars and not the laws of matter and of evolution that that have the final say, but reason and love – a Person, and if we know this Person and He knows us, then truly the inexorable power of material elements and spirits no longer has the last word, astrology has now come to an end with Him **(G. Nazianzen, PG. 37, 428-429).**

INITIATIONS INTO EKPE URUAN, EKPE HOUSES & LAWS



QUALIFICATIONS FOR ADMISSION AND FALSIFICATIONS

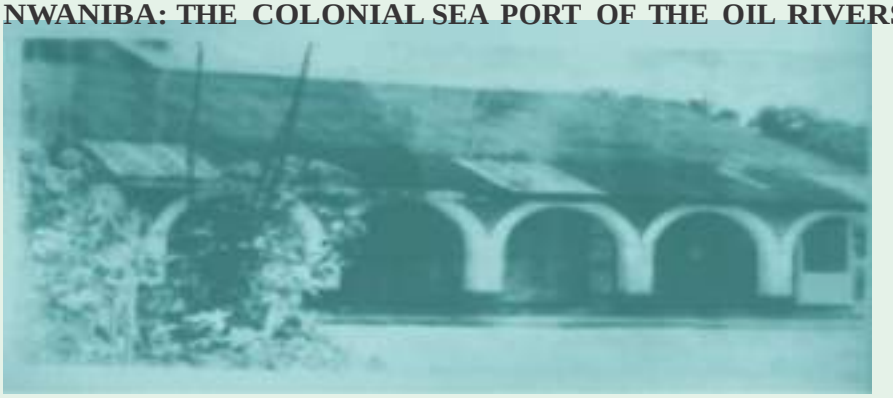
Ekpe in **URUAN** is a reserve of the nobility, the men of stature and means as well as those who are mature in mind, body and spirit because it is an institution that confers honour, power, worth and dignity with an aura of authority. It is not for the lily livered of society, nor for the effeminate, the philanderer, the glutton and the drunkard. **Ekpe** is neither for weak souls nor the faint-hearted, it is for the man of valour, the principled, trustworthy and strong-willed who can look anybody even the King, Prime Minister or President in the face. In Nigeria he should be able to sit comfortably among the Emirs, even the Sultan, the Obas, the Obis and the Ezes. He should be comfortable with Professors, money magnets and business barons, makers and shakers of commerce and chieftains of the political and civil class as also CEOs, MDs etc. Above all, he should be a greatly respectful and humble man and at home with the high and lowly, because he is humane, a man of the people and the society. Yes, he should be a man, a man who can stand before the **MAN** Jesus, the only **MAN**, the one of whom Pontius Pilate the great potentate of the Greco-Roman world who could say "what I have written, I have written" and damned all consequences, and testified to by saying:**" Ecce HOMO***:* behold the **MAN"**! But it doesn't necessarily mean that every **URUAN** citizen wishing to be initiated will have all these qualities, no, but these are what are required such that before and after his initiation, everybody can be proud of him and say, this is a man from **URUAN**. In fact, before the Nigeria/Biafran or civil war, nobody could ascend to the throne of URUAN as the **Nsomm** who was not an **Ekpe** Adept, not just and initiate into Ekpe. The late Nyong Essien was even an Eyamba in Ekpe, with what was called ***"EKPE NYONG ESSIEN"*** and he performed at my grandfather's funeral to boot in 1945. Since the 19th century with the arrival of the colonialists and

Missionaries, **Ekpe** initiations were reserved for the nobility and respected men in **URUAN** society simply because wisdom and knowledge of the ancients that were not commonly available were imparted in the temples away from common view; and knowledge, as they say, is power. With **Ekpe** much was accomplished, including putting the masses in tow and on their toes. In time, the initiates began to enjoy the spoils of power and this in turn led to blatant abuses against society, particularly women and slaves. In time, selfish interests took a better part of the initiates and brought them to agree on symbolic initiations of slaves, non-indigenes and women who were members of the blue-blooded class and who could put down their money and resources for the initiations. **Ekpe** initiation was and should be a very costly venture and only people of substance could enroll, but not that **Ekpe** URUAN is on sale for the highest bidder and all comers. Then the nobility having engaged much of their time on feasting, dining and dancing, particularly after materially-rewarding mercantile links which they sort of established with England via the different Commercial Companies like the UAC, PZ, M&K, G.B. Ollivant, Chellerams, etc. which were established at Idu on the second road to the beach i.e. **? WA? A-IBA** anglicized to **NWANIBA** (just as **ATA–AKPA** became **ATAKPA**).

It should be noted here that just before Independence in 1960, Dr. Nnamdi Azikiwe who was the Premier of the Eastern Region closed down most of these Trading Companies and transferred them to Port Harcourt where the NCNC held sway because most of the people of URUAN were pro Action Group – AG though the great politicians like Chief the Hon. Nyong Essien were NCNC card carrying members and officials. Idu was always the traditional nerve centre of Beach trade in URUAN even before the 16th century including the entire region of what is now Akwa Ibom, Rivers and Abia States. Later it became the chief slave port. But it was soon found out that male slaves were increasingly being harassed while trading for their masters and they began to initiate them into **Ekpe** in order to be qualified to join in the booming trade with the Europeans. Also, there arose the need to motivate an industrious and trusted slave who through hard work had become a pillar in the family household within which he was serving and so he was initiated into **Ekpe**. Again having also been rewarded with the marriage of blue-blooded daughters of the family, room had to be made for them and their male descendants to be free in all respects, including the right to **Ekpe** initiation. To this end a new policy was designed for that purpose to wit that: **"Irrespective of the social status of the husband, a blue-blooded woman cannot give birth to a slave".** Can you beat that, URUAN/EFIK wisdom, full of sound and fury, signifying nothing!

ORIGINS OF IDU, NWANIBA, MBIAKONG & ESUK ODU

NWANIBA: THE COLONIAL SEA PORT OF THE OIL RIVERS PROTECTORATE



Old Colonial Nwaniba Post Office IDU – 1908
First Post Office now in Modern Akwa Ibom State – Created in1987



Mkpisong Pius J. & Prof.
Margaret M. Okon (nee Essien)
Authors of the piece on Old Colonial
NWANIBA & Beach Town –Esuk Mbehe IDU

According to Mkpisong Pius and wife, Prof (Mrs.) Margaret J. Okon, the present NWANIBA in IDU town, Headquarters of URUAN Local LGAs was the centre of international trade and commerce bustling with economic activities. **(Okon P.J, Mkpisong. Modern Press Ltd. Uyo, 2009,7)** There at Nwaniba were established numerous companies like the Paterson Zochonis (PZ) United Africa Company (UAC), the Lever Brothers, May & Baker (M&K) Chellerams, etc. of the Niger Oil Rivers Protectorate which dealt on palm kernels, palm oil, stock fish, piassava, and other items of merchandize. The General Police Office and the Central Police Station for the entire area were also established here. These companies used to ship the palm oil and kernel, raffia etc. by railings-cum escalators into their big ships from the Nwaniba seaport to various countries in Europe especially to Liverpool, England and in return the people purchased stock fish, zinc, tinned salt fish – **ekpum? ny?**, canned foods, **tinapa**, books, clothes, kerosene, enamel, lanterns, etc. which were distributed throughout the entire Eastern Region of Nigeria with headquarters at Enugu. There were also transporting Companies, traders and transporters including Messrs E.O. Ndubia & Sons, Olatunji Alabi & Sons, many of which were from Yoruba and Igbo countries. The only tarred and well paved road in the whole of the East was this one that led half-way between Uyo metropolis and Nwaniba on account of the high and slippery hills leading to the seaport.

However, later in the late 1950s and early 1960s, for political reasons, this epi-centre of commerce was moved and relocated ostensibly to Port Harcourt since this strategic Niger Delta town had by now been practically colonized by the Igbos with thousands becoming land owners and great merchants, money magnets, industry barons and quasi - slave masters of the economy. Some of these colonial firms were also re-located to Onitsha, Aba and other towns in the Eastern Region especially those in Igbo country at the time DR. Nnamdi Azikiwe held sway as the head of the Ruling Government party, the National Council of Nigeria and the Cameroun - NCNC. Consequently, those foreign companies also left leaving only skeleton personnel and services to protect these establishments. Then the Nigeria-Biafra civil war dealt the last death-knell on the functioning of these Companies altogether. This occurrence similarly led to the decline and eventual collapse of economic activities, which turned the whole area into a ghost country as a result of the exodus of people, especially the business men and women till this day. In fact, the whole seaport became filled up with silt and water plants as a result of the lack of its utilization, thus rendering the whole seaport impassible to-date. One would have thought that with the new impetus and re-organization of Nigeria with a brand new democratic governance and processes, after this sad episode and resultant return to wit, the democratic governance, the new helmsmen and ruling party at the centre as also the Head of Government at Uyo, ie. the Governors of Akwa Ibom State beginning with erstwhile Gov. Victor Attah, Godswill Akpabio and the amiable current Gov. (Elder) Udom G. Emmanuel and helmsmen, would think it profitable to resuscitate the seaport and markets with the establishment of a railway terminal and head station at the Idu seaport which is the nearest town to Uyo, the Headquarters of Akwa Ibom State. Nwaniba is just within 5 minutes-drive and less than ten kilometres to Uyo. IDU is perhaps the only town with a large undeveloped and unused available vast land in the State for a venture requiring a large land mass such as the railway. In fact, 75% of the land mass used in the building up of Akwa Ibom State airport is also on URUAN/EFIK land ie. URUAN South; the remaining piece of land in

Okobo and Nsit Atai Local Governments is where the actual airport buildings are sited, while the extensive international run way and accessories are located on URUAN land. This is nothing but the Nigerian brand of African politics of exclusivism and political gerrymandering - a grand sidelining and marginalization of a people at that! Apart from this colonial road built in 1910, there is no other tarred or paved road in the whole of URUAN territory except the other colonial one of the late 1950s linking Uyo and Oron which was the nearest port leading to Calabar main seaport, the first and former colonial headquarters of now the Federal Republic of Nigeria. IDU is the strategic epicenter of Akwa Ibom State and the nation south of the Niger and could have been apart from Lagos and Port Harcourt perhaps the most important sea-port of the nation linking Nigeria to the outside world since Calabar is too far away, in fact the last important town in Nigeria. It would have linked Nigeria easily to the Cameroun Republic, Equatorial Guinea and Gabon just a few minutes away from Akwa Ibom International Airport. But politics and the so called "minority area" factor which perhaps makes for the reasoning that the area could be inhabited not by the same human beings as the rest of Nigerians of the "political majorities" in the Federal Republic of Nigeria, but by animals and trees! It is a sad commentary on the situation and the inhuman treatment of Nigerian citizens who are abandoned to wallow in misery, untold hardship and deprivation of sorts.

Since the 1940s, the colonial Government of King George VI of England, through the Wilkins Commission of Enquiry Report of precisely 1947, had in very clear terms and unmitigated pronouncements directed that these areas be taken for reckoning. It warned the Nigerian Colonial Government then of the dire consequences of neglecting these minority areas to the detriment and peril of the Nigerian nation state and advised that the "issue of minorities" be promptly and equitably addressed. True to the fears of His Imperial Majesty's Government of Great Britain, the situation has remained and is even worse today as I am writing this book. The Niger Delta militancy is my witness and sure case in point which almost grounded this Nation and brought Nigeria to her knees, but for the timely orchestrated and fire brigade-cum cosmetic and hypocritical efforts of addressing the issue inaugurated by His Excellency, President Umaru Yar d'Adua (2007-2010) through the granting of the often mouthed mantra sloganeering quasi-military action of "**AMNESTY**" to the so-called militants of the Niger Delta region in October 2009. For which is easier or of greater economic importance and calculation to Nigeria, the development of the Nwaniba seaport which is less than five minutes' drive thereto from the Head Quarters of a State, to wit, Akwa Ibom State Capital Uyo, of the Federal Republic of Nigeria, or the spending of billions of Dollars to develop a seaport at Ibaka in Colonial Eket Division, now of former Oron Local Government Authority which is more than two hours' drive from Uyo, even though the road thereto is well tarred and may even be dualized sooner than expected? That is the poser and the dilemma of Nigerian politics and political economy, administration and governance of an African nation, the so acclaimed giant and pride of Africa for that matter? The International Community must hear this and come to the rescue of URUAN/EFIK. But this is not politics or a grand gerrymandering; it is injustice and man's inhumanity to man crying to the highest Heavens! The Ibaka seaport is in order, yes and obviously to be recommended because I doff my hat to the indefatigable action Governor, Chief Godswill Akpabio for his great heart and granting this largess to a minority Area like Ibaka LGA; a name derived from "**(Mbufo owo) Iba**

ka!" This last remark is one of great significance, because centuries back in the history of modern **AKPAKIP ARO** nation, there was a great feud over land matters between the sub-tribe Okobo and main town of **Akani Obio ORON.** To cut the story short, the people of Enwang who played as arbitrators between them chose two delegates to arbitrate with the words in their dialect: **"anwi iba ka"** = "two of you should go", hence the place of that meeting to consider the arbitration was afterwards simply coined by joining the two words together as **IBAKA**, which has remained till today just as **Atakpa** – "ATA AKPA" in Calabar, or **Nwaniba** – " **wa a Iba"** in IDU. But the fact of the matter is that the priority of this moot point must be put right and should be pursued with vigour.

ESUK MBEHE IDU-PORT OF ARRIVAL OF EARLY EUROPEANS & MISSIONARIES



Charles Walker (RSC) at Idu Iffiayong Beach) 1920.

Yes, **NWANIBA** in question became a prominent colonial sea port in those days, **grace á la** the transfer of URUAN Headquarters from Ikpa to IDU where Nwaniba is situated and the construction of a new IDU-UYO laterite road in 1902. Before this time, the colonial "main road" ie. the Government road was that from Ikpa which passed through St. Joseph's Primary School along what is now IDU – MBAK ETOI road. That was why the early Missionaries established the St. Joseph's Catholic Church as also the school along that road. Ikpa had been one of the trading sea posts established by the EFIK including Ikot Offiong, Ikon Eto, Uwet, Aquagune, etc. as mentioned above in chapter one. Most of the palm produce transactions ditto trade in agricultural products carried out on the Cross River basin by the EFIK as also around Northern Uruan and other areas including Itam, Ibiono, Ikono in colonial Itu Division passed through Ikpa trading sea port. Ikpa has same border with Mbiakong which was also part of the booming trade centre. The names **IKPA** and **MBIAKONG** have a significant place in ancient URUAN history, ditto **IDU** and **ESUK ODU**. At the time AKWAAKPA URUAN land mass became too congested owing to increase in their populations, that was after ATAKPA - Calabar had been discovered with the new URUAN now EFIK settling there and also increasing in numbers. Then URUAN sages "looked into their meteorite wand **IKA**" – as their custom was in order to ascertain the extent of the land mass before them. They discovered that there was indeed a vast land but a greater portion had already been occupied by those who later became known as the IBIBIO. With the fear of war which could ensue should they move thither, some had in trepidation exclaimed:"**Eyak nnyin ikpa** – Let us go and die", hence the word **IKPA** for those who moved up North. Then others had summoned courage to say:" Eyak **nnyin idu** – Let us go and live" hence **IDU** for all those who had moved to the central part and to the south. Meanwhile they selected their men of valour as spies – **mbia ek?** , hence the word **MBIAKONG** for those appointed to spy the land. That is why ancient MBIAKONG ostensibly found themselves settling in the central part between the North and the South. It is also an aspect of URUAN history that all these happened as they had moved nearer to the mainland IBIBIO on the coast where they **"were discussing their fate"** ie. **ESUK ODU**.

But it should be recalled that **ESUK MBEHE IDU** – as an important slave sea port after Calabar was by this time "a no-go area" both to the European merchants, Companies and Colonial Administrators, ditto the early Holy Ghost Missionaries except the slave dealers and supercargoes who were bringing in many other profitable items like stock fish, cloths, tobacco etc. to the people from Europe. Whereas the EFIK were the first to sign the Treaty for the abolition of slave trade in Africa with Great Britain in 1841 and eventually banned it totally in 1902, but **IDU** and by implication **ESUK MBEHE IDU** had stubbornly refused to ban the ignoble trade after Calabar her counterpart, had done so.

No wander then, that after the colonial Authorities had taken full control of and transferred the HQ to IDU also with the European Companies firmly entrenched thereat, Mbiakong which is border town with IDU having lost their share of tribute accruing to them from Ikpa would struggle without success, to establish their ownership of NWANIBA sea port hence the slogan: **"MBIAKONG koyom IDU" (ik?)!** It is worthy of note also, that in the 1930s Ifiayong Obot now Ifiayong Usuk had followed suit to claim ownership of the entire **ESUK MBEHE IDU** and the adjoining **NWANIBA** by renaming it Esuk Ifiayong a.k.a **"IFIAYONG BEACH"** in their honour. This episode then had resulted in an intractable law suit between IDU and Ifiayong. The verdict of this case had been given in favour of Idu right in the 1940s by the presiding Judge, then Magistrate E.E. Anwan of Creek Town. But IDU in the 1800s in the first place had allowed a piece of land close to **ESUK MBEHE** to be used by some citizens of in Northern Uruan including Ifiayong Obot. They had come with the others including people from Itam, Ikono, Ibiono etc. to join in the booming trade but some of them and those from Ifiayong in particular elected to settle there permanently which was no problem to IDU as was discussed elsewhere in this book. Then Idu actually had donated them a different and larger portion of land up-hill nearer to the city centre and quite close to the border with Mbiakong. But this favour took a different twist and even resulted in bad blood and loss of face with Mbiakong, a situation which culminated in frayed nerves and a near internecine war and bloodshed between Ifiayong and Mbiakong. This in the meantime has been calmed down a bit through the prompt intervention of the current peace-loving Action Governor, Chief (Dr) Godswill Akpabio. It had also resulted in the transfer to Ifiayong itself of the ancient central Parish centre from **AFIA OKONO** – Boundary between Idu and Mbiakong, by the erstwhile Bishop of Uyo, His Lordship, now His Grace Archbishop Joseph Ekuwem - an issue that has angered Mbiakong to the core. **AFIA OKONO**, lying midway between **IDU** and **MBIAKONG** which are the two founding towns of yore was chosen in the first place, by the early Holy Ghost Missionaries as the most central location for the parish centre in the early 1900s. Later on it became the epicentre of Central Uruan. This is a very strategic location for all the new towns and villages which have now developed from the ancient two. No wonder the Holy Ghost Missionaries named the location and Catholic Mission centre as Holy Trinity because it stands right at the three-road junction between Mbiakong town, Idu and Eman Ikot Ebo. **AFIA OKONO** itself is the perennial tree usually planted by the ancients to demarcate the boundaries between villages, family compounds, markets etc. **AFIA OKONO** in Central is actually the land demarcating Idu land and Mbiakong territory. To make sure there would never be any land disputes for generations unto generations in the area, the Founding Fathers of **IDU** and **MBIAKONG** used the **"AFIA OKONO"** tree which can grow into a gigantic tree in contra-distinction to the stunted "**GREEN OKONO"** tree to make this boundary demarcation. When **IDU** donated land to ancient **IFIAYONG OBOT** in perpetuity as homeland and settlement since they so requested, this territory now gazzetted **IFIAYONG USUK,** they warned them never to go beyond the **AFIA OKONO** tree in order not to trespass into **MBIAKONG** territory. This has been the source of their perennial clashes and bad blood with **MBIAKONG**, ditto IDU because they have in recent years trespassed the two boundaries both into **MBIAKONG** as also well beyond **IDU** territory. This land was given to them about two hundred years ago. Ifiayong should be well advised to maintain the peace and understand what "**AFIA OKONO"** tree stands for in **URUAN/EFIK** tradition.

In another vein and on a more serious and larger scale in the socio-political dimension of this our beloved country, this very politics of exclusion has also played out very dramatically in the total neglect of URUAN area since Independence resulting in what could be termed as the complete black-out of IDU the headquarters of URUAN and the entire URUAN nation from Nigeria's developmental efforts to bring the good things of life to these people who also are bona fide Nigerian citizens. Whereas IDU, should be the de facto town where the strategic location of the Nigerian Navy headquarters and stronghold in Akwa Ibom State, the current charismatic action Governor of the State, His Excellency, Chief Dr. Godswill Obot Akpabio in his massive developmental and progressive transformation effort to place Akwa Ibom State on the progressive map of Nigeria and Africa, instead of siting the nearest seaport and naval base to the state Capital at IDU, precisely in Nwaniba town, a distance of just less than 10 kilometers away from UYO, has deemed it politically profitable to site the navy HQ and sea-port at Ibaka which is more than 100 kilometres from Uyo, the State Capital city as remarked elsewhere in this book. Ibaka Navy base yes, and justified, yes, but nothing at all at "IDU? This is very evil and unproductive as far as the economic potentialities of both the State in particular, and Nigeria in general, is concerned! And this is nothing but again the politics of standing justice and good reason on the head just for political reasons. Or again, when viewed against the entire spectrum of the progressive positioning of Nigeria towards the **"20/20/20"** mantra of Nigeria becoming the 20th of the greatest of the most developed economies on earth, one wonders why a railway terminal in conjunction with the colonial establishment of the railway terminals in Southern Nigeria at Port Harcourt and Lagos should not be sited at IDU with all the conditionalities for bringing such a progressive venture easily available.

At its apogee, while just a kid, I was able to understand and count numbers at least up to 5000. There were not less than this figure of adult human beings eking out their living at IDU and by implication NWANIBA through various economic ventures and mercantile activities both at the ancient pre-colonial IDU Beach market now gazzetted Ifiayong [Beach] a settler village whose pioneer settler citizens came from a neighbouring Northern URUAN town known as Ifiayong Obot over a century ago as discussed above. Precisely, they had come to participate in the booming merchandise at the aforementioned **ESUK MBEHE IDU** Beach market of the slave trade and British Companies enterprises PZ. UAC, etc. era as also remarked above. Thus with these economic facilities in place and with IDU as the epicenter of modern economic base, I vouch with my life that not less than 1,000,000 human beings of all nationalities and colorations would be eking out their living EVERY BLESSED DAY at IDU. **IDU** then was a gold mine of sorts for all the nationalities around and beyond; the possibilities were limitless with the right leaders in control. It was a sort of financial capital of the MAINLAND of what is now Akwa Ibom State, Abia State especially Ngwa, Abriba, Ohafia, Arochukwu, Ndoki and parts of Rivers State including Andoni, Ogoni, Opobo peoples before Port Harcourt became the destination through Dr. Nnamdi Azikiwe's political intrigues and mastermind. But all that has gone leaving IDU as a failed grand market town and sea port. The leaders, the youths and AKS Government need to come together and understand that a better and developed **IDU** will become a better **AKWA IBOM STATE** for everyone providing more jobs by the day. **IDU** will also become the destination to provide a safer environment for Investors, entrepreneurs, and markets in tow. With more jobs, funds will flow and circulate and that will translate into more taxes for the State. Then education and security will become the key towards a better AKS. DV. The new vocabulary of **"JOB CREATION"** or whatever name tagged, is novel to me if not repulsive. I have never heard of these terms before and they sound annoying to me. Yet now that these words or vocabularies have been in vogue for far too long without anything to show for their practical realization anywhere in Nigeria, evidently something should be done to make sure the mouthing of these words translates into "actuality in seeing and getting the jobs so created." Mere sloganeering will not take us to the El Dorado of our dream. Creating jobs from where and for whom? Surely not for my beloved fellow Nigerian citizens.

What I have graphically presented above does not import the idea of "creating jobs" to my mind and any discerning bloke can understand that. From 1960 at the latest counting backwards in this country, anybody with Government Standard Six and up the ladder of educational qualifications through G4, Cambridge, Higher School, Lower and Higher Elementary, Grade I, Inter BA/B Sc. as First Academic Degrees up to PhD Certificates had appointments both in the public and private sectors, whichever way we look at just for the presentation of one's genuine Certificate. So what are we mouthing about creating jobs, when the Railway alone absorbed almost half of the labour force in this country? People could be domiciled at Uyo or Ikot Ekpe for example, and they would say: I am employed in the Railway. Then we don't even mention the maritime, the groundnut pyramids in the North, the cocoa empire in the West, the palm oil/palm kernels in the East. My biological mother was a palm produce magnet with her British made "Weighing Balances". Then add to these (I am just sampling the situations that made Nigeria tick) the textile Industries at Kano and Kaduna, etc. and in all these no black gold of the petroleum post war fame in sight! But all these have been abandoned, and we talk glibly about "creating jobs" with no qualms of conscience and a sense of shame as the International community beginning with our close neighbours and the Cameroons are making us a laughing stock for creating a new vocabulary that is an affront and lacking in any meaning at all. Similarly, a modern sea-port at IDU would open the gates to easy commerce and other progressive economic ventures between Nigeria and the Cameroun Republic, Gabon, Equatorial Guinea, the Guineas, Senegal etc., countries along the coast of West Africa reached through this proposed sea-port within less than an hour. Similarly, there should be something of greater economic advantage than the EPZ on the Calabar port of URUAN/EFIK kingdom on the other side of the great Cross River estuary and most importantly Creek Town sea port. But will Nigeria, the so often mouthed "Giant of Africa" do this so as to achieve this greatness? No, because of the politics of exclusion and marginalization in situations like this, something which could bring massive transformation within the shortest period of time has been abandoned, and to Nigeria's peril and detriment. There is too much politics to catch the nearest way eg. the non-completion till date of the East-West Road from Lagos to Warri and to Port Harcourt and Calabar. This was started since 1999. The same thing can be said of the Creek Town - Adiabo road also started since the General Abacha regime which in fact is our case in point! What a miscalculation and misplacement of priorities under the politics of exclusion and marginalization!

Yes, concerning the misuse of **Ekpe**, the masses under the weight of ignorance remained docile and impoverished. Such inhumanities saw the birth of a whirlwind in **Ekpe** which soon brought such an avalanche of inequities. These put into motion currents of decadence that swallowed up the spirituality of **Ekpe** Confraternity in **URUAN** ditto **EFIK today**. One by one the real Adepts in **Ekpe** were being called up to higher octaves of existence and those who were left out on discovering they were deprived of the divine spirit, admitted sorcerers, black magicians, cosmic elementals in **NDEM** and other arcane powers into the Confraternity. These upstart powers also helped in boosting the image of **Ekpe** amongst the ignorant thus giving the initiates a false sense of power while the Houses soon turned into Houses of horror. In time, the purveyors of these powers took control of the Confraternity and the purity that is **Ekpe** and her fame were lost. I have put down this to alert the **ndit? emana** in **URUAN/EFIK** as well as aliens who might not fathom anything about what **Ekpe URUAN** had stood for and what it should be, that "**THINGS JUST FELL APART"**, because they were never so before.

The abuse of **Ekpe** power together with its excesses highlighted above have led to the loss of the intrinsic values in **Ekpe** thus encouraging the growth of alternative values viz, the conversion of **Ekpe** into a commercial enterprise. It was no longer necessary for a candidate to subscribe to acceptable moral values. All that was necessary was the ability to pay what was demanded by both the candidates' sponsors and the fraternity. This did put a severe strain on the purse of candidates who had to pay a never previously

disclosed amount up-front to every initiate of the temple into which admission was sought. The total number of initiates was never disclosed before their presentation to **Ekpe HOUSES** and the authorities. But despite the high-handedness and anomalies, the prestige that attended initiation was high and the business gains accruing, guaranteed a continuous flow of candidates. Thereafter, it was only mandatory for initiation to take place before a minimum of two **MB? ? Ekpe** (full Adepts) of the relevant temples without any more recourse to the metropolis and the official residences of the **ETUBOMS,** Heads of Royal families and Village/Clan Heads, etc. Then for some time only the nobility was able to reserve the Adept status for themselves. The blue-blooded families who had managed, often through intrigues and trickery, to conquer one or more of such positions guarded them jealously and tenaciously lest they slipped into the custody of unsuspecting and willing hands of other families since even a Royal House that had no access to an **? B? ? Ekpe** position was not entitled to the Paramount Ruler's, ie. the **NSOMM'S/OBONG'S** seat. But what should be the case is that candidates for **? B? ? Ekpe** status as also neophytes for initiation should be house-owners and married. They must have recognizable and acceptable sources of livelihood, and not be charlatans. These conditions have to do with the need to maintain the honour and dignity of the fraternity, and as prerequisites for teachings on self-renunciation and integrity. But unfortunately as observed already, the demands have long been abused resulting in lapses in moral values and standards in the character of initiates and even Adepts and all these have inevitably resulted in a near total collapse of Ekpe in URUAN/EFIK today. However, neophytes are still expected to meet the basic moral standards set viz. be of amiable disposition, be trust-worthy and be 'born again' in good behaviour and accepted standards. This means that they have given up bad habits and can be vouched for. Their character should be impeccable before being allowed to present themselves at the Portals of Initiation. To this end, they are usually placed under observation for about six months and they must have a **? B? ? Ekpe** as sponsor who will teach them the mechanics and science and artifacts of **Ekpe.** For initiates aspiring to higher ranks they must learn and successfully be able to recite the Ekpe salutations, read, write and interprete the esoteric signs and mysteries (secrets) embedded in **NSIBIDI** writings. Although most of these secrets have not been committed to writing, they can learn to reproduce them through miming. Some of the requirements also vary from rank to rank because the secrets also vary and the aspirants are not opportuned to know the secrets of the ranks into which they have not yet been initiated since the NSIBIDI of any Grade/Globe can only be interpreted by an initiate who has risen to that rank. That is why the man of authority and worth in **URUAN/EFIK** has to spend a fortune in order to initiate in as many ranks depending on his resources as it demands extra and additional costs for an **IDAHA-** rank, in **Ekpe**. It is this that determines the worth and status of real men in **URUAN** society. Within the period not less than a day is required for them to finally purge themselves of unwanted habits and refrain from sex before presenting themselves for initiation, they have to learn to regulate their sex life thenceforth.

Ekpe teachings offer the initiates a more direct route to soul awareness which ordinarily would take a much longer time to acquire except perhaps for those in Christian monasteries and religious houses. The pilgrimage of the soul through life is embodied in the Caduceus **(Cf.Fig.7)** and indicates the path of initiation open to man since the beginning of time. It represents in exoteric analogy the path that humanity must follow through the Mercury half of the Earth Period and the Jupiter, Venus and Vulcan Periods during which pilgrimage man's consciousness expands into that of knowledge and creative intelligence. **Ekpe** also subscribes to this concept of septemnary cosmos with the seven planes corresponding to the state of consciousness in man. This is another way of saying that man has to tame the **Ekpe** lion in himself. Normally, the raising of consciousness is expected to be actualized as the initiation proceeds from past planetary rounds to future rounds. It should be noted here that for obvious reasons some persons who have done outstandingly well whether in their personal achievements or contributions to **URUAN/EFIK** society are normally given honourary initiation without having to pay so much for the initiation. These are some brave persons who can successfully trap, shoot down or kill any in the categories of **Ekpe** lion family viz. leopard, tiger, lion, etc. because such brave men are regarded as **Ekpe**

lion themselves. Similarly, those citizens and in the case of the kingdom, those who have achieved a position of distinction or have made substantial contributions or rendered great services for the growth and upliftment of the society can be given honorary initiation without of course initiation into the secrets of **Ekpe.** In earlier days those who successfully brought home the proverbial Golden Fleece from their further studies abroad were so decorated or those who could build and donate a town hall or school to the community. Persons who were promoted to the rank of District Officer (DO) or Resident (Consul) were also decorated with **NTA? NKANDA** insignia. Great nationals like Sir Abu-Bakr Tafewa Balewa, Nigeria's erstwhile Prime Minister, Chief Obafemi Awolowo, Prof. Eyo-Ita, Sir Adetekumbo Ademola, Dr M.I. Okpara, President Alhaji Shehu Shagari, and Chief M.K.O. Abiola were honoured with the highest title of Ada-Idaha ke Eburutu in **EFIK** land. All these helped to contaminate Ekpe Confraternity. To this end a number of **Ekpe** laws had to be put in place lest this category of initiates begin to contaminate the Confraternity and bring **Ekpe** into disrepute to wit, that: (i) Any disclosure of the inner secrets of **Ekpe** to unauthorized persons which included some categories of initiates like the above was a reasonable offense for which punishment was death, attended to with dispatch, irrespective of whose ox was gored and this also included these other offenses of treason. (ii) Proven cases of adultery. (iii) Proven cases of unauthorized indecent assault on females. (iv) Promiscuous sexual behaviour. (v) **Ekpe** initiation carried out outside **URUAN/EFIK** land. (vi) Falsely claiming to be an initiate in **Ekpe** whereas one is not. (vii) Unauthorized sale of any Grade of **Ekpe**. (viii)Unauthorized entry into the inner chambers of **EFE Ekpe**. (ix) Any type of robbery, piracy on **URUAN/EFIK** waters, etc.(x) Initiation carried out by non-Adepts.

(ii) PROCEDURES IN INITIATION OF NEOPHYTES

The normal procedures before the confusions observed above included first of all the candidate's announcement to his "parents/sponsors" (ie. an initiated father, uncle, etc.) of his intention to become a member of **Ekpe** in a particular **Ekpe** Globe/House of his community/clan and also the particular **Ekpe** Order eg. **Ekpe NKANDA, NYAMKPE, IBOKU,** etc. They in turn would present him before the adept of the patrilineal or matrilineal lineage. Following on this, the kindred Globe would meet to ascertain the suitability of his candidacy. The URUAN/EFIK Founding fathers had always prescribed a probationary period for those who aspire to initiation. During this period, the aspirant was expected to work on his morals and desires. He had to spend a specified period of time cultivating those good qualities – virtues of good living so aptly presented by the Lord Jesus: **You shall love the Lord You God with all your heart, with all you soul, and with all your mind…You shall love your neighbour as yourself". (Mt 22:37-39)** When all are satisfied, a list or prospectus containing the fees and other requirements would be sent through the "parents". The applicant would then be handed over to the Adept whose Globe/House he would be initiated into. All these of course require some presentations. For the next six months or so, the candidate/neophyte would be subjected to a series of inductions and training in the various aspects and mechanics of **Ekpe** in general and of the Order into which he seeks admission in particular. Meanwhile he begins to acquire all the items listed which often include a "room-full" of assorted **iyak** (fish) and wines, many bundles of **iso abia,** four-footed animals and the fees. As observed already it is always **"?s? ka enek ?fi? "**. Then after full compliance with all the requirements and completion of his tutelage a date would be fixed for the initiation and investiture, a sort of baptism and feasting and all the **Ekpe** houses both in the lineage and clan would be duly informed. During the initiation, the candidate(s) are bare and are first incised with **akarang** on their foreheads over which **ekim** potash is inserted after which different **NSIBIDI** signs are marked on their bodies with appropriate colours of **nsei** representing the esoteric colours and signs of their particular **Ekpe** Order. These secret signs and symbols represent the order of the Caduceus as marked on the designated spots on the bare-bodied neophyte(s) during which the meaning of these writings and signs are revealed to them with the warning not to reveal them to anybody else. **(Cf Fig. 10 & 11)**. While this is being done, singing and drumming relevant to the **Ekpe** grade or House into which they are being admitted, ring out. The exercise is attended by seven rounds of group drumming and

singing relevant to the grade or House in Staccato. This is indicative of the septemnary globe cycles and rounds undertaken by the monads. The ceremony is punctuated from time to time by the **MB? K? /LION** roar appropriate to the principles and divinities being invoked/evoked. After the initiation, the new initiate(s) is taken on a tour along the streets to the relevant **Ekpe** House(s) where the secrets including the **NSIBIDI** are revealed and teachings imparted on a person to person basis. The initiates are then considered ready to proceed systematically, but not rushed, up the ladder of initiation into the higher grades of **Ekpe.** Using these techniques, ascent is safely made from earth to heaven while the man is still in the flesh. In modern times, the septemnary group drumming is reserved for the **OKPOHO** initiation because time has become a valuable commodity. Meanwhile other aspects of **Ekpe** initiation and training go on.

(III) PRAYER FOR ENLIGHTENMENT & PROTECTION FOR INITIATES

O Jesus living in Mary come and live in your servants, in the spirit of your Holiness, in the fullness of your power, in the perfection of your ways, in the reality of your virtues, in the communion of your Mysteries. Protect and direct me in my everyday endeavours along the path of truth and along your ways. You are the seat of infinite power and knowledge, have dominion over every adverse power, in your own spirit, to the Glory of the Father. Amen.

V: MOST SACRED HEART OF JESUS	R: HAVE MERCY ON US
V: HEART OF MARY CLOSELY UNITED WITH THE HEART OF JESUS	R: COME TO OUR ASSISTANCE
V: ALL YOU ANGELS AND ARCHANGELS	R: INTERCEDE FOR US
V: BLESSED ST JOSEPH HEAD AND GUARDIAN OF THE HOLY FAMILY	R: PROTECT US
V: GLORIOUS PRINCES OF THE APOSTLES PETER AND PAUL	R: PRAY FOR US
V: ST. JOHN AND ALL YOU HOLY APOSTLES	R: PRAY FOR US
V: SAINTS FRANCIS XAVIER AND PETER CLAVER	R: PRAY FOR US
V: ST. THERESA OF THE CHILD JESUS	R: PRAY FOR US

OKPOHO is an important station with a host of **NSIBIDI** and symbolism. It is where the initiates are expected to stand before the Mighty King, **? B? ? OKPOHO** and his Council of Ministers, to be examined on whether he is worthy of the secrets behind the inner veil. The initiate has to prove he is familiar with the tenets and workings of the lower Orders. Aside being knowledgeable in some aspects of **NSIBIDI**, he should be familiar with some of the fundamental issues. The initiate must, among other things, know that, (i) except for the music and **MB? K?** trumpeting, initiation must proceed in silence; (ii) naked fire is prohibited; (iii) gunshot is prohibited except when occasion demands, precisely because **EKPE LION** frowns at gun shots and (iv) it is beneficial to pretend to be ignorant but alert when visiting another temple. The principle of man for which the keys are located in **OKPOHO** House is spirit. It is at the **OKPOHO** House that the adepts and full initiates are examined on the desirability or otherwise of their proceeding with the initiation into the higher Orders. Unless one has someone who knows the way, there is the possibility that the whole exercise may be a nullity. It happens when the correct procedure is not followed and this may be deliberately organized to make the unwary repeat and pay again.

Each **? B? ? Ekpe** (Adept) has a corresponding divinity in the outer realm of existence that he should be in conscious rapport with if he knows his onions. An initiate is encouraged to understand the workings of the House (Globe) into which he is initiated. One may enter a House to which he is not an initiate at the pain of grave bodily harm. In the olden days, the price for such an indiscretion could result in his instant death. It could also be death caused by improper arousing of a divinity. Whilst conducted tours of an appropriate House were encouraged, one could not exceed his limits. The focus is personalized and the initiate should not advance unless he has matured in the preceding House(s). Each time a temple meets in conclave procedural and **NSIBIDI** tests are set and the initiates are encouraged to respond in the presence of all. Success leads to fame and respect for the individual and his temple. Failure is a disgrace for all. This

may be the reason why some temples outside **URUAN/EFIK** land invest in unorthodox methods though the use of secret processes to enhance memory, perception and manifestations. These are suspected to be black magic practices that are not encouraged in **Ekpe. Ekpe** also go even further to reveal the qualities of incoming human generations. Such **Ekpe** Houses (Globes) forming the earth planetary chain are **OKU AKAMA, MBAKARA, MB? K? , MKPE, NYAMKPE, IBOKU and OKPOHO.**

(IV) INITIATION OF ADEPTS

An Adept is the Commander in-Chief and the **? B? ? EKPE** who must have passed through the ranks and has become the leader, ie. **ADA-IDAHA** in **Ekpe** confraternity. Admission into the various Orders depends on a number of factors which require that such an applicant is of the nobility by birth as attested to by the **EFE** of admission, be of good behavior and law abiding, a man of affluence not a debtor and one who is able to keep secrets because at the end of it all he will be officially expected to sit on **ITIAT Ekpe** stone, a ritual that is reserved only to high ranking members of the Cult who have acquired all the secrets of **Ekpe**. Because the path to Adept status is tortuous, an initiate candidate with interest must first be an acknowledged and accomplished individual ie. He must do well to undertake a self-examination to determine if he is **prima facie** qualified before moving forward. Other fundamental pre-requisites in addition to the above are that he must be an initiate of long standing experience, a house owner, married and have a visible and respectable means of livelihood, be well behaved and literate in **NSIBIDI Ekpe** and conversant with **Ekpe MB? K?** language. But nowadays these conditions are no longer mandatory. His position in society and birth must be acknowledged by the EFE (lodge) into which entry is sought. Should the self-examination lead to positive results, the interested initiate will then seek the assistance of an OBONG **Ekpe** of the lodge of his choice who, acting as the sponsor, approaches the **EYAMBA** with customary drinks to intimate him of the desire of the initiate. Then the **EYAMBA** after consulting the **EBONGKO** summons a meeting of adepts to confirm if a vacancy exists and at what level. The meeting is sponsored by the one seeking to be a candidate. On the declaration of a vacancy, the sponsor is directed to present specified **MIN NT? T** ie. complimentary drinks) to every Adept on the roll. The quality and quantity of the drinks are in accordance with the rank of each Adept. That done, the initiate now termed a candidate, is invited to a meeting of Adepts where his credentials are critically examined. The financial cost of all meetings of Adepts connected with his candidature are to his account. Should he be successful, he is invited to yet another meeting where the entrance fee and other costs are disclosed. As an old and experienced initiate, he should be aware that **Ekpe** could not be kept waiting. It is in the candidate's interest to promptly pay the fees demanded. A delay may result in the fee being raised or confiscated thus causing the initiate to recommence the process all over again, if allowed at all. At times an unqualified initiate is allowed to go through the process only to be subsequently declared unqualified after payment of the fee demanded. This is why it is important to have an honest assessment of one's eligibility before moving forward. Unless one is gunning for a hereditary position, a candidate is rarely informed of the grade to be assigned to him. He has to throw his fishing line into the river and be grateful for whatever fish is caught. If all work well, the **EFE** acting in consultation with the candidate fixes a date and time for the elevation. The attendant entertainments of initiates take place firstly at the **EFE** and thereafter at the new Adept's home.

Often the candidate is required to present himself at the **EFE** the night proceeding the day appointed to publicly elevate him. The purpose of the meeting is threefold, namely: to put final touches to next day's arrangements; to seek the cooperation of **Ekpe** and to perform secret rituals relating to the initiation. When all is concluded the **EFE** acting in consultation with the candidate fixes a date and time for the celebration and elevation. The attendant entertainments of initiates take place first at the **EFE** and thereafter at the new Adept's home. Both are important otherwise the whole exercise is inconclusive and the man will have to start afresh. Often the candidate is required to present himself at the **EFE** the night before his public elevation. The purposes of the meeting are threefold, namely to put final touches to next

day's arrangements; to seek the cooperation of and to perform the secret rituals relating to the initiation. It is customary and advisable for the candidate to provide special refreshments at such meetings in order to identify the musicians and their supporters, the **MB? K?** trumpeters, the **NYAMKPE** and the relevant **IDEM Ekpe** if the impending ceremony is to have a guaranteed accolade. Some Adepts may advise him to avoid investing in two groups of musicians, ie. those to accompany him to and from the **EFE,** and the other whose business should rightly be confined to the **EFE** and their duty is to begin charging the **EFE** as the procession is arriving the **EFE.** This initiation is an expensive business and under normal circumstance, the advice to have only one group of musicians is a good one, but this is not necessarily so in **Ekpe**. As a rule, the temple musicians for the **EFE** are arranged by the **EFE** under their control but it is not unusual for them to refuse to serve the candidate unless a firm arrangement could be struck beforehand. Even then, the Adepts may slip away to the **EFE** with the musicians from the home of the newly installed Adept but should this happen the newly installed adept is deemed to have been dispossessed of his newly earned status and must start afresh.

An impressive fellowship (sacramental) meal and drink offering are mandatory aspects of the entertainment at the **EFE**. A follow-up-entertainment of a limited nature awaits those who may choose to accompany the newly installed Adept home where initiates and Adepts may publicly demonstrate their prowess to the accompaniment of music. At each venue all in attendance are expected to partake of the meal and have a share of the drinks that will have to be taken on the spot. The fellowship meal of **UKA? Ekpe** is the meal of the day. An affluent candidate may provide a variety of meals but these do not count and unless the **UKA?** is served at the **EFE**, the initiation ceremony is not complete. The man remains a candidate until he can provide the **UKA? Ekpe**. There are different types of **UKA?** , but that of **EKPE** is a special meal of large chunks of yam or plantain (unripe), dried scale fish and **OKOYO** (deer) meat seasoned with spices and fresh green leaves, and cooked in fresh palm oil. The meal make-ups are in such generous sizes that a portion of the meal served to an initiate is usually more than he could conveniently handle, but he must make his way through if he is not to "dishonor" **Ekpe**. To avoid contamination, the meal is served to all from a container placed before all to see. On the day appointed for the initiation, the musicians and some initiates arrive early at the home of the candidate to warm up and to inform all and sundry that something great is about to happen. Their services are rewarded with entertainment. For **Ekpe**, music is an open invitation to initiates to attend a party while the Adepts are busy dressing the candidates for the occasion as in traditional wedding. Their ceremonial dress includes preferably a matching **UKARA**, with a knot to the right, beaded cloth vests, knitted necklace in matching colours tucked into the loin cloth with beaded biceps, wrist amulets adorning the hands, waist bands of silk scarves to the left and right over the loin cloths and matching cloth necklace, **OKPOMPOM,** of generous length and shoes beaded in colours to match the amulets and the beaded fez if that is the preferred head covering. Alternative head wears are available and they vary from knitted skull cap - **BIDAK** to top hats. When all is ready, the candidates are handed staffs bearing generous bows tied close to the head. They are instructed to remain silent until ordered by the **EYAMBA**, and also not to allow the staffs to touch the ground before handing them over at the **EFE.** Libation is poured before the procession moves out led by an initiate of adequate stature bearing an **IDEK EDEM**. An **EKPE** masquerade may also be in attendance. Preferably, two Adepts flank the candidates each while the musicians and initiates bring up the rear. The necessary protection of the candidates is provided by the initiate with **IDEK EDEM** and the two Adepts whose specific responsibilities include accepting on behalf of the candidates the challenges of **Ekpe** initiates and Adepts who may wish to rest the candidates' eligibility as they move to and from the **EFE**. Cross road rituals are performed and mandatory **Ekpe** stations recognized on the way to and from the **EFE**. Ceremonial umbrellas may attend the candidates.

On arrival at the **EFE**, the candidate is received at the entrance and everything brought to silence in a ritualistic manner after which the candidate is led to his seat. The temple musicians recommence the process of charging the **EFE** and at the sound of the **MB? K?** the music stops for all to listen. The

MB? K? calls three times and after each call the **EYAMBA** responds first on behalf of the divinity to the south: then on behalf of the divinity to the East; and finally on behalf of God. After this, the process of raising the lodge continues and as the musicians move from one **Ekpe** grade to another, the **MB? K?** intervenes from time to time with appropriate calls to which the corresponding Adept responds. Finally, the initiation proper begins. The candidate is invited to stand between two adepts one of whom is the sponsor. The staff having been powered by **EYAMBA** becomes the **ROD OF INITIATION** and is handed over to the candidate who holds it in both hands with the head towards himself. He signals to activate the **MB? K?** who then calls the candidate by his **Ekpe** rank to which the candidate responds. This is repeated. After the candidate has responded the third time, the **MB? K?** confirms the elevation and the initiate is immediately transformed to an Adept. In **URUAN/EFIK** tradition he is now a **? B? ? EKPE**. The EFE then moves into a period of sustained merriment with the musicians hard at work and the initiates demonstrating their knowledge. A time comes when a break is allowed for refreshment to be served. Drumming and dancing resume after refreshment until silence is again ordered by the **EYAMBA** to enable the **MB? K?** to formally round up the performance with an appropriate ritual. The newly installed Adept then withdraws home with the musical accompaniments that had brought him. At home he receives his guests and entertains them for hours. When he withdraws from the EFE most of the other Adepts of his lodge including the **EYAMBA** and **EBONKO**, remain to formally and ritually close the **EFE** before taking their positions at the home of the new Adept.

POST FACTUM & EKPE NORMAL INFRA-ACTIONS



The Caduceus Order of Kabala | Ukara Ekpe | Ufok Ekpe | Nkanda | Equipment | Itiat – Ekpe Stone | Ekpo Nkanda Runners



EFUT CAUDECEUS | EFIK OBUTONG EKPE CAUDECEUS | EFUT LODGE SEAL | EKPE LODGE SEAL | EFUT THUNDER – OMUMA | EFUK EKONEO SEAL | RODRIGUEZ SEAL 1881

NSIBIDI SIGNS AND THEIR CODICES

NSIBIDI are secret writings that employ symbolism, hieroglyphs, secret signs, sounds, colours and dance forms for secret communications and rituals. In general, they are sign language. They are not

limited to **Ekpe**. In the past, they were extensively used in communication by all and sundry, men and women alike. Some made a game of it. Irrespective of the application it was essential to put oneself forward to be taught the **NSIBISI** relevant to individual needs. In the olden days each **NSIBIDI** school had its area of specification. The curriculum and the characters were different. Individual needs and preferences had to be met. For example, the colonial postal system used a form of **NSIBISI** ie. the Morse code in sending telegrams. The boy scouts also use the Morse Code in communication and for writing letters during camping. Some Institutions like the Police, the Navy, Air Force and the Army also use **NSIBISI** but in their case it is through coded signals and these help in a very big way especially during war time such that they can communicate without the enemy knowing what they are planning. The enemy army of course would also use their kind of signals known only to them. Very many societies still use these sign languages, but in **URUAN/EFIK** it is the specificity and monopoly of **Ekpe** Confraternity. In the Greco-Roman empire most of their mystical cults indulged in **NSIBISI** and by communicating such secret knowledge to their initiates and devotees, they were head and shoulders above other nations of the world in their expertise and organization of education, commerce, politics and governance. Gnosticism was one of the ancient Greco-Roman systems of imparting knowledge. Sign language was only communicated to initiates and this really constituted them into great men and women in society because they used their **NSIBIDI** to acquire positive and practical knowledge about many things in the world which were above the layman's intelligence. Freemasonry, Ekankar, AMORC are all steeped in sign languages and the use of Communication Codes known only to members. That is why **Ekpe** made initiates great men of valour, knowledge and experts in whatever they chose to do and in the professions. The witchcraft is nothing but **NSIBISI**, but they employ their artifacts in negative and harmful ways. **Ekpe** being a so-called secret society, its **NSIBIDI** are not open to non-initiates for obvious reasons. **Ekpe** is an association open only to men and in some cases to blue blooded women citizens of **URUAN/EFIK** have been found worthy and qualified to initiate in such an exalted and noble cult of the mighty and men of integrity, worth worthy of trust. For the reason of these peculiarities it may not be strictly correct in this instance to talk of **NSIBIDI** cult as this implies that once one has gained admission he or she is free to know as much of the **NSIBIDI** as he/she wishes. **NSIBISI** was effectively used to determine the quality, character, integrity and general bearing of initiates as well as helping to detect non-initiates. In practice, **NSIBIDI** cult was a publicly recognized group of rascals and hirelings, usually second sons of blue blooded URUAN/EFIK families brought together by some influential members in the society, to operate as executioners, extortionists ostensibly working as the conscience of the people and for the good of society. Yet these great men of society though themselves Ekpe members, and who had taken oaths of secrecy of membership, purpose and action, were those who released these area boys on society usually in the silence of the night to terrorize the citizens as the occasion arose. This same thing is happening in Nigeria today as Presidents, Governors, Senators, MHRAs/MHAs, Chairmen of Councils and other great ruling political party politicians engage thugs to cause mayhem and disorder all over the place and during an election year especially upon their perceived political enemies and opponents. Sign language enhanced their stealthy and invidious operations. **NSIBIDI Ekpe** is a natural ingredient of **Ekpe** culture. Its use prevents unwanted intrusion of non-initiates and the profane into **Ekpe** secrets. To protect the secrets, voiced discussions about **Ekpe** were not encouraged, except for songs and exoteric matters. The position is now different and profanity has taken root particularly in cosmopolitan areas, even non-initiates talk flippantly and glibly on these matters. Literacy in **NSIBIDI** is therefore no longer an attraction. Non-initiates and the generality of those who know nothing about **Ekpe URUAN/EFIK** think that the sign language and characters in **NSIBIDI** bear some resemblance to the Egyptian hieroglyphs and these have caused many to conclude that **Ekpe** has links with Egypt. Some even as earlier observed have forcefully argued and have come to the conclusion that **URUAN/EFIK** takes her origins from the Orient, even Palestine. The original language is disappearing and those versed

in it are not no more readily available. For this reason, work bearing on **NSIBIDI Ekpe** had secrets for further in-depth research, hence this book. I hereby exhort all lovers of **Ekpe** to come forth and help rescue and resuscitate this God-given endowment and heritage of our fore-fathers. There was a time when **Ekpe** had secrets for the control and use of the elements, and people created their hearts' desires out of nothing as it was in the beginning. This is the reality not black magic at all. Man, even though he may not realize it, is continuously creating his heart's desires either through divine support or powers in rebellion ie. Satanic influences. In **Ekpe**, as amongst the esoterists, the circles in Figs 1-7 represent: (i) unlimited un-manifest or space and the dot (5) the first manifest. **Ekpe** rod in (2) signifies God's mind, thought and power. The figure (No.6) indicates God's mind hovering above the unlimited un-manifest conjecturing whether to create and what not to create. No.5 shows what he has created. No.6 is an indication that creation has progressed and there is variety. The series of actions may be taken as the descent of light into matter. At the mundane level No.7, the **Ekpe** drum, symbolizes the universal womb and the rod by its side, the dormant spirit waiting to be empowered or actualized. The word or power behind creation and creatures are symbolized by **Ekpe** sounds in variety. Each time the word issues forth, a wish manifests itself just like a child born with the desired and wished characteristics appears. But this not like the Ogbanje of the Igbos because it is possible for such a baby to be born to great, just, noble and holy parents who have prayed for such a baby to be born into the family.

Colours play an important role in **Ekpe** and there is correspondence between tone and colour. Initiations and other rituals may not proceed without them. The colours are white, yellow, green, blue, orange, red indigo and violet representing the seven colours of the prism. An **Ekpe** neophyte at the portals of initiation is routinely but carefully adorned with signs and symbols in colours of white-red and yellow-orange. White represents purity, red – suffering, and yellow-orange -spiritual endowment. The import of all this is to imprint the teachings **Ekpe** to the effect that "spiritual endowment will manifest on the psyche of initiates only through a life of purity, renunciation and sacrifice." During initiation, signs and symbols of appropriate colours are painted on designated areas of the bare-bodied neophyte as the drums accompanied by songs bring forth music relevant to the grade into which the neophyte advances up the ladder of initiation. Music is **NSIBIDI**. It aids evocation particularly when attended by dance forms, and helps to leave a near permanent imprint on the psyche of the initiate such that aside of the pass words leant, his status can easily be observed as he enters a really active **Ekpe** Temple. Full initiation rites take a long time to complete since one has to pass through the ranks one by one. One has to exercise patience and allow oneself to be blind-folded with cloth tied over the eyes till the end of the exercise, when the initiate becomes aware, his eyes cleared and he is no more ignorant of the path and destiny of life. This special ritual has been adopted by the Knights of the Catholic Church, notably Knights of St. Mulumba, KSM at their initiation ceremonies, since after initiation the neophytes are expected to be mature, empowered and enlightened to understand the teachings and laws of the Church and to be ready to teach and to defend their Catholic Faith in the face of dangers and difficulties. There should be a follow-up bath of purification, **UYERE MM? ? Ekpe**. It is water baptism in **Ekpe**. This is no longer mandatory nowadays but is carried out discriminatingly. All the Ekpe forms are found in the **NSIBIDI**.

NDEM AFFILIATION WITH IDEME EKPE

The URUAN/EFIK believe that **Ekpe** originates from **NDEM**, and the ancients believed in the existence of lives that control the elements of fire, air, water and earth known in Jewish Kabala as salamanders, sylphs, undines and gnomes. These elements or nature-spirits known as **NDEM** are acknowledged in **Ekpe** to correlate with human principles **(Fig 6)**. Although the existence of salamanders and sylphs may not be commonly acknowledged in the land, they nevertheless do receive some attention in **Ekpe** at the **EBONGKO** and **NKANDA** grades in their music and dance, **Ekpe** forms, artifacts,

EFAMBA and **IK? T Ekpe**. These lives are confined to their own elements and preferred habitats, never transgressing into or infringing upon the sanctity of the territory of others. To some extent, this is also the belief of URUAN/EFIK. But unlike the Hebrew Kabala, they do not openly confirm the existence of races and hierarchies within each habitat. Accordingly, these elemental spirits are male and female. The earth spirits are believed to be mostly males whereas water spirits as a rule are females. Each city state of EFIK has its NDEM ditto, Clans in URUAN, particularly the elemental spirit of water, popularly known as **MMAMI-WATER,** a finny life which many people claim to have seen and which seems to be more popular perhaps, because URUAN/EFIK are seafaring people. The Greek philosopher, Pythagoras also believed that finny tribes swarm natural bodies of water, some friendly and some not so friendly. The various **NDEM** of the water elements or goddesses as some would wish them to be addressed, have their habitats or domains as detailed in the Table below. The land gods or gnomes are called EKPEYONG and are reputed to be demanding and stubborn. The **EFIK** call it **EKPENYONG NNUK,** but **URUAN** simply, **EKPENYONG.**

EKPE EFIK ORDERS THEIR DOMAINS

EYAMBA	SUNKO MONGKO	HENSHAW TOWN
OKU AKAMA		
OKPOHO	AKPA UYOK	CREEK TOWN
MB? K?		
(M)BAKARA	IBOKU NWAN	COBHAM TOWN
MB? K? MB? K?		
NYAMKPE	ANANSA	OLD TOWN
MKPE		
EBONGKO	EKA NDITO	MBARAKOM
IDEM IKW?		
----------	AFIA ANWAN	IKONETO

EKPE -URUAN THEIR DOMAINS

NYAMKPE	ATAKPO NDEM URUAN	AKPAKUP URUAN
NKANDA	EKPENYONG NDEM	IKPA CLAN -URUAN CENTRAL
OKPOHO	IBONDA NDEM	IBONDA CLAN-URUAN CENTRAL
MB? K?	ATABRINYANG NDEM	MOSONGKO CLAN-CENTRAL URUAN
MKPE	IBOKU NDEM ANWAN	IBOKU CLAN-URUAN NORTH
IBOKU	UKPABIO NDEM	URUAN NORTH
OKU AKAMA	ANANSA NDEM URUAN	KONDO CLAN-URUAN SOUTH
IBONDA	ISO IDIO NDEM USUK	AFAHA CLAN-URUAN SOUTH
MBAKARA	NDEM EKA ABASI	MUTAKA CLAN -URUAN CENTRAL
EBONGKO	NDEM ETEFIA	IKONO CLAN-URUAN SOUTH
IDEM IKW?	AFIA ANWAN NDEM	ESSIEN CLAN-URUAN NORTH
? B? N	NTRUKPUM NDEM ENYONG	CENTRAL URUAN

Each city state and clan of URUAN/EFIK has its NDEM or goddess but no commonly acknowledge hierarchical relationship exists between one goddess and another of a different habitat. The view is that there are many such NDEM to which sacrifices are administered discriminatingly, especially as each NDEM has its High Priestess and devotees, and this may again be proof that they possess polytheistic structure. This is confirmed by the practice of offering sacrifices at different times and at the habitat of the individual NDEM. To compound matters, each city state/clan extols its god (dess) and is unwilling to accept an inferior position for what it owns. Chief Ekpe Ekpenyong Oku who was regularly involved in the offering of sacrifice to NDEM during the reign of late Edidem Edem Esien Ekpe Oku, the OBONG OF CALABAR (1973-81), when questioned about the hierarchies of NDEM replied:" All the NDEM were taken as equals and so we sacrificed to all individually. It is not true that ANANSA is superior to the others. The others will not accept that ranking." **(Interview with Chief Ekpe Ekpenyong Oku, Calabar, 2008)**

Exoterically, the opinion of Chief Oku is more commonly accepted especially among the EFIK and it seems tenable when consideration is given to the sanctity of each habitat as a preferred and reserved accommodation for each **NDEM** not known to have a hierarchical structure within the preferred domain. In practice, some **NDEM** are known to possess power of choice known to have a hierarchical structure, and seem to be capable of extending their area of jurisdiction beyond the relevant city/clan limits

recognized by the devotees to be the area of authority of their god (dess). Cases abound where people are proclaimed to be under the influence of an **NDEM** that should naturally not operate within the city/clan unit of the victim, thus giving the impression that some **NDEM** have leave to operate outside their normal domain but within the confines of their elemental nature. Should it be true that in reality such incursion into the territory of another does occur, it may be concluded that a hierarchical structure exists amongst **NDEM** of the same elemental nature. Although the concept of hierarchies of **NDEM** is not presented directly in **Ekpe**, it could be inferred from the way **Ekpe** is structures and organized. Aside of the finny lives, the other most commonly assigned forms of NDEM are Python and White Birth. In general, the belief is that NDEM can take any form. In Blavatsky's opinion, they have neither immortal spirits nor tangible bodies but take forms that relate to the elements they belong in some distinguishing degree and are a combination of sublimated matter and rudimental mind. They therefore are lower on the cosmic ladder than man. Some are changeless and have no individuality but others of certain elements and species change their form. Also Blavatsky[10] and Prophet[11] all agree that under certain circumstances NDEM have the ability to make tangible bodies for themselves. Blavatsky went forward to state that these tangible bodies may assume a likeness of its choice by taking face portraits they find stamped in the memory of persons present. According to her, the most solid of their bodies is immaterial enough to escape common perception but may be recognized by inner vision. Stories abound in URUAN/EFIK land abound about goddesses of the sea presenting themselves as woman-fish before man.

An assessment of the value of NDEM in Efik society is a contentious affair. The Majority of Efik tend to look at NDEM as worthy of worship and worship them regularly for benefits. They believe that natural disasters and most societal and personal problems are the responses of the NDEM to the people's nonchalant attitude toward them. The vociferous minority take them to be devils. To appreciate the correct situation, it is necessary to examine some non-Efik opinions on the subject. It was stated earlier that Pythagoras considered the elemental spirits (NDEM) to be of two types, some friendly and some not. Tertullian called the elemental spirits of the air, princes of the powers of the air. Clement the Alexandrian, one of the greatest Catholic authorities, opined that it was absurd to call them devils, for they are only inferior angels, "the powers which inhabit elements, move the winds, and distribute showers and as such are agents and subject to God." The ancient Christian writer, Origen is known to have subscribed to the same opinion. It is Blavatsky's view that the elementals bring to light long forgotten events of the past, "preserved in the inscrutable depths of our memory. Elizabeth C. Prophet is more forthright. She sees them as useful agents of God toiling for the good of man and therefore deserving the appreciation and gratitude of man.[15] Should one think well of the elementals? Blavatsky disclosed that even though Baronet Adelman von Vay of Austria saw and recognized the elementals and found them very friendly, many others did not fare so well at the hands of this spirits.[16] it all depend on the mind quality of the person attempting to relate to them. Naturally the bad must attract the bad; and the good, the good. This is a natural law. Therefore, according to Blavatsky, the Baroness was successfully in cultivating friendly response because she was a good woman.[17] Many in Efik land have had terrible experience with NDEM and are living in fear and deprivation even though they offer sacrifices and invest much in terms of time and money. According to Prophet the elementals are un-ascended beings and are subject to the influences of the spectrum of related good and evil. Therefore, interaction would depend on the spirituality of the establishing contact.[18] The writer is aware of one who nearly lost his life at the hand of NDEM were if not for the intervention of God. It did not arise from the man coveting, but by it suddenly making his presence felt in a belligerent manner. Having the benefits of the hind-sight to this episode, it may be concluded that the probably deserved what came upon him. He was not pure.

In another instance, the writer in the company of an aunt paid a visit to a senior family member he had never met before. The man, now deceased, was a headmaster of a renowned school in Calabar. The writer

was surprised to find him living in a state much below what his status should have endowed him with. The threads that made up what he wore barely held themselves together and his living confirmed that he was living in want. After a brief discussion, it had to be so because the sight was disturbing, the visit was about to be terminated when the man announced – "never name your child EKPENYONG." It was a shot out of the blues and the writer was shocked into retorting – "why not?" He then took us behind his residence to a small hut to which a door of convenient size was fixed. As all stood, he bent forward and administered three knocks to the door with his right hand. Each knock was followed by him seeking permission to present the guests. Not knowing what to expect, the writer was well positioned to move back on the double should it become necessary. After the third knock, he opened the door that gave access to the hut. Suddenly were before a roughly sculptured wooden burst bearing a hawk feather secured firmly to the head with a red ribbon. There was grave yard silence. The writer was overwhelmed with amazement having not had such an experience before. After allowing the shock to firmly register on the guests, he spoke with abandonment – "That is him. I spent all I ever had sacrificing to him but he will not let me go. Since it was affecting my job, the priest got EKPENYONG's permission for me to take him home so that I may be able to attend to him regularly and properly." Here again the indication is that the man was probably not a good person. Reverend Father Michael Offiong is of the opinion that NDEM are beautiful and useful. In this he seems to share, to some extent, the opinion of Elizabeth Prophet. Offiong states that NDEM has nothing whatsoever to do with human sacrifices or destruction of human life in any shape or form. On the contrary it aims at saving life and bringing more children from the deities into the world. But in contrast, Elizabeth Prophet states "that some category of these elementals wield the fire of atom and molecule and hold the balance for the continents through cataclysm, flood and fire. Even though the usefulness of these elements is acknowledged by the majority Efik is it right to worship them? Does show of gratitude recommended by the Prophet imply worship? Is there any substantial difference between an offering and sacrifice? If there is, which is the offensive aspect? Is it the intention and purpose back of action or the action per se? On its own, an offering does not imply worship but recognition, appreciation, gratitude and, perhaps, respect not occasioned by acknowledgement of the superior status of the recipient. Few, if any, will consider the action offensive because the purpose and intention at the back of action are with a clear mind and pure intention in this case. This is not so when sacrifice is involved. Sacrifice implies worship even though no blood may be spilled. Some may not accept that difference exists between offering and worship. To them it is an exercise of splitting hairs. Be it as it may, the purpose and intention behind the actions determine classification of the activity as either good or bad. There could be no other simple or rightful criteria. In Efik land, the intention of NDEM devotees is worship. To them, he is a god or goddess. It is doubtful if Elizabeth Prophet intended that the Elementals (NDEM) should be worshiped. **Ekpe** initiates sacrifice only to **Ekpe**, the God of the earth, but recognizing the roles played by these Elementals, they also show recognition and appreciation through the medium of music, dance, EKPE form, EFAMBA, IKOT EKPE and appropriate acclamations.

Admission of NDEM Efik, as presently envisioned. **Ekpe** pollutes it and encourages conflict. Firstly, **Ekpe** tradition does not encourage worshipping any other power except God known esoterically as EKPE. Secondly, Sacrifices are offered separately and at different places to **Ekpe** and NDEM. Thirdly, women are always the high priestesses of NDEM. It is unthinkable for a woman, no matter how elated, to be allowed to direct **Ekpe** affairs. For these reasons, the relationship between NDEM and **Ekpe** should be examined more closely. The injection of NDEM into **Ekpe** the way it is now done probably arises from a misunderstood role of NDEM in life. Worthless teaching assigns god status to NDEM whereas as agents of God and servants of man they endow the elements with life and maintain the balance of life. When salamanders fail to perform the process of decay and disintegration is immediately set in motion. Gnomes are the transmitters of the love of the comforter through the beauty and caring of nature of God's children.

Sylphs serve as giant transformers conductors of the currents of the Mind of God unto the mind of man and are the students of the mysteries of the concentration and containment of the life-forces. Water represents the subconscious mind and the undines bring out the memory bank materials and records for the soul to perfect the divine plan of life. Salamanders, sylphs and gnomes are believed to carry the burden of darkness in order that Light may be revealed.[21] The conclusion is that the Elementals (NDEM) are as useful as: Agent of **Ekpe** our God; Servants of **Ekpe**, the man in his quest to become a son of God; **Ekpe** in microcosm. These are Elemental lives charged with responsibilities for the good of man provided man subscribes to a life of purity and service. Initiates of **Ekpe** are encouraged to deliberately apply their genii to understand the working of the elementals (NDEM) for the good of society. Understanding the workings may lead to the control and use of the elements from which all things were made. It may then be said that the Elementals (NDEM), the power behind the elements, the agents of God and servants of man, originate from **Ekpe**, the swarm of created beings. The initiates learn early to look with shuddering fear at physical fire, the manifestation of the spirited fire worked upon by the Holy Spirit. This is out of respect for the consuming fire of God. According Prophet, "the elementals of the sacred fire are capable of wielding the most intense fires of the physical atom as well as the spiritual all-consuming fire of God and are the connecting link for the service of sylphs of the air, the undines of the water, and the gnomes of the earth. When these are considered along with the fact that uncontrolled and destructive fires correlate with the existence of uncontrolled and destructive energies of mankind, it would not be surprising if a call is made for the law of compensation to exact the price for mankind's misuse of energy. The livelihood of that occurrence causes EKPE the man, to be afraid of the outcome. The need to be careful is the more relevant and necessary when it is realized that the elements are fires of one form or the other, namely: - Fire; fluidic fire (air); liquid fire (water) and solid fire (earth). REINCARNATION IN EKPE

FUNERALS AND RITUALS IN EKPE

The funeral obsequies of an **EYAMBA** or a high ranking ruler provide a rare opportunity for some of the reserved teachings to be imparted to initiates who are inquisitive. More often than not the drama leaves no special imprint on the minds of witnessing initiates. After the Adepts have certified that death had occurred and the public is to be formerly informed, selected Adepts and initiates are summoned to the **EFE Ekpe** for the Rituals to begin. The assembled conclave is raised by **MB? K?** . When convenient, **MB? K?** is seduced out by **ISIM**, an **Ekpe** form adorned as a peacock but handling a bow and arrow. On realizing that the seducer is an agent of death, he flees. He is aware that death will mean judgment, taking up embodiment and returning to the earth. Not finding these attractive, he elects to flee from the **EFE** bent on arresting him. Following his flight, a hunt is organized and as the **MB? K?** roars (wails) per chance a friendly power could offer him sanctuary. The hunt closes in but each time he manages to elude the dragnet. After a long hunt **MB? K?** is finally tracked to the **Ekpe** bush, a mystery school in the etheric region of the world, where he is caught, caged in a special **UKARA**, judged and sentenced to take another embodiment as an **EYAMBA** or Ruler as the case may be. For this to take place, an appropriate body is prepared. This is represented by a dummied **EYAMBA** or Ruler-elect ritually dressed in **UKARA**. When all is ready, a procession of initiates in the **etheric region** leaves the **? W? K Ekpe/ BUSH** led by the dummied **EYAMBA** holding in both hands an **MM? NY?** which is an adorned special scepter symbolizing supreme spiritual authority. As the procession is on its way toward the temple of embodiment, the **MB? K?** continues to roar. Without warning the EBA (a symbol of death), an **IDEM NYAMKPE** that had lost much of its freedom suddenly regains it and strikes. The **MB? K?** (soul) is presumed dead as the procession breaks up in confusion. Instantaneously, the **MB? K?** roars in the **EFE** and is deemed to have taken embodiment as the new **EYAMBA**. To prevent the **IDEM Ekpe** running amuck, he is enticed into the **EFE** through the irresistible urge to pounce on a wailing old woman and the

IDEM transforms back into an **IDEM NYAMKPE** with full honours and control. This ritual display is meant to present important lessons about life, namely: (i) That Judgment after death is imperative. (ii)That the soul is indestructible. (iii) That the decision on embodiment is beyond the authority of any soul. (iv) That the body to be taken by a soul is prepared for it by a higher Spiritual Authority, God. The burial ritual of **Ekpe** itself involves drum toning of the words **"AKPA AKPA ODU, AKPA AKPA ODU, AKPA AKPA ODU"**! meaning "life comes after death".

EKPE OATHS, POLITICS AND LAWS

In **URUAN/EFIK**, libation and oath taking were part and parcel of **Ekpe.** In recent times Western Education, populist Government in Nigeria as also the Christian Church have all conjoined as it were to subscribe to the weakening of the powers of **Ekpe** to the extent that certain traditional practices and norms of **Ekpe** mean very little. Though the civil society seems to have endorsed and baptized certain of these practices and norms like oath taking with the Bible/Quran, the breaking of the **kola** etc. at civil, church and political functions and other social events, the potency, aura and powers that accompanied the Rituals have been adversely and seriously eroded and undermined. People now have bastardized Ekpe and so regard these Rituals in the profane domain; there is nothing sacrosanct or mysterious about them. This should not be. Taking an oath or pouring libation are sacred ceremonials and rituals in URUAN/EFIK and are solemn symbolic actions, hence they should so remain but instead of actually pouring, the official should drink it and pass on the glass to the other dignitaries on the high table because anything connected with **Ekpe** has always been acknowledged as symbols of manhood and statehood. Formerly their rights and status had to be defended even with blood, if need be. That was why membership in **Ekpe** was the de facto symbol of the neaveau riché, the bourgeoisie and of the aristocracy. **Ekpe** carried weight and authority in the Uruan land both with the civil society and in governance and people were ready and willing to put down their money and resources to initiate, such that excepting what can now be regarded as draconian laws and practices, the Confraternity is still a force to be reckoned with in the outlying URUAN villages outside the metropolitan towns. When one considers the journey and expenses incurred in the purchasing and delivery of an **Ekpe ORDER/GLOBE** by a purchasing community in URUAN, one should also understand the fact that not every clan had the authority to possess the various **Ekpe** Globes since they belonged by tradition to designated clans, (eg. **ADADIA** and other villages in **MUTAKA CLANS**). These are so to speak the "TRUSTEES SOLE" of **Ekpe NKANDA** in URUAN and **? B? N** in **ORON**. Then one can also appreciate why it was a tug of war to acquire **Ekpe**, not to talk of the costs of initiation especially in some Grades like **NKANDA**, IBOKU, NYAMKPE which were the costliest of the Globes. **"All the NDEM were taken as equals and so we sacrificed to all individually. It is not true that ANANSA is superior to the others. The others will not accept that ranking" (Interview with Chief Ekpe Ekpenyong Oku, Calabar, 2008).**

Exoterically, the opinion of Chief Oku is more commonly accepted especially among the EFIK and it seems tenable when consideration is given to the sanctity of each habitat as a preferred and reserved accommodation for each **NDEM** not known to have a hierarchical structure within the preferred domain. In practice, some **NDEM** are known to possess power of choice known to have a hierarchical structure within the preferred domain. In practice, some NDEM are known to possess power of choice and seem to be capable of extending their area of jurisdiction beyond the relevant city/clan limits recognized by the devotees to be the area of authority of their god (dess). Cases abound where people are proclaimed to be under the influence of an **NDEM** that should naturally not operate within the city/clan unit of the victim, thus giving the impression that some **NDEM** have leave to operate outside their normal domain but within the confines of their elemental nature. Should it be true that in reality such incursion into the territory of another does occur, it may be concluded that a hierarchical structure exists amongst **NDEM** of

the same elemental nature. Although the concept of hierarchies of **NDEM** is not presented directly in **Ekpe**, it could be inferred from the way **Ekpe** is structured and organized.

THE CAUDECIUS, NSIBIDI & OTHER EKPE FORMS AND IMAGERIES

I think it would be most unimaginable if not insane that the great URUAN/EFIK peoples of ancient past and in those pre-historic times as stark illiterates as most of them were, had ever come in contact with those great educated astrologers of the Orient, the great Egyptian magicians and even those great wise men of the Zodiac mysteries of the East to get involved with the mysteries of **Ekpe** as outlined here except for the mythical conception going round that URUAN/ EFIK progenitors could well be the direct descendants of the coloured/black people mentioned in the Bible and in the ancient history of Egypt, and by implication of Palestine. The Egyptians were the first human race to reach such heights of civilization and literacy-via their hieroglyphic writings of yore and organized governance. **(Cf. The story of Joseph, son of Jacob in the palace of the Pharaoh of Egypt: Gen.30-50; Moses Exd.2-13).** What we have been presenting all along has been made possible through comparison and analogy with these great exoteric mysteries of yore. It is also impossible to contemplate that URUAN sages were able to read and write even in their ancient and original URUAN/EFIK language which today is the written and Authorized Version of **URUAN/EFIK ORTHOGRAPHY** popularly tagged EFIK language, before the rounding of the Equatorial Coast of West Africa by the celebrated Portuguese navigator and explorer, Vasco da Gama in the 15th century AD. URUAN/EFIK wisdom as outlined here already flowed from the same wisdom that God Almighty bestowed on those earliest recorded peoples of the East, namely the Egyptians, the Sumerians and by implication the peoples of Mesopotamia, the Aryans, the fore-runners of the white race, the Greeks, and the Pythagoreans mentioned at several points in this book. Even URUAN/EFIK, ditto the great St. Paul had acknowledged and appreciated their wisdom when addressing them at the **AREOPAGUS**, the ancient Greek Academy and great centre of culture and learning. He had remarked:" For you also are His offspring" **(Acts 17:17)**.



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Life, according to the satirists, is cyclically organized. When taken at the individual soul or world soul levels, **Ekpe** may well be conceived in the cyclic order after the cosmogony concept of the East and West. Applying these Rosicrucian tenets and those of the Freemasonry is from an earlier work of a great, great grandson of URUAN from Creek Town and no other than the celebrated Etinnyin Engineer B. E. Bassey, formerly Commissioner for Education and for Commerce and Industries in defunct South Eastern afterwards renamed Cross River State of Nigeria. It was the first ever world acclaimed treatise on **Ekpe**. It is also unthinkable that URUAN/EFIK of yore and even up till the 1950s had ever anticipated not talking of organizing **Ekpe** in these categories. These are presented here for the present and elitist generation of URUAN/EFIK and readers who might even come to wonder what is being talked about here simply because very few both of the middle and bourgeoisie class including even the **neaveau riche** at present

would want to put down their money to initiate in **Ekpe** URUAN/EFIK. It takes guts, a bit of national pride and a lot of resources and as a matter of fact, very many would not afford it. Come to think of it, in URUAN/EFIK before the 1960s, none of this class could build a storeyed house excepting the Ekpe Lords and **mme awat Inyang** fishermen and farmers. They were heads and shoulders above any salaried gentry in any part of Nigeria as far as economic pursuits were concerned. Till date, how many billionaires can equal people like King Eyo Honesty II and those of his class! These people had hundreds of ships and other water crafts with thousands of servants to man their business enterprises. Some even used to spread money, even if it were today, wads of (one thousand) N1, 000 notes on the ground as carpets and rugs for their feet. They were fabulously rich and could engage in initiating in many Grades of **Ekpe** whereas only few can boast of getting initiated in at least two especially of the higher Grades of **Ekpe** today. What is presented here is therefore as it were; a comparative analysis with the arcane and exoteric practices of ancient Egypt and Greece and Mesopotamia, but not that URUAN/EFIK practiced such.

EKPE FORMS AND IMAGERIES

The organized focus on **Ekpe** houses/Globes is the concept of the Planetary chain or cycles and there are seven globes in the earth's Planetary chain and only our EARTH is visible to man, but **Ekpe** enables us to visualize and appreciate the principles to which each of the seven globes as seen as key bearers to the chain. Whereas this is a re-capitulation of Rosicrucian teachings, **Ekpe** goes further to reveal the qualities of incoming human generations. Therefore, the new positions of **Ekpe** Houses/Globes in the cycle may be taken as the stages of man's development in relation to God. These positions are embodied in the paraphernalia of the individual forms, imageries and the masquerades. They also show that the fall of man will in time lead to the rise of man. For example, the inner man is discernible if some of the forms are closely examined particularly amongst the **Ekpe** at the lower positions. The mesh covering of some forms reveals the inner man within the mesh. The **MBAKARA** position indicates the time before separation into the sexes, a change or an impending change of status. Its imagery is a hermaphrodite and its mundane form is a crocodile or another reptile at home on land and in water. **MBAKARA** display is rarely staged because it is supposed to signal the death of an important personality. Its appearance is a public announcement of an impending transition, the separation of the soul from the body. In India, the sign called the "Maker "is connected with the birth of the spiritual microcosm, and death or dissolution of the physical universe signals its passage into the realm of the spiritual. Its symbol is also the crocodile.

After the separation, that is during the third or Moon Round of the Earth Period, a naked man **IBOKU** known in the Kabala as Adam, an ethereal figure, appears on the scene. The **Ekpe** form carries a fish trap i.e. **ESIK**, which is an indication that he has to bear his burden. A record player said "You will have to work hard and through sweat and thin." The treasured companion **MKPE** (Eve) subsequently takes a very low position in relation to God. Her constitution has to be consistent with that of our Earth at the time. She has now acquired a full mesh (net) covering over her real form, a coat of flesh as the Bible puts it. Having aged, the status of the soul of the woman improves until the fifth or Jupiter Round is reached when she will take the naked posture again, the body constitution having changed to become less materialistic and physical. This is the **NYAMKPE** position. In this position she earns elevation in spirit from time to time. By the time **MB? K?** is reached and that is the sixth or Venus Round, there is no longer any difference between man and woman. All earthly desires are gone. Man and woman become one through a life of discipline, sacrifice and purity. This is like the Throne of Solomon otherwise known as the Christ centre. It is one of the most guarded secrets of **Ekpe** lest the knowledge be abused. History also has is that the Throne of Solomon was attended by twelve lions, signifying that death awaited an impostor. At this position **Ekpe MB? K?** begins to open up to the wonderful possibilities that exist for man. At ***OKPOHO***, the seventh or Vulcan Round, the man becomes a Mighty King, correct and right in his words, actions and

thought. He is wise; he is exalted to inherit the earth. He is at a higher rung of the spiritual ladder than its correspondence, **OKU AKAMA**. He has as it were "transfigured." **NKANDA** as part of the triune delegation of **EYAMBA, NKANDA** and **EBO? KO** seated in the Region of the three higher planes of septenary Cosmos, is represented by a bearded old man, wise in every respect, submitting only to the will of God with whom he is in near perfect communication. At the **EYAMBA** level, man is at-one-ment with God. "You are gods" is a well-known saying even in the Bible (Gen3:5). **EBO? KO** is represented by an old chaperon caring over the weak ones mothered by her. She **EKA Ekpe**, Mother of **Ekpe**) has lost a measure of spirituality when compared with **EYAMBA** representing The One, but is still highly spirited and her representative form of its formless status confirms this. The body covering is silky cloth, indicating she is highly ethereal. But some people hold the view that the **Ekpe** system fits more closely to the Kabalistic concept when **Ekpe** is considered as a unity. It is the position of **MB? K?** (Tiferet) in relation to the other **Ekpe** Houses or globes described in Western Doctrine that makes the difference. In the case of Kabala, the MBOKO (Tiferet) is shown as having easy direct links with the other Houses or Globes of the system, and in a controlling position. These Globes are houses of differentiated divinities that are not self-existing. The three upper globes are located within the three higher planes of consciousness, revealed and explained normally only to initiates of the higher orders. The lower ones represent the four lower planes, the lowest being our plane or Globe or MKPE House or the visible universe. The Globes or Houses located within the three higher planes of consciousness are in the realm of pure spirit and are known in **Ekpe** as within the objective universe as the relevant **Ekpe** forms (masquerades). The symbolisms may be of universal in application. The Eastern and Rosicrucian cosmogonies are useful when the consideration is the evolution. Applying this to EKPE and employing the relevant **Ekpe** forms, the effects of involution and evolution are identifiable, and the contribution of each EKPE House/Globe, as it is called in the East, could be recorded. Applying the Rosicrucian concept of Recapitulation of Round activities which states that before the activity of any period can start there is a recapitulation of all that have gone through before, it may be concluded that during the Earth Period, **OKU AKAMA** relates to the first or Saturn Round activities; **MBAKARA** relates to the second or Sun Round activities; IBOKU-the third or Moon Round; **MKPE** – the fourth or Earth Round;- the fifth or Jupiter Round **NYAMKPE**; **MB? K?** the sixth or Venus Round and **OKPOHO** the seventh or the Vulcan Round. It should be remembered that the names given to the Rounds have no relationship whatsoever with the physical planets bearing these names. If B. E. Bassey's father as also of other Adepts and that of the author's experience could be relied upon, the concept of recapitulation of Round experience is valid and operational, but one is unable to attribute the experience to **Ekpe** Initiation physically. Man in the First Round and those of First race on our Earth are acknowledged in arcane studies to be spiritual beings within and ethereal without. He is more or less like a phantom and not a tangible being. He was non-intelligent, super-spiritual and sexless. The ethereal body was monstrous but compatible with his coarser surroundings. The First Round First Race man is symbolized in **Ekpe** by **OKU AKAMA**, the **Ekpe** form or masquerade well equipped for demolition. Its body covering is a cloth of dark bluish hue. This signifies the ethereal nature of this man's body. The deformed conical head covering is an indication that although the First Race man was highly spiritual during the First Round, he had nevertheless departed from the realm of pure spirit, part of his spiritual constitution having given way to the growth of ethereal body. The degree of disinformation and distortion of the head covering is a measure of man's spirituality. The wing or hat as it is commonly called and located at the back of the head, is fixed and bears small mirrors judiciously placed to harness the energy of the Central Spiritual sun. It serves as a sort of disc to absorb the supreme solar energy and is a symbol of power. This proves that the divinity back of form is not independent and that man is non-self existing. It also proves the reality of God. The wing is fixed on a non-rotator because the Race is not yet far removed from the source of energy. Even though **OKU AKAMA** is taken to be positioned on the **Tree of Life** on the column of femininity, he is sexless and without identifiable eyes as we now know them. **OKU AKAMA** is animalistic in form. The

Elephant and her baby represent it. This is aptly demonstrated in its dance form. He is the "Horus" of Egyptian Theosophy.

The Round Two First Race man was still gigantic and ethereal but growing firmer and more condensed in body, more physical and of the Sun Round. He was still less intelligent than spiritual for the mind is less susceptible to change than the physical frame. He may be best described as being of a psycho-spiritual mentality with ethero-physical body. The **MBAKARA** form (masquerade) fits that description. He is a hermaphrodite and has no visible eye but can perceive. It is the EKPE most associated with the physical element, water and is not too far removed from the form we know. The body dress is reddish, mainly raffia netting with a limited covering of cloth of similar hue as skirt. It may bear two shorts but permanently fixed and a reddish **ABASONKO** on the forehead and at times there may be a similar one at the back of the head. The indication here is that the physical body is taking over fast from the ethereal. In short the MBAKARA may be said to have an ethero-physical body. The androgynous status brought him into the realm of psychology and inner characteristics may be described as psycho-spiritual. The Round Three First Race man had acquired a perfectly compacted body and was becoming rather more cunning than spiritual. He was three eyed. In EKPE the one at the back of the head is often indicated by a special **ABASONKO** known as **ESIK** (fish trap), flexibly attached. This is considered to be adequate identification. The body is raffia netting with a limited cloth skirt. The **ESIK** represents a trap for man's burden that will result in the loss of the third eye or spirituality. The Round Three First Race man is aptly presented in **Ekpe** as **IBOKU**. Being on the downward arc of the planetary Round he had reached a point where his primeval spirituality was eclipsed by a developing mentality. Oriental arcane doctrines state that his gigantic structure decreases as his body improves in texture with him becoming a more rational being during the last of the Third terrestrial cycle. In the Fourth Planetary Round the First Race man had his intellect through enormous development, and dumbness gave way to the development of human speech which is perfected during this Fourth Round experience on our planet. In the course of time the third eye was gradually petrified and lost because of his inability to properly bear his burdens Strictly keeping to arcane teachings, it is only from the time of the Atlanta of the Fourth Race of the Fourth Planetary Round that one ought to speak of man even though his physical frame was larger than what is now. He is represented by **MKPE** symbolized by a young woman with two eyes, she having lost much of her spirituality signified by the third eye. These **Ekpe** forms or masquerades may be conceived as arch types or models of men appearing from time to time on our earth. But does it mean that prehistoric and preliterate URUAN of the 15th century knew all the categories in their imageries and symbols as analyzed above? What is presented here is my interpretation from the sophisticated Oriental categories which God Almighty in His benevolence and Wisdom had bestowed on URUAN AND PEOPLES OF the Nigritic stock whom He blessed as also gave to the peoples of the East. But URUAN people were able through innate wisdom to transfer these into their forms and masquerades. All these images are therefore the physical models which we observe when the different masquerades of **Ekpe** Grades appear on display. These seven types of men are therefore for the Christian **Ekpe** Member the extended expressions of the cosmic Christ, the second person of the Blessed Trinity as it were. **(Blavatsky H.P. 545)** From this the analysis it may be adduced that the **NYAMKPE, MB? K? ,** and **OKPOHO** types will be appearing. Man's spirituality will be on the rise on our present earth now that more than half the Races have climbed out of the depths of the Fourth Planetary Round. The characteristics, principles and consciousness represented by EKPE House or Globes will become more prominent as the Races transit the relevant **Ekpe** House. Man's spiritual nature, consciousness and form as seen on our earth will in time approach those embodied spirit within the **NYAMKPE** House. For the moment the **NYAMKPE** influence is limited if at all manifesting. Ultimately when monads move into the **NYAMKPE** House or Globe, man will ordinarily be able to conquer time and space but that is still in the esoteric realm.

In **Ekpe** practice, a man who puts on a masquerade of an EKPE House is expected to exhibit the principles and consciousness relevant to the House when called into activity though appropriate drumming, singing, and toning or trumpeting of the **MB? K?** . This is a process of aligning the higher states of an initiate to the three higher planes in the cosmos. Similarly, a monad transiting a Globe is cultured by that Globe and the journeyed planetary rounds it has been exposed to. In the case of **NYAMKPE**, the position of

ABASANKO, the atrophied conical helmet of salvation when examined in relation to the vertical gives the degree of spirituality at that time. It serves as an adjustable antenna possessing almost all degrees of freedom. The angle of **ABASANKO** it makes with the vertical is a measure of the spirituality of the **IDEM NYAMKPE**. When it flops over the face, its consciousness is at the mundane level. He has temporarily lost if not all the spirituality, but has the potential for regaining it. To regain, he has to desire it, work for it and pay the price up-front, a huge sum of money at that. As the **Ekpe** (God) responds, the ABASONKO regains its verticality and spirituality. To further strengthen its ability to adjust to spiritual focus, bird-type wings studded with mirrors are provided at the back of the head so that they flap, close and open when the **IDEM NYAMKPE** is in motion. The variable wings function as adjustable solar disc allowing for ease of focusing at the centre of life, the Central spiritual sun that is the centre from where the spirit of God radiates. The wings are additional symbols of spirituality that enables **IDEM NYAMKPE** to enjoy flights of consciousness from one state to another. In real life situation, a hand at the back of the head is a symbolism for power initiation. With all these facilities, the **IDEM NYAMKPE** is well equipped to operate on almost if not all the seven planes of consciousness, and to understand what life is all about. He therefore represents a man who is enlightened. At the **IDEM IKW? -EK? ? ? KEMBA** level, the conical helmet is completely atrophied leaving the roots. His spirituality is much reduced and limited. He is no longer in possession of the 'antenna', but a feather on the forehead which is indicative of the possibility of a redeemed perception if coveted. Additional feather is proof that the particular IDEM IKWO-**EK? ? ? KEMBA** having had her inner nature cultured by **MB? K?** , perhaps has transfigured. At the **MB? K?** stage, the atrophied cone or helmet as it may be called, is shriveled up, dried and hardened. It detaches itself from the head position to become a powerful tool in the hands of an Adept whose will to call with love for his mind's good desires may be firmly toned or trumpeted and amplified using the **MB? K? MB? K?** vehicle.

The **MB? K?** trumpet or vehicle is a powerful communicator with a customized built transmitter and 'amplifier'. It is also a generator of power. The **Ekpe** (God) responds by bringing the communicator's heart desires into manifestation. The adept's prayer is answered because he has sought well through Christ. He knows the way. Being in contact with his soul, and operating from the plane of soul he is also able to create in love. Variants of the conical helmet exist at levels below **NKANDA** and **EBONGKO (Cf. Fig 15).** Each House (Globe) has a ruling self-existing divinity or spiritual intermediary or mediator in the service of God and an appropriate call signal of the **MB? K?** vehicle. An Adept's initiation has to do with the candidate acknowledging the call each time a signal relevant to the divinity he is representing is released. He is for all intent and purposes being 'married' to the divinity which the candidate represents on our earth. Despite the elaborate **Ekpe** initiation rites, a lift in consciousness does not now come easily if at all. Experience has shown that it should not be expected unless serious effort is made by the initiate to cover **Ekpe**, and if time at the temple or during exoteric displays is not wasted on drinking and eating orgies but on learning. With some luck, a lift may come to the one who perseveres, but the experience is likely to be left-handed. This is because the focus had for generations gone sour. The temple had become a place where evil has continuously been perpetuated and ancient powers concentrated and contaminated. Even now, the existence of purity of thought cannot be vouched for. This is perhaps why some temples outside Uruan land have recourse to the use of unorthodox methods to obtain elevation, howbeit of the left-handed path. Under normal circumstances, pure divine spirits are unlikely to easily find accommodation in such run down temples. To further complicate matters there are spirits that are worse and inferior to the lowest savage. Such spirits are readily available for work on our earth. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe.

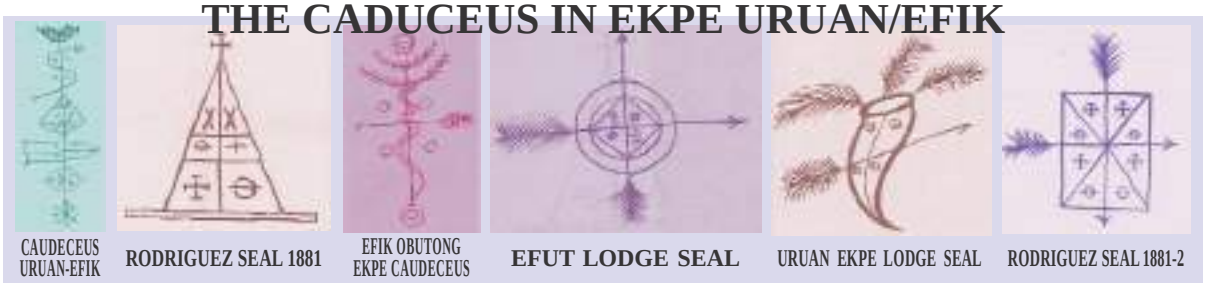
Some initiates, because of their orientation and ancestral links may find it easier than others to experience elevation. In any case, it is doubtful if full recapitulation of experiences envisaged under the Rosicrucian tenets could now be experienced by **Ekpe** initiates in Uruan land unless induced. Alice Bailey defines initiation as: “A gradual and realized series of expansion of consciousness, a steadily increasing awareness of divinity and of all its implications” **(Bailey Alice, 181-183).** She refers to it as a living

experience, implying that all should endeavour to have that experience. However, to gain the experience, she warned that reliance should not be placed on modern esoteric groups. This is because they are not the custodians of the teaching of initiation nor is it their prerogative to prepare man for this enfoldment. In the light of the false claims made by some occult teachers and psychic seers, she recommends the Christ path involving five initiations capable of being administered by pure divine spirit during full waking consciousness as man becomes ready, holy and recollected. There is a spate of organizations claiming to be custodians of Truth. While it is true that from time to time teachings on Truth are released through some organizations eg. The monastic Orders, such releases are time related, well-purposed and well-intentioned. **(Cf. Ekarika J.P. 34)** It is not for all the time and for everything as are being claimed. The five initiations all form part of **Ekpe** teachings but are not presented as such. Initiation is one of those words URUAN Christians would rather not use unless they are as initiates of **Ekpe** or other secret organizations of the land. The objection stems from the common belief that initiations are attended by rites which the Christian masses associate with black magic and heathenism. For many, ritual has to do with the Church and rites with magic. In reality, ritual means a system of rites, and some rites of magic have found respectable accommodation in churches as rituals. These are those who having accepted Christianity are consciously rejecting their own culture. Such people are unlikely to accept or submit to the painting of their bodies and the attendant music and sounds for whatever purpose. These people have rightly dug in and are unlikely to be uprooted from their new beliefs if they have found the Christ.

In some customs appropriate write-ups are handed out to the candidate for initiation to learn and recite. But, in **Ekpe** these are replaced with signs and symbols painted on pre-determined spots of the body to serve various purposes including being a reminder to the initiate for life. Together the signs and symbols tell stories that would have called for extensive literature. A mature person who has passed through full initiation rites together with teachings on purity, sacrifice and endowment is unlikely to easily forget it. The care and pains invested by the officiant was to make sure that all is right and is not without risk. He will be expected to pay a substantial fine levied by the Adepts were he to falter on the job he freely opted to perform on behalf of the **EYAMBA,** the traditional initiator. Those who are in love with **Ekpe** may continue with the initiation procedure even though the initiation performed after the Order of Christ is a spiritual affair and takes place during full waking consciousness. If men were Christ-centred, **Ekpe** initiation and the initiation of Jesus should occur at the same time. As it is, there are gaps between them as there are in man's relationship with Christ, especially now that **Ekpe** practice is probably no longer age and time-related. It may be asked, is it mandatory to have the body painted with symbols before a lift in consciousness could be experienced? Obviously not. There are many different faiths and paths who being non-subscribers to **Ekpe** have earned elevation in the spirit, and there are also some **Ekpe** initiates who are strangers to awareness. These are adequate proofs. The root of the matter lies in believing and having faith in what one professes, and being able to pay the price up-front for what is required. Having been involved ancestrally and, perhaps personally in **Ekpe** and the environment has contributed its quota; many may be mentally, psychologically and emotionally committed to the point of loving, believing and having faith in the system or religion they subscribe to. Those who have been privileged to occupy or inherit positions of power within the system hardly find anything wrong with it; whereas those with grouse see nothing good in it. This later group quickly embraced the early Christian Church for the much-needed protection against the then prevalent human right abuses. This is, perhaps, the reason why some Adepts make poor Christians and are rarely attracted to the priesthood. Outwardly, they profess to be Church Christians and may even be occupying positions of honour within the church but hold on to what their forefathers and the society had handed down. The reason for this is not far-fetched. They are not yet convinced of the new faith's claim to superior merit over what the ancestors had bequeathed and, therefore, are in support of the stand of King Eyo II who believed that church Christianity did not bring anything new **(Ekei Oku, Princess; 1989, 65-66).** A church Christian is he who believes that the path to Christ is through the Christian Church alone. He belongs to the emotional and many whose approach and

benefit is through faith. Contrary to church teachings, there are other Christians, although not members of the Catholic Church, who are also approaching Christ as part of the emotional and many of them through faith. Finally, there are the few who approach Christ successfully from the plane of meditation. In the context of needed change, **Ekpe** initiates may be grouped into about five classes. The first are those who have been deeply rooted and are unwilling to accept any change from what they know to be **Ekpe.** They see nothing wrong in it even though they may outwardly profess commonly accepted religious faiths. The second class accommodates those who are prepared to accept only minor changes of what was handed down. Such changes may include the use of additional colours to improve the efficacy of initiation, and correlate the exoteric colours of the divinities. They will not go far from the old trodden path or practices. The third class may move a step further to accept a re-arrangement of body symbols. The fourth may be willing to contribute towards the improvement of the quality of temple music. Amongst the final class are those who having understood the meaning of these actions and accepted that in this age when Christ's role is active, the important temple activities should merely include (i) Appropriate temple music and songs. (ii) Trumpeting praying to God through Christ-Centre meditation. (iii) This fifth class will no longer invest in body symbols and signs. To them the way to truth had been opened by Christ at Golgotha. Human nature being what it is, the desired changes need to be worked out in stages if success is to be achieved. The matter should not be rushed. The initiates have to be educated to understand the religion they are clinging to, the meaning and back of its workings and the need to change. The Christian experience should convince the fair-minded that it may be wasted effort attempting to uproot the initiates without educating them to fully understand the weakness of their current practices before bringing them to grasp the import of the superior alternative teachings they are expected to cultivate.

THE CADUCEUS IN EKPE URUAN/EFIK



CAUDECEUS URUAN-EFIK | RODRIGUEZ SEAL 1881 | EFIK OBUTONG EKPE CAUDECEUS | **EFUT LODGE SEAL** | URUAN EKPE LODGE SEAL | RODRIGUEZ SEAL 1881-2

The Caduceus with its double serpents is one of the symbologies the ancients employed to conceal secret lessons on the Truth from the uninitiated. A soul encircled by the double serpent must learn to conquer them if he is to break the chains that anchor him to the earth; otherwise he will be forever condemned to the eternal fire. The serpent is symbology that of the devil or tempter as seen in the Bible. The way of release from its chains is the main focus of religion and organizations of Truth even of the Gospel. This is organized through the auspices of the Christ Spirit without which the soul finds no peace. The Caduceus is probably the root of **Ekpe** symbolism of handing over a headed staff as a final initiation rite of an Adept. Usually, a piece of cloth of appropriate colour, not black, tied close to the head of the staff may represent the wings of the Caduceus. The colour correlates the representative colour of the House into which the initiate is being installed an Adept. Initiation commences with painting of rings in white, red and yellow-orange on the hands and legs of the neophyte. By this procedure the soul of the initiate is expected to be activated to recapitulate its experiences during the first three and a half rounds of its pilgrimage of the Earth period described above, although this is hardly the case nowadays in URUAN/EFIK. At **USAHAEDET** the machinery for recapitulation is planted on the soul after the initiate has been served

with a secret root meal or received a second water initiation. The MBOKO roar together with the attendant music and songs should normally cause the soul to play back its experiences and enhance the evocation and invocation of the divinities, but now this seldom occurs. For all intents and purposes the initiation rites for initiates and adepts are now a cosmetic affair for most. The reason is clear. It looks a bit weird and pagan. The benefits are accepted by many as social. The method used at **USAHAEDET** for enhancing perception is unorthodox in that the process should occur naturally and not forced. The method is suspected to be in the realm of black magic. It depicts an **Ekpe** adept dressed as was the case amongst the affluent and well connected initiates during the period up to the fourth decade of the twentieth century A.D. The man is shown as bearing an extended sash that runs from the right shoulder round the left hip to a position halfway between the right hip and the knee, before tailing into a Caduceus - OKPOMKPOM that sweeps the ground. The tailing Caduceus gives meaning to the sash. The man is no ordinary commander but an **Ekpe** adept. The extended sash signifies the evolutionary path of the Caduceus which the man is treading during his ascent from matter to spirit. The staff is a symbol of authority, an indication that truly the man is an adept, an OBONG **Ekpe** according to URUAN/EFK tradition. It portrays a man on the evolutionary path from earth to spirit who has almost succeeded in freeing himself from the serpent of illusion if he is to successfully accomplish his mission on earth. The Caduceus and staff give meaning to the sash. They are not ordinary symbols or common adornment. They confirm the status of the man. He is a high ranking authority, an **Ekpe** Adept.

OKPOMKPOM EKPE – EKPE SIGNIFICANT ATTIRE

The OKPOMKPOM is a cloth necklace worn by males during traditional ceremonies. It is adornment. There are different types, and the design of the more common ones depends on the resourcefulness of the wearer. The design and use of OKPOMKPOM **Ekpe** is restricted and controlled. It is **NSIBIDI** of man, a reminder to him to know himself. The **OKPOMKPOM Ekpe** bears either three or four knots and each knot represent an acknowledged **Ekpe** House, principle, power or energy. The knots represent some key stations on the path of awareness. A piece of suitable sized cloth of one colour tied above a knot indicates the House over which the adept has authority. Man is conceived as being subdivided into three parts, namely: The Head, analogous to the Spirit aspect; the Upper Torso or part above the diaphragm analogous to the soul aspect; the Lower Torso or part below the diaphragm analogous to the sex organs, the creative aspect; the stomachs, and lastly, the spleen or the receiver of energy. The initiation rites are after the order of the Chaldean Kabala. The lowest knot is **MKPE**, the starting point on the way to awareness. It signifies a man resolved to push forward to matter the difficulties. He has belted himself adequately with a winged girdle which may also be taken to represent the creative female organ. The tails that hang between the wings of the bow may be taken to represent the creative male organ. This is NOT Phallicism. Both creative organs must cooperate for the regenerative energy to commence refining the man. More meaningfully, they together represent the straight path from matter to spirit available only to initiates. The next station or second-knot upwards is IBOKU **Ekpe**. Here the man acquires endurance which enables him to accommodate burdens. As the Bible puts it: "**We know that trouble produces endurance, endurance brings God's approval, and his approval creates hope" (Rom 5:3-4).** For this reason, the relevant **Ekpe** form or masquerade bears the **ESIK** fish trap which denotes a burden collector. The third and final knot, the **MB? K?** , represents a man perfected through suffering and glorified though trial. The 4-knot **OKPOMPOM Ekpe** therefore relates to them, and the knots are named **MKPE, NYAMKPE, MB? K? , and OKPOHO** in an ascending order. **NYAMKPE** signifies victory. Here the initiate begins to have the feeling of freedom and the attendant joy and delight. He commences to experience the beautiful things of this life which he never knew existed. The principle housed in **OKPOHO** is spirit, and every **Ekpe** man who has attained that state has acquired the disposition of a king with considerable authority. Beyond this the man is in the realm of pure divine spirit away from the planes of manifestation. An extended sash tailing into **Ekpe** on the evolutionary path depicts **OKU AKAMA, EBONKO or**

EYAMBA respectively. The two columns of the **OKPOMKPOM Ekpe** bring into focus the not so obvious download involuntary path prom spirit into matter and the evolutionary path outward from matter into spiri **(Cf. Fig. 16)**. I have come to notice with dismay and utter confusion how URUAN/EFIK has allowed the once adored and reserved symbol of an Adept the **OKPOMKPOM Ekpe** to be abused and dragged on the mud through indiscriminate use of the insignia by all and sundry even by children. It is now worn everywhere especially in the Cross River and Akwa Ibom States of Nigeria. I have never seen the symbol **OKPOMKPOM** being so disgraced and abused. As a child always noticed that very few Ekpe initiates wore the **OKPOMKPOM** except titled and very high ranking members of Ekpe. It was always a symbol of authority, integrity and nobility especially when worn with the **UKARA**. With the publishing of this book I sincerely hope the Chiefs and Traditional Rulers in **URUAN/EFIK** will enact laws throughout the land that it is a very serious offence punishable by the laws of the land, viz. Ekpe laws with dire consequences to offenders who adorn themselves with - laws by which our forebears used in the governance of the great URUAN nation, whose symbol is **Ekpe** itself. When we look at it objectively, it will be seen how I is great insult and a slap on the face of nation like URUAN. Everybody in Nigeria knows the type of caps and shirts Yoruba Chiefs wear. People know the special red caps and shirts of titled chiefs in Igbo land for example. Down here in Cross River and Akwa Ibom States people know the type of head gear and shirts that the Nkuku in Ibibio land and Annang country wear; ditto the Ndabos, the Muri, the Ntois, the Ntufams, the Ukandis to mention but a few sub-tribes and communities in Cross River. But why is it that the distinctive traditional wear of URUA/EFIK Chiefs who must be high ranking members of **Ekpe** should so abused and trivialized, debased and desacralized by all comers even by those outside URUAN/EFIK nation? Charity starts at home, that is why the author has suggested that this **Ekpe** law in particular must be enforced by the Royal Authorities here in URUAN/EFIK land first before we know what to do and how to deal with outsiders who abuse a people and a very significant ethnic group in Nigeria at that with such impunity and sacrilege. Then People will learn to respect nationalities and what they stand for, and in the case of URUAN/EFIK what we can do and have been doing throughout in world history even if citizens themselves have eroded their culture and traditions. This is a sacrilege of unfathomable proportions committed against fellow human beings by people who understand what a nation and her culture, tradition and heritage stand for. The same profanation and bastardization of the women **? NY? NY?** has reduced women especially those of the nobility and initiates to the same common denominator as even little girls as young as three or four year olds. Everybody is wearing **? NY? NY?** not only in Cross River State and Akwa Ibom but all over Nigeria and Africa nowadays. This was the special wear for women of rank in URUAN/EFIK but for the past few decades it has become the corporate wear for all grades of females even beyond Africa. This was the special Victorian design worn only by **Ekpe** initiates and women from royal families but is now one of the numbers for fashion pageants like the Most Beautiful Girl in Nigeria or Miss World/Universe. Some have even tried to make I sweep the ground with additions as if it were a marriage gown. What a profound demeaning and desacralization of a people's culture! I know this will be a very difficult law to enforce for the ban but with renewed effort and tenacity of purpose as also the co-operation of the women themselves we shall succeed.

NTA? NKANDA – EKPE SIGNIFICAL SYMBOL OF AUTHORITY

Nta Nkanda or peacock feather is a symbol of **Ekpe** initiation. Its use is not accidental. Ordinarily, a feather in EKPE connotes purity, power and spiritual knowledge. The peacock is a rare bird of great beauty treasured by the ancients in possession of esoteric knowledge. The Pharaohs of Egypt treasured it. The hind-feathers in particular bear the colours of the rainbow, and since each EKPE house has a colour of the rainbow by which it may be identified, the feather was acknowledged by the ancients as having special meaning and place in **Ekpe**. It was adopted as a symbol by which an **Ekpe** initiate could easily be identified. Considering that the **NKANDA** grade is the highest but one grade available to initiates who have traversed the seven colours of the rainbow at the portals of initiation, the **NKANDA** feather should

have been reserved for those who have scaled the **OKPOHO** grade and attained the **NKANDA** grade. In the Egyptian system **MAAT,** the goddess is attributed to the sphere **CHASSED,** corresponding to our **OKPOHO.** She always had her headdress adorned with a peacock feather. This is not the case in **Ekpe** practice. Its use is now confined to women initiates and others who are young and inexperienced in the workings of the fraternity. Mature initiates have no need for exoteric identification, but should be equipped and ready to prove their mettle restricted to **Ekpe** initiates. There was a time penalty for infringement meant death to the offender. But it is necessary to put it on where they may not be known to be initiates members of **Ekpe.**

(6) SOME RESERVED TEACHINGS OF EKPE SOCIETY

(a) THE HOUSE OF ADEPTS: The four kingdoms of nature of the terrestrial earth controls certain aspects of **Ekpe** as well as the celestial and cosmic populations. But these together do not adequately define **Ekpe** for the simple reason that the thoughts of men cannot encompass God. If these were possible **Ekpe** would not have been, the only **ONE**. In this context of oneness and unity, the esoteric word **Ekpe** is a pseudonym of Him whose name is the **HOLY** and the **SACRED** and the **TRANSCENDENT**. In this context **URUAN/EFIK** considers as what is commonly or exoterically referred to as God, but whom the ancients rarely mentioned. The name God was so very much revered that they were overawed in using that name and therefore 6should not be of common usage; May His name be blessed forever. For this reason, each **Ekpe** house (Temple/Globe) has responsibility for the invisible life principle(s) which were associated with the lives assigned to it by **IDEM,** the ruling divinity. In the physical sense and when the need arises, the invisible principle(s) and associated lives are displayed in the houses in symbology as physical display by initiates. NSIBIDI is employed and the initiate has to be tutored to understand and appreciate. The death of an Adept affords the opportunity for the display to be organized. Such a display should normally relate to the House over which the Adept was ruler. In practice, there is hardly any distinction particularly in Efik land, but there is in URUAN. A reddish **ABASANKO**, an indication that EKPE is always present is carried on a wheel of life threaded on a beam representing the life track. In reality the life track is not straight but cyclic. A second wheel to which a bell and buntings are attached is suspended from the wheel of life. These represent influences that work against the proper run of the wheel of life. The bell is the built-in alarm within man. The position of the wheel is an indication that the man has reached the end of his time. He is shown sitting in the shed in complete control of the lion within and without. He had attained the rank of an adept before answering the call to depart this life. He is victorious. An initiate is not rushed into burial. A ritual is performed to return the deceased initiate to mother earth the way he came. Initiation was performed to open the neophyte to the path of truth and bring home to him God's (EKPE) endowment and to people worldwide, also to remind him of the need and way to work and gain awareness and freedom from the confinement of ignorance and wrong living. Initiation is for the living and not for the dead. Before burial, he is relieved of the initiation, the soul having acquired its lesson and floated off.

EVOLUTION THEORY IN EKPE vis-à-vis DARWIN'S THEORY

The word evolution is repugnant to most Christians for the simple reason it is taken to mean Darwin Theory of Evolution which postulates that the evolving life saw man through progressive changes in status from minerals, vegetable to man lives in that order. The objective stems from the Bible account which states clearly that man was created from the dust of the earth, meaning minerals of the earth, and that God breathed the breath of life into him. On its part, EKPE does not subscribe to Darwin Theory. Although it concerns itself with the happenings on the earth of the Earth Period, it believes in the existence of separate evolutionary paths for minerals, vegetable, animal and man. It teaches that as man moved on earth from a more spiritual and less ethereal than physical constitution, changes occurred in

man such that a reduction in the spiritual was attended by growth of the physical and vice versa. This concept is brought home to man through the EKPE forms or masquerades. EKPE in accepting the Bible account of the creation of man is aware that a transition period was essential for man to be a man even if the Bible account of a day is accepted. A day in this context is used figuratively. It is not the time duration man defines as a day. EKPE goes further to teach that man in the form known appeared on our earth during the third or fourth rounds of the Earth Planetary chain and subsequently separation into sexes occurred and woman came into being. This is the Bible story detailed. It is in this context that the word evolution is used hereafter. To avoid misunderstanding and to facilitate appreciation of the import, it is essential to first appreciate what is meant by evolution in **Ekpe**. In this regard, it could be said that Man takes a lot for granted. For example, he watches his grandchildren grow but often fails to view this against the growth of his children. If he did he might realize that even though his grandchildren are acknowledged humans since they seem to look every inch chips off the old block as far as the outer form is concerned, they are different. They are more inquisitive and independent than their parents at the same age. It is not uncommon to hear a parent boast about the level of intelligence of his grandchildren yet he is incapable of correcting some of what he considers their most disturbing pastime. This is because the unfolding time has its effects particularly on children of the time. The earth is ageing and in the process releases energies that grow and die. This dance of energies as it may be called, affect lives on earth. It affects much more than the outward form. Consequently, even though the word "growth" may adequately express the totality of happenings in a man during his sojourn on earth, it does not relate very well with the changes that occur when men of one age are compared with those of another. In such cases the word evolution is preferred. A common belief of **URUAN/EFIK** is that the soul of man has an animal as his double. This does not imply support for Darwin Theory. The belief arises from a misconception of occult doctrine which acknowledges the existence of soul and animal soul parts of human principles. Also the belief is a natural consequence of the misunderstood teaching and practice in magic and EKPE bearing on man's ability to change form provided he is a master of the elements and is in rapport with powers correlating with his inner focus. That is why concerning the **Ekpe** ACCOUNT OF CREATION; **Ekpe** recognizes the involvement of the realm of pure spirit in the creation process of man. Since **Ekpe** does not encourage voiced language, reliance is on dance forms, NSIBIDI, colours and sounds for the dissemination of information and training. At the demise of either a hierophant (EYAMBA) or a High Ruler who was a title holder (only title holders were allowed to be Rulers), the final rites are rounded up with a "dance of life or dance of creation". This dance is a mundane show of the activities involving the EYAMBA, NKANDA, and EBONKO sprits in the realm of pure spirits of the three higher planes of consciousness of the cosmos. This dance of life is perhaps better described as a demonstration of the cooperation that exists between these pure spirits. NKANDA represents the male principle and EBONKO, the female principle. Creation is effected in EBONKO. Following the death of an EYAMBA or high grade Ruler, someone has to step into the position vacated. In practice there is never a vacancy. It is the EYAMBA or Ruler-designate that oversees the prosecution of the funeral rites. At that level, **Ekpe** demands continuity. Symbolically, it is taken that there is a vacancy and it is mandatory for a new hierophant (Chief Priest) or Ruler to be born.

The symbolism involves dummied beautifully-adorned 'damsels' (male) from the EBONKO stable dressed in white skirts and sleeveless blouse over which may be laid designed beaded necklaces and symbolic beaded vest. The arms and legs are dressed with or without beaded amulets. Each 'damsel' holding with both hands a short locally made drum (womb) with the open end facing her, starts a rolling dance involving her body and hands, the legs moving right foot first in a rather slow movement as if she has all the time in the world for it. As she dances, the face of the drum is directed at a male partner (fiery spirit) in an inviting manner signifying she is ready to create, or is in heat. Similarly dressed dummied male bearing a peacock-like tail and holding a bow and arrow responds with a similar dance form but aims his arrow (fiery spirit) at the face of the drum (womb). Both are dummied because they are spirit and do

not speak the language of men. The arrow is never released. It is a sort of mating dance that some birds involve themselves in during season. The arrow signifies the creative fiery spirit of NKANDA whilst that of EBONKO is the drum (womb). The dance team usually involves three arrow bearers and four drum bearers. The EYOMBA spirit intervenes later to impart spirituality to the new born enabling him to become aware. EYAMBA the man is the one who directs the training of neophytes and supervises their growth along the path of adept. At the mundane level the dance maybe likened to the movement of human male spermatozoa and the female counterpart, the ovum, towards fusion. A spermatozoon bears a tail but the ovum does not. It is perhaps relevant in this context, to briefly consider the Indian philosophical concept of creation. The first Root-Race is the first man on earth. These were the progenies of the "Celestial men" or the "Lunar PITRIS or Ancestors" of which there are seven classes or hierarchies. These are made up of some who agreed to create and others that refused. Those that created gave form to man, but, the solar Devas or Pitris were responsible for imparting intelligence and consciousness to man. The Lunar Pitris created the physical man and solar PITRIS fashioning the inner man, but spirituality is imparted by other intelligence. Similarity with the **Ekpe** account should be noted.

VI UF? K NKANDA - NKANDA HOUSE: is the residence of all that has to do with death. It is also involved in birth. As part of the funeral obsequies of an **OBONG Ekpe**, a display of the House of adepts may be arranged in his honour. Rather than being involved in an elaborate and expensive display, the deceased family may request the ruling fraternity to organize a frugal display which will have to run for four days or longer depending on their ability to bear the attendant expenses. An empty room is set aside for this purpose. The artifacts consist of a bird symbolizing a spirited dove which from time to time let loose the divine creative spirits of God, symbolized by strips of white cloth, to pregnant matter and cause it to differentiate into a multitude of lives. This paraphernalia is also replicated in the house or Afe where the funeral as also the coronation of the Nsomm of URUAN takes place. The descent is signaled each time by the sound of the bell which remains silent until the moment of release of the creative fire or expressions of the cosmic Christ. The differentiated lives below correspond when alive. Where the compartments are twelve in number, the focus is the Zodiac with the signs and symbols in place. The signs and symbols of Zodiac relating to the birth and death of the adept may be highlighted. Should OKPO **Ekpe**, model of a deceased Adept ritually dressed for burial replace the circle; the focus is the power of resurrection. A suitable restricting entry test is set and on scaling it, an oath of secrecy is administered. When all is set, libation is offered and the trumpet sounds signaling the commencement. The inverse ritual takes place at the end of the exhibition**.**

THE EFAMBA – EKPE SIGNIFICANT DISPLAY

EFAMBA is an **Ekpe** display of manifested cosmos staged in a confined space. It employs artifacts and symbolism such that as much as possible of whatever existed is given recognition and a place. The aim is to present a near life situation as could possibly be managed and to plant the usual obstacles to spiritual growth of man perchance he realizes the need to enquire and not go through life as if he were blind, deaf and mute. The setting of the display is an artificial tropical mystery forest carefully crafted by adepts and initiates. It is a painstaking assignment. The crafted forest houses elements, minerals, plants animals, human and spirits of all types, and the ten divinities of our earth's planetary system known in EKPE as **EYAMBA, NKANDA, EBONKO, OKPOHO, OKU AKAMA, MB? K? , NYAMKPE, MBAKARA, MB? K? MB? K? /IBOKU and MKPE**, amongst other conceived creations of God in their representative capacities. Employing symbolism, these creations are discretely positioned at secret locations and carefully camouflaged within the forest. **MB? K?** , the jewel in the forest, is hidden deep and jealously guarded by a giant python expertly crafted or **NDEM** as some would wish to call it. A secret bird, USARI (crow) perched on a tall tree provides additional security against intruders to the prohibited

zone. The **USARI** serves as an early warning system. Any one in possession of the **MB? K?** has direct access to the divinities and God, and could create his heart's desires. This may be the reason why the urge to possess **MB? K?** , is inherent in man. The journey to possess the **MB? K?** is dangerous and tortuous. Both the living and the dead are represented in the forest, so also are spirits and powers of every description whose main tasks, depending on their characters, are to either obstruct or assist the hunt for the jewel. The quantum of work to be done, the degree of alertness in demand together with the sacrifice to be made, make it mandatory to seek the assistance of one who knows the way thoroughly. For the hunt to be successful, the spiritual powers of darkness known in **Ekpe** as **EKPO NKANDA** will first have to be firmly attended to as the hunt progresses. Challenges come up almost at every turn, and greater challenges emerge as the hunt comes close to target. The hunt must be repeated until the man is able to hunt on his own and register success. This implies "reincarnation". It is only then that the full value of success is earned. A fleeting visit is unlikely to lead to success. The import is that several Incarnations/Transformations through genuine repentance are necessary if Christ is to be adequately formed in man **(Cf. Ekarika J.P. 32).** There is this EKPE mythology which credits **MBANG** as the first human being to have the knowledge of **MB? K?** , who because of love of her husband, **NKUK AFUTA**, refused to reveal the secret to her brother **MUTAKA** who accosted her on her way from the mystery forest of **'IKOT EKPE'** as it is known. **NKUK AFUTA** thought it wise to involve the elders of the race **EYO EMA, ESIEN EKPE, MBANG** and **MUTAKA** who make up the four seated at the podium behind the veil to watch and judge the hunt. Since principles form the bed rock of in **Ekpe**, it does not disturb much if in exoteric (open) displays **MUTAKA** takes the place of **MBANG**. Displaying the foursome behind the veil in the **EFAMBA** is an indication that they are used in allegory to represent principles whose names are much revered or unknown. Most probably they represent the 'Sacred Four,' the second logos otherwise known as Terraktis of Pythagoras. The mystery forest may be taken to represent the world with all the influences, some positive others negatives; some good, others bad. Bad in the sense that they work against man realizing his full endowment and also because they obstruct the soul from gaining release from the confinement of the flesh. **Ekpe** teachers that assistance of Elders of the Race, those who are spiritually enlightened, is absolutely necessary if any meaningful progress is to be made. While possession of the **MB? K?** is essential, it is necessary to understand the language of communication with the divinities and God. From the lessons of **EFAMBA**, success will hardly come but not impossible at the end of the first tour. Several re-births/repetitions and practices are necessary. The human body does represent the mystery forests in which much of value is hidden. The divinities have latent correspondences in man/ woman which **Ekpe** initiations are meant to activate.

IK? T EKPE – EKPE SIGNIFICANT FOREST ABODE

The literary meaning of IKOT Ekpe is **Ekpe** forest or bush, but in reality it is the world of action and reaction, of joy and pain, of mountains and valleys, of war and peace, of night and day amongst others, through which pilgrim man must make on his way to beatitude and honour both in this life and the life to come. Some refer to it as a mystery school where the lessons of life are learnt. IKOT EKPE is a grand EFAMBA organized in a natural setting and free from the confinement suffered by **EFAMBA**. Also, as much as possible, living things are used instead of artifacts and more secret lessons taught. Here the thrust is different. It has to do with how it was at the beginning. Arising from the much larger space in use is the real danger of one losing his way and being harmed by **EKPO NKANDA** and evil powers. For this reason, it is advisable to secure the services of a respected able guide who should be an initiate. Only initiates may attempt to pass through **IK? T Ekpe** and **EFAMBA**. There are usually several obstacles on the way, which have to be overcome.

Man in his wisdom and desire to be like God felt that ingredients and secrets of creation are buried under a stone (ITIAT EKPE) in the deep of the forest, the world of ideas and creation. She is invested in a search for the origin of life and God. After many tedious and dangerous challenges, he came across a stone which looked every inch respectable and relevant. His desire was further inflamed as he

settled to dig out the stone. As he toiled at the work on hand he looked around to make sure no one was watching. He was determined to share the secret with no one. At the end of the digging he struggled to roll off the stone only to discover that what is under the stone is no different from what had been with him from the out-set, nothing other than manifestations of the uncreated God. A popular saying in **Ekpe** is: '**ESIO EKPE KE ITIAT**', meaning **EKPE** is born from a rock. This is perhaps the strongest indication that **Ekpe** may be linked to Mithraism. Mithras was believed to have been born from a rock. In fact, it is this interpretation that makes the whole import and system of **Ekpe** suspect and regarded as eminently heathen, pagan and perhaps diabolical, but it needn't be so as we have seen.

ITIAT - EKPE STONE: EKPE SIGNIFICANT INDWELLING

ITIAT EKPE and **Ekpe** are inseparable. It is the store house of **Ekpe** and its secret abode. Without it **Ekpe** is barren and sedentary. **Ekpe** which is barren is unable to reproduce itself. Consequently, a community is unable to share its teachings with another community; neither could initiation of individuals, be successfully performed. To being a community to knowledge of **Ekpe** wisdom the divinities have to be evoked from the ITIAT **Ekpe** of the giver to that of the receiver, using the MBOKO vehicle without loss of potency either way. It is the responsibility of the giver in consultation with the guardians at the inner realm to obtain the relevant specifications, and locate, move and plant the **ITIAT EKPE** within the environs of the **EFE** of the receiver. The exercises call for substantial investment in time, finance and manpower which is distant past invariably often resulted in loss of life. It was designed that way to discourage frivolous request, adventure and the cheapening of **Ekpe**. In the sight of the untutored, **ITIAT EKPE** is a weather beaten oval shaped naturally occurring igneous rock, the source of which is a well-guarded secret. Sacrifice, **UWA** is offered to **Ekpe** after the planting procedures have been completed and thereafter, as and when necessary. Howbeit, the mandatory **UWA** of expiation for sins of the community is performed once a year under the supervision or delegated authority of the **EYAMBA**. In ancient times, it involved the slaughtering of a Zodiac relevant bovine animal. eg. bull, on the **ITIAT EKPE** over which blood was allowed to flow Current practice encourages the use of goat. This generous outpouring of fresh blood on the **ITIAT** is symbolism for the cleansing process offered by renunciation. The exercise performed at the end of each year places the community on a redeemed path towards Christhood. Sin must be given up for God's spiritual endowment to blossom. Thus it is written that the soul of man must place himself upon the rocks of Christ willingly ere the rock descends upon him and grind him to powder **(Regardie Israel, 225).** Sacrificing to **Ekpe** begins with symbolic return of the spirits, some good some bad that had taken residence within the EFE during the period in review, including the thought forms of all those who had been to the **EFE**, to the ITIAT for rejuvenation. At the end of the sacrifice, **Ekpe** divinities are evoked from the ITIAT to the EFE in full glory and without loss of potency. These transfers are accomplished either by individual calls or composite call using the **MB? K?** . The man wears a knitted black and white check skull cap adorned with red floss, the symbolism for blood and service. He is obliged to shed his blood from the head down if the sins are to be off. The black and white check part of the **OKPOMKPOM** confirms his bondage to the world of duality – of good and evil. The red that entwines the black and white check shows that his release and that of the community are obtained through service and sacrifice. The yellow tailing of the **OKPOMKPOM** signifies endowment (spiritual gifts of God) revealed only though renunciation, service/sacrifice. The man has to give up undeserving pursuits to gain what is spiritually rewarding. Ordinarily, yellow colour indicates the beginning of evolutionary journey known in **Ekpe** as **MKPE** but the difficulty the ancients had in maintaining white made them at times to employ yellow in place of white when the focus is OKPOHO, the seat of spirit principle.

IDEM IKW? :EK? ? ? KEMBA – EKPE SIGNIFICANT MASQUERADE

To fully understand the role of IDEM IKWO in **Ekpe**, it may be useful to reproduce with the well-known legend from the British Museum Brochure on the Egyptian Book of the Dead as recorded by Israel Regardie. Isis [EBONKO] was, besides all things, the highest type of faithful and loving wife and mother. It was in this capacity that the Egyptians honoured and worshipped her most. According to the now familiar legend, Osiris [MBOKO] her husband was slain through the cunning of his brother Typhon or Set [emblematic of the destructive aspects of Nature, e.g. Satan, **EKPO NKANDA**] and his body thrust into a box which, after being thrown into the Nile, was carried out to sea. After a long wearisome search [by messengers of **EBONKO – IDEM IKW?**] Isis found it, and set it as she thought in a safe place [the central column within **Ekpe** House] where it was found however by Typhon [Satan, **EKPO NKANDA**] who maliciously cut the corpse into a number of pieces. The incidents of her search for the mutilated body, and of the conception and birth of the child Horus **[OKU AKAMA]** powerfully impressed the imaginations of the Egyptians. Particularly so, when the legend narrates her seeking the help from Thoth **[NKANDA**] the God of Wisdom and Magic, and he by consummate skill in Theurgic Arts was able to tell her of the process and words of power which temporarily restored Osiris [MBOKO] to life, and enabled him begat her god-child Horus **[OKU AKAMA**].

The arcane wisdom passed on to Isis **(EBONKO)** by Thoth **(NKANDA)** is the **L.V.X.** sign. It is the sign employed by IDEM IKWO when he meets an **Ekpe** initiate so that what befell Osiris (**MB? K?**) remains ever-green in the memory of initiates and reassures them that resurrection power is real. The IDEM looks the initiate straight, eye ball to eye ball, to make sure the fellow is an initiate. He then throws the right foot behind and resting it while the weight is borne by the slightly bent left leg and the staff on the right hand held close to its head. He brings the fresh leaves (purifying spirit) on his left hand stretched to the left (**L-sign**) to slowly and gently sweep the left hand stretched to the shoulder to the foot and to the left of the foot. This procedure is repeated on the initiate's right column. The ritual continues with IDEM IKWO facing the initiate frontally and quickly raising the leaves up towards the temple of the initiate **(V-sign)** and bringing it down quickly. As both face one another and with elbows bent so that the palms are towards the owner's chest, the shoulders and hands are suddenly raised **(X-sign)** and lowered, signifying that Osiris (**MB? K?**) has risen from death. **IDEM IKW?** are emissaries of EBONKO. The key to the **L.V.X.** in **Ekpe,** the **L.V.X.** ritual is a way to activate the latent powers of the active, passive and neutral columns of man. An initiate blessed with the spirit of discernment may experience the flow of electrons out of the **-ve** hand to the **+ve** hand, and indication that the powers have been activated. **Ekpe** grades above NYAMKPE hardly involve themselves in this ritual.

Many now interpret the letters, **L.V.X**. to mean 'Light of the Cross'. They came to that conclusion because the letters **I N R I** were initially found on the crucifix, and **L.V.X.** means light in Latin. Considering that **Ekpe** Cult probably came to be active during the period of Egyptian and Mithraic Mystery Religions, the origin of **L.V.X.** sign could not have had its origin at Golgotha. Going backwards in time, it is found that the initials of the names Isis, Apophis, and Osiris represent **IAO,** the supreme God of the Gnostics, a cult group of pre-Christian centuries. Since the sun is the giver of life and light, **IAO** was taken to represent light as the redeemer. The letters **L.V.X.** are portions of one type or another of the Cross.

L.V.X.- EKPE SIGNIFICANT SIGN CODE

The **L** sign means: The sign of the Mourning of Isis. It expresses the sorrow of Isis **(EBONKO)** on learning that Osiris (**MB? K?**) had been slain by Typhon **(EKPO NKANDA)**. The **V** sign is: the sign of Apophis and Typhon (**EKPO NKANDA**). Typhon murdered and mutilated Osiris, and this prompted Isis **(EBONKO)** to search over creation for him. It is: The sign of Osiris slain. The **X** sign is: the sign of Osiris risen'. These signs are evocative gestures which have similar effect and purpose as the Third Degree Masonic drama of the slaying and raising of the Master, Hiram Abiff; and the Catholic Mass bearing on

the Life, Crucifixion, and Resurrection in Glory and the Ascension into heaven of Jesus the Christ. Hiran Abiff is probably the same person or principle known to Christians as Huran-abi, and **EBRAMBI** in EKPE. The claim that **IDEM IKW? ,** a lowly placed EKPE which many fraternities outside Efik land do not recognize as **Ekpe**, is the visible sign of **Ekpe** cult in **NDEM** world is questionable. If by this is meant that **Ekpe** in **NDEM** kingdom is clothed in the paraphernalia of **IDEM IKW?** , the concept is faulted by the fact that **Ekpe** forms resemble nothing in creation. They are all teaching aids. In any case, if the Prophet's claim that occasionally on the invitation of God of the Earth the hierarchies of the four elemental kingdoms of fire, air, water and earth move from the four quadrants of the earth to meet in conclave is anything to go by, attendance at such an elevated conclave would require the initiate to arrange for the quickening of the physical elements through the auspices of the hierarchies and the Holy Spirit, to bring himself and the form into rapport with the conclave environment. Such an elevation is certainly beyond the capability of an ordinary initiate, and it is unlikely that even an Adept worth his salt will allow himself to be adorned as an **IDEM IKW?** . Also **IDEM IKW?** being of too low a status precludes it from appearing when a conclave holds within one elemental kingdom, an activity that is not strange to **Ekpe**. Even at the mundane level, **IDEM IKW?** may not present himself when the fraternity meets in conclave. IDEM IKWO is a lowly placed EKPE that has lost almost all its spirituality and has become earth bound. That is why later URUAN hierarchies transmute it into **EK? ? ? KEMBA** to rank it midway between **Ekpe** and **EKPO NY? H?** . Aside of the inner man being confined within the mesh body covering; the conical helmet, the antenna that should bring him into conscious rapport with God had become atrophied leaving only the roots. The situation is further compounded because he had lost the status that allowed him to wear a fixed hat meant to indicate closeness to God but had instead acquired a winged hat which calls for greater effort to be invested to facilitate acquisition of power from God. This further confirms the low status of the IDEM. This **Ekpe** form is usually girdled into colours, yellow and green representing mercury and Mars halves of the Earth period respectively. The other **Ekpe** forms have single colour girdles as a rule.

8. TEMPLE WORKS: DESIGNATIONS IN EFE EKPE



BIRTH OF EKPE NYAMKPE



EKPE DANCE PERFORMANCE



EKPE TRADITIONAL FUNERAL RITES



EKPE TEMPLE DESIGN



EKPE HOUSE WITH UKARA CLOTH

THE MB? K? SOUND AND TRUMPETS

The **MB? K?** vehicle in **Ekpe** is for all intents and purposes [a trumpet, a wind instrument]. It works like a mouth-piece transmitting the message of the heart for **"Out of the fullness of the heart the mouth speaks" (Mtt 12:34).** Its child is sound and sound is power in **Ekpe.** It is common knowledge that the prayer of the righteous has great power in its effects. A righteous man is one with clear conscience and is dedicated to the service of God in a way pleasing to Him. He is therefore able to call and pray to God with success. In addition to using the mouth, God had at the beginning shown to man how to magnify and

transmit his heart's desire and his prayers so that the family of God may bear witness a respond. Here sound means the roar of the **MB? K?** , the sounding of the **MB? K?** trumpet or sound produced by the **MB? K?** vehicle. The **MB? K?** House occupies an important position on the Tree of Life in relation to the other Houses /Globes. It is at the central position, a commanding position. From there activities of other Houses can be regulated or monitored. The **MB? K?** position is known as the seat of Solomon or the Christ Centre **(Helvi Z. S. Helvi: 279).** The heart of anything is the life of that thing. From its vantage position, evocative/invocation and banishing commands are directed at other Houses. These will be favourable provided appropriate language and call signals recognizable by the intelligence of divinities residing in the Houses addressed are employed. Each House is under a ruling divinity recognized in some systems as god/Ndem. Successful evocation, invocation and dismissals depend on the application of unadulterated pointed will within the **MB? K?** House. Such a Will is Christ-centred. It is essential to engage a capable trumpeter, an expert on vehicle, ie. one with pure heart, if he is to communicate successfully. Seekers of the way to the soul freedom know that the pure in heart are the ones who can make conscious contact with God, provided each is able to work with his mind and hand well positioned. According to Bailey, correct timing will enable man to create his various needs including the nourishing of his body with requisite spiritual food **(Baillie Alice A; 124).** The **MB? K?** trumpet expresses a portable native drum and a variety of tongues. There is a variety of trumpets in use in **URUAN/EFIK. NKANDA** has a trumpet that correlates with the elements. Some **Ekpe** grades have their own trumpets, but the trumpet of the sanctuary is resident in the **MB? K?** House, the Christ Centre. These trumpets are routinely and methodically lubricated with gin or even water while in use to vary the tone and pitch of the sound and facilitate coding of messages in a discriminating manner. The whole exercise involves working in the mental plane and synchronizing the energies of love, mind, hand and the drum. Love unifies and attracts, but the mind is the main creative power and employer of the energies of the cosmos. Love attracts but the mind not only attracts but repels and coordinates. The hand codifies while the drum magnifies and transmits. It is the mind that creates but love intelligently applied is the mould. It is necessary for the mind to hold a position beyond and detached from the creative process if it is not to be sucked by evil desires into destruction. For good and safe results, the purpose of this exercise must be God. This is where the difference between good and evil lies. Any programme that is not God-centred or purposed is evil. Thus the main functions of the **MB? K?** trumpet include (i) the alignment of the principles in Man with higher divine spirits and (ii) Participation in God's plan by involving in God's centred creative work.

The exercise of trumpeting involves synchronous sounding of the personality and soul notes of the trumpeter with his mind stilled but properly focused. Should the trumpeter cultivate silence, he may sense an inner response or sound, the fused echoes of notes trumpeted. This resultant echo helps in the development of the sensitivity of the inner ear noticed only in stillness and quiet. When sounded forth with intent thought behind it, it acts a disturber, a loosener of the core matter of the body of thought, of emotion and of the physical body. When sounded with intense spiritual aspiration behind it, it acts as an attractive medium and gathers I particles of pure matter to fill the places of those earlier thrown out **(Alice Bailey,140).** When compared with the biblical account of the Book of Numbers which states: So short blasts are to be sounded to break camp, but in order to call the community together long blasts are to be sounded" **(Num 10:5-7**). The **MB? K?** sound is of very important value and results in the building up of the body for the use of the soul and also serves to indicate to others with similar spiritual interest, that someone or group is available for God's divine work. During the process of raising the Fraternity, each OBONG **Ekpe** responds as he is called through the auspices of the **MB? K? .** By this the personality and soul notes of each are gathered and registered ready for release to the divine spirits in the cosmos. To be effective, the trumpeter has to train himself to do at least five things: (i) to communicate with the divinity in the language it understands. (ii) To be receptive to the mind of the divinity being addressed. (iii) To cultivate a right intuitive understanding of communications released by the divinity. (iv) To develop the communications received into suitable forms for use and (v) through sound, vibrations and other relevant equipment, make his thought form and those of others active so that other minds may be reached.

MB? K? SOUND OF POWER AND COMMUNICATION

MB? K? sound is potent when the trumpeter has learnt to subordinate the lesser sounds. For efficacy, the sound should be sparingly used and investment in noise, a common feature of the temple, withdrawn. An initiate on his part must learn to be frugal with his hands, cultivate silence, spend less time on spiritually unrewarding pastimes and also cultivate a life of purity. Failure to adequately address oneself on these matters invariably results in him encountering untold difficulties that may subsequently lead to his untimely demise. These conditionalities and the cost of failure have caused many to shun the position. A wrong language from the **MB? K?** may (i) Cause the chosen divinity to be out of step with what was intended. (ii) Bring no response because the language is unrecognizable by the divinities and (iii) generate unexpected response from an undesired divinity. Love in the heart of the trumpeter guarantees good results. Usually two trumpets are in use viz. the **MB? K?** vehicle and pure, clear well-purposed and directed thought and aspiration. These are used for long and short blasts but the pitch could be altered to some degree. The quality of thought of the trumpeter cannot be guaranteed. Consequently, favourable result from trumpeting cannot always be guaranteed. But in the context of sound produced by the **MB? K?** trumpet a deep or heavy sharp and abrupt "WOOB" sound is a call for order. It means 'be attentive, expectant and be alert." It is an alarm. Then a second "WOOB" is a confirmation of the first. A third "WOOB" of similar constitution means 'move out quickly but expect further instructions'. When this is followed by a flowing "WOOING" sound, initiates are invited to assemble, and non-initiates are warned to keep off. Subsequent instructions may take the form of either mediantly pitched sharp and abrupt or flowing sounds depending on the nature of tasks or actions to be undertaken. There was a time when the use of musical instruments except the pipe organ during church worship was not allowed. But time has changed to the extent that local drums –TOMTOM are now used extensively. Objection to **MB? K?** arises from the fact that not many know it to be a local trumpeter. Also the sound is frightening especially as the initiates have the habit of bringing it on at a god-forsaken hour of the night to cause maximum disturbance and fear. The **MB? K?** trumpet has to be redesigned to raise the pitch of the sound. It is a thought magnifier with effects similar to that of group prayer and what is popularly referred to as "chain prayer" particularly when the people are of one mind. These are techniques for the powering of prayer and sustaining its momentum.

EKPE AS A MARK OF UNITY OF LIFE

Ekpe believes in the unity of life. **Ekpe** also conceives the intense experience of the mysterious, something which for want of words may be called the substance that links all lives together. The word substance implies some degree of condensation, materiality and to some extent tangibility. This mysterious substance is really not substance at all ie. material being. It is certainly not what we know as substance on this side of our existence. With this mysterious substance other lives may be contacted. It is a mesh covering of all lives. The **Esik** mesh of some of the **Ekpe** forms and masquerades is a good example of what the mysterious substance is like. As the **Esik** covers the man and every movement of man activates the Esik, so also it is with this mysterious substance that surrounds every life linking them one with the other except that on the latter, integrated electronic circuit chip like units are installed at the nodal points to produce a super communication highway. This facilitates discrimination. Experience over the ages has shown that matter, intelligence, consciousness and spirit respond to vibrations. Adopting a deliberate policy of discrimination, these lives could be put into communication with man. Thought causes vibrations and the power behind thought depends to a large extent on the quality of love within the heart and the mind stuff of the man. In the case of **MB? K?** and provided the mind is firmly focused on the work at hand, the trumpet amplifies a thousand-fold the thought of the trumpeter or communicator as he may be called, so that lives in distant cosmos may be touched through the agitation of the mysterious mesh. It is matter of causing the strands of the mysterious substance to vibrate in a controlled manner and in response to a coded language recognized by the divinities. Over the ages nations had fashioned out their own peculiar way of contacting these divinities that some elect to worship. The origin of these ways is undoubtedly God himself through the inspired revelations to those he had chosen and prepared for the purpose. Every group of people has for long chosen their way to God who is not parochial. But in the

context of **Ekpe** it seems God went further to teach and he did so by addressing all peoples throughout the world. The instructions on the use of the trumpet handed over to Moses were perceived by initiates who acted upon them howbeit in a different way but satisfying the directives given to Moses and the Israelites **(Num 10:5-7)**. The practice is handed down from generation to generation. In Israel it is the Kabala but Among URUAN/EFIK it is **Ekpe.** The difference is that in Israel it is recorded but in URUAN/EFIK it is located in the heads and hearts of men most of who have passed on. The result is that those now in charge of **Ekpe** temples see dimly hence the temple teachings are no longer worth the candle. Modern man hardly has the time, discipline, patience, and devotion, clarity of mind and purity of purpose that success demands. Our ancestors saw the need to pay the price of success up-front by studying and observing gifted trumpeters sound the **MB? K?** trumpet. Though the **MB? K?** vehicle is known, the art of trumpeting is not that simple and involves some risk. Most of those who have taken over the job of trumpeting are known to have had it rough in life. They invariably die as paupers. Inexperience does create problems some of which may be difficult to contain. Also since tone is known to build forms in the physical world, tone can also destroy. This power could be employed for good or bad depending on the competence and disposition of the trumpeter. The destruction of the walls of Jericho by the Israelite army under Joshua, son of Nun, is an example of what is possible. To avoid unwanted results, care was taken by the ancients in choosing the trumpeter and his aides. Despite the seriousness of God's instructions which earned an implied warning against abuse, man proceeded to abuse the equipment with corrupt intentions and as a result pay the price for disobedience.

THE RAISING OF EKPE CONFRATERNITY

After the pouring of libation, the process of bringing the assembly into session begins. Applying the **CUPTA VIDYA** cosmogony the trumpet sounds the first time the EYAMBA calls the divinity on the south by name. At the second of the trumpet, the EYAMBA calls the divinity on the East name. Finally, there is a third sounding of the trumpet, then the EYAMBA responds as the representative of God. Raising of the lodge is preceded by the charging of the environment with songs and drumming. The singing and drumming are interrupted intermittently as the trumpet calls the divinities and receives the responds of the MBONG EKPE (Adepts) representing them. The raising of the fraternity follows an established order identifiable by singing and drumming, and the related trumpeting of the MBOKO vehicle. After the fraternity had been fully raised, a divinity may be encouraged to become active, often within some initiates and EKPE's representatives form (masquerade). This is the invocative activity that enables those visited to perform beyond their natural capabilities, including going through concrete walls and moving in and out of a large naturally occurring body of water without being wet. An initiate may take a form of his choice. This is perhaps why Efik military commanders were expected to be **EKPE ADEPTS**, and Mithraism was popular amongst the military of the Roman Empire up to the third century A.D.

EKPE MUSIC- THE ESOTERIC RHYTHM AND GRACE

Music is a very useful esoteric tool. Rhythm and grace are characteristics of nature. EKPE is one of the beneficiaries of these treasures that are brought into activity as sound, music, song and dance. Tone is the originator of colour so that when a certain note is struck, a corresponding colour appears. Each **Ekpe** House has its own music, song, dance, form, tone, and, consequently, colour. These colours are employed on designated spots of the body that are aligned with corresponding divinities. At the same time the songs and music create tones which in turn create colours that are beneficial to the psyche of the initiate. The main musical instruments presently in use in EKPE on the terrestrial region of life are a family of tom-tome, a local percussion instrument called **NSAK** (rattle), and the single metal gong, (NOT TWIN). These instruments are commonly readily available. Music employed by the fraternity is overburdened by heavy sounds of a variety of tom-toms. It is not balanced. This considerably reduces the efficacy of the music and may be responsible for the delay and often inappropriate responses of the divinities and the initiates themselves. It takes a good part of a day for the temple to be adequately raised. The quality of music available in **Ekpe** temple falls short of what is evident in most other esoteric temples. In ancient Egypt, before Islam took root, the secret music of the temple utilized strings, percussion and wind instruments in their variety to create effects for raising consciousness and managing nervous disorders. King Saul who had a nervous disorder was comforted each time David was at his harp. Ancient Egyptians

were great musicians and they are known to have used a great variety of instruments. Considering their excellence in other areas of endeavour, it will be surprising if they were not familiar with music therapy applicable to a variety of disorders. Modern men have made a profession of Music Therapy. **Ekpe** as part of arcane wisdom is closely related to the wisdom teachings and activities of ancient Egypt and Israel. It is not surprising that music is one of the areas of interest to **Ekpe** particularly as much of the fruits of invocation and evocation depend on it. In Israel and Egypt, instrumental music involving harps, drums, flutes and lyres were used as invocative aids during religious dancing to the extent that on an occasion even King Saul was personally involved in ecstatic dancing and shouting. On another occasion, King David stripped to the waist, unashamedly danced and jumped in public in a sacred dance to honour the Lord, an exercise which some modern Christian zealots will term satanic. Music and dancing have been with man for a long time and both have been used in the temple to advance awareness. They were both taken seriously in the. The situation of **Ekpe** Temple in Efik land is now different. The temple has become a place of enjoyment and no longer meant for the worship of God.

EKPE DANCES AND CULT DISPLAYS

In Ekpe**,** dance is a serious affair. The dance forms relate to the dances and characteristics of divinities. They are the unvoiced language or coded communication which the divinity recognizes and understands. Dance is a medium of communication between man and man, man and the divinities and vice versa. To be meaningful those involved should speak the same language especially as each Ekpe House or Globe has its music and dance forms. These dances may be categorized, but three groups will now be exemplified; (a, Hunting Dance: this kind of dance step re-enact the experiences of a hunter in the forest in search of game. It may more appropriately be display by two initiates one acting the part of a hunter and the other a game, a sort of pantomime devoid of jesting. It is a dance drama in which great effort is made by the initiates to present a near-natural situation as possible. At times an initiate goes solo playing the part of hunter and animal. The dance embodies the hunters patience; alertness; fleeting feet; the electrifying presence of a game; the pincer-like movement in the search of a vantage is too dangerous once he realizes that the game is not worth his effort; he continue to lay in wait; the resumption of the hunt; the discovery of a suitable game well positioned for him to strike; the instinctive reaction of the game (symbolically); the attendant silence; the cautious manner in which the fallen game is approached with the gun reloaded and on the ready; the game is certified dead; the joy that attends it; the movement back to the village and the joyous reception that follows. The dance tells the story of a man going through the forest that is, this world, to kill the animal in him. It is usually staged as part of **NYAMKPE** display.

EKPE CONTINUITY WITH ANCIENT POWERS MANDATORY REGULATIONS FOR THE WAY FORWARD

Having explored the teachings and how **Ekpe URUAN/EFIK** was organized by reflecting on some of the discomforting practices of the past which were brought in by some of the overzealous and materialistic sons, we should now search for a new order in the scheme of things and it should be obvious which to us what should suggest the new way forward to serve out the way the institution should now follow in order to lay a good foundation to ensure a sustainable future defined by a compromise between what was good in **Ekpe** in the past and what modern teachings can be borrowed from the religious ideals that can fit into **Ekpe.** God has always revealed the secrets of life as he thought necessary to those who are worthy and since there is continuity in revelation, he will always make manifest what he intends for his people in the future. He has proved to us that not every species of his creation needs to avail of volumes of written literature or going through ascetic programmes and discipline of spiritual upliftment before attaining the status of the educated and cultured nations, but that notwithstanding the so-called uneducated can also proceed on the normal march of events provided they play their roles in life honestly, intelligently and with integrity and honour. Our **Ekpe** initiations must therefore now take place with full awakening and consciousness as it was with Christ at the Jordan. We have observed that in **Ekpe** there seems to be the

marrying of aspects of the old teachings with the new that Jesus taught and lived viz. In Christ it is through the spirit of well-purposed and constant prayer in season and out of season, in **Ekpe** also it has always been by regular trumpeting of the **MB? K?** vehicle. During the Lord's ministry on earth, he often paid homage to the portals of the synagogues as he always did even when he once visited his people of Nazareth and read the Scriptures to them. Similarly, in **Ekpe,** there is the procedure of initiations and programmed experience of "spiritually arranged visits" to the portals of the **EFE Ekpe** typifying the sequential stations of truth. God has never been unknown to **URUAN/EFIK**, he has always been acknowledged as the Creator of all thing: **? b? Eny? ye Is?** , Even Alexander Gammier had remarked that "the people of Calabar ditto URUAN acknowledged a Creator and a Supreme Governor of all things" **(Gammier Alexander, 37)**. King Eyo II Honesty had made similar remark when he declared to Rev. Hope Masterson: "every man knows that God lives and that He made all things" **(C. Noah Monday E. 40).**

While it may be difficult for some in URUAN/EFIK to worship in abstract terms with recourse to some representative forms, the spiritually enlightened, like the initiates of **Ekpe** have always been able to worship without having to perceive the Transcendent. The reason is not far to seek since the spirit is very much part and parcel of **Ekpe** teachings. The idea had existed long before humanity learn of the Holy Spirit through the Scriptures, even the Ancient Egyptians and Babylonians including the Greeks and Indians also knew this. For us it is a proof that God also had revealed and accommodated himself to **URUAN/EFIK** as observed already. There could therefore be any discontinuity in the teachings of the prophets and the manifestation/revelation of God to the nations including Africa, for "we are also his offspring." **(Acts 17: 28)** Continuity implies succession if conflict is to be limited and consequently has to be eliminated. It could therefore argue to the fact that Mithraic religion spread from Persia to the known world of the Greco-Roman Empire consequently which is akin to it should also correspond effectively to the initiations as manifested in Jesus viz. 1. Jesus receives Baptism and fasted for forty days and forty nights in the desert; neophytes adopt ascetic type of discipline to turn over a new leaf after initiation into **Ekpe**. 2. Jesus at the transfiguration enters a new Baptism of glorification as it were; the Adept - ? **b? Ekpe** enters a new initiation ritually by responding to the call of **MB? K? .** The Crucifixion of Jesus sign allying his 3rd initiation of sacrifice on Calvary; the red colour of **Ekpe** cloth designates the sacrifice and renunciation on the psyche of the initiate in the dramatic displays that colour and exemplify the integrity of members. 4. Christ had taught about the Baptism fire and water in the Holy Spirit as the Baptism every Christian must be ready to accept as part of carrying his cross as His disciple; these symbols of white and red colouring of certain spots in the body eminently typifies water/fire purification of initiates to the lowest **EBONGKO** and particularly the highest, which signifies the NKANDA Grade. 5.

Finally the Resurrection of Jesus at Easter as also His Glorious Ascension into Heaven as the culmination of His saving work among men; though this has no equivalent in but humanity is far removed from the dramatic points of life uplifting graces which God in His infinite goodness has always summoned mankind to the things of the Spirit. The idea in all this is that far from the age-old animosity and condemnation of what onlookers perceived as satanic and cultic practices, **Ekpe** contains aspects which can direct the devout Christian to a better appreciation of the mysteries of life and wellbeing. Certainly all societies cannot rise from the platform of evil nor possess the inner desire to be in rebellion to God. Every culture or organization operating in secrecy therefore cannot possibly on its own be a pointer to unwholesomeness or wallowing in irregularities and unholy practices. Christ himself had told his disciples:" To you has been given the secret of the kingdom of God, but for those outside everything is in parables" **(Mk 4:11)** For real, the existence of secret groups is a human problem and mankind is invariably suspicious, it is a complex problem for mankind precisely because of the lack of trust among peoples. God is never known to be in error, hence his teachings and revelations are for continuity to move us to the inspired Religion he has vouchsafed through his Son Jesus. **URUAN/EFIK** of old must have been led along as it were through these time-tested secret traditions and artifacts as also among his chosen group of people and nations to experience his power and sovereignty over all mankind. God is the originator of every lasting culture. Forms, signs, symbols drama, dance etc. are the teaching aids

available to man and these can be a veritable way to God as through prayer, drumming, hymns and canticles. The experience down the centuries has shown that God sponsored the religion of the Israelites of old invariably to incorporate within this veiled religion and practice a reference to the intrinsic teachings of the succeeding religion revealed in Christ but now to all nations and to the ends of the earth.

Up to the first quarter of the 19th century, EKPE initiations were reserved for nobility simply because knowledge that was not commonly available was imparted in the temples away from common view. And knowledge, as they say, is power. With it much was accomplished, including keeping the masses on tow. In time, the initiates began to enjoy the spoils of power and this in turn les to blatant abuses against society, particularly women and salves. As time moved on, selfish interest took a better part of the initiates and brought them to agree on symbolic initiation of slaves, non-indigenes and some women who were members of the blue-blooded class. The nobility having engaged much of their time on feasting, winning and dancing, particularly after materially-rewarding mercantile links were established with England, soon found that male slaves were increasingly being harassed while trading for their masters. Also, there arose the need to motivate an industrious and trusted slave who through hard work had become a pillar of the family within which he was serving. Having rewarded them with the marriage of blue-blooded daughters of the family, room had to be made for them and their male descendants to be free in all respect, including right to initiation. A new policy was designed for that purpose and it states: Irrespective of the social status of the husband, a blue-blooded woman cannot give birth to a slave.

Under the weight of ignorance much of the masses remained docile. Throwing its divine teachings and tenets to the wind, the initiates continued the practice of using their positions to debase the less privileged in society. Such inhumanities saw the birth of a whirlwind that brought no good, and soon, an avalanche put into motion currents of decadence that swallowed up the spirituality of the fraternity. One by one the real adepts were called up to higher octaves of existence and those who were left, on discovering they were deprived of the divine spirit, admitted sorcerers, black magicians and others of their yoke into the fraternity. These upstart powers helped in boosting the image of the fraternity amongst the ignorant and gave the initiates a false sense of power, while the Houses soon became acknowledged Houses of horror. In time, the purveyors of these powers took control of the fraternity and the purity that is EKPE was no more.

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The abuse of EKPE power together with excesses highlighted above under the heading “Law and Politics” caused the loss of the intrinsic value of EKPE and encouraged the growth of alternative value, the conversion of EKPE into a commercial enterprise. It was no longer necessary for a candidate to subscribe to acceptable moral values. All that was necessary was ability to pay what was demanded by both the candidate's sponsor and the fraternity. The procedure did put severe strain on the purse of candidates who had to pay a not previously disclosed amount up front to every initiate of the temple into which admission was sought. The total number of initiates was never disclosed before handed to the candidate. If it happened that the money made available to the sponsor was inadequate to cover the fee fixed as the entitlement of each initiate on the roll on the day appointed to consider the eligibility of the candidate, the examination was brought to an abrupt end and the candidate was deemed to have lost all that had been paid out. He was entitled other attempts if he so desired. Despite the high-handedness, the prestige that attended initiation and the business gains accruing, guaranteed a continuous flow of

candidates and caused a ban to be placed on initiation outside the Efik metropolis where the ETUBOMS, the Heads of Efik Royal families, have their official residences. Even then, it was mandatory for initiation to take place before a minimum of two MBONG EKPE (full adepts) of the relevant temple. Non-compliance was treason and the penalty was death.

For some time, nobility was able to reserve the adept position for themselves. The blue-blooded families who had managed, often through intrigue and trickery, to conquer one or more such positions guarded them tenaciously least they slipped into the custody of expecting and willing hands of another family. A Royal House that has no access to an OBONG EKPE position is not entitled to the Paramount Ruler's seat, for example, that of the OBONG of Calabar. The practice allows a family to hang on to the position for eternity, unless it slips off through carelessness. For this reason, the demise of an OBONG EKPE is a well-guarded secret of the family until a blue-blooded member is available to lay claim to the seat in a prescribed manner before death is announced. The claim is filed before the OBONG EYAMBA or an available most senior OBONG EKPE by EKPE ranking. Candidates for OBONG EKPE status were required to be house-owners and married. They were expected to have recognizable and acceptable sources of livelihood, and not be charlatans. These conditions have to do with the need to maintain the honour and dignity of the fraternity, and as prerequisites for teachings on renunciation. Unfortunately, the demands have long been waived resulting in lapses in moral values of initiates and adepts. Neophytes were expected to have been 'born again'. Their character should be impeccable and they should not be flippant. They were placed under observation for some time and must have an OBONG EKPE as sponsor. Not less than a day was required for the neophyte to finally purge himself of unwanted habits and refrain from sex before presenting himself for initiation. He had to learn to regulate his sex life.

According to Rosicrucian Teachings, initiation offers a more direct route to soul awareness which ordinarily would take a much longer time to acquire. The pilgrimage of the soul through life is embodied in the Caduceus or staff of Mercury (Fig. 7) and indicates the path of initiation open to man since the beginning of the **LEMURIAN** and Atlasean times of the Earth period. It was only after the three and a half rounds of that period that humanity was introduced to the Four Great Initiations. The black serpent of the Caduceus indicates the winding cyclic path of involution comprising Saturn, Sun and Moon Periods, and Mars half of the Earth Period during which the evolving life built its vehicles. The white serpent represents the path that humanity follow through the Mercury half of the Earth Period and the Jupiter, Venus and Vulcan Periods during which pilgrimage man's consciousness expands into that of omniscient, creative and intelligence.

Ekpe subscribes to the concept of septenary cosmos with the seven planes corresponding to the state of consciousness in man. This is another way of saying that man has to tame the lion in himself. In **Ekpe** the neophyte is expected to meet the basic moral standards set, be of amiable disposition, be trust-worthy and not flippant. Before he is allowed to present himself at the Portal of Initiation, he should have been 'born again,' that is, given up bad habits and be vouched for. The divinities are expected to play their part during initiation by releasing appropriate energies as the relevant colours and symbols are painted on the spots having correspondence with the divinities. Normally, the raising of consciousness is expected to be actualized as the initiation proceeds from past planetary rounds to future rounds. The secret signs and symbols are painted with appropriate colours (after the order of the Caduceus) on designated spots on the bare-bodied neophyte who, because of obscenity, is allowed to barely cover his nakedness. (See Fig. 10 & 11). While this is being done, singing and drumming relevant to the EKPE grade or House into which the neophyte is being admitted, ring out. The exercise is attended by the seven rounds of group drumming and singing relevant to the grade or House in Staccato. This is indicative of the septenary globe cycles and rounds undertaken by the monad. The ceremony is punctuated from time to time by the MBOKO roar appropriate to the principles and divinities being invoked / evoked. After the initiation, the new initiate is taken on a tour of the relevant EKPE House where the secrets are revealed and teachings imparted on a person basis. The initiate is then considered ready to proceed systematically, but not rushed, up the ladder of initiation. Using this technique ascent is safely made from earth to heaven while the man is still in the flesh. In modern times, the septenary group drumming is reserved for the OKPOHO initiation. Time had

become a valuable commodity. OKPOHO is an important station with a host of **NSIBIDI** and symbolism. It is where the initiate is expected to stand before the Mighty King, OBONG OKPOHO and his Council of Ministers, to be examined on whether he is worthy of the secrets behind the inner veil. The initiate has to prove he is familiar with the tenets and workings of the lower orders. Aside from being knowledgeable in some aspects of NSIBIDI, he should be familiar with some of the fundamental issues. The initiate must, amongst other things, know that, (i) except for music and MBOKO trumpeting, initiation must proceed in silence; (ii) naked fire is prohibited; (iii) gunshot is prohibited except when occasion demands, and (iv) it is beneficial to pretend to be ignorant but alert when visiting another temple. The principle of man for which the keys are located in OKPOHO House is spirit. At OKPOHO the adepts and full initiates examine the desirability or otherwise of proceeding with the initiation to the higher grades of pure spirit. Unless one has someone who knows the way, there is the possibility that the whole exercise may be a nullity. It happens when the correct procedure is not followed and this may be deliberately organized. Each OBONG EKPE (Adept) has a corresponding divinity in the outer realm of existence that he should be in conscious rapport with is he knows his onions. An initiate is encouraged to understand the workings of the House (Globe) into which he is initiated. One may enter a House to which he is not an initiate at the pain of grave bodily harm. In the olden days, the price for such an indiscretion was death inflicted by man. It could also be death caused by improper arousing of a divinity. Whilst conducted tours of an appropriate House were encouraged, one could not exceed his limits. The focus is personalized and the initiate should not exceed his limits. The focus is personalized and the initiate should not advance unless he has matured in the preceding house(s). Each time a temple meets in conclave procedural and NSIBIDI tests are set and the initiates are encouraged to respond in the presence of all. Success leads to fame and respect for the individual and his temple. Failure is a disgrace for all. This may be the reason why some temples outside Efik land invest in unorthodox methods though the use of secret processes to enhance memory, perception and manifestations. These are suspected to be black magic practices that are not encouraged in **Ekpe** Efik. The organized focus of the **Ekpe** House or Globe as they called in arcane doctrine is the concept of planetary chain and Rounds, and Globe cycles. According to these teaching, of the seven globes in the earth planetary chain of the Earth Period only our earth is visible and man bearing at this time. **Ekpe** enables man to visualize and appreciate the principles for which each of the seven globes are the key bearers as if all the globes of the chain were visible. This visualization is an aspect of the re-capitulation exercise which is part of Rosicrucian teaching. **Ekpe** goes even further to reveal the qualities of incoming human generations. The EKPE House (Globes) taken a forming the earth planetary chain are **OKU AKAMA (1) (M) BAKARA (2) MBOKO MBOKO (3) MKPE (4) NYAMKPE (5) MBOKO (6) OKPOHO**

EKPE FORMS AND CULT IMAGERIES IN EKPE URUAN/EFIK

Life, according to esoterists, is cyclically organized. When taken at the individual soul or world soul levels. EKPE may be conceived in the cyclic order after the cosmogony concept of the East and West. Applying the Rosicrucian tenets, the positions of the EKPE Houses in the cycle may be taken as the stages of man's development in relation to God. These positions are embodied in the paraphernalia of the individual forms, imagery or masquerade. They also show that the fall of man will in time lead to the rise of man. For example, the inner man is discernible if some of the forms are closely examined particularly amongst the EKPE at the lower positions. The mesh covering of some forms reveals the inner man within the mesh. The (M) BAKARA position indicates the time before separation into sexes, a change or an impending change of status. Its imagery is Hermaphrodite and its mundane form is crocodile or another reptile at home on land and in water. MBAKARA display is rarely staged because it is supposed to signal the death of an important personality. Its appearance is a public announcement of an impending transition, the separation of the soul from the body. In India, the sign called Makara is connected with the birth of the spiritual microcosm, and death or dissolution of the physical universe (its passage into the realm of the spiritual). Its symbol is the crocodile. After the separation, that is during the third or Moon Round of the Earth Period, a naked man MBOKO MBOKO known in the Kabala as Adam (ethereal), appears in the scene. The EKPE form carries a fish trap, ESAK in Efik, an indication that he has to bear his

burden. A record says "You will have to work hard and sweat." The treasured companion MKPE (Eve) subsequently took a very low position in relation to God. Her constitution had to be consistent with that of our Earth at the time. She had acquired a full mesh (net) covering over her real form, a coat of flesh as the Bible puts it. Having aged, the status of the soul of the woman improved until the fifth or Jupiter Round is reached when she will take the naked posture again, the body constitution having changed to become less materialistic and physical. This is the NYAMKPE position. In this position she from time to time earns elevation in spirit. By the time MBOKO is reached and that is the sixth or Venus Round, there is no longer any difference between man and woman. All earthly desires are gone. Man and woman become one through life of discipline, sacrifice and purity. This is the Throne of Solomon otherwise known as the Christ centre. It is one of the most guarded secrets of **Ekpe** lest the knowledge be abused. History also has is that the Throne of Solomon was attended by twelve lions, signifying that death awaits an impostor. At this position he begins to open up to the wonderful possibilities that exist for man. At OKPOHO, the seventh or Vulcan Round, the man becomes a Mighty King, correct and right in his words, actions and thought. He is wise; he is exalted to inherit the earth. He is at a higher rung of the spiritual ladder than its correspondence, OKU AKAMA. He has "transfigured." NKANDA as part of the triune delegation of EYAMBA, NYANDA and EBONKO seated in the Region of the three higher planes of septenary Cosmos, is represented by a bearded old man, wise in every respect, submitting only to the will of God with whom he is in near perfect communication. At the EYAMBA level, man is atonement with God.

"You are gods" is a well-known saying. EBONKO is represented by an old chaperon caring over the weak ones mothered by her. She (EKA EKPE, Mother of EKPE) has lost a measure of spirituality when compared with EYAMBA representing The One, but is still highly spirited and her representative form of its formless status confirms this. The body covering is silky cloth, indicating she is highly ethereal.

Some may hold the view that the EKPE system fits more closely to the Kabalistic concept when EKPE is considered as unity. It is the position of MBOKO (Tiferet) in relation to the other **Ekpe** Houses or globes described in Western Doctrine that makes the difference. In the case of Kabala, the MBOKO (Tiferet) is shown as having easy direct links with the other Houses or Globes of the system, and in a controlling position. These Globes are houses of differentiated divinities that are not self-existing. The three upper globes are located within the three higher planes of consciousness, revealed and explained normally only to initiates of the higher orders. The lower ones represent the four lower planes – the lowest being our plane or Globe or MKPE House or the visible universe. The Globes or Houses located within the three higher planes of consciousness are in the realm of pure spirit and are known in EKPE as within, the objective universe as the relevant **Ekpe** forms (masquerades). The symbolisms may be of universal application. The Eastern and Rosicrucian cosmogonies are useful when consideration is evolution. Applying this to **Ekpe** and employing the relevant EKPE forms, the effects of involution and evolution are identifiable, and the contribution of each **Ekpe** House or Globe, as it is called in the East, could be recorded.

Applying the Rosicrucian concept of Recapitulation of Round activities, which states that before the activity of any period can start there is a recapitulation of all that have gone through before, it may be concluded that during the Earth Period, OKU AKAMA relate to the first or Saturn Round activities; (M) BAKARA relates to the second or Sun Round activities; MBOKO MBOKO – the third or Moon Round; MKPE – the fourth or Earth Round; NYAMKPE – the fifth or Jupiter Round; Vulcan Round. It should be remembered that the named given to the Rounds have no relationship whatsoever with the physical planets bearing these names. If the writer's experience could be relied upon, the concept of recapitulation of Round experience is valid and operational, but one is unable to attribute the experience to EKPE Initiation. Man in the First Round and First race on our Earth is acknowledged in arcane studies to be spiritual within and ethereal without. He is more or less, like a phantom and not a tangible being. He was non-intelligent, super-spiritual and sexless. The ethereal body was monstrous but compatible with his coarser surroundings. The First Round First Race man is symbolized in **Ekpe** by OKU AKAMA, the **Ekpe** form or masquerade well equipped for demolition. Its body covering is cloth of dark bluish hue.

This signifies the ethereal nature of this man's body. The deformed conical head covering is an indication that although the First Race man was highly spiritual during the First Round, he had nevertheless departed from the realm of pure spirit, part of his spiritual constitution having given way to the growth of ethereal body. The degree of deformation or distortion of the head covering is a measure of man's spirituality. The wing or hat as it is commonly called, located at the back of the head, is fixed and bears small mirrors judiciously place to harness the energy of the Central Spiritual sun. It serves as a sort of disc to absorb the supreme solar energy and is a symbol of power. This proves that the divinity back of form is not independent and the man is non-self-existing. It also proves the reality of God. The wing is fixed and non-rotator because the Race is not yet far removed from the energy source. Even though OKU AKAMA is taken to be positioned on the Tree of Life on the column of feminists, he is sexless and without identifiable eyes as we now know them. OKU AKAMA is animalistic in form. The Elephant and her baby represent it. This is aptly demonstrated in its dance form. He is Horus of Egyptian Theosophy.
The Round Two First Race man was still gigantic and ethereal but growing firmer and more condensed in body, more physical and of the Sun Round. He was still less intelligent than spiritual for the mind is less susceptible to change than the physical frame. He may be best described as being of psycho-spiritual mentality with ethero-physical body. The MBAKARA EKPE form (masquerade) fits that description. He is a hermaphrodite and has no visible eye but can perceive. It is the EKPE most associated with the physical element, water and is not too far removed from the form we know. The body dress of reddish is mainly raffia netting with limited covering of cloth of similar hue as skirt. It may bear two short but permanently fixed reddish ABASONKO on the forehead and at times there may be a similar one at the back of the head. The indication here is that the physical body is taking over fast from the ethereal. In short the MBAKARA may be said to have an ethero-physical body. The androgynous status brought him into the realm of psychology and inner characteristics may be described as psycho-spiritual. The Round Three First Race man had acquired a perfectly compacted body and was becoming rather cunning than spiritual. He was three eyed. In **Ekpe** the one at the back of the head is often indicated by a special ABASONKO known as ESIK (fish trap), flexibly attached. This is considered to be adequate identification. The body is raffia netting with a limited cloth skirt. The ESIK represents a trap for man's burden that will result in the loss of the third eye or spirituality. The Round Three First Race man is aptly presented in **Ekpe** as MB? K? . Being on the downward arc of the planetary Round he had reached a point where his primeval spirituality was eclipsed by developing mentality. Eastern doctrine states that his gigantic structure decrease and his body improved in texture with him becoming a more rational being during the last of the Third terrestrial cycle.

In the Fourth Planetary Round the First Race man had his intellect through enormous development, and dumbness gave way to the development of human speech which is perfected during this Fourth Round experience on our planet. In the course of time the third eye was gradually petrified and lost because of his inability to properly bear his burden strictly keeping to arcane teachings; it is only from the time of the Atlasean of the Fourth Race of the Fourth Planetary Round that one ought to speak of man even though his physical frame was larger than now. He is represented by MKPE symbolized by a young woman with two eyes, she having lost much of her spirituality signified by the third eyes. **Ekpe** forms or masquerades may be conceived as arch types or models of men appearing from time to time on our earth. These seven types of men are the extended expressions of the cosmic Christ, the second person of the trinity. From this it may be adduced that the NYAMKPE, MBOKO, and OKPOHO types will be appearing. Man's spirituality will be on the rise on our present earth now that more than half the Races have climbed out of the deep of the Fourth Planetary Round. The characteristics, principles and consciousness represented by the **Ekpe** House or Globes will become more prominent as the Races transit the relevant EKPE House or Globe. Man's spiritual nature, consciousness and form as seen on our earth will in time approach those embodied within the NYAMKPE House. For the moment the NYAMKPE influence is limited if at all manifesting. Ultimately when monad moves into the NYAMKPE House or Globe, man will ordinarily be able to conquer time and space.

In **Ekpe** practice, a man who puts on a masquerade of an EKPE House is expected to exhibit the principles and consciousness relevant to the House when called into activity though appropriate drumming, singing,

and toning or trumpeting of the MBOKO. This is a process of aligning the higher states of an initiate to the three higher planes in the cosmos. Similarly, a monad transiting a Globe is cultured by that Globe and the journeyed planetary rounds it has been exposed to. In the case of NYAMKPE, the position of ABASANKO, the atrophied conical helmet of salvation, when examined in relation to the vertical gives the degree of spirituality at that time. It serves as an adjustable antenna possessing a vertical is a measure of the spirituality of the IDEM NYAMKPE. When it flops over the face, its consciousness is at the mundane level. He has temporarily lost if not all the spirituality, but has the potential for regaining it. To regain, he has to desire it, work for it and pay the price up-front. The **Ekpe** (God) responds, the ABASONKO regains its verticality and spirituality. To further strengthen its ability to adjust spiritual focus, bird-type wings studded with mirrors are provided at the back of the head so that they flap, close and open when the IDEM NYAMKPE is in motion. The variable wings function as adjustable solar disc allowing for ease of focusing at the centre of life, the Central spiritual sun that is the centre from where the spirit of God radiates. The wings are additional symbols of spirituality that enables IDEM NYAMKPE to enjoy flights of consciousness from one state to another. In real life situation, a hand at the back of the head is symbolism for power initiation. With all these facilities, the IDEM NYAMKPE is well equipped to operate on almost if not all the seven planes of consciousness, and so understand what life is all about. He represents a man who is enlightened.

At the IDEM IKWO level, the conical helmet is completely atrophied leaving on the roots. His spirituality is much reduced and limited. He is no longer in possession of the 'antenna', but a feather on the forehead is indicative of the possibility of redeemed perception if coveted. Additional feather is proof that the particular IDEM IKWO having had her inner nature cultured by MB? K? , perhaps has transfigured. At the MB? K? stage, the atrophied cone or helmet as it may be called, is shriveled up, dried and hardened. It detaches itself from the head position to become a powerful tool in the hands of an adept whose will to call with love for his mind good desires may be firmly toned or trumpeted and amplified using the MBOKO vehicle. The MB? K? trumpet or vehicle is a powerful communicator with a custom built transmitter and 'amplifier'. It is also a generator of power. The **Ekpe** (God) responds by bringing the communicator's heart desires into manifestation. The adept's prayer is answered because he has sought well through Christ. He knows the way. Being in contact with his soul, and operating from the plane of soul he is also able to create in love.

Variants of the conical helmet exist at levels below NKANDA and EBONKO. Each House (Globe) has a ruling self-existing divinity or spiritual intermediary or mediator in the service of God, and an appropriate call signal of the MBOKO vehicle. An Adept's initiation has to do with the candidate acknowledging the call each time a signal relevant to the divinity he is representing is released. He is for all intent and purposes being 'married' to the divinity which the candidate represents on our earth. Despite elaborate EKPE initiation rites, a life n consciousness does not now come easily if at all. Experience has shown that it should not be expected unless serious effect is made by the initiate to covet **Ekpe**, and if time at the temple or during exoteric displays is not wasted on drinking and eating orgies but on learning. With some luck, lift may come to the one who perseveres, but the experience is likely to be left-handed. This is because the focus hand for generations gone sour. The temple had become a place where evil has continuously been perpetuated and ancient powers concentrated. Even now, the existence of purity of thought cannot be vouched for. This is perhaps why some temples outside Efik land recourse to the use of unorthodox methods to obtain elevation, howbeit of the left-handed path. Under normal circumstances, pure divine spirits are unlikely to easily find accommodation in such run down and inferior to the lowest savage. Such spirits are readily available for work on our earth. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe.

Some initiates, because of orientation and ancestral links, may find it easier than others to experience elevation. In any case, it is doubtful if full recapitulation of experiences envisaged under the Rosicrucian tenets could now be experienced by EKPE initiates in Efik land unless induced. Alice Bailey defines initiation as: “A gradual and realized series of expansion of consciousness, a steadily increasing awareness of divinity and of all its implications”. She refers to it as a living experience, implying that all should endeavour to have that **Ekpe** experience. However, to gain the experience, she warned that reliance should not be placed on modern esoteric groups. This is because they are not the custodians of the teaching of initiation nor is it their prerogative to prepare man for this enfoldment. In the light of the false claims made by some occult teachers and psychic seers, she recommends the Christ path involving five initiations capable of being administered by pure divine spirit during full waking consciousness as man becomes ready. There is a spate of organizations claiming to be custodians of Truth. While it is true that

from time to time teachings on truth are released through some organizations, such releases are time related, well-purposed and well-intentioned. It is not for all time and for everything as are being claimed. The five initiations of Jesus all form part of **Ekpe** teachings but are not presented as such. Initiation is one of those words Efik Christians would rather not use unless they are as initiates of **Ekpe** or other secret organizations of the land. The objection stems from the common belief that initiations are attended by rites which the Christian masses associate with black magic. For many, ritual has to do with church and rite with magic. In reality, ritual means a system of rites, and some rites of magic have found respectable accommodation in churches as rituals. These are those who having accepted Christianity are consciously rejecting their own culture. Such people are unlikely to accept or submit to the painting of their bodies and the attendant music and sounds for whatever purpose. These people have rightly dug in and are unlikely to be uprooted from their new beliefs if they have found the Christ. In some customs appropriate write-ups are handed out to the candidate for initiation to recite. But, in EKPE these are replaced with signs and symbols painted on predetermined spots of the body to serve various purposes including being a reminder to the initiate for life. Together the signs and symbols tell stories that would have called for extensive writings. A mature person who has passed through full initiation rites together with teachings of purity, sacrifice and endowment is unlikely to easily forget it. The care and pains invested by the officiant to make sure that all is right is not without risk. He will be expected to pay a substantial fine levied by the adepts were he to falter on the job he freely opted to perform on behalf of the EYAMBA, the traditional initiator.

The many who are in love with EKPE may continue with the initiation procedure even though the initiation performed after the order of Christ is a spiritual affair and takes place during full waking consciousness. If men were Christ-centred, EKPE initiation and the initiation of Jesus should occur at the same time. As it is, there are gaps between them as there are in man's relationship with Christ, especially now that **Ekpe** practice is, probably, no longer age and time-related. It may be asked, is mandatory to have the body painted with symbols before a lift in consciousness could be experienced? Obviously not! There are many different faiths and paths who being non-subscribers to **Ekpe** have earned elevation in spirit, and there are also some EKPE initiates who are stingers to awareness. These are adequate proofs. The root of the matter lies in believing and having faith in what one professes, and being able to pay the price up-front for what is required. Having been involved ancestrally and, perhaps personally in EKPE, and the environment had contributed its quota, many may be mentally, psychologically and emotionally committed to the point of loving, believing and having faith in the system or religion they subscribe to. Those who have been privileged to occupy or inherit positions of power within the system hardly find anything wrong with it; whereas those with grouse see nothing good in it. This latter group comprises the ones who quickly embraced the early Christian Church for the much-needed protection against the then prevalent human right abuses. This is, perhaps, the reason why the adepts make poor Christian and are rarely attracted to priesthood. Outwardly, they profess to be Church Christian and may even be occupying positions of honour within the church but hold on to what the forefathers and society had handed down. The reason for this is not far-fetched. They are not yet convinced of the new faith's claim to superior merit over what the ancestors hand bequeathed and, therefore, are in support of the stand of King Eyo II who believed that church Christianity did not bring anything new. A church Christian is he who believes that the path to Christ is through the Christian Church alone. He belongs to the emotional many who approach and benefit through faith. Contrary to church teachings, there are other Christians, although not members of the church, who are also approaching Christ as part of the emotional many through faith. Finally, there are the few who approach Christ successfully from the plane of meditation.

In the context of needed change, **Ekpe** initiates may be grouped into about five classes. The first are those who have been deeply rooted and are unwilling to accept any change from what they know to be **Ekpe**. They see nothing wrong in it even though they may outwardly profess commonly accepted religious faiths. The second class accommodates those who are prepared to accept only minor changes of what was handed down. Such changes may include the use of additional colours to improve the efficacy of initiation, and correlate the exoteric colours of the divinities. They will not go far from the old trodden path or practices. The third class may move a step further to accept a re-arrangement of body symbols. The fourth may be willing to contribute towards the improvement of the quality of temple music. Amongst the final class are those who having understood the meaning of these actions and accepted that in this age when Christ's role is active, the important temple activities should include:((i)Appropriate temple music and songs (ii)Trumpeting ie. praying to God through Christ Centred meditation. This fifth class will no longer invest in body symbols and signs. To them the way to Truth had been opened by Christ

2 IDEM EK? ? NKEMBA- IDEM IKW? FRATERNITY THE ESOTERIC UNSEEN SPIRIT OF BOUNTIFUL HARVEST/FERTILITY

The claim that IDEM IKWO, a lowly placed EKPE in **EFIK** kingdom which many fraternities outside Efik land do not recognize as **Ekpe**, is the visible sign of **Ekpe** cult in NDEM world is questionable. If by this is meant that **Ekpe** in NDEM kingdom is clothed in the paraphernalia of **IDEM IKW?** , the concept is faulted by the fact that **Ekpe** forms resemble nothing in creation. They are all teaching aids. In any case, if Prophet's claim that occasionally on the invitation of the god of the Earth, the hierarchs of the four elemental kingdoms of fire, air, water and earth move from the four quadrants of the earth to meet in conclave is anything to go by, attendance at such an elevated conclave would require the initiate to arrange for the quickening of the physical elements through the auspices of the hierarchs and the holy Spirit, to bring himself and the form into rapport with the conclave environment. Such an elevation is certainly beyond the capability of an ordinary initiate, and it is unlikely that an Adept worth his salt would allow himself to be adorned as an **IDEM IKW?** masquerade. Also **IDEM IKW?** being of too low a status precludes it from appearing when a conclave holds within one elemental kingdom, an activity that is not strange to **Ekpe**. Even at the mundane level, **IDEM IKW?** may not present himself when the fraternity meets in conclave. **IDEM IKW?** is a lowly placed **Ekpe** that has lost almost all its spirituality and has become earth bound. But in **URUAN** kingdom, the fraternity under the new title of **EK? ? NKEMBA** is probably the most exalted of all the **Ekpe** fraternities with perhaps a more profound Spiritism than the others.

The reason why the EFIK regarded this **IDEM** as of low Grade genre is not far to seek. Among the EFIK there is a legend which has it that once upon a time, one of the well-connected women in the land named **MBANG** had discovered the **Ekpe**, ie. **MB? K?** floating in a river where she had gone a-fishing. But rather than bring it to the notice of her brother **MUTAKA** whom she met on her way home, she promptly on her arrival elected to reveal the secret of her discovery to her husband **NTUK AFUTA** who subsequently brought this to the notice of two of the elders of the race viz. EYO EMA and **ESSIEN EKPE**. These three having deliberated on the matter among themselves arrived at the conclusion that this event no matter what, must remain a secret but that this would be unlikely to happen unless the woman was put away. So they contrived to drown her when she would be bringing them to go pick up the floating **Ekpe MB? K?** , the mysterious creature. This could well be the origin of the common belief that men wrested from the **Ekpe** wisdom and artifacts and by implication the **EK? ? NKEMBA** from the women folk. Hence from then on women and children were barred from all the esoteric cults in the kingdom since it was evident they scarcely could keep secrets; if anything, children would always divulge whatever secrets came to their domain to their mothers while women on the other hand would always gossip and in their tale-tale divulge whatever they saw or heard to their fellow women – therefore no secret would ever remain so in the land. That is why **URUAN** had chosen to make **EK? ? NKEMBA** the most exalted and top secret of the cults throughout the territory and to debar women, children and un-initiated youths as also others including aliens from knowing anything about the cult fraternity. This special fraternity is also the most awesome because from its very designation is **okut akpa** ie. "see and die". No human after the **IDEM** has adorned himself and ready to "appear" is ever seen with the naked eye. It is presumed to have become an ethereal spirit with the potency of invisibility and ubiquity. It is often said that at Idu-**URUAN** Head-quarters, only two families from time immemorial have been endowed with the charisma and potency of mystically being able to accost the **IDEM** and are therefore deputed to **duari** ie. "shout at" the **EK? ? NKEMBA** "to fall ending up with broken limbs". This in simply so and implies that in order to get the **EK? ?** to move fast enough to be able to cover other locations in the territory and "sanitize" the nation, and to offer opportunity for the entire citizenry to also enjoy the benefits and blessings of the **IDEM EK? ? 'S** visit to their village/town, these specialist gentry have been endowed with the charisma and mystical power to shout at the **IDEM EK? ?** in such a way that he automatically and instantaneously falls with broken limbs at the mystical command which must be given Willy Nilly. This of course is exactly what I got from my informants under …. It is one of those **URUAN** mysteries I first learnt from my father long before I was initiated in the late1940s because everyone thought that any bold initiated member who would be crafty and dexterous enough, could hide somewhere (and no one could ever hide

anywhere considering what I have already recounted) from the prying eyes of the ubiquitous **EKPO EK? ? spirits**. Here it should be noted that **EKPO EK? ? spirits** are altogether different and worlds apart from **EKPO** masqueraders which though reputed as coming from the spirit world are nevertheless "human spirits" so to speak. The command usually takes the form of a drawling shouting of **S-O-O-O-I!** And low and behold, instantly the **"spirit visitor"** ie. the **IDEM EK? ?** suddenly goes into some sort of inexplicable "convulsive permutations" which promptly "disjoints him in all his members like a broken cripple" with some mysterious noises sounding and striking terror, awe and trepidation all over the place, and sending cold shivers to the spines of the adoring people in-doors. But within seconds, the **"spirit visitor"** together with his agents in tow are heard singing with their mysterious instruments to continue "ministering" as it were, to other parts of the village/town seemingly some miles away. The **EK? ? NKEMBA** as the name implies is a very mysterious **NDEM** to say the least. How far this **IDEM EK? ?** in most of his mysterious ways recounted here and elsewhere can be the true position of affairs, nobody dares to question or dispute about, for no one living can enter into discussions with matters of the spirit world -**NDEM.** That is why in **URUAN** kingdom the **IDEM EK? ? NKEMBA** is **"aban abak",** just as the python dreads its tail. That may well explain why **URUAN** has chosen to categorize the cult as a distinct type from any other Grade of **Ekpe URUAN** throughout including **EFIK** kingdom, instead of allowing it remain within the **Ekpe** Globes. But be that as it may, at the close of the events and **EK? ?** season the "**spirit visitor** "together with his spirit agents on the second/final appearance, makes his final tour of the town/village to bid good bye to the adoring citizens as it were, and finally goes round the cultivated **EKPENE** farms of that year, uprooting and carrying away a mystical and mysterious luxurious bundle of **Isara herbs** – the symbol of bountiful vegetation and abundant yields and harvest before disappearing just as it came till another **EK? ?** season. Meanwhile shouts and drumming of jubilation are heard all over the town/village and later in the evening the Adept initiates assemble within their kindreds to deliberate on the year's events and to decide on the appropriate sanctions and penalties against those who might have violated the laws before and during **EK? ?** season. They also deliberate on the sharing of the proceedings/fines including the initiation fees among the older initiated members as also other matters concerning the good governance and wellbeing of the citizens.

INAUGURATION OF EK? ? ? KEMBA ANNUAL SEASON

Unlike **Ekpe** follows a pattern of inauguration akin to **EKPO NY? H?** but has only a single season in the year. **EK? ?** season begins at the tail end of June when certain key routes in the village/town are lined with **EYEI**, ie. fresh palm fronds to warn that the roads have been closed, notably to women, strangers and non-initiates. The ROAD CLOSED or NO THOROUGHFARE sign bears a complete encircling of two tree trunks to the right and left with **EKPA EK? ?** ie. round woven palm branches with the **Itum?** bunch, an indication of **Ekpe** ensign and authority. For the following two months including the actual period of celebration of **EK? ? ? KEMBA** activities, women, non-initiates, visitors and children are barred from going through any of the routes especially the route designated above throughout the entire territory. Barely two weeks into the month of August of every year, another special cut-out woven palm branches are placed on the main thoroughfare intimating the people of the impending kick-off of the **EK? ? ? KEMBA** celebration period which traditionally lasts for only two weeks unless there are serious infractions to **EK? ?** laws when another week or two may be added to solve whatever outstanding problems, infractions or committals that had arisen while the season lasted. There are a number of infractions to **EK? ?** laws and most of them are committed either by the cult members themselves or by the **okpo EK? ? .** Those found guilty are punished by **EK? ? ? KEMBA** laws and these can be very severe penalties ranging from forfeitures, the cutting of any goats around the offenders' neighbourhoods and compounds by severing the heads of goats or cows with only a single stroke of the matchet against the defaulters who must bear whatever cost is demanded by their owners; to the exacting of heavy and commensurate fines. There could also be women offenders, usually those who break the **NO THOROUGHFARE** law or those caught outside during the **FORBIDDEN HOURS** or **DAYS** ie. certain days like **EDITAHA** and **EDEM-ETAHA** when the **IDEM IKW?** is expected to appear and sing for the entertainment of the citizenry. The penalty for women offenders in the olden days was capital punishment through driving a tent-peg into their temples right through to the ground, just as Queen Jael the Kenite did to Sisera, the Canaanite Army Commander **(Cf. Jd 4:20-22)**. But nowadays that has been abrogated and replaced with heavy and commensurate fines and other penalties as the cult council may decide. The best thing is to get the warning of not running afoul of laws because even though the penalties

may be paid but there may be also dire frightening metaphysical and mysterious consequences and happenings; here we are dealing with matters relating to the spirit realm of which nobody can guarantee to offer explanations or redemption.

EK? ? ? KEMBA INITIATIONS AND DISPLAYS

Membership for initiation into the **EK? ?** fraternity is open to only adult males, but may be permitted to male juveniles ie. Children above the age of ten all of whom are bona fide citizens of **URUAN** kingdom, who can understand and keep both the secrets and laws of **EK? ? ? KEMBA cult and** activities. For the mean time only monetary fees are demanded and they differ from Cult Family to Family just as in Ekpe. In ancient times **EDITEM UDIA EK? ?** for the entire kindred was mandatory but nowadays; it is optional. However, but to simplify affairs, all neophytes in the kindred normally have to pay a contributory sum amounting to what can cover the mandatory **UKA ?** festivities.

PROCEDURES WITH THE CELEBRATION AND DISPLAYS

Usually the mandatory Registration and Initiation fees have to be paid up-front from the beginning of the signaling of **EK? ?** season for the year. Just as in **Ekpe**, sponsors after collecting the fees pay same to the **? B? ? EK? ?** of the candidates' respective Houses/Kindreds and obtain their certificate of incorporation. On a certain appointed day during the preparatory days of the season, the neophytes are expected to attend induction and instruction, courses as also practices and the final rehearsals as arranged principally regarding the observance of **EK? ?** laws, secrets, procedures, drumming, music and dancing steps which must be mastered before the "D" Day. The symbols of **EK? ?** are the dance instruments viz. **? kporo EK? ? , nsak, it?kr?k,** as also the anointing with **nsei powder.** All these have their different functions in the organization. The **? kporo** which is a special feature at every **EK? ?** play and performance together with other musical instruments and accompaniments including **ibit EK? ? , obodom** and **Ek?m?** are the principal dancing instruments. **EK? ?** also has special forms of greetings, salutations, slogans and jingles just as in **Ekpe** fraternity and these are taught to the neophytes during the induction lessons. A day before the commencement of the **EK? ?** season proper, which falls on **Ederi - Etaha market day** the cult members convene in the cult bush to inaugurate and invoke the **EK? ?** spirits to be on the ready to "appear" and kick-start the season. Then on the day following ie. **Etaha market day** the neophytes assemble for the final programme and rehearsals for their "D" day ie. **Edem-Etaha market day** when everybody is expected to be in-doors. The **? B? ? EK? ?** of each House leads his candidates to their kindred **IK? T EK? ?** for their induction and initiation ceremonies. After that they are led to the **URUA ANWA EKPE** or any other designated square of the village/town for the procession ceremonies round designated routes in the town. In the case of juveniles, their sponsors are to lead them to a convenient location close-by since their initiation is done by proxy.

This is obvious because these innocent boys true their nature and just like their mothers cannot keep secrets and they will certainly narrate the goings-on at the **IK? T EK? ?** initiation centres to their mothers and peers after the event, hence the wisdom of the elders not to get them initiated directly in person. It is these sponsors who represent them at the actual initiation rituals which include among others the signing and painting with **Nsei**. After this ceremony, the candidates are decked with their loin cloths and singlets and appropriate **Nkisi scarfs** round their waists. Some may wear tiny **nsak** rattles round their ankles and sometimes beads to match because it is the liminary season and carnivals are permitted when they could adorn themselves and dress with women attire. Some do plait their hair and carry on with all sorts of women beautification including apparels because the initiated **mkparawa** youths in so doing can attract the maidens and from there intimacy ensues leading inexorably to betrothal and marriage sooner or later. This concluded the neophytes are marched down to the arena which is usually the market square from where the dancing procession commences through the important roads in the village/town before they disperse to the meet finally at the residences of their respective **? B? ? EK? ?** . From there they may go round visiting acquaintances and families of their choice round town. Afterwards individuals as also peer dancing groups and celebrations take off from there with visits to people's homes when dancing and other merriments may continue. In some cases, public displays and dances are organized for the entertainment of the citizenry at public squares and influential or VIP compounds.

Since what should be said about this awe-inspiring and mysterious/invisible cult has been more or less treated elsewhere in connection with the elemental spirit and spirit world in **NDEM,** there is hardly any need for another elaborate treatment here because of all the cult societies in **URUAN/EFIK** this seems to be the most unique and exotic of all. Very few would like to stick out their necks to say anything. All that makes the generality of **URUAN** citizens believe, appreciate and find satisfaction in **IDEM IKW?** is because there is always that wonderful and awe-inspiring atmosphere of beauty and mystery, though one that strikes terror by "the outing" of the **IDEM** which usually takes place at night because the spirit is not to be seen by any human. Most of the cult members and agents have tried to be content with just supplying the necessary instrumental music and other aspects of the beautiful melodies which aura he bears when he seems to be heard only from afar, since the actual **IDEM IKW?** is always a distance away from the cult members because instant death awaits any stubborn delinquent who may venture to "behold" him. Nobody has claimed that the **IDEM IKW?** ever physically accosted and killed anybody for that matter since it is as they say, **okut akpa**, and every **URUAN** citizen believes it and learns to keep off and accept so and leave the matter at that. It is a ***fait accompli*** mystery. Even the **EKPO EK? ? spirits'** movements also seem always to be heard at a distance far away from the place of action; herein lies the mystery, awe and admiration. Their main function is to ward off and warn intruders to mind their own business or find themselves suddenly dead **instanter** should they make any attempt at "beholding the **IDEM IKW?** during his mysterious appearance to "minister to the citizenry". People have tried to grapple with and unravel this mystery to no avail.

At a certain point in my life, I attempted to play the stubborn defiant. On that fateful night and since my father was away for a Church meeting, I made an attempt just at the time the **okut akpa IDEM** was "signing" to "behold" the ubiquitous **EKPO EK? ? spirits** since their advent is the only thing people seem to notice with their violent striking on the doors of women and non-initiates with such an unusual and powerful bang. Yes, they seem to be ubiquitous because once this big bang is heard probably a few compounds away, within seconds as anybody can notice or hear "the next bang is on your mother's door or your young un-initiated uncle's or someone like that" since people have locked themselves in staying indoors - both initiates and all because everybody wants to enjoy listening to the wonderful mysterious music and drumming of "the men from the underworld", particularly of the **IDEM IKW?** far off from the scene of the ubiquitous spirits because that is exactly what people regard them to be. Nowadays as everything has turned cosmopolitan, it is mooted that the powerful bang on doors will not anymore be discriminatory but will affect every door in the neighbourhood and the entire village/town because everybody wants to have a feel of the action of the **EKPO EK? ? spirits.** On my part, on that particular occasion, immediately I heard the bang some compounds away, I tip-toed, defying my mother's and uncles' entreaties not to go watch the "banging spirits" through the key hole. I vouch that the spirit did bang at our door sending me crashing on the mat although without a whimper, but I could see just nothing; and this has been the tale-tale in our family till this day. **"Afo akpan-akak etre-ut? eyen emi!** My mother gasping for breath could utter when she found her voice, when I finally tip-toed back to her waiting hands.

When it is time for the **IDEM EK? ?** to move round the town/village to "minister" to the people, there was always pin-drop silence within the entire territory as everybody endeavours to get in-doors to await the "touring mystery **"spirit visitor**", the **IDEM EK? ? spirit**. It is often said that at Idu-**URUAN** Head-quarters, only two families from time immemorial have been endowed with the charisma and potency of mystically being able to accost the **IDEM** and are therefore deputed to **duari** ie. "shout a command to" the **EK? ? NKEMBA** "to fall ending up with broken limbs". The shout must be with alacrity and with such a powerful voice by a mystic and highly spiritual or charismatic individual endowed with such power that the "**IDEM spirit in his falling**" automatically scatters his limbs and members. I therefore presume it is the same position throughout the towns and villages that possess the **IDEM EK? ? NKEMBA** because not all the clans in **URUAN** celebrate this special **EK? ? NKEMBA** cult season notably clans in **URUAN** south. This in simply so because **IDEM EK? ? NKEMBA** fraternity cult was

so exorbitant in the days of yore that only certain well-to-do communities/kindreds could afford "purchasing it. As observed already, most of these cult organizations belong by right of birth or of the originating founding Kindred Fathers and to their posterity and also to certain kindreds just as the kingship and royalty belongs to specified families from which the king could emerge only from them or be selected because they own the **"EKURIKU"**. It also implies however, that in order to get the **EK? ?** to move fast enough to be able to cover other locations in the territory and "sanitize" the nation, and to offer opportunity for the entire citizenry to also enjoy the benefits and blessings of the **IDEM EK? ? 'S** visit to their village/town, these specialist gentry have been endowed with the charisma and mystical power to shout at the **IDEM EK? ?** in such a way that he automatically and instantaneously falls with broken limbs at the mystical command which must be given willy Nilly. This of course is exactly what I got from my informants preferring anonymity as they ventured to narrate what is now in the public domain concerning the mystery, and that is the much everybody knows – no further explanations. Again when it is time, because this is a very organized cult, all the cultic members concerned must endeavour to be on their toes all the time in order to avoid eventualities since human life is involved in this metaphysical realities. Then all the appointed and designated old members of **EK? ?** ie. the **Ugep EK? ?** spies, move to all the nooks and crannies of the town/village specified for them in order to apprehend any intruder including women, aliens residing in the town/village, visitors, strangers, the **okpo-non-initiates** etc. This is one of the reasons why I said 'there is nowhere to hide' when the "**spirit visitor**" is 'on duty'. During this time the **Ekpo EK? ? spirits** are also on duty with their frightening and deafening bang on the doors as they invisibly move round the territory to alert people about the imminence and impending appearing of the **IDEM spirit visitor** like the moon at nightfall within the vicinity. It is one of those **URUAN** mysteries I first learnt from my father long before I was initiated in the late1940s because everyone thought that any bold initiated member who would be crafty and dexterous

enough, could hide somewhere (and no one could ever hide anywhere considering what I have just recounted) from the prying eyes of the ubiquitous **EKPO EK? ? spirits**. Here it should be noted that **EKPO EK? ? spirits** are altogether different and worlds apart from **EKPO** masquerades which though reputed as coming from the spirit world, are nevertheless "human spirits" so to speak. The command usually takes the form of a drawling shouting of **S-O-O-O-I!** And low and behold, instantly the **"spirit visitor"** ie. the **IDEM EK? ?** suddenly goes into some sort of inexplicable "convulsive permutations" which promptly "disjoints him in all his members like a broken cripple" with some mysterious noises sounding and striking terror, awe and trepidation all over the place, and sending cold shivers down the spines of the adoring people in-doors. But within seconds, the **"spirit visitor"** together with his agents in tow with powerful thuds is heard in their mysterious instrumental music continuing "ministering" as it were, to other parts of the village/town seemingly some miles away. The **EK? ? NKEMBA** as the name implies is a very mysterious **NDEM** to say the least. How far this **IDEM EK? ?** in most of his mysterious ways recounted here and elsewhere can be the true position of affairs, nobody dares to question or dispute about, for no one living can enter into discussions with matters of the spirit world -**NDEM.** That is why in **URUAN** kingdom the **IDEM EK? ? NKEMBA** is **"aban abak",** just as the python dreads its tail. That may well explain why **URUAN** has chosen to categorize the cult as a distinct type from any other Grade of **Ekpe** throughout including **EFIK** kingdom, instead of allowing it remain within the other **Ekpe** Globes. But be that as it may, at the close of the events and **EK? ?** season, the "**spirit visitor** "together with his spirit agents on their second/final appearance, makes his final tour of the town/village to bid good bye to the adoring citizens as it were, and finally goes round the cultivated **EKPENE** farms of that year, uprooting and carrying away a mystical and mysterious luxurious bundle of **isara herbs** – the symbol of bountiful vegetation and abundant yields and harvest before disappearing just as it came till another **EK? ?** season. Meanwhile shouts and drumming of jubilation are heard all over the town/village and later in the evening the Adept initiates assemble within their kindreds to deliberate on the year's events and to decide on appropriate sanctions and penalties against those who might have violated the **EK? ?** laws before and during **EK? ?** season. They also deliberate on the sharing of the proceeds and fines including the initiation fees among themselves and the older initiate members as also other matters concerning the good governance and wellbeing of the citizens.

Nevertheless, it has also been suggested that aside the **IDEM IKW?** here-to-for represented in **URUAN** kingdom by **EK? ? ? KEMBA cult,** he could be juxta-posed with **IDEM IKW?** holding sway in **EFIK** kingdom on account of the events that have now overtaken, and if possible they could be properly integrated and harmonized with a befitting and appropriate status. But it should also be noted here that since the inner man is being confined within the mesh body covering of the **IDEM IKW?** it is appropriate that the conical helmet together with the antenna he bears be made to now depict him as having been brought into full conscious rapport with God. But this seems a tall and pedantic venture as it is impossible to contemplate such a physical and visible **IDEM** in **URUAN** since **EK? ?** has always been known to be invisible. The situation is further compounded because **IDEM IKW?** had lost the status that allowed him to wear a fixed hat meant to indicate closeness to God but had instead acquired a winged hat which calls for greater effort to be invested to facilitate acquisition of power from God. This further confirms the low status of the **IDEM** in **EFIK** kingdom. However, this **Ekpe** form is usually girdled into colours, yellow and green representing mercury and Mars halves of the Earth period respectively. The other **Ekpe** forms have single colour firdles as a rule.

Prescinding from any idea of trying to contradict the time tested traditions which however are being eroded in recent times by the loss of the sense of values owing to the wind of change blowing in all directions over the land. This venture has always tried to strike a balance between the new and the old with an advocacy for the restoration of **URUAN/EFIK** traditional institutions without which it will amount to wasted effort at achieving development and progress in the land. There is no way anybody can aim at restoring sanity and bringing about the often mouthed transformation anywhere without tested structures especially those bearing on the totality of the human person. URUAN/EFIK has always been regarded as a deeply rooted tradition based society with enviable structures including the traditional cult organizations mirrored in these pages. They have been acclaimed to have operated a world class disciplined and forward-looking system organized civil society in the last century. But unfortunately everything seems dormant and buried nowadays. It cannot be denied though, that many of these ancient societies and kingdoms have been put to test by the challenges of our times and are becoming somehow disoriented and many of the citizenry have lost faith in the goings-on in the land The advent of multitudes of Pentecostal and charismatic forms of worship to be discussed later to which many of our youth have fallen prey has also added to this crisis in the land. We are growing up with a generation especially of the youth and nation moving speedily away from tradition. People are no longer interest neither do they want to be guided by the age-old good traditions of the tribal heritage, the prognosis is far from encouraging and social peace, even more so threatened. It is only by opening new doors to resuscitate our traditional structures that can confront these hydra-headed monsters that have held the people especially the youths bound. Every age has got its own tendencies, but it must not be forgotten that the contemporary tendencies further exacerbate and distort whatever hither-to-fore was held to be right and proper. Recently, the age-old yam festivals of the Igbos and Northern Cross Riverians have received a new boost even from the Catholics in particular and the Council of Elders in general. One needs to attend these events like those organized in recent times in Lagos with the VIP Igbos in the Diaspora, the Elders and kings from the various kingdoms in the Eastern States in attendance in their traditional attires to which was also invited the Oba of Lagos, Oba Rilwan Akilo as well as the Governor of Lagos, Senator Babatunde Raji Fashola. Similar festivals have also been going on all over Northern Cross River communities during the season every year. We must therefore see in all these the potential stability, cohesion of the age-old traditional structures and norms and social values which brought progress and development for the sustenance of their communities past and present. That is why I am sounding this clarion call through these pages for an urgent but impartial study of what need to stay and what ought to go. We must resolve to preserve continuity in the midst of discontinuity which is looming large throughout **URUAN/ EFIK** territory today in solidarity with and adaptation of the traditional structures, values and ideals and I earnestly hope these will give ample scope for stake holders and those entrusted with the organization of traditional governance of the society to know where to begin**.**

3. MBRE EKPO NY? H? URUAN AND EKPO MASQUERADES

NOTIONS AND ORIGINS OF EKPO NY? H? CULT IN URUAN


Ek?? Ekpo


Ayara Ekpo


Iny?ni Ekpo


Ekpo Esenam


Ekpo Enye?e Ndak


Iwat Ekpo


Ekpo Ikpe


Ekpo Anyan-Iko

Mbre **EKPO NY? H?** in **URUAN** as also in other parts of West Africa, traditionally tagged **EKPO (SPIRIT/GHOST) MAQUERADE** is another special fraternity or "secret cult" but with an altogether different system of organization. The cult is more associated with Ancestor worship than **NDEM-spirits**; hence it is necessary to define the terms. Traditional and Tradition here refer to those aspects of culture and practices that have been handed down from time immemorial, from generation to generation, with calculated continuity in the life of communities or, tribes or nations, eg. **EKPE URUAN/EFIK** above. Therefore, traditional when applied to a community denotes the ancient beliefs and practices including those of immortality, adoration and worship of ancestral spirits etc. which have been passed down through the generations. Although unfortunately the masquerade cult is not native to **URUAN,** it was probably adopted with their contact with the **IBIBIO**, and since the cult has some aspects of **EKPE**, notably its secrecy, its reverence to **NDEM (SPIRITS/GHOSTS)** etc. in their performances and plays, the institution has found its way into **URUAN**. A very good example is EKPO IKONO which is usually organized around September/October. This Grade/species of **EKPO NY? H?** which takes its roots from **IKONO** in **IBIBIO** land. On the other hand, the word **CULT** from the Latin **CULTUS,** may be defined as: "a system of religious adoration, worship, devotion, homage, to a person or thing, for example, the cult of Saints, of the dead, or of ancestors" **(H.W. Fowler and F.G, Fowler, 297).**

Priscilla C. Ward also defines **CULT** as:

> **A form of ritual /worship that emphasizes the ritual worship to a god or person as distinct from the theological aspect of Religion. In Ethnology, "CULT" refers to the formation of a group of initiates around a figure of a god or Saint…The god is worshipped according to prescribed ritual with certain attributes emphasized as basis of the cult. Traditional aspects include a priesthood and sacred lore, with rites conducted in secret. These cults frequently with political and economic concomitants may fill special needs not met by established religious tradition (Priscilla C. Danbury & Grolier Inc. 314).**

Cult is therefore a complex gesture with a symbolic vehicle which embodies a central religious phenomenon with a mysterious value which the common man cannot fully rationalize attached to it such that the relationships acted out are with reference to sacred objects and the particular persons. These relationships are usually with regard to the members and the leaders implicit in the cult. It is clear from all these that **CULT** is always organized around a figure, divine or human but with certain attributes such that the practice is more or less around secret entity meant to be venerated through same forms of ritual actions. Within the group not only is the relationship between the figure and the cult members stipulated,

but also among the members themselves. That is why some communities logically term it as **Ekpe SOCIETY** and will be used interchangeably here. There is the tradition that **EKPO MASQUERADE INSTITUTION** was originally a women's organization although this claim has often been vehemently rejected for obvious reasons and chief among these is the contestation that because Ekpo displays are one of the most energy-sapping activities employed in the organization, it would be unthinkable that women could cope with such rigorous activities.

EKPO DISPLAYS WITH EKPO MASQUERADES AND DANCES

However, this tradition has it that the Organization began as a result of a war in the distant past when men used to desert their women and kids as also leaving the ancestral spirits and divinities unattended to while the war lasted and the women felt seriously threatened as they could not perform these religious roles aside caring for the kids. As A result, the women began to wear masks left around the shrines which originally served as the paraphernalia and vests for the performance of temple rituals and this frightened the men out of their wits with the result that from their hideouts they were constrained to come back to their homes. Then the women used to call their organization or masquerade "**EKPO NSAB? K".** The little ones also followed suit and began to wear masks prepared from cocoyam leaves to disguise themselves and with these they could bold-facedly get into the farms and hide between the plants in order to harvest both yams and cocoyams for their mothers. Thus also began the cult of **EKPO NTOK-EYEN,** so the tradition goes. But these harmless cult organizations were not without their own problems. First the women in so doing had wrested in tow, authority from the men, similarly the children who could now look their parents in the eye. But most poignantly and regrettably, **EKPO** display normally involved the use of bows and arrows and squatting down to shoot at their victims, in this case their men. Of course in so doing they would invariably expose their nakedness to the gaze and embarrassment of their husbands as people scarcely wore pants in those days. This undoubtedly angered the men folk who as husbands could not bear the sight of their wives exposing themselves so indecently. They therefore called a council at which they decided among other things to ban the association and thereby bar the women. By this were able also to wrest the institution from the women and make it an-all men's affair. This was the beginning of **EKPO SOCIETY** in **IBIBIO** and **ANNANG LAND**. In addition to this, they also instituted the cult of ancestors through the erection of **NWOMO (EKPO)** as cult houses which they equipped with necessary household items for the use and the veneration of their dead **(Ekarika J. P&R. Edet, La Citta, Rome 1979, 174).** Ekpo masquerades are masked figures with a beautiful doll face but sometimes with an unusually frightful face which type is designated **EKA EKPO** or **EKPO AYARA** costumes for the adornment of the masquerade. These normally consist of the doll mask, for the head and for the body **seneggelila** grass, and sometimes raffia covering with a long black or white sleeve shirts and trousers. Depending on the grade, the exposed parts are painted with charcoal or white chalk. Some masquerades wear little bells, again depending on the Grades. To be tied around the trunk across the breast is a string of large spherical designs called "**UNNA?** " and is intended to enhance its stature and make it more dignifying, intimidation and awesome. But the most important part of its adornment is the **NY? H?** , a small band material tied on a string to indicate the performance of the masquerade especially as it jerks the waste in the characteristic style of **EKPO** dance. Perhaps that is what **URUAN** calls **NY? H?** instead of **NY? H?** because at the peak of its dancing, this piece of material rises from the vertical position making a ninety degrees line with the waist as the base. Around the ankles, the masquerade wears special **NSAK,** rattles as part of its embellishments, depending on what a masquerade wears over the shirt/raffia outfit, such a masquerade may be titled **TITIA EKPO** ie. one with trousers, or **? B? -IKPA EKPO** if it wears frocks with types of lady shoes to match, or **AKAN-ANWAN EKPO** if it wears something that makes it appear like an old or pregnant woman or **EKPO UM? N?** if it in addition to the above is adorned with mirrors around its fringes.

Masquerades are regarded as impersonations of the ancestral spirits which the people claim do appear during special seasons to visit the earthly community and to bestow blessings and/or mete out punishments to people as the case may be. Masquerades also help to foster the belief in life after death and the cult of ancestors and to show that the dead do have an interest in the affairs of the living as well as effectively oversee and safeguard public morality as noted elsewhere.

EKPO DIGNITARIES AND GRADES

In **URUAN territory in particular,** there are eight Grades of Ekpo and all take their titles and appearances from the dating of Ibibio market days viz **EDEM-ETAHA,** Fi? -Etok, Edere-Obo, **OBO**, Edem-Obo, Fi? -Aran, Edere-Etaha, Etaha. Similarly, the Dignitaries/common to all clans in **URUAN** include: **EKA EKPO, AKPAN EKPO, INY? NI EKPO IWAT EKPO, AYARA EKPO, EK? ? EKPO, and NTUK EKPO**. During the luminal year outings are arranged for the displays of the different signatories and during the display week each Ekpo dignitary tries to outwit the other in its form of decoration and appearance. Before then elaborate arrangements are made regarding the sacrifices to be offered for the general welfare, power of exhibition and protection of the masquerades so that they may overcome all obstacles on their way because some of them can fall sick, or get injured or weary and worn out. There is also the fear that they can incur the anger and displeasure of the ancestors and thus bring about evil consequences on themselves. Further preparation also may necessitate the clearing and general cleaning of the routes which they are going to take during their special displays, even the village squares and other **EKPO** spots are kept in good conditions. EKPO routes are often lined with **EYEI**, ie fresh palm fronds to warn that the roads have been closed ie ROAD CLOSED or NO THOROUGHFARE sign. Women, non- initiates and children are barred from going through any of the routes throughout the entire territory. But they can use the other roads and paths in town to go for their business, farm or market provided they go with initiated escorts; one can be sufficient provided there are not many masquerades on the routes they are taking, also provided those to be exhorted are not too many for one escort. There is the exception ie provided the escort is and Adept or **? B? ? EKPO**. The reason is that the escort has to either shout to the hearing of these embodied spirits to clear the way for **NNAWO!** (ie I /we are passing bye with human beings) to pass or simply to shout **DIBE, DIBE"**! ie. hide yourself (ves) in which case, the masquerades run into the nearby bush or if it is open country, they turn their faces backing the incoming escorted person(s), obviously because human beings should not behold the face(s) of spirits. On certain occasions the masquerades are expected to also make their appearance and display at the funerals of titled chiefs as well as traditional Rulers. They are even expected to display and entertain the people at public celebrations like the Independence Day, reception for various government officials principally the Head of State, Governors, Heads of Councils etc. According to Awolalu and Depomu, there are usually certain festivals connected with these secret societies like **EKPO**, and also festivals because they are always occasions of general rejoicing when the masquerades are to come out from their spiritual domain to display acrobatic and entertaining dances. Various sacrifices are performed in their honour when inviting them to appear on such occasions **(Awolalu and Dopemu P. 275).** These outings can sometimes last for a week or more depending on the importance and greatness of the occasion and sometimes for only a day. With regard to the seasonal outings these also depend on the classification of **EKPO** seasons. **EKPO** year and seasons are calculated either by reason of the feasts of the year eg. **EKPO ND? K** which takes place between November and December of the leap year ie **ISUA ND? K,** or according **EKPO** luminal year, **EKPO INWA?** which takes place during the farming season specifically to implore good yields for the crops so planted, or **EKPO ID? K** celebrated between August and September, and **EKPO IKONO** celebrated in solidarity with **IKONO** Clans in Akwa Ibom State due to the fact that there are still some Ikono groups of villages still extant in **URUAN**. **EKPO** season is sacred time, hence quarrelling,

fighting, noise either by crying, yelling 0r shouting are prohibited. There is also the practice of fencing compounds and covering them with wine palm mats is to hide the masquerades from public view from their compounds during the season and also to prevent possible confrontations between the masquerades and non-initiates as well as women and children. Still as part of the preparations quantizes of firewood are procured since free going out and coming from farms and forests where firewood can be fetched are restricted.

MASQUERADE DISPLAYS & FUNCTIONS ON THEIR SPECIFIC MARKET DAYS

In some clans in URUAN which have acquired/bought the totality of **EKPO NY? H?** globes from other lands viz. Ibibio and Annang, the displays take place within the 8-Day week simply because they get their potency and authority for performance from the deities assigned to these market days. Accordingly, in URUAN CENTRAL particularly Idu, the following globes of Ekpo grades can be identified:

Ek? ? EKPO: OBO MARKET DAYS

Ek? Ekpo which derives its nomenclature from the poplar market day which is very typical in Annang country-URUA OBO ANNANG in the Central Annang of Essien Udim LGA is the 'Soldier masquerades' which "appear" on display for public gaze on Obo market days. They appear in hordes just like soldiers in their hundreds and can be very intimidating not just in their appearance and outfits as these are very colourful with smalls tinkling bells as part of their outfit, but on account of their numbers 'terrible as an set in battle array'. They are also very agile, smart and warlike and can get at their targets – non-initiates and women within the twinkling of an eye. There is no place to hide or run to when they pursue their victim and there is no point in running because they can be too fast for their victims. **OBO** is a very big market day into which many nationalities from far and near including those from nearby Igbo country, Ogoni land, Okrika etc. from the Rivers State of Nigeria flock in with their wares even as early as 4am. in the morning. Similarly, the **OBO MARKET** at Idu also captures the coming of thousands of local merchants bringing in all sorts of articles to the market. Small wonder then that **Ek?** signifying the military on account of their numbers, agility, smartness, focus and beautiful displays is the name given to this grade of Ekpo masquerade whose outing occurs on this market day. It is of first class Grade and those to be initiated as members have to pay a higher price for initiation. In the olden days, full initiation included **editem udia**, which required cooking large quantities of yam foo-foo and several pots of soup with assorted meat and fish dishes with **UKA?** and costly wines like Schnapps, whisky etc. People are expected to move smartly, briskly and businesslike, hence the characteristics of this **Ek? Ekpo** Grade on **OBO DAY**. As may be expected and this also applies to **Ekpe** URUAN some of which may not be native to a particular tribe/clan in **URUAN.** Adadia in Afaha/Issiet clan has the preserve of **Ekpe NKANDA** and has never been native to any town/village or clan in **URUAN** from time immemorial. My father told me of how **Ekpe NKANDA** got to **URUAN** Central and by implication Idu, through exorbitant payments in cash and kind to the **NKANDA** Adepts of Adadia, and this story has been passed on from generation to generation till today. Any village, tribe or clan wishing to "possess" any other Grade of **Ekpe** not previously existent in that clan or village, and in this case all or a particular Grade of **EKPO NY? H?** had to pay very exorbitantly to their "indigenous owners", not once, not twice, but as much and as many times as the Chiefs and owners might demand for any specific Grade. It also means that they had to pay for all the particulars pertaining to the complete "possession" of an **Ekpe** Grade or **Ekpo masquerade**. The same also applies to the purchase of **EK? ? ? KEMBA** since this is neither native to nor universal in all **URUAN** clans and villages even up till today. First of all, the purchaser village/clan was required to pay a certain amount which was considerable for the purchase of only "the **imum"** of the masquerade, which implies only the masquerade figure would be sold at the first negotiation ie. without the drums and other

dance accompaniments, without the dancing steps, without the music sounds, without even the wordings of the music etc. One could therefore see the wisdom, the sagacity, the business acumen/head, the craftiness and most importantly the graft of the Annang gentry and elders at work. But then that is not all. Even if the "purchaser" was ready to pay all the negotiated amount up-front for all the necessary particulars of the cult species, the elders may not accept that; everything has to be on their terms, ie. "go and come back" with whatever was agreed upon on that occasion and on a specific locus and time; in other words, 'one at a time, whether for the purchased of instruments, music, accompaniments or whatever. **EK? ? EKPO** in particular was bought URUAN central and of course each village/town had to make a heavy contribution towards its purchase or to go negotiate and by for themselves from Annang country specifically Ukana clan in the years preceding the turn of 1st century AD or well back into the years of yore BC. Nobody is very sure when **EK? ? EKPO** "Fraternity "entered" **URUAN** central kingdom.

EKPO AYARA: EDEM-OBO MARKET DAYS

Typical of **URUAN** culture and traditions, the 'fair looking' of the mild and gentle genre is always followed by the mighty, the conqueror and the powerful - the male gender chauvinism– the "macho personality", so also regarding the **Ayara** Grade of **Ekpo Ny?h?**. **Ekpo Ayara** as the name implies, is the masculine genre of **Ekpo** masquerades which appear from their underground abode. They are as very fearful and awesome creatures both in their paraphernalia and outlook. They are ever fierce, daring and menacing, striking terror and sending shivers down the spines of their beholders. Ancient **Ekpo Ayara** of yore in URUAN were terrifying and frightening but in modern times their outfits almost match those of **Ek? Ekpo** and **Ekpo Iwat** with the singular exception regarding their double-faced structures ostensibly to deceive their victims. The **okpo ekpo**, strangers and women often get bewildered and confused because these masquerades can run very fast forwards and backwards with the result that people get confused as to which direction they are running. They also carry guns and matchets whereas **Ek? Ekpo** grades carry simply the "cane-**asua anwan ?bu ?n?** "for beating the sense out of their victims just as a husband does to his recalcitrant wife. This market day is also **usen ibet** and usually women and children are forbidden to go out and are to stay away from the farm and from the streams. Perhaps this may well explain why the grade appears on this day since people are nevertheless going to stay in-doors. In the olden days and up till the civil war, the women folk and their daughters, children and other extended family members of their kind used to get food items, bundles of wood especially **item ifia** logs in plenty and heap them behind their verandas and courtyards against the **Ekpo Ny?h?** season. Then days before **Ekpo Ayara** market days, they would go to their farms and to markets to collect whatever would be needed for preparing their meals when in-doors. The wisdom of the **URUAN/EFIK** founding Fathers in all these was to imitate the God of Work and Creator, who after His six days of creation - the **Hexameron**, rested on the Sabbath Day. They needed their wives, children and members of their extended family to enable them after their daily toil in the farms, markets etc. use this period to meditate on their life's journey here below, and from which they must one day depart. For the men folk themselves, their women of course would be at home to perform their "matrimonial functions".

Ekpo Ayara masquerades are very stubborn and only high ranking initiates and Elders may go out as "escorts" for the women especially, because they can still strike at their victims ignoring the "escort" of young men who are nevertheless initiated members. Some powerful women in society as well as those of blue-blood and of the royalty may be permitted to initiate in the grade ostensibly so that they can serve as escorts. The idea of escorts is to ward off the danger into which women, strangers and non-initiates may run into should dare go out un-accompanied since the authority of "escorts" derives from the fact that

such “powerful escort initiates” are messengers of the gods, hence their recognition as such. In general escorts are required even for young initiates since initiation is done in their different Houses/Kindreds and the masquerades are likely not to know who the true initiates are. Again, since initiation is undertaken for each grade of **EKPO NY? H? ,** such young men might not have initiated in the particular grade in their operation on that market day. **Ayara Ekpo** also are of a first class rank in **URUA** as in other climes. Their main raison d'être is because men are men, and the generality of mankind must realize this and accord them their due position in the scheme of things. We are in a man's world, and since creation it has always been so, women liberation, the often mouthed United Nations “Human Rights” and codes of freedom of this and freedom of that notwithstanding. In other words, the **leit motif** of their operations and displays are to teach mankind that people should learn to be law abiding and maintain public order. They should not hide under the banner of any powerful World Organizations and injunctions to flout what God had already in his Infinite Goodness and Wisdom ordained. People should always be conscious of observing the rule of law in their actions and not to unnecessarily perpetrate atrocities and afterwards claim immunity and audacity or feign ignorance of the law. On such days therefore, people learn to move about their normal business not as law breakers and busy-bodies, but to show that they should be manly, businesslike, sagacious and mindful of the fact that the rule of law respects no man; that people should move with caution, integrity and respect.

EKPO ANYAN –IKO: FI? ? ARAN MARKET DAYS

These masquerades appear on this particular market day and are distinguished in their carrying of gourd-like spikes just like soldiers or the military/mobile police. Since they appear as weak and effeminate, hence they carry them as weapons of defense since they do not normally attack people unless provoked before they can show their true colours. If provoked, then it means 'war has been declared on them' and may attack with all alacrity and ferocity. They act as task masters and literally declare war on any stubborn or delinquent offender who does not get out for the work on days when communal labour is declared in the village or town, eg. on sanitation days. Any erring citizen automatically incurs their wrath. But at other times they are sober and graceful especially in their dancing steps as they go around soliciting alms from their fellow initiate members and elders. They also carry spears which they simply stick to the ground in front of the initiates' verandas ostensibly to signal that they would not depart unless “appreciated” through gift offerings. Their paraphernalia are of mixed colours usually lazed with purple raffia instead of black. They are in the third class of EKPO NY? H? .

EKPO ESENAM: EDERI-ETAHA MARKET DAYS

They are in the second class ranking, and as the name implies they are the workers in Ekpo kingdom, the “busy-bodies”, so to speak always going along with their small gongs - ekere and rattles. They typify the working citizenry especially of the Ikot Esenam peoples of ORUK ANAM Local Government Authority and their specialty is to entertain and lure people to work hard especially in the farm and at harvest time hurry to the market with their farm produce. Ikot Esenam people are great farmers and one can only witness the breadth-taking mammoth crowd at their Ederi-Etaha market known as URUA USU? to confirm the veracity of this statement because the merchandise brought to the market are mostly farm products. This grade of Ekpo was certainly bought from this part of former Ukanafun in Northern Annang country at a very heavy price. That may well explain its ranking in their present grading in URUAN. Women, strangers/visitors and non-initiates may come out to watch their displays, but only from a distance. EDERI-ETAHA market days are the customary farming days when citizens Willy Nilly are expected to visit their farms. On such days, the Esenam masquerades line up the farm routes in their

numbers to “escort people” as it were to their farms. Once people are in their farming outfits and tools, Ekpo Esenam do not attack anybody, but 'woe to those 'lazy drones' who won't come out to plant or tender their farms but continue to loiter about. Nearer home, there is a big Ederi-Etaha market situated at Mbak Etoi along Anua –Nung Oku Uruan axis. Farm produce including livestock especially rams, goats and chickens can be bought very cheap here and many of clans like Etoi, Ibesikpo, and Offot etc. and of course URUAN patronize this market. Ekpo Esenam often carry small bells as part of their outfits presumably to alert people to move out to their farms. Everybody can now begin to figure out why the masquerades operate as they do on certain and specific “market days” in the land. The masquerade grade falls within the second class and category of EKPO NY? H? .

INY? NI EKPO: EDITAHA MARKET DAYS

These are not pleasant days for anybody, initiates and non-initiates alike as these weird looking and disfigured cum-handicapped or seemingly physically challenged species seem to lord over the land. They pretend to be deaf and dumb and can attack anybody with their arrows. They are great archers like the Israelites of old. They are always in enmity with the indolent especially housewives who won't get out to prepare their articles of merchandise or attend to their farms for the 'D' red letter Day which occurs on the succeeding day, ie. EDEM-ETAHA which to all intent and purposes is another big if not the greatest market day, and perhaps the greatest and busiest market day not only in URUAN but in the entire territory because it is **usen mbehe**. USEN MBEHE, 'day of arrivals' as the name implies is the market day for all marketers to arrive from all parts of the world, so to speak, with their articles of merchandise, hence EDITAHA as the day preparatory for all and sundry to arise and get busy for the red letter day. The masquerades bedeck themselves with all sorts of “inconveniences” to attract sympathy but actually to warn people to stay clear. That is why they “do no listen to entreaties” and confrontation with them is instant arrow shoot-out. They are not people friendly at all in spite of their entertaining, often ridiculous dance steps. They just want to attract notice and fire people to appropriate action, namely to be duty-conscious and be about their business. This is also among the second class of EKPO NY? H? .

EKPO IWAT: EDEM-ETAHA MARKET DAYS

This special market day is regarded as a red letter day, USEN MBEHE, ie. the day after EDITAHA proper in URUAN and environs including those coming from Northern Cross River by sea. It is really “a day of arrivals” because the attendance on this market day is breadth-taking: **otop ntuen isimke is?** as they say-literally translates that, were one to throw up a sag of pepper grains, the grains could only land on people, and not one grain would touch the ground. Could you imagine this type of URUAN/EFIK expression! In ancient days even before the slave trade as remarked already, big time merchants used to come from the entire region of Bayelsa and Rivers States known then as “Bonny country”, and also from Igbo country and Delta to this market which was formerly situated at the beach ie. ESUK MBEHE IDU which afterwards moved upland to the present market site on the mainland URUA IDU very often to resell their wares and whatever they must had earlier bought at the beach market. Those also who were afraid of the water or on account of the marshy beach grounds could just wait and later on in the day mover over either to buy or sell at this “upland” market. One can easily see why the **Ekpo Iwat** species was so ubiquitous coming out in their hundreds and in their beautiful colours and adornments ostensibly to lure people to attend the market. They are smart, neat, spick and span and very lovely to behold. The paraphernalia of this grade of masquerades are the best in grandeur perhaps because of their name tag, Ekpo Iwat which typifies youthfulness, hence Mkparawa Ekpo or young people's masquerades. They are typically acrobatic and funny to entertain people. They do not carry and harmful or dangerous weapons but people

are simply to watch and give way at their approach because as everybody knows, they are messengers of the spirits not human, and people should learn to draw the line and avoid familiarity with "ghosts". However, they are of course, people friendly. They are of the first class also.

EKPO ENYEHE-NDAK:FI? ? ARAN MARKET DAYS

This grade of masquerades displays on these markets days during the Ekpo season. As their name implies, they almost always carry palm branches as their weapon of terror but as everybody knows they are just like barking dogs that often can't bite or injure people around ditto tender palm branches. Their weapon is ostensibly to strike fear but they cannot really bite. They represent the pretenders of this world. They run like mad dogs after but on approaching their victims they simply cut the stem end of the palm fronds with just one stroke to intimidate and strike fear and terror and then run very fast past their victims sending them scrambling into the bush for safety without their victims coming to any harm at all. The aim is just to frighten them and put them on the alert, as if to warn: "be careful and ready to fight the battle of life every day of your lives". They also do acrobatic displays and the implication is that just as they have come from the "underworld of valour" people should be alert and duty-conscious. I think the rational is to alert people that their enemies may not be those ones lurking around which they can see, but those they do not see; therefore, everybody should be on the alert to do his duty. When striking on the doors of non-initiates and women houses as they move round the towns and villages, they do so with great alacrity and seeming violence just to strike fear and awe. Most traditional compounds have women houses separated from the men folk even if they are not those of concubines or of polygamous wives. Another idea is to teach people that "all that glitters is not gold". They fall within the third class or category of EKPO NY? H? .

EKPO IKPE: EDERI-OBO MARKET DAYS

As the name implies, this Grade of Ekpo was certainly "purchased" from IKONO as also Annang country, specifically Ikpe Annang and Ikpe Ikono clans because as observed already, EKPO NY? H? is not native to ancient URUAN/ EFIK and there is no EKPO fraternity of any Grade in the whole EFIK kingdom till today. However, URUAN having moved and settled upland had to come in contact with the largest concentration neighbouring towns and villages in Ibibio country of Akwa Ibom State if not in the whole of Nigeria. URUAN therefore became surrounded by and sharing same borders with a number of Ibibio sub-tribes to wit: Etoi, Oku and Offot clans, all in UYO LGA; Itu and Itam clans in Itu LGA; Okobo in Okobo and Oron LGAs, Ibesikpo in Ibesikpo-Asutan LGA, Nsit in Nsit Atai LGA and Odukpani LGA in Cross River State, etc. including IKONO which group of villages are within URUAN itself. Hence they must have contracted one or the other of these Grades from these border clans and sub-tribes around them and from Annang country. In fact, URUAN kingdom seems to have in her fold the largest conglomeration of aliens in her territory since it runs from north to south through the entire Akwa Ibom State.

These "Ekpo spirits" being eminently exotic and esoteric are notably weird and wild both in their bearing and especially in their outlook during "outings". Over the ages, nations have fashioned out their own peculiar ways of contracting these divinities to which they have elected to pay allegiance and worship. Ekpo Ikpe masquerades species perform on this day perhaps because the market day is universal and operates throughout Ibibio and Annang territories. There are many EDERI-OBO markets spread throughout the length and breadth of these areas and most often very big and important markets which draw hundreds of thousands of people from far and near. Popularly tagged URUA EDERI-OBO these markets "sell" all kinds of merchandize except perhaps exotic articles like cars, otherwise there is nothing

one cannot find there including "live heads" and other parts of human beings ostensibly for ritual purposes. It is muted that in the olden days these were also slave markets hence the sale of human parts for mystical and ritual performances. In URUAN territory, there was the popular ancient ITUK MBANG EDERI-OBO market but has now been taken over by neighbouring EKPENE UKIM, both in URUAN south. For over ten years before the Nigeria-Biafra war, there was a bitter land dispute between these villages which later snowballed into serious controversy over the market leading litigations and court cases which lasted for years as none was ready to shift ground "acquitted or guilty" because Ekpene also "celebrated" their market on the same day. It was only the civil war that settled it all and they went their separate ways. But since ITUK MBANG with a strong stranger settler elements suffered so greatly during the war, the town became almost a ghost town when the citizenry returned from **"it?k ek? "** to see their town burnt to ashes. EKPENE UKIM on the other hand was not so unlucky and the people were able to pick up the pieces and muster whatever potentials they could and were able to rapidly rebuild both their town and market with the result that not long after, their market experienced a big boom and has since flourished till today.

The point in this EDERI-OBO MARKET DAY issue is that **EKPO IKPE** spirits whose "appearance and outing" fall on this market day, true to their bidding, are wont to be ferocious and wild to counter the influx and great concourse of people into the EDERI-OBO markets from all corners of the neighbouring states around. That is why the Ekpo Ikpe spirits there "appear" in their numbers very fierce looking, intoxicated and wild and can beat the broad daylight from any daring woman, child or un-initiate including visitors who do not behave "manly enough". They are here to put people on their toes and be about their business. In other words, their main **raison d' etre** is to alert people and make them behave orderly both humanly and humanely and not in a disorderly manner like animals. The idea in all this is that in human life, there is the need to hunt down law breakers and those who may behave untowardly and carelessly in town; hence the need to instill discipline among the citizenry to enable them exhibit a certain amount of manliness in their actions and to keep people in their places. It is the same thing, that people expect, which informs the Nigerian State to put soldiers and the police out on national election days ostensibly to put order into and make people behave and mean business when they troop out to carry out their civic responsibility. But Nigeria, true to type - I mean the political class especially the "Ruling party" abuse this civilized arrangement and turn the security forces against the people, using them for their perceived hidden agenda to bamboozle, intimidate and brow-beat their perceived political enemies into the bargain "and rig elections" to their benefit. Therefore, this genre of Ekpo Ikpe masquerades appearing on this manner as if running amuck, is meant to train people to learn to be always on their guard and alert and to be about their business and also to supply security and ward off dangers, wrong doing and evil practices in the markets. Idu URUAN Headquarters and market days equivalents fall on EDEM–ETAHA and OBO market days, but since the border town Mbak Etoi in Uyo LGA, operates an EDERE OBO market into which a large concourse of people passing to and through Idu, hence the appearance of this particular Ekpo Ikpe on this day.

INAUGURATION OF EKPO SEASON

Generally, **EKPO** there are three seasons in the year except EKPO EK? ? ? KEMBA and their inauguration takes place on Edere **Obo** market day with ritual cleansing and dedication of all those to be involved in the masquerades as organized by the Cult leader, **OBONG EKPO.** The same is the case with regard to the children's counterpart, **EKPO NTOK EYEN** which normally takes place after the **EK? ? ? KEMBA** luminal season. In the olden days the ushering in of the season was around the "first harvest" yam season. The ritual is performed at the **AKAI EKPO**, the customary abode of ancestral spirits who are

supposedly responsible for giving birth to the masquerades. The three normal seasons include EKPO INWA? which is nowadays the first season and takes place around March /April after the bush-clearing period sequel to the planting season. The second normally comes up around June/July to usher in the harvesting of the first crops maize, yams etc. and this is sequel to EKPO EK? ? ? KEMBA which normally occurs around August. The third but not necessarily the last, if it is a luminal EKPO ND? K YEAR this takes place around October of each year. But the last occurring during the liminal year which is always an odd year like 2013, is EKPO ND? K season which falls due in November and lasts till December 31st with EDIKPAT ISUA and **EDITUAK ND? K**. During the preparations for the inauguration of each EKPO season, the Cult leader reminds members concerning **EKPO** laws and obligations of the cult while enjoining them to observe them to the letter. Within the inauguration season all the village playing grounds, roads and market squares are repaired and kept speck and span, the spirits always avoid dirty places and cannot perform in filthy and bushy grounds perhaps not to get injured or slip on such roads and grounds. Designated roads and foot-paths in the village are out of bounds, and they are sealed off with young palm fronds which are displayed at the entrance of these routes. During the season, the masquerades go from house to house announcing their presence by striking hard on the doors – women and non-initiate apartments to make sure the doors have been firmly locked perhaps also to prevent them watching from inside their rooms. At the initiates' homes the masquerades can call bye to relax and be entertained with drinks and **UKA?** delicacies but nowadays they may be offered some amount of money in a saucer placed on a small table outside or on the verandah. Since the Christian era, masquerades are not expected to appear on Sunday, they are also not to enter Church premises, but some violent ones do flout these orders with impunity. Towards the end of **EKPO** season the masquerades step up their aggressive activities with much alacrity, high handedness and violent displays. **EKPO** drums are played and in the case **AYARA** days, the **EKA EKPO** drums are sounded with high toned lamentations in their forests or EFE ie. EKPO lodges. There are three to five seasons in a normal year except the **ISUA ND? K** or leap year which always terminates with **EKPO ND? K** in December, lasting the enter month with customary ceremonies and rites on 31st December. The other **EKPO** seasons occur at the planting season – **EKPO INWA?** mostly staple crops viz. yam, cocoyam, pumpkin, sweet potatoes, March –April; **EKPO UF? T ISUA** coming on with the inauguration of **EK? ? ? KEMBA** August and finally **EKPO US? R? IKONO** season usually around October.

INITIATIONS INTO EKPO NY? H? URUAN

Just as with **Ekpe**, admission into **EKPO** cult is through initiation within a particular **HOUSE** of an Adept who is also the **? B? ? EKPO** of that house. Membership of EKPO NY? H? , as also EKPO NTOK EYEN for boys, is open only to males who are bona fide sons of **URUAN.** This is very important type of official initiation and can be quite elaborate and costly lasting for days and months depending on the ability and financial muscle of the neophytes. But nowadays there are simpler ceremonies and mode of admission involving only the payment of some fee for initiation, part of which is to be shared among the older initiates at the close of the season, with or without any other prescribed items of kegs of wine, goats (fowls for **EKPO NTOK-EYEN)** and **UKA?** usually on the day of Inauguration or the last day and "sending off" ie. The close of **EKPO** season, **UKPAT EKPO**. The fees can be paid on the spot or to an **? B? ? EKPO** cult Head so designated, and in this case it is simply a general admission at the kindred level. The rites take place at the **AKAI UDA/UDU? ? ? EKPO** where the initiates are rubbed with MBAT EKPO paste and marked with **NSEI**. Before the beginning of the ceremonies the big OBODOM and IBIT EKPO drums are sounded and people can hear from every corner of the town/village while non-initiates and women get indoors to await the return of the initiates bringing home all sorts of refreshments as "proceedings" from the event. Sometimes there is a symbolic bestowal of **IDA? EKPO**, ie. arrow and communication of **EKPO** secrets and laws to them. Thereafter, they can now take the oath of secrecy.

Initiation usually involves sacrifices to **EKPO** divinities and it is the cult leaders who take care of this at the designated **ISO/ AKAI EKPO** shrines. These rites as noted already involve **SEPARATION**, ie. the consecration and setting-apart of the neophytes -men/boys now initiated as **MME ABAN EKPO** cult members; **TRANSITION** which implies passing from an **OKPO** status (non-member) to a member status; **INCORPORATION** into the rank of an initiated member and finally **COMMUNION** ie. where sacrifices are involved through the communal sharing of the meal of sacrifice which the initiate participates in union with the old members and the divinities who have accepted the sacrificial offerings.
The special or complete Initiation is reserved for those who wish to aspire to the higher Grades whether as Adepts or **MB? ? EKPO** ie Commanders in-Chief. This is the traditional **URUAN** initiation as the simpler types are the same everywhere throughout the **EKPO** regions of West Africa. Here initiations are in staggered in stages and can last for weeks, months and years depending on the stability of the neophyte to be initiated. All these are arranged after paying due consultation fees and other requirements in order that it may be possible for the initiate to fully grasp the teachings, secrets and laws of **EKPO NY? H?** as a future **EKPO** king and leader and be able to organize himself, his business concerns, household and community, village or Clan in **URUAN** culture, mores, traditions and Weldtangschaaung. The same qualifications for initiation into **EKPE** Confraternity apply here too. An adept or **OBONG EKPO** can equally apply for the initiation of his young first son into this category of **EKPO** society. The initiation is a market day affair and depending on the Grade or principality of the masquerade to be initiated into, eg **EK? ? EKPO - OBO,** the initiate is expected to bring the prescribed fee and items some of which include a special 72litre keg of palm wine, gin or whisky, goat, **UKA?** etc to the cult leader's compound where the initiation is to take place. This means that such and such a person has officially been initiated into **EK? ? EKPO** which entitles him to participate only in the activities of EK? ? EKPO and be freed from its molestation and confrontations. Then on another market day eg. **FI? ? ETOK**, when he is initiated into **EKPO ENYE? E NDAK,** he now prepares for the same ritual initiations and presentation of the requirements and so on until he completes his initiation into all the Grades and principalities. On completion of the required initiations, a day is fixed for him to round off by cooking the **UDIA EKPO** banquet for the entire entertainment of cult members of his community or clan. He is now a full member of **EKPO** society in URUAN and can be introduced into all the **EKPO NY? H?** secrets, wisdom and norms and participate anywhere in the region. He also has acquired the prerogative of being made an Adept or ? B? ? EKPO in the future as he advances in the ranks with all the privileges, rights and duties appertaining. The author had to go through this type of initiation while yet a kid in the 1940s.

EKPO CULT ADMINISTRATION AND OFFICIALS

There are designated officials within the hierarchy of **EKPO NY? H?** and initiates can rise to higher ranks who exhibit a deep sense of responsibility, loyalty and capability. **(a)THE ? B? ? EKPO**: is the chief executive and apart from qualifications of heredity, he should also have been an Adept in other fraternities and cults eg EK? ? ? KEMBA, **EKPE** etc. His main duty is to preside over meetings as well as try cult cases coming up within his jurisdiction. He also intervenes in cases brought against the cult outside **EKPO** cult. He is the first to be contacted. He is the chief security officer of the cult as well as custodian of the property and documents of the cult and makes them available for use when the need arises. He is also the leader who in conjunction with masquerade officials performs the necessary sacrifices to flag off the inauguration or terminate the **EKPO** season. **(b)THE AQUA EKPO**: is another official within **EKPO** hierarchy whose function is to guide the masquerades in their outings and to take custody of the offerings made to them. He is usually very visible at ceremonial occasions because he is their mouth-piece since they must not talk. He always accompanies the masquerades with his **EKPUTT** rattles which he uses to sooth, pacify or coax the masquerades in their performances especially when members of the public are permitted to come out and watch during their outings. He is the Master of

ceremonies and is to conduct the masquerades around the routes/arena where they are performing. **(c) AMIA IBIT EKPO/DRUMMER:** is another significant official in the **EKPO** Curia. He is the master drummer and a number of them can carry out this function that the masquerades on display behave as if driven by secret spiritual forces. As noted already, there are some cult principalities which are so mystically powerful that they can behave as if possessed to the point of causing grave bodily harm and even death to the members and even spectators. It is only this official that can tame them in order to put a certain amount of order and control into their activities. They perform very acrobatic displays to the admiration and wonderment of spectators. One of them **AKWA-NKR? ? ,** who is an adept in the practice often takes charge of the **EKA IBIT/OBODOM EKPO** and the talking drums -**NTAKR? K** to regulate the rhythm and the dancing steps of the masquerades especially on **AYARA** ie **EDEM-ETAHA** market days, while the **EKA EKPO** blows the "dirge pot" at the **EKPO** forests as if mourning for her children "**NDIT? EKPO**". It simply means that his presence at such occasions is inevitable otherwise there can be no drumming or dancing (d) **EKPO STEWARDS:** There are usually two other functionaries who serve as stewards, the one to take charge and share the drinks, the other to take charge of eatables notably **UKA?** .

EKPO CRIMES AND OFFENCES

Nothing so provokes the wrath and sanctions of **EKPO NY? H?** as cases of violent and sacrilegious treatment of masquerades whether clandestinely, in public or in the open. For instance, it is regarded as taboo and the greatest sacrilege for a woman or a non-initiate to behold a half-masked masquerade let alone fighting with or unmasking him. Such an offence merited capital punishment by beheading or in classical **URUAN** traditional ritual action, **EDIK? ? KE AFA**, by driving a peg though the offender's head into the ground **Cf. Jud 4:21-22**) in atonement and expiatory sacrifice. In mitigating cases perhaps by reason of the personality concerned eg the wife or son of a traditional Ruler of titled chief, the maximum penalty could be waved and the culprit being fined a big sum of money in addition to offering a life cow as a substitutionary sacrifice. Other offence which can be regarded as minor offences since they do not attract maximum punishment include non-initiates using the barred routes, saying things offensive to the cult, falsely claiming to be initiates, initiation being carried out by non-Adepts, unauthorized use of **EKPO** outfits, embezzlements of offerings collected, injuring a masquerade even by initiates, Adepts etc. For these and other offences of such categories, after carefully judging the culprits guilty merits the "beheading" by a single stroke of the matchet o a goat or number of goats either in tethered for this purpose at the house of the culprit or any goat(s) found within the culprit's vicinity by **EKPO** in addition to fines where applicable in expiation for the offence.

FUNCTIONS OF EKPO NY? H? IN URUAN

Just like **Ekpe**, **EK? ? ? KEMBA,** etc plays in addition very significant roles in **URUAN** society, religious, social, political even economic. First and foremost, **URUAN** progenitors instituted **EKPO** precisely for the security and preservation of the communities by enforcing and maintaining the customs and traditions. From the religious point of view, they determined ritual behaviour and regulated social attitudes thus strengthening the power and authority of Elders. Cult helped to inculcate in the people the belief in life after death and to express the possibility of communication between ancestral spirits and their living kith and kin, a belief and doctrine hitch made it easy for **URUAN** Christians to readily accept the dogma of the Communion of Saints, the Resurrection of the body and life everlasting. The offering of libations taught the people how to make occasional prayers of petition, invocation of ancestors/Saints, making of offerings with a view to receiving favours from God by channeling them through the intercession of ancestral spirits /Saints when the occasion demanded it. Above all it taught the people the

unique belief about good and virtuous living both by individuals and the corporate communities. Even when penalties were infected on offenders whether proportionate or not, all the same it taught the people to learn to be law-abiding, to avoid evil and confrontations with lawful authority or their representatives, in this case the masquerades.

On the political dimension **EKPO** society just like **EKPE** and **EK? ? ? KEMBA** has always been an arm of government since it is responsible thee maintenance of law and order and with the masquerades in tow the cult is used by community leaders, village and Clan Heads to ensure that communal functions and other activities requiring maximum coercion for the co-operation of the entire community are carried out eg corporate work on sanitation days, building of a church, school or even clearing the bush for community farms, cleaning of market and village squares, etc. Men and women in the community who may have planned their individual business on these days are compelled under sanction of disobedience lawful authority to abandon their private business and acquiesce. Penalties include forceful compulsion to obey the community summons failure of which is tantamount to violation of **EKPO** laws with the consequences appertaining. Not even a titled chief or Ruler of prince is exempted when **EKPO** is inveighed to compel compliance unless duly excused by the supreme Ruler in Council of that community. **EKPO** can be lawfully used to open new roads in the community, prepare for functions at which all able bodied citizen must co-operate towards the success of the function or celebration, eg. the reception of a Governor or in earlier times colonial officers like the District Officer - the **DO,** Resident or Consul. In the early times, **EKPO** leaders constituted the majority of the village, district or clan councils and as such, they formed the government of any community in **URUAN**. It is therefore not difficult to see why good, sanitation, security, you name it, was very effective especially up to the colonial period and why it could not be absolutely banned because the cult greatly enhanced colonial organization and governance.

On the social order **EKPO** cult has always been an instrument of social control mechanism for ridding the society of anti-social and undesirable elements and structures like armed robbers, "cultists, withes and wizards etc in the community. In extreme cases can conveniently overpower or eliminate them during their season. Such evil persons have no place to hide unless they never come into the village even with or without police or soldier escorts, although nowadays kid-napping and hostage taking is taking over this role. In fact, in the olden days especially at liminal seasons of **EKPO NY? H?** could effectively eliminate such anti-social elements whenever the season was closing in. It is the only instrument that can be used to curb the excesses of troublesome and meddlesome money bags, the so-called elites and other powerful citizens who may use their influence and status to commit felony and oppression of the poor citizenry. It is obvious that they can use their influence and money to thwart justice and treat the Elders with impunity because they can easily get the police to do their bidding, but in many of such cases the authority of the community always triumphs because they cannot successfully fight **EKPO** to a finish.

As observed already the cult played an important part in moral and social security by ensuring that maximum order, normalcy, security, peace and tranquility reigned in the land as fighting, violence, quarrelling and bitterness were forbidden during its season because they tantamount to sacrilege and any breach could attract the sanctions and penalties above. It helped in the recovery of debts owed especially to wives of members and the weak in society as they could run to it for redress. This gave the society cohesion and served the regular duty of policing the entire environs to keep people on the alert. Even during wrestling contests, **EKPO** masquerades policed the arena to ensure orderliness, harmony and security. This means that people had to strive to always live and let live in peace and harmony. In some societies of Ibibio and Annang, the people used masquerades in condemnation of evil behavior, bad manners and absence immoral activities and for the ridiculing of miscreants in the community. Sometimes their agents like **EKPRI AKATA** were effectively employed at nightfall to ridicule offenders especially young men and women and even adults of evil and easy living who did not respect themselves.

EKPO has been an organ of social control. Ekpo also offers social entertainments in its ceremonies, songs and dances and nowadays form part of the celebrations of Christian Feasts like Easter and Charismas and also State celebrations of Independence Day, receptions of VIPs whether in government or the Church. There are also some economic benefits of **EKPO NY? H?** especially as in the olden days most cult members earned their living from the initiation fees and other goodies of the cult. Even the cult leaders and financial officers, the stewards enjoyed such perks of the cult as consultation fees and from the initiates for teaching and directing those regarding **EKPO NY? H?** secrets and laws. Just as with **Ekpe**, at their initiation initiates give personal presents and gifts in kind and cash to the Adepts and functionaries and this greatly boost their economic status and needs. At cult liminal seasons especially when non initiates are harassed, quite a good number of them come out for initiation and as noted, proceeds from these initiation fees are shared equally to members. Even as a kid, I enjoyed also these perks and sometimes my father used the money to buy special shoes and loin cloth in tow for me. Apart from the fees, masquerades themselves were often given offerings though sometimes they used coercion to collect offerings from both members and non-initiates by intimidating them. On the community level leaders as law-makers of the land do on occasions place an embargo on the harvesting of crops and economic trees like oil palm, **kukip**, piassava etc and owners had to stay off. The village or clan Council can them appoint a day when these were to be harvested and prepared to raise funds for the projects in the communities including giving scholarships, building schools, town halls etc. In the colonial days this was the method used in collecting taxes as they could easily round up tax evaders from their hide-outs especially the youths from sixteen years of age who were by law obliged to pay tax as also getting funds to pay levies ordered by the authorities, the Assumed Local Contributions for their children in schools in lieu of school fees. **EKPO** cult also collected fines from both members and non-initiates. Since cult members were in charge of such collections, a certain proportion of the takings were given to them as allowances for their services to the community. But this does not mean that all is well with Elpo as also other traditional cults especially in recent times. This is as a result of the influence of modernism, Christianity and even the government of the day. In respect of Christianity and government, these cults are simply adjudged as heathen, violent and barbaric. In fact, the missionaries and Government merely tolerated the carryings-on of the cult societies in the so-called primitive societies perhaps owing to the fact that in some cases the cult greatly enhanced their work eg in building schools, town halls and preventing and punishing certain anti-social activities and crimes. Because of this and most importantly for its commitment to the policy of Indirect Rule, the colonial government helped in some cases to preserve certain traditional institutions in their traditional and cultural setting to serve as effective instruments of sustaining Indirect Rule. But in general the fanatical natives themselves caused more disaffection between the cults and host communities than these missionaries because they were their mouth-piece. The general attitude was that of contempt, blackmail and at best indifference; and as it did happen most of the pieces of land given out for building schools, churches etc were targeted at the **EKPO** forests and "sacred places". It is rather paradoxical that these revered places in **URUAN** towns and villages have become centres of development and culture, places which otherwise would have remained dark centres of fear, violence and intimidation. Also in most cases membership and active participation in these cults is forbidden to Christians since it is tantamount to idolatry and demon worship. But in order to prevent harassment by the cults Christians at least in colonial were permitted to mere get initiated by paying the fees and making the required offerings without getting involved in the actual initiation rituals and sacrifices. But it demanded on the other hand non-violence and free movement of people on the part of the cult perhaps as a mark of enforcing the people's fundamental human rights viz the right to life, freedom from torture and inhuman treatment, freedom of movement and of association.

In our examination of and treatise on the Mystery Cults of URUAN/EFIK, we have gambled in this Chapter, URUAN/EFIK traditional Cultic Confraternities beginning with **Ekpe** as the focal point, this time in the words of Etinnyin (Engr.) B. E. Bassey the esoteric writer on **Ekpe EFIK,** "to rend the veil a

little" so as to show how **Ekpe** with **EK? ? ? KEMBA** and later when **EKPO NY? H?** Fraternity was also acquired from the IBIBIO, both became the treasury of wisdom which helped URUAN/EFIK communities to make sense of their immediate environment and to find their proper place as those among the civilized societies in the comity of nations and in the scheme of God's creation. This research was therefore designed to bring into focus some aspects of these mystery Cults and their teachings that had hitherto been buried as it were, in the sands of time due unfortunately to the wrong and unbridled living standards of later initiates and the evolving URUAN/EFIK society. I make bold therefore to exhort all well-meaning people, particularly those who love the truth to rise to the assistance of a people and culture that humanity should be proud of and I dare also to plead against their destruction by these very people to wit, URUAN EFIK citizens and aliens living in our midst, whom the Lord Jesus in His Infinite Wisdom and providence has elected to be the honoured beneficiaries and custodians thereof. Finally it is also my aim and considered view, and I hereby wish to call on all men and women of good will who will come by this book, as also lovers of whatever is true and just, whatever is noble and gracious, whatever is holy and modest, whatever is kind and gentle, whatever is good and pure, whatever is lovely and honourable and whatever is to be thought virtuous, and worthy of discipline and praise to arise and assist the initiates within and without, to learn from these blessings of God to us try to grow spiritually along the path of Christ as epitomized in these sacred doctrines and wisdom of **URUAN/EFIK** founding fathers and mothers of yore.

D MBRE AKATA/EKPRI AKATA URUAN

A NOTIONS & ORIGINS OF AKATA CULT IN URUAN/EFIK

Mbre AKATA or as popularly called EKPRI AKATA is not only played in **URUAN/EFIK** but also in other parts of Central and West African countries which form the YAM BELT as observed already concerning the distribution of peoples. It is traditionally also played along the Cross River groups of tribes and sub-tribes viz. Abakpa/Quas, Efuts, Ekoi/Ejagham, Boki, etc. in Cross River State; among the Ibibios, the sub-tribes of Etoi, Offot, Oku, Ibesikpo, Nsit, Ibiono, Itam, etc. ie. sub-tribes bordering **URUAN** in Akwa Ibom State; and Umuahia, Bende, Ohafia, Arochukwu etc. in Abia State which are also border sub-tribes of both Cross River and Akwa Ibom States. Similarly, certain clans, sub-tribes and villages both in Rivers, Bayelsa and Delta States are also known to be associated with the AKATA cult especially on account of their ancient trade links with **URUAN/EFIK**. Like all other cult societies, members go through certain initiation rites in order to attain the knowledge and secrets of those associated with the cult. There are two grades of the cult masquerades, the EKA (Mother) AKATA which is played during the day and the EKPRI AKATA, ie. the real Idem AKATA spirit which more often than not is played in the night for obvious reasons.

First of all, AKATA spirits are known to have come not from the areas and "countries" within which they operate but from "afar", ie. places thought to be very far away from the towns and villages where they are visiting, ostensibly to depict their potency and veracity of their occult powers in sooth-saying, invincibility and invisibility as also their craftiness and wisdom in divulging and explaining hidden events and mysterious occurrences within those areas of their operation. Should these spirits visit eg. towns and villages in URUAN they would claim to have come from far off" countries" away from **URUAN** territory, probably from the Rivers or Delta States, similarly if to EFIK territory, they would claim to have come from Igbo land or from the Cameroun Republic. The AKATA spirits also claim that they cannot and should not be watched because they are ugly being noseless hence they do not speak with the human voice but rather twist their mouths and noses in order to talk like noseless people. When asked for their names they prefer to confuse people by answering the same names such hat people cannot guess who they may be. The idea in all these is to preserve the secrecy in the organization and only initiates are able to discern, even the true identities and personalities of these human- spirits.

FUNCTIONS & ORGANIZATION OF AKATA CULT IN URUAN/EFIK

Just like other cult organizations in **URUAN/EFIK** like **Ekpe**, EK? ? ? KEMBA**,** etc. **AKATA** plays very significant roles in the society, the great f which is social and in most cases they are meant for the entertainment of the people as well as well as correcting societal misdemeanors, religious, socio-moral, political even economic. First and foremost, **URUAN/EFIK** progenitors institute **AKATA** cult precisely for the maintenance of the moral norms, security and preservation of the communities by enforcing and maintaining societal norms and standards. AKATA organization effectively does this through public ridicule and exposing of breaches of moral standards and norms of the society. It goes to the extent of exposing the names and identities of those members of the communities in the nation who have fallen fowl of or have flagrantly violated the laid down norms and standards of URUAN/EFIK by their untoward behaviours and through their actions and inactions which in the mind of the public is a violation of the laws of the land both moral, religious, economic and socio-political. AKATA constitutes the watch-dog of the communities in the territory and nobody may be presumed to be above the law. AKATA will expose all law transgressors without fear or favour. In a given context should a married man or woman flout any of the known societal laws against Matrimony such a culprit will be exposed even if he or she is the king or queen, prince or princess, noble or common. Those initiated in the cult are architects and experts in crime detection in the society and they spend their time and resources to acquire their expertise in their calling with of course the backing of the community funds and donations from individuals and groups as well as a reward from those who in one way or the other had been victims of the law breakers or had suffered in any way from infractions of the law. The ATAKA can also snuff out and expose all those who steal from farms or from barns, **edep** forests wine factories or from whatever sources and situations. Those who hide under and pretext to commit felony or flout the laws and injunctions contrary to laid down principles in social organizations, thrift; economic ventures etc. are also fished out by the AKATA.

In the area of entertainment AKATA cult members are great talkatives and liars with the craze for cracking jokes, poking fun of people and situations sometimes to the point of obscenities in the description of the crimes they intend to expose especially those bordering on male/female un-approved relations and scandalous behaviours. They can pretend to count /mention the number of those involved, the circumstances and situations; and in their exposition of the crimes they may exaggerate or confuse the figures in a roundabout way by saying eg. “It was six, seven then they may go back to three or four as the case may be simply to entertain but at the same time riddling and exposing the both the crimes and criminals. Their explanation to all these is: “**Okut eti idighe mbia**” implying that they are only doing their duty by “saying it as it is” and not as detractors or calumniators do to undermine people's integrity and good name. Certainly AKATA is not for that, they are telling the truth in the way that culprits can understand as also to alert and inform the society. AKATA cult makes use of sooth-sayers and fortune-teller's instruments like **MFA** or **NT? KR? K** to simulate their veracity and credibility in their words and actions ostensibly to make people believe that their knowledge and wherewithal come from the spirits which of course society accepts as credible and cogent. As observed already they operate only at nightfall or at cockcrow when people are expected to be in-doors and attentive. The cult season more often than not falls due at the tail end of the year shortly before and after Christmas when most of the citizens are in town for the Yuletide. The AKATA also helps in alerting and getting the citizens prepared for the Christmas and New Year celebrations which require above all god conduct and rectitude of life in words and deeds. In the olden days they used the opportunity to renovate and tidy up their environment by repainting their houses usually with **NDOM** clay and **NSA?** coloured muds excavated from certain stream and river beds. Then once the AKATA cult members have completed their “operations” and are satisfied that they have put the fear of God into transgressors and those who flout the law who by now must have been greatly shamed and rejected by God and humanity, they assemble at the market squares or designated compounds to exhibit their prowess in drumming, singing and dancing with assorted music depicting what they have just discovered in the communities while the gentry enjoy them in the comfort of their beds.

THE EKA AKATA DISPLAYS

There is also the daylight type of AKATA known as EKA or mother AKATA and this group operates in the day time and can be watched by the local gentry. The Eka AKATA always moves around the villages/towns with certain cult groups accompanied by those who act as babies and cows and dogs. The aim is to entertain people with these masquerade animals with the EKA AKATA mother leading the way. She dresses in beautiful fine silk materials and damask with NKISI velvet scarfs to match. She is a good singer and dancer with a dose of funny jokes to entertain. During her dance, she can run backwards and forwards sometime dashing out as if to "catch" some perceived enemy in front. Then people try to run for their dear lives, but she doesn't intend to or harm anyone. One forbidden thing concerning the cult which can attract very stiff penalties is divulging the identity of AKATA. This is vehemently frowned at by the society and if the matter is very grave it could lead to exacting very exorbitant fines in goods and in kind. The AKAKA spirits derive their potency and credibility from being "unknown", small wonder why under no circumstances their identities may be disclosed in any way whatsoever. They are spirits from the ancestors and therefore must be accorded due respect and wellbeing.

MBRE ATAT CONFRATERNITY IN URUAN-EFIK

E. ATAT CONFRATERNITIES AND DISPLAYS IN URUAN EFIK

There is also to be included among nightfall Cult Organizations another which is not universal among the kingdoms of URUAN/EFK but is very much enjoyed especially by the Cult members to wit the **ATAT** Confraternity displays which more often than not take place at night. Its raison d'être is two-fold; one to keep young women and adolescent girls from roaming about instead of helping their mothers in the kitchen. The cult is directed against the womenfolk because in the olden days evening time was usually the rush hour after returning from the market or farm and whatever enterprises or engagements to run down to the stream or river to fetch water for the evening household chores. On their going but most frequently on their return, some may drop their water pots or **ikim** gourds and even basins and **akpan inwa** hampers to go visit and gossip with their friends, peer groups and acquaintances in so doing while away and waste profitable time. In order to curtail this and maintain discipline and order in society and to keep the people at their posts the **ATAT** masquerades would be out on their tracts to "sting" make sure the women and those of easy virtue including young men loafing about who may also want to play truant and do funny things under flimsy excuses remain law abiding as they go about their different pre-occupations. They would certainly get into trouble as the masquerades would beat the daylight from their eyes. As a matter of fact, at night fall, since these masquerades wore scanty outfits, they would try not to be identified and therefore lurk under tree shades ready to pounce on those who do not want to play clean and smartly be about their business. Many of these women folk often try to run away for safety and in so doing fall down smashing their water pots/gourds and overturning their basins. Another main purpose for staging the plays at night was to keep alive and entertaining the funeral homes of very important titled chiefs and cult leaders in society such that the entire environment would always come alive with music, drumming, dancing and merriments during the entire period of the funeral and memorial activities of such important departed personages in society.

THE ATAT EVOLUTION & FUNCTIONS

The name **ATAT** applies to the stinging wasp insect which usually makes its nest under the roofs. It is often said that some powerful medicine men are known to cultivate these wasps to protect their homes and environments against physical attack by wicked enemies especially unwelcome visitors and those with evil intentions. Any untoward fellow getting into the compound uninvited or with evil intentions is often repulsed by swarms of wasps flying over his head and stinging him/her red and blue. Usually if this happens by happenstance or by mistake the medicine man would immediately discover that there was a "miscarriage of justice" and would readily apologize to the victim of attack and call the wasps to order. In

such cases the victim gets instant relief and does not come to any harm, pain or inconvenience whatsoever afterwards. On several occasions I was an eye witness to this type of attack by "domesticated wasps" and saw people running helter smelter for dear life and the inmates and other members of the household and extended families and even their neighbours living around in other compounds would just go about their normal business unperturbed with indifference and sometimes with diffidence while others watch in askance laughing at the whole episode:" Serves him/her/them right", they would comment. In fact, what really happens is that there are sign notices all over the place exhorting visitors to keep calm and not be afraid but strictly warning those with evil intentions to stay clear. The sting of wasps is awesome and people are frightened to their marrows at the thought of getting stung, hence their fear and trepidation. Ancient URUAN/EFIK was a society of law and order and people at every instance were taught to be law abiding and to keep the peace. Even in modern times especially in big cities like Lagos, Abuja, Calabar etc. people are expected to be about their business and not loiter or roam about without any genuine business on hand as society frowns at this and suspects evil intentions or some wrong doing by those who wander about aimlessly. This was the situation that must have informed the formation of the **ATAT/WASP** Fraternity of old. It was just to enable people keep the peace and good order in the society. Good games and displays were tolerated and encouraged but not wandering about instead being about one's business at any given time and situation. The ATAT then had to be brought in to operate especially at those periods of the evening which formed the busiest period of the day when people would be returning from or going out for brisk business like going to the nearby streams or river-side to fetch water if water was not available in the house or to the evening markets and shops to purchase what might have been lacking usually for preparing supper or even snacks and other items of need close by.

THE ATAT SEASON & DISPLAYS

The **ATAT** Confraternity has no fixed seasons because its displays take place throughout the year except during the liminal days and months when other Cult organizations are expected to be on display viz. **Ekpo Us?r?** Ikono, **Ek? kemba**, **Ekpo Nd?k** etc. Again as observed already, the **ATAT** displays are always organized on the occasion of the demise of very important titled chiefs to back up the celebrations that often take place during the funeral and memorial ceremonies specially to keep the night activities alive and solemn. Clad in multi-coloured raffia outfits with or without head masks these beautifully attired masquerades smartly run "from pillar to post" as it were, shaking their **ekput** rattles to alert people that they are on the move along the edges on the road side. Their beautiful uniforms bear the replica of the Pontifical Vatican Swiss Guards. During my first visit to the Vatican in 1972, I watched mouth agape at the beautiful attire of these young Swiss soldiers guarding the Vatican City grounds especially St. Peter's Basilica Square. I was wondering whether the **ATAT** Masquerades from URUAN/EFIK were being hired to guard the Vatican. Like the ancient Roman Julius Caesar army outfit, the Vatican Swiss Guards wear something that looks like sliced velveteen purple or satin material which glossily shines at the slightest flicker of light making the Guards look beautiful and glorious with apoplectic and royal splendor as they stand guard and motionless. The **ATAT** raffia outfit drapes down to the ankles thus making it very light and easy for the masquerades to quickly run fast to get at their targets before they can scurry away to safety. Everybody can now comprehend why these Cult masquerades move like the ATAT and "sting with alacrity" like the wasp. When going about on acceptable business as enumerated above, the women folk and **Okpo** non-members and un-initiated males in the society are expected to go along with guides who themselves are initiated Cult members. At the approach of the masquerades, the guide leaders are expected to loudly shout to the hearing of the masquerades by saying "**YIRE – YIRE"**, implying "I or we implore you to attach yourself "**yire"** = move into or stick firmly to your nests". Thus the masquerades would promptly run and hold unto the ropes which join the poles erected at intervals along the road side all over the village/town During the Cult season, just as wasps are wont to fly to their nests under the roofs or wherever they inhabit the masquerades would

run and scamper to get hold of the ropes in order to allow the guides "lead the people" along unmolested. The poles are fixed on the ground some yards apart and secured with strong ropes to enable the masquerades run and hold unto the ropes while facing the edge of the road with their gaze completely away from the people since they are not expected to "behold the masquerades". That is why as soon as the ATAT season comes round; all roads in the town are lined up as described above intimating the citizenry that the **ATAT** season is close at hand. The road is now safe and clear for the women including strangers living among the people, visitors and other non-initiated members to go about their business until they approach the next Cult group along the way, in which case the guide/s would repeat the command for clearance and those going about their business would come to no harassment by the masquerades. When **ATAT** is on display at funerals and Memorials, a designated area is allotted to them at the funeral compound where they mount their poles as described above. Nobody except Cult members is expected to get near. During their night displays, they dress up this time wearing their beautiful and colourful face masks singing, dancing, and blowing the UTA horns, a unique spectacle to watch. When suspected non-cult members, women or visitors are passing through, they quickly run and hang onto the ropes turning their faces away from the gaze of the passers-by until the latter disappear into the inner part of the compound where the celebrations are taking place. The **ATAT** is simply meant to be a call-up for people to be law abiding while going about their lawful business and to respect the laws of the land. For the men folk it is to alert them to quickly get initiated once they have reached the age of majority so that they can go about their business unencumbered. ATAT initiations take place at their designated shrines after the fees and dues for registration and other aspects of initiation requirements including items for feasting have been met. The **leit motif** in all this is to make sure people join and participate in whatever Cult organizations the people are expected to initiate in both for their social life, entertainment and of course for the economic benefits, socialization and joyful moments and past times appertaining.

F. WOMEN CONFRATERNITIES - EBRE AND IBAN ISONG SYMBOLS OF WOMEN FRATERNITY ORGANIZATION



WOMEN PERSONALITIES IN URUAN-EFIK



Preamble: We would be failing in our examination of the numerous Cult societies in URUAN/EFIK if we did not include some of the Fraternities and past times that adorn the lives of different categories of women in the two kingdoms. Most of the women associations can be better described as clubs rather that cult groups because most of them do not necessarily bind members to any form of initiations and secrecy except perhaps one or two ie. **Iban Isong** and **Abre**. The latter was baptized and rechristened **ka Adiaha ? b?** – **"Our Lady's the Princess of Heaven Organization"** a.k.a Catholic Women's Organization C.W.O. Nigeria precisely in 1954 by the legendary first Cardinal of West Africa, the late Dominic Cardinal Ekandem. All that may be required for admission or registration into the Society is the payment of certain admission fees for registration, and the candidate is automatically regarded as a registered member. Two Associations mentioned above are strictly for adult women who in most cases must be married viz. **MBRE ABRE** and **IBAN ISONG** Societies. The others are mainly operative as past times, dances and entertainments. The **EBRE** society exercises social and judicial functions as members are usually expected to stage certain plays during traditional festivals eg. at New Yam Celebrations, Marriages, Memorials of Chieftains, Celebrations of Honours like award of Chieftaincy titles, Anniversaries, Dignities and Recognitions of Honour and other important personalities in society as also for newly registered members since these are occasions of festivities and rejoicing. Iban Isong in particular is the most vibrant and as a female traditional Institution/Cult, it is concerned with what may be classified as "Okpobom/ ? kp?kp? kp? Is? " ie. the overall Association/Organization which embraces all life and for all humanity on earth. **Iban Is?** as the name implies embraces the womanhood and therefore is concerned with the dignity, protection and wellbeing of the women folk with special reference to their rights and privileges. From its very designation, "Women of the Land" or "Traditional Community" it seeks the wellbeing of the entire common wealth, not just of the women but also all classes of the humankind, and deals with all aspects of life's endeavours and even the vagaries of life. It is also meant to discipline both men and women and to impose sanctions on those who flout their laws and those of the society as well.

DANCES ASSOCIATED WITH IBAN ISONG & EBRE SOCIETIES

In URUAN/EFIK, no celebration may be regarded as complete without the social dances associated with women since such dances and pastimes form the warf and woof of social entertainments in the land. These grades of dances in their colours, performances and costumes form the galaxy of women entertainments and dance in URUAN/EFIK viz: **Abang, Awa, Uwa Iban, Abinsi, Ayo, Eme-idem, Ekombi Ikpaya, Konkoma, Mbaya, Ntimi, Udominyang, Ukwa Iban** etc. including the Abre dance itself. Most of the instruments used aside those listed in the pictures are **kwo , Aba Mbre, it?kr?k, nsak** and **Aba ukot** which is either placed on the ground or placed between the thighs and beaten with a foam-padded card with a handle. The bottom of the pot is always secured with padded foam material to give it a soothing, soft, and gentle sound. The distinguishing factor in any of these is the characteristic costumes, drumming/music accompaniments and dance/dressing styles and also in the movements of the legs, back, waist and hands. In particular, the **ABRE IS?** or **ABRE AYAK** dances are often organized to sensitize and fire the women fold into action especially those who may be too slow and full of languor and sloth. Various slogans and expressions are used to maximize and ginger the women into action. At such displays exclamations and interjections like: **Ko – Ko – Ko ! Ukpabio, Ukpabio –o! Iyay?! Abre timm - Abre timm: ? du?! Iban Is? ?–o: Iyah! Iban In? Uyo – o: 0-0-0!** OR more emphatically: **Is? , Is? , Is? Odot Ukana: Odot Ukana Iban/Is? !** OR **Is? , Is? , Is? , Fud: Ede e/Abit!** and on a more dramatic and special occasion, **Iban kohore: kohore Iban! Iban Asian: Asian Iban! Iban Ndoho:**

Ndoho Iban! Uya: Uyai Iban! Iban In? Uyo-o: 0-0-0! Such type of exclamations are the prerogatives of women and often set the women on frenzy, energize and empower them to set into action and set about doing whatever they have purported to do with a finesse and dispatch, eminently admirably and ennobling. Some of the exclamations above are typical qualities and endowments which adorn mostly women of valour and honour as also women of colour and integrity. They colour and adorn them with beauty, coolness, gentleness, alluring/allurement, attractiveness, "delicateness" etc. Such epithets are bound to set those women who in fact find themselves in these categories on frenzy making them gesticulate and fall on top of one another with mirth, glory and full of happiness with themselves.eg.

ABRE ASSOCIATION SEASON AND DISPLAYS

As observed already, there is no specific season for the Organization to go on display, but almost always it is during the month of October shortly after **Ekpo Ikono** season has been celebrated when by then there is not much to be done in the farms, the women get set to organize their own season of **ABRE**. In the olden days, October or the so-called "ember month" was considered optimal for initiations and getting adolescent girls to get into the traditional **UF? K NKUH?** seclusion Rites preparatory to their Nuptials in December. It was also considered appropriate to mark it as the last of the Celebrations of the year. The seclusion Rites are usually signaled by **ASE IBIOK** – a litany of achievements and exploits of the men and women of valour who had gone to the war front and come back hale and sound like those IDU valiant youths who got conscripted into the Nigerian Army at Okoyong for the grand battle for the liberation of Calabar, Uyo and Port Harcourt, and who returned in glory after the fall of Port Harcourt to the waiting hands of their parents and fiancés. It was meant to be a sort of Eulogies and Ballads specially organized in praise of womanhood in the land. Such ballads are almost always staged for the Enthronement of a New Obong of Calabar or the Nsomm of URUAN. There are also special dances to signal this momentous season climaxing in the playing of the xylophone of which women are experts in URUAN/EFIK.

Part of an ASE for the Coronation of the Obong of Calabar could read like this:

MFIN EMI EDI AKWA USEN	ASE-O!	TODAY IS A VERY IMPORTANT DAY
EDI EDISE UTIBE KP?	ASE-O!	COME AND WITNESS WONDERS
OKUT KP? K'ENYIN ENYE ? FI? K MBUK	ASE-O!	IT'S THE EYE WITNESS THAT CAN SAY
AMI NY'ONYU MFI? K NTE MBUKDE	ASE-O! -0-0-0	I WILL KNOW HOW TO TELL IT BETTER
ITI ITI ITI IMAN' ITI ASE-O!	ASE-O!	LET US SAY IT AGAIN AND AGAIN
ITE MF? N-ISO OWO OTO AKA A Y'OBOT	ASE-O!	THAT GOOG LUCK COME FROM PROVIDENCE
MF? N-ISO OWO ITOHO NTIM-NNAM	ASE-O!	GOOD LUCK DOES NOT COME FROM HOW WELL
MF? N-ISO EFIK OTO AKWA ABASI ETE	ASE-O! -0-0-0	GOOD LUCK COMES FROM GOD ALMIGHTY
KP? AMA ODOT OWO EYAK En?	ASE-O!	GIVE IT TO THE ONE WHO SO DESERVES
ETE ODOT IFUM UB? NTE IT? ODOT EME	ASE-O!	THE KING DESERVES IT JUST LIKE THE NECKLACE
EBEKPO ODOT ENYE NKO NTE NW? ODOT EK? M?	ASE-O!	THE CROWN SO WELL FITS HIM JUST AS THE DRUM
IT? UWEM ? S? FI-O EDIDEM NNYIN	ASE-O !-0-0--0	OH, MAY YOU REIGN FOR AGES ON END

IBAN IS? INITIATIONS & MEMBERSHIP

Iban Is? Organization in particular demands that women be properly initiated and registered into the Register of members. This is also a special avenue to raise revenue for the Organization and for the upkeep of officials. Certain qualifications and conditions as in every other Cult Society like this are demanded for registration. Intending members above all must be women of probity and in most cases married. Widows and mature girls already undergoing puberty rites and fattening are also eligible after thorough screening and recommendations from initiated women of honour. It is also required that women aspiring to be members are disciplined, morally sound, not flippant and querulous or heavy drinkers, hardworking, respectful, gentle and generous. That is why women often regard themselves as members of **Nka ? f?n**

Mbuk, implying that the character and behaviour of these women speak for them. Any cult member convicted as a thief - **in?** or gossiper – **owo inua-ik?** is summarily expelled and if only a neophyte, she cannot be formally initiated into the Cult. Non-initiates are forbidden to use the slogans of the Cult just as the non-initiate in Ekpe is as also giving the slogan command. Members are usually organized into two grades the Adepts and titled groups designated **Mkpisong Iban** with their leader designated as **Oku Idem Anwan** or **Obong-Anwan**. They are very prominent in every village or town and have great influence as women of honour and valour in society because they are deputed to be under the inspiration, direction and guidance of their deceased cult leaders – the **Mbukpo** ancestors. The second grade includes the versatile lady/ordinary members designated as **Iwat Iban** ie. agile and sporty women of society. For the actual Initiation Rites, neophytes and candidates seeking admission into membership in the Cult are expected to pay a certain amount of money not exceeding, and equivalent to two thousand Naira for the initial fee and up to three thousand Naira for other sundry and specified requirements according to the Categories of Iban Isong prevalent in the area and for which initiation is sought. For the socials and other items of entertainments, these include **iso Abia** equivalent to five large yam tubers, a specified number of **Eto-iyak** in bundles of assorted smoked fish, special fish like **akpan ata, anim** etc. including stock fish for the **uka** , a specified number jars of palm wine and crates of drinks, and for offerings and decorations for those who want to adorn their legs, necks and backs (since they are no longer expected to go half nude wearing only **ikpaya** cloth up to the waist as of old) **mme-mme, ndom** clay placed in **usang usi?** earthen wares as also **uf?n/nsei** coloured powder. **wewep** leaves are also used as a sign and symbol of fruitfulness and peace and represent the **Itum?** used by **Idem Ekpe** as a mark of honour and friendship to express that the Association is one without malice, with no intentions of evil/harm intended or wished. Then on a specified day of Initiation which usually falls on an **Obo** market or **Edere Obo** day, all the initiated cult members appear in their numbers gaudily and gaily attired. They march in procession, first to the **Oku Idem Anwan** compound for the bestowal of tokens, adornments and dressing up of the initiates and afterwards all march in proceed to the town square or market for the displays ostensibly for the entertainment of the public and admiration. There the initiates are formally presented as it were to the nation. All join in dancing and merriment thereafter. It is usually a red letter day for the women in town as they appear in their various outfits and adornments to add colour and grace to the occasion. Individual members can arrange for their invited guests and acquaintances at their homes thereafter.

SYMBOLIC INSTRUMENTS OF THE ORGANIZATION

The Akpan MBRE with IKWA IBOM and **ABANG MBRE** constitute the highest point in all women paraphernalia in their performances and dances and these are special ornamented **"basket" AKPAN MBRE.** These contain those adornments for initiation and symbols of womanhood carried on the head by the dance leader who is regarded as the master-mind of the show or display. **Akpan Mbre** is a specially woven traditional basket made from **? b?** or **kukip** and is covered with mat ie. **ikiben** material. Strapped on top of the **Ikiben** is the **Ikwa Ibom**, also an ornamented matchet decorated from the customary sword symbolizing the instrument of warfare since the Cult is the men's counterpart as a version of the men's warrior Society in URUAN/EFIK. The whole **Akpan** when completely structured looks like a curved ark typifying the Jewish "Ark of Covenant which contains traditional ritual items relevant to womanhood. It typifies the symbol of female Royalty characteristic of **UBONG Iban OBIO** – "Women of the Town/Kingdom". It is only the **Oku Iban** who may carry the Akpan with sword. The **Obong Anwan Oku Idem** is the sole Trustee of the paraphernalia of **Iban Isong** and often has a shrine designated for her office use. It is also her sole prerogative to get in and out from the shrine. in order either to take out or bring from the Shrine instruments such these as the occasion demands. Certain requirements, usually natural, adorn the personality of both the bearer and dancer-in-Chief and these

concern the personal physique her bearing, her gait including her facial beauty, stature, make-up, carriage, weight, colour of skin, the hair-do, voice, dancing ability, etc. Sometimes it could also be said that such women with these abundant adornments are born not made and this can be true because such women are usually, naturally endowed.

With regard to **IBAN ISONG** a.k.a **WOMEN OF THE LAND** organizations, their **raison d'être** is above all, to provide a voice and status to the women folk in society and as well enable them carry out their statutory functions regarding the upholding of the dignity of womanhood in such a way that womanhood may not be abused or dragged into the mud. It is therefore the duty of the Organization to exercise their authority, to discipline and sanction anybody, no matter how highly placed – men and women – who may trample upon and debase womanhood. Iban Isong therefore deals with womanhood, the dignity and wellbeing of women as an organ of the protection of the rights of womanhood in the land. More than anything else, this Organization is the counter part of the men's **EKONG** Warrior Society since in ancient times, it was customary for warriors' wives and other women from noble families to march out gaily dressed in special men' attire girded with swords to the battle fields. On occasions such as these, the women would parade along the streets singing and dancing war songs just as it is being done nowadays during Carnivals. In those days they used to accompany the men fighters to the war fronts as scouts.

FUNCTIONS OF EBRE & OTHER WOMEN CLUBS IN URUAN/EFIK

The **EBRE** Society still remains one of the main titled Confraternities specifically the prerogative of the women folk. Though open to women of all Age-Grades, and as observed already, it is generally organized by mature women, ie. women who are legally married. It strikes a note midway between Freemasonry and Trade Unionism which Talbot **(189-192)** has observed that women employ it to seek redress and fight against the tyranny of their men folk should they infringe upon their legitimate rights. One main aspect of this society concerns the dress code of their members which may vary from tribe/clan to tribe, and may be quite elaborate, extravagant and often times very expensive to the extreme so much so that only the wealthy can afford to join. **EBRE** has many varieties of plays and dances to entertain and may be organized according to the seasons and circumstances mentioned above. Its principal rule is the authority it exercises over the unmarried girls. It also supervises the boudoir fattening houses where young adolescent girls and ladies are being prepared for their marriage as was the vogue in ancient times because the custom is gradually dying out. The other function in the community is the restraining of the conduct of women. Nowadays the Church has adopted this Confraternity of Women and re-christened it as **KA ADIAHA ? B?** – the Princess of the Lord in what Vatican II has tagged Catholic Women Organization (CWO) and even adopted by the Nigerian Constitution in the National Council of Women's Societies (NCWS). But these women's Organizations are organized mainly for entertainments since most of them involve a great deal of music and dancing for the entertainment and amusement of the public in general. They also promote the social and cultural life of the women in particular. Certain taboos, moral duties and regulations are drummed into the minds of initiates to help them behave appropriately and to curb certain undesirable habits and practices among the members. The whole import in these organizations is the welfare, self-discipline and good order in the society. The organizations especially in the past also enabled the women to have a say in the governance and socio-political affairs of the society. They gave the women not only a voice but also social status to stand side by side with the men and to be able to contribute towards the welfare of society. The **EBRE** in particular was organized in such a way that women had a reckoning and were able to exercise a great influence in the political and social orders especially towards the maintenance of law and order. Social practices included singing, dancing and the recitation of poems including folk-tales to teach their young girls manners and rectitude of life as also the use of appropriate costumes and fashion relevant to the norms and taboos of society.

SANCTIONS AND RULE OF LAW IN WOMEN CONFRATERNITIES

As observed already the main function of women in society is to lead their children and wards who will grow up to become law abiding citizens of the society and in the land. It is therefore their duty to mete out disciplinary penalties and punishments to women and girls guilty of misdemeanors or acts of public disgrace which in their judgment have debased or lowered the dignity of womanhood. That is why one of the most important services to be rendered is that of sanctioning offenders, both men and women and those who have abused womanhood. Some sanctions usually take the form of exacting fines – **ISOP** Iban Isong which can be money but in most cases, and depending on the severity of the offense, it can also involve demanding goats, chickens, yams drinks and other kinds of consumables to assuage the women. In addition, it can even involve stiff fines and impositions including the confiscation of property just to humiliate and "waste" the offender and bring him/her to his/her knees. No person in society no matter his/her rank who incurs a sanction can escape the law running its course to its logical conclusion so that he/she can experience the full weight of the law. But in modern times the organization has come to be integrated to serve the purpose of the Young Christian Women's Association (YCWA). As a disciplinary outfit to curb immorality in speech and acts, anyone found guilty of using obscene language, or dressing/behaving in appropriately can be sanctioned with heavy fines accompanied by confiscation household of property or even the destruction as also laying waste whatever they can destroy round the premises of those who have committed such heinous crimes to debase womanhood. Whenever certain abominations are enthroned in the land eg. gay marriages, rampant rapes and whenever obnoxious laws and impositions are made to cower and oppress the women in the Common weal, **IBAN ISONG** would immediately rise to action to condemn and organize public demonstrations in such a way that those in authority would have no choice but to toe the path of sanity and the rule of law and justice and to capitulate with immediate effect or otherwise incur the wrath of women just like the British Colonial Government was taught a lesson at the Aba women's Riot in 1929 during the taxation crisis in the land.

There are so many other instances when the Organization would rise to action in order to set things right. If there are inexplicable calamities of armed robbery, kidnapping etc. the Organization would rally the women to go on demonstrations and sometimes go nude and get set to "pour their **MBIAM"** round of the town or village and even the entire territory to register their protest; and in most cases things would get back to normal as nobody wants to incur the wrath of the women in society. In such cases they can end up taking strike action against the men folk and against the children too because the fear of **IBAN ISONG** is always the beginning of wisdom in the land. In such cases nobody would fetch water or firewood, no cooking as the women would cause all, cooking utensils to disappear, washing or dressing up the children would be tabooed, hence no going to school, no paying of matrimonial debts as the women would defy their beds and make themselves odious and all these could paralyze the entire polity and bring everything to a standstill thus reducing public administration to a failure and ineffectiveness. Whenever a situation becomes intractable and **IBAN ISONG** decides to take action, it means that everything in the land has ceased to work. It has become a failed situation and only the drastic measures of the Organization can set things right. In 2010 at the height of the insurgency and rampant kidnappings in Edo State, the Oba of Benin had no choice but to rise to the occasion to contend the situation by calling upon **IBAN ISONG** to take action and call off the bluff. The Women went nude and bare-breasted and there was instant curfew to end the invasion and inequities in the State and kingdom. This may be what the nation needs now to call off the bluff of Boko Haram in Northern Nigeria.

ANCIENT POPULAR GAMES/DANCES IN URUAN/EFIK

Preamble: We would be failing in our examination of the numerous Cult societies in URUAN/EFIK if we did not include some of the Fraternities and past times that adorn the lives of different categories of women in the two kingdoms. Most of the women associations can be better described as clubs rather that cult groups because most of them do not necessarily bind members to any form of initiations and secrecy except perhaps one or two ie. **Iban Isong** and **Abre**. The latter was baptized and rechristened **ka Adiaha ? b?** – **"Our Lady's the Princess of Heaven Organization"** a.k.a Catholic Women's Organization C.W.O. Nigeria precisely in 1954 by the legendary first Cardinal of West Africa, the late Dominic Cardinal Ekandem. All that may be required for admission or registration into the Society is the payment of certain admission fees for registration, and the candidate is automatically regarded as a registered member. Two Associations mentioned above are strictly for adult women who in most cases must be married viz. **MBRE ABRE** and **IBAN ISONG** Societies. The others are mainly operative as past times, dances and entertainments. The **EBRE** society exercises social and judicial functions as members are usually expected to stage certain plays during traditional festivals eg. at New Yam Celebrations, Marriages, Memorials of Chieftains, Celebrations of Honours like award of Chieftaincy titles, Anniversaries, Dignities and Recognitions of Honour and other important personalities in society as also for newly registered members since these are occasions of festivities and rejoicing. Iban Isong in particular is the most vibrant and as a female traditional Institution/Cult, it is concerned with what may be classified as "Okpobom/ ? kp?kp? kp? Is? " ie. the overall Association/Organization which embraces all life and for all humanity on earth. **Iban Is?** as the name implies embraces the womanhood and therefore is concerned with the dignity, protection and wellbeing of the women folk with special reference to their rights and privileges. From its very designation, "Women of the Land" or "Traditional Community" it seeks the wellbeing of the entire common wealth, not just of the women but also all classes of the humankind, and deals with all aspects of life's endeavours and even the vagaries of life. It is also meant to discipline both men and women and to impose sanctions on those who flout their laws and those of the society as well.

DANCES ASSOCIATED WITH IBAN ISONG & EBRE SOCIETIES

In URUAN/EFIK, no celebration may be regarded as complete without the social dances associated with women since such dances and pastimes form the warf and woof of social entertainments in the land. These grades of dances in their colours, performances and costumes form the galaxy of women entertainments and dance in URUAN/EFIK viz: **Abang, Awa, Uwa Iban, Abinsi, Ayo, Eme-idem, Ekombi Ikpaya, Konkoma, Mbaya, Ntimi, Udominyang, Ukwa Iban** etc. including the Abre dance itself. Most of the instruments used aside those listed in the pictures are **kwo , Aba Mbre, it?kr?k, nsak** and **Aba ukot** which is either placed on the ground or placed between the thighs and beaten with a foam-padded card with a handle. The bottom of the pot is always secured with padded foam material to give it a soothing, soft, and gentle sound. The distinguishing factor in any of these is the characteristic costumes, drumming/music accompaniments and dance/dressing styles and also in the movements of the legs, back, waist and hands. In particular, the **ABRE IS?** or **ABRE AYAK** dances are often organized to sensitize and fire the women fold into action especially those who may be too slow and full of languor and sloth. Various slogans and expressions are used to maximize and ginger the women into action. At such displays exclamations and interjections like: **Ko – Ko – Ko ! Ukpabio, Ukpabio –o! Iyay?! Abre timm - Abre timm: ? du?! Iban Is? ?–o: Iyah! Iban In? Uyo – o: 0-0-0!** OR more emphatically: **Is? , Is? , Is? Odot Ukana: Odot Ukana Iban/Is? !** OR **Is? , Is? , Is? , Fud: Ede e/Abit!** and on a more dramatic and special occasion, **Iban kohore: kohore Iban! Iban Asian: Asian Iban! Iban Ndoho: Ndoho Iban! Uya: Uyai Iban! Iban In? Uyo-o: 0-0-0**! Such type of exclamations are the prerogatives of

women and often set the women on frenzy, energize and empower them to set into action and set about doing whatever they have purported to do with a finesse and dispatch, eminently admirably and ennobling. Some of the exclamations above are typical qualities and endowments which adorn mostly women of valour and honour as also women of colour and integrity. They colour and adorn them with beauty, coolness, gentleness, alluring/allurement, attractiveness, "delicateness" etc. Such epithets are bound to set those women who in fact find themselves in these categories on frenzy making them gesticulate and fall on top of one another with mirth, glory and full of happiness with themselves.eg.

ABRE ASSOCIATION SEASON AND DISPLAYS

As observed already, there is no specific season for the Organization to go on display, but almost always it is during the month of October shortly after **Ekpo Ikono** season has been celebrated when by then there is not much to be done in the farms, the women get set to organize their own season of **ABRE**. In the olden days, October or the so-called "ember month" was considered optimal for initiations and getting adolescent girls to get into the traditional **UF? K NKUH?** seclusion Rites preparatory to their Nuptials in December. It was also considered appropriate to mark it as the last of the Celebrations of the year. The seclusion Rites are usually signaled by **ASE IBIOK** – a litany of achievements and exploits of the men and women of valour who had gone to the war front and come back hale and sound like those IDU valiant youths who got conscripted into the Nigerian Army at Okoyong for the grand battle for the liberation of Calabar, Uyo and Port Harcourt, and who returned in glory after the fall of Port Harcourt to the waiting hands of their parents and fiancés. It was meant to be a sort of Eulogies and Ballads specially organized in praise of womanhood in the land. Such ballads are almost always staged for the Enthronement of a New Obong of Calabar or the Nsomm of URUAN. There are also special dances to signal this momentous season climaxing in the playing of the xylophone of which women are experts in URUAN/EFIK.

Part of an ASE for the Coronation of the Obong of Calabar could read like this:

IBAN IS? N INITIATIONS & MEMBERSHIP

Iban Is? Organization in particular demands that women be properly initiated and registered into the Register of members. This is also a special avenue to raise revenue for the Organization and for the upkeep of officials. Certain qualifications and conditions as in every other Cult Society like this are demanded for registration. Intending members above all must be women of probity and in most cases married. Widows and mature girls already undergoing puberty rites and fattening are also eligible after thorough screening and recommendations from initiated women of honour. It is also required that women aspiring to be members are disciplined, morally sound, not flippant and querulous or heavy drinkers, hardworking, respectful, gentle and generous. That is why women often regard themselves as members of **Nka ? f?n Mbuk**, implying that the character and behaviour of these women speak for them. Any cult member convicted as a thief **- in?** or gossiper – **owo inua-ik?** is summarily expelled and if only a neophyte, she cannot be formally initiated into the Cult. Non-initiates are forbidden to use the slogans of the Cult just as the non-initiate in Ekpe is as also giving the slogan command. Members are usually organized into two grades the Adepts and titled groups designated **Mkpisong Iban** with their leader designated as **Oku Idem Anwan** or **Obong-Anwan**. They are very prominent in every village or town and have great influence as women of honour and valour in society because they are deputed to be under the inspiration, direction and guidance of their deceased cult leaders – the **Mbukpo** ancestors. The second grade includes the versatile lady/ordinary members designated as **Iwat Iban** ie. agile and sporty women of society. For the actual Initiation Rites, neophytes and candidates seeking admission into membership in the Cult are expected to pay a certain amount of money not exceeding, and equivalent to two thousand Naira for the initial fee and up to three thousand Naira for other sundry and specified requirements

according to the Categories of Iban Isong prevalent in the area and for which initiation is sought. For the socials and other items of entertainments, these include **iso Abia** equivalent to five large yam tubers, a specified number of **Eto-iyak** in bundles of assorted smoked fish, special fish like **akpan ata, anim** etc. including stock fish for the **uka** , a specified number jars of palm wine and crates of drinks, and for offerings and decorations for those who want to adorn their legs, necks and backs (since they are no longer expected to go half nude wearing only **ikpaya** cloth up to the waist as of old) **mme-mme, ndom** clay placed in **usang usi?** earthen wares as also **uf?n/nsei** coloured powder. **wewep** leaves are also used as a sign and symbol of fruitfulness and peace and represent the **Itum?** used by **Idem Ekpe** as a mark of honour and friendship to express that the Association is one without malice, with no intentions of evil/harm intended or wished. Then on a specified day of Initiation which usually falls on an **Obo** market or **Edere Obo** day, all the initiated cult members appear in their numbers gaudily and gaily attired. They march in procession, first to the **Oku Idem Anwan** compound for the bestowal of tokens, adornments and dressing up of the initiates and afterwards all march in proceed to the town square or market for the displays ostensibly for the entertainment of the public and admiration. There the initiates are formally presented as it were to the nation. All join in dancing and merriment thereafter. It is usually a red letter day for the women in town as they appear in their various outfits and adornments to add colour and grace to the occasion. Individual members can arrange for their invited guests and acquaintances at their homes thereafter.

SYMBOLIC INSTRUMENTS OF THE ORGANIZATION

The Akpan MBRE with IKWA IBOM and **ABANG MBRE** constitute the highest point in all women paraphernalia in their performances and dances and these are special ornamented **"basket" AKPAN MBRE.** These contain those adornments for initiation and symbols of womanhood carried on the head by the dance leader who is regarded as the master-mind of the show or display. **Akpan Mbre** is a specially woven traditional basket made from **? b?** or **kukip** and is covered with mat ie. **ikiben** material. Strapped on top of the **Ikiben** is the **Ikwa Ibom**, also an ornamented matchet decorated from the customary sword symbolizing the instrument of warfare since the Cult is the men's counterpart as a version of the men's warrior Society in URUAN/EFIK. The whole **Akpan** when completely structured looks like a curved ark typifying the Jewish "Ark of Covenant which contains traditional ritual items relevant to womanhood. It typifies the symbol of female Royalty characteristic of **UBONG Iban OBIO** – "Women of the Town/Kingdom". It is only the **Oku Iban** who may carry the Akpan with sword. The **Obong Anwan Oku Idem** is the sole Trustee of the paraphernalia of **Iban Isong** and often has a shrine designated for her office use. It is also her sole prerogative to get in and out from the shrine. in order either to take out or bring from the Shrine instruments such these as the occasion demands. Certain requirements, usually natural, adorn the personality of both the bearer and dancer-in-Chief and these concern the personal physique her bearing, her gait including her facial beauty, stature, make-up, carriage, weight, colour of skin, the hair-do, voice, dancing ability, etc. Sometimes it could also be said that such women with these abundant adornments are born not made and this can be true because such women are usually, naturally endowed.

With regard to **IBAN ISONG** a.k.a **WOMEN OF THE LAND** organizations, their **raison d'être** is above all, to provide a voice and status to the women folk in society and as well enable them carry out their statutory functions regarding the upholding of the dignity of womanhood in such a way that womanhood may not be abused or dragged into the mud. It is therefore the duty of the Organization to exercise their authority, to discipline and sanction anybody, no matter how highly placed – men and women – who may trample upon and debase womanhood. Iban Isong therefore deals with womanhood, the dignity and wellbeing of women as an organ of the protection of the rights of womanhood in the land.

More than anything else, this Organization is the counter part of the men's **EKONG** Warrior Society since in ancient times, it was customary for warriors' wives and other women from noble families to march out gaily dressed in special men' attire girded with swords to the battle fields. On occasions such as these, the women would parade along the streets singing and dancing war songs just as it is being done nowadays during Carnivals. In those days they used to accompany the men fighters to the war fronts as scouts.

FUNCTIONS OF EBRE & OTHER WOMEN CLUBS IN URUAN/EFIK

The **EBRE** Society still remains one of the main titled Confraternities specifically the prerogative of the women folk. Though open to women of all Age-Grades, and as observed already, it is generally organized by mature women, ie. women who are legally married. It strikes a note midway between Freemasonry and Trade Unionism which Talbot **(189-192)** has observed that women employ it to seek redress and fight against the tyranny of their men folk should they infringe upon their legitimate rights. One main aspect of this society concerns the dress code of their members which may vary from tribe/clan to tribe, and may be quite elaborate, extravagant and often times very expensive to the extreme so much so that only the wealthy can afford to join. **EBRE** has many varieties of plays and dances to entertain and may be organized according to the seasons and circumstances mentioned above. Its principal rule is the authority it exercises over the unmarried girls. It also supervises the boudoir fattening houses where young adolescent girls and ladies are being prepared for their marriage as was the vogue in ancient times because the custom is gradually dying out. The other function in the community is the restraining of the conduct of women. Nowadays the Church has adopted this Confraternity of Women and re-christened it as **KA ADIAHA ? B?** – the Princess of the Lord in what Vatican II has tagged Catholic Women Organization (CWO) and even adopted by the Nigerian Constitution in the National Council of Women's Societies (NCWS). But these women's Organizations are organized mainly for entertainments since most of them involve a great deal of music and dancing for the entertainment and amusement of the public in general. They also promote the social and cultural life of the women in particular. Certain taboos, moral duties and regulations are drummed into the minds of initiates to help them behave appropriately and to curb certain undesirable habits and practices among the members. The whole import in these organizations is the welfare, self-discipline and good order in the society. The organizations especially in the past also enabled the women to have a say in the governance and socio-political affairs of the society. They gave the women not only a voice but also social status to stand side by side with the men and to be able to contribute towards the welfare of society. The **EBRE** in particular was organized in such a way that women had a reckoning and were able to exercise a great influence in the political and social orders especially towards the maintenance of law and order. Social practices included singing, dancing and the recitation of poems including folk-tales to teach their young girls manners and rectitude of life as also the use of appropriate costumes and fashion relevant to the norms and taboos of society.

SANCTIONS AND RULE OF LAW

As observed already the main function of women in society is to lead their children and wards who will grow up to become law abiding citizens of the society and in the land. It is therefore their duty to mete out disciplinary penalties and punishments to women and girls guilty of misdemeanors or acts of public disgrace which in their judgment have debased or lowered the dignity of womanhood. That is why one of the most important services to be rendered is that of sanctioning offenders, both men and women and those who have abused womanhood. Some sanctions usually take the form of exacting fines – **ISOP** Iban Isong which can be money but in most cases, and depending on the severity of the offense, it can also involve demanding goats, chickens, yams drinks and other kinds of consumables to assuage the women. In addition, it can even involve stiff fines and impositions including the confiscation of property just to

humiliate and "waste" the offender and bring him/her to his/her knees. No person in society no matter his/her rank who incurs a sanction can escape the law running its course to its logical conclusion so that he/she can experience the full weight of the law. But in modern times the organization has come to be integrated to serve the purpose of the Young Christian Women's Association (YCWA). As a disciplinary outfit to curb immorality in speech and acts, anyone found guilty of using obscene language, or dressing/behaving in appropriately can be sanctioned with heavy fines accompanied by confiscation household of property or even the destruction as also laying waste whatever they can destroy round the premises of those who have committed such heinous crimes to debase womanhood. Whenever certain abominations are enthroned in the land eg. gay marriages, rampant rapes and whenever obnoxious laws and impositions are made to cower and oppress the women in the Common weal, **IBAN ISONG** would immediately rise to action to condemn and organize public demonstrations in such a way that those in authority would have no choice but to toe the path of sanity and the rule of law and justice and to capitulate with immediate effect or otherwise incur the wrath of women just like the British Colonial Government was taught a lesson at the Aba women's Riot in 1929 during the taxation crisis in the land.

There are so many other instances when the Organization would rise to action in order to set things right. If there are inexplicable calamities of armed robbery, kidnapping etc. the Organization would rally the women to go on demonstrations and sometimes go nude and get set to "pour their **MBIAM"** round of the town or village and even the entire territory to register their protest; and in most cases things would get back to normal as nobody wants to incur the wrath of the women in society. In such cases they can end up taking strike action against the men folk and against the children too because the fear of **IBAN ISONG** is always the beginning of wisdom in the land. In such cases nobody would fetch water or firewood, no cooking as the women would cause all, cooking utensils to disappear, washing or dressing up the children would be tabooed, hence no going to school, no paying of matrimonial debts as the women would defy their beds and make themselves odious and all these could paralyze the entire polity and bring everything to a standstill thus reducing public administration to a failure and ineffectiveness. Whenever a situation becomes intractable and **IBAN ISONG** decides to take action, it means that everything in the land has ceased to work. It has become a failed situation and only the drastic measures of the Organization can set things right. In 2010 at the height of the insurgency and rampant kidnappings in Edo State, the Oba of Benin had no choice but to rise to the occasion to contend the situation by calling upon **IBAN ISONG** to take action and call off the bluff. The Women went nude and bare-breasted and there was instant curfew to end the invasion and inequities in the State and kingdom. This may be what the nation needs now to call off the bluff of Boko Haram in Northern Nigeria.

ANCIENT POPULAR GAMES/DANCES IN URUAN/EFIK

MBRE ABANG	MBRE AWA		MBRE UKWA	MBRE ABINSI
MBRE AYO	EME-IDEM		MBRE NY? K	EK? MBI
MBRE IKPAYA	MBRE EKPA		KONKOMA	MBAYA
NTIMI	UDOM-INYANG		UKWA IBAN	EKOMO-IBA
MBRE ISIM	MBRE MKPE		MBRE MFINY?	MBRE AKATA
MBRE OBON	MBRE EKPE		MBRE EKONG	MBRE NKANDA
MBRE EBONKO	MBRE EKONG		MBRE ATAT	MMRE EK?
AFIAK-AYIT	ATA -MBE MBE		MBRE IKW? T	MBRE MB? K
MBRE AKANKANG	MBRE EWANGA		MBRE OFFIONG	MBRE USAHA-EDET
MBRE ATAT	MBRE EKPA -EKPANG		ATA -NSO IYAK	AFO EYEN-ANIE
MBRE INOKON	ATIAM -MKPAT		MBRE NYORI	MBRE EKAK
MBRE EK? M?	NKPAN -URUK		EKPENYONG NNUK	TI NK? RIK?
MBRE EBUHGU	MBRE ABANA		MBRE IKON-ETO	MBRE IS? -INYA
OKPON-IBUOT ETO	MBRE MFAM		MBRE NSU	MBRE EKOP
IKARI –ESUK MBAT	IKPA ABASI		? KP? NKR?	IKWOT-UBA
IKUT-IFIANG	ESIERE-EKOP		EKPAKU NKWA	EKONG AKATA
ANYA A EFFIWAT	ABASI UDO-EK? I		MBRE ABA NSIDU	MBRE NKIM-IT?
AKPAN ABASI	MBRE AYANG		MBRE EBIABU	MBRE EKANG
EKPO NKANDA	MBRE EKPONY? H?		MBRE IFOT OBON	MBRE IBOM
EKPENYONG IS?	ETA MBEMBE		MBRE NSIBIDI	OKPOKPO OBON
MMONY? EKONG	OKPO-EW?		MBRE NBARAKOM	EKONG UKWA
ANAWURI-EKPE	? S? P-UTA		MBRE EBONYO	IDEM NTUAK-NDA
UM? ? KP? -EB? K	MBRE EW? K		MBRE ENIM	MBRE UNEK-AWA
MBRE NDURI-UKPA	MBRE IBAKA		MBRE UTA	MBRE OKOP-UMEHE
MBRE ESESAT -OWO	MBRE MKPAT -ETIM			

MME NSIO-NSIO UDIA KE URUAN/EFIK: ANCIENT POPULAR DISHES

EDIKA IK?	IWUK A-BIA+UD? T ? S? B? EDESI		EFERE EBOT	OGI-GARRI
EFERE UKWOHO	EFERE ? T?		EFERE UNEN	EFERE EKPAI
EFERE UYAYAK	EK? KI+EFERE		EFERE UYAYAK	EFERE NK? P
EFERE AFANG	NSAMA+BIA etc.		MBUKPAP UYO	EFERE MFI
EFERE IKONG	EDOMO +UTASI		EFERE IKPA -ENA	EFERE UNYANG
EFERE ETINYUNG	EFERE ODUSA		EFERE EKW?	EFERE UDIP
EFERE ABAK	EFERE IKON		MKPA/MKPAFERE	EFERE K? - K?
EFERE EDITAN	IWUK UK? M		EFERE ETIDOT	EFERE NT? T? H?
EFERE KP?	ANYAN UK? M		EFERE ESIO	DAWA -DAWA
EKPANG NKUKWO	USUNG-ABIA		EFERE NK? P	EDESI ARAN-ISIP
ANYANEKPANG	? F? P-ABIA+ARAN		EFERE NK? RIK?	? F? P IBOKPOT/EBEN
EKPANG IWA	M? I-M? I+		EFERE UD? T	? F? P UK? M
EFERE NDEK-IYAK	EFERE UDOT-? K?		EFERE EKPOROKO	UBEK+EFERE
AFIA EFERE	UYO +TINAPA		EFERE UKA	USU IWA+EFERE UD? T (? T?
? T? (T?) -IBOKPOT	ETINKENI/ODUSA		EFERE IBABA	EFERE EKW?
ASA IWA+IK?	? F? P/EKPUM? NY?		UBU EFERE	EFERE K? RIK?
EFERE UKANA	EDITA -IWA		EKPUM? -NY?	EDESI ISIP
OFORODE K'IKP? K	IWUK A-BIA+UD? T ? S? B? EDESI+		AKARA/TINAPA	OGI-GARRI

MME NSIO-NSIO IK? - EFERE KE URUAN-EFIK: VEGETABLES

IK? UB?	UYAYAT	AFA	INYA –AFIA	EWEB	ETIDOT	OSIO	E WUN	MKPA(FERE)
ETINYU	IK?	NT?	MM? -MM? IK?	ETI KENE	MMEME	IKON	NYAMA	ESIT-EBOT
NTOKON OKPO	ATAMA	NDISE	EDEM IDIDUOT	EDITAN	UTASI	UD?T	ETIGHI	UTIMENSE

MME NSIO-NSIO IYAK KE URUAN – EFIK: KINDS OF FISHES

These and others to come namely, all kinds and classifications of birds and animals in the animal kingdom including vegetables in what can be termed PLANTS AND ANIMALS form part of what Dr. E. N. Amaku very eminently and powerfully describes as past times for children. They can be very interesting plays or Drama to poignantly teach children to recognize and at the same time be able to name common animals in the Animal Kingdom in Efik including birds, fishes, trees etc. In those good days, these plays used to be dramatized during the moonlight. The modus operandi of the drama involves choosing usually a mature girl or preferably a **Mater familias** a.k.a a venerable, amiable, knowledgeable and benign old woman in the kindred to preside as **"PRESIDENT/KING OR QUEEN** "over the exercise. Another single-minded, not a mischievous of flippant little girl is also selected to act as the **"MESSENGER"** of the Drama as second **dramatis persona**. When everything is set, the two women sit a little far away from the **"CROWD"** opposite them out of earshot where they will direct the exercise. Thereafter the "**"PRESIDENT** "directs the **"MESSENGER"** to go over to the **"CROWD"** of people ie. children, students or pupils sitting in a line or two to inform them that the Queen is requesting them to mention the correct name of the fish, animal, tree, or bird she has chosen. Anyone who mentions it would be rewarded by sitting beside the Queen. Meanwhile the particular name of animal, bird or tree to be mentioned by the people is known only to the **"MESSENGER"** who has been briefed beforehand by the **"PRESIDENT/QUEEN ".** The altercation between the "KING/**QUEEN "**and the **"MESSENGER** takes this form:

"Go to my people (Children, pupils, etc.) and tell them to mention the choice I have briefed you eg. **"SHARK** or **ANTELOPE"**, etc.: "**Ka k?d?h? mm? ete yak eta Ede** OR **Edop**"! Then the **"MESSENGER"** goes and asks them to mention what has been decided. One by one they try to mention the correct name of the object: eg. **HERRING** or **LION.** But these names are evidently wrong, so the **"MESSENGER"** continues till everyone in the **CROWD"** has made his/her response. If along the line, anyone among them mentions the correct name, the **"MESSENGER** will ask him/her to stand out in the middle and bow to the crowd. All will clap for him/her for mentioning the correct name, then of course everybody will then know that it was the correct answer or choice that was given. Then the winner will walk along with the **"MESSENGER"** to take the place of honour beside the "**QUEEN ".** But should none in the crowd be able to mention it, the **"MESSENGER"** would bow to the people and say: "Now I take back my **HERRING** or **LION** to the "QUEEN **– o": Sese mada Ede mmi** OR **edop mmi ny? – o**! Then the play would continue until many more animals, fish, etc. would have been mentioned. Sometimes the Drama would not terminate until the number of winners are exactly the required number. The winners must fill the number of seats arranged for them beside the "**QUEEN "**. When there is sufficient time to carry on, the play would only terminate after all the participants as **"CROWD"** except one person, would have been able to mention the correct items. Then this unlucky participant who could not mention the correct name/s would be carried hands and feet by the **"CROWD"** and dropped at the refuse dump of the neighbourhood to shame him/her for being such an ignorant and lazy child. This beautiful and interesting play can be dramatized whether in English, Igbo, Yoruba, Tiv, or Hausa etc. The idea is to popularize the Indigenous Vernacular Culture whereby children/ students etc. can appreciate and learn to use their mother tongue and to be able to identify the local birds, trees, animals etc. in their local languages.

NAMES OF NSIO-ASIO IYAK, EFERE, UNAM, etc. IN URUAN-EFIK

UKPAN	E D E ?	AKPAKOT	A B U A	U N Y A ?	I N A H A	A F A N	E B A I	I N A H A	TATABO?KO	AKWE
I B A T	I T U K	EDIDIME	E K P A I	E D I T U	A S A T	E B A I	? K O	**OBUB?**	AKPAN-A T A	O B O N
? N I ? K	ASEHESE	MMAN-IYAK	N K O H O	E D I D I M	U N A N	N K A K	U K P A N	I M I N	A B A K A K A K	A N I M
AKPAKOT	**I F I A ?**	U N A O N I M	A K P A T	EKPOROKO	E K E R E	E K W E	IBITIA?	M B U M E	ODUDUKUKDU	**IS? NSI**
I S O B O	**? K ? P**	? K ? ? K ?	U T U ?	?K?RIK?	E K W ? ?	E T U E T	M F I	U T U ?	**MKPIKUKIKUK**	O B U

[COURTESY OF MR. JOSEPH B. USUKUMAH & PRINCESS PHILOMENA EFFIONG]

MME NSIO-NSIO ETO KE URUAN – EFIK: KINDS OF TREES

ABINSIT	MKPENEK	NTUFIAK	? F U ?	O T O N	U K P A	U K P O	MBOM	UY?T	AKPAP	UK??
?K?N? - NSA?	? KARIKA	? K ? N ?	UKPO	ITUM?	ISARA	UKANA	UKPA	OTON	OFRIYO	UKIM
ATARABAM	EKPAEKPA?	MBRITEM	EDARI	EBEBIT	? F U ?	EKURIKU	UK?M	ENEM	ATARABAN	U N?
ETO - USIERE	MBA? SA?	IBOKPOT	ESE NIM	ETO-IKAN	NDITEK	NSE HE	NNUNU?	UWEN	MBAREKPE	ENE M
HERBS	MKPANAURUK	?S?? UFORO	ETO- IKIM	EKURIKU	?KUKIP	MB?K?K	MBIET	NDIDI	MKPATARI	I Y A
? KIMENA?	NNYANYAHA	0 K I M AS AK	? WEWEB	? K ? K ? T	ATIAMKPAT	UTIMENS E	UKIME	ABAKA?	AWAKMM? ?	AYA
FRUITS	OSOKORO	EYOP INU EN	E B E N	EFIARI	M F ? ?	MBORO	ENWA?	U Y O	NDIYA	IB??
EBEN MBAKARA	UDIA EKP? K	NNYANYATET	E Y O P	? B? B?	MKPANTU?	ENWA?	ESERE	OYIM	NKARIKA	NNYA
EYOP MBAKARA	UKABARE-? T??	ISIP MBAKARA	ABAKA?	U K A N A	NSASANA	UK?T	E W ? I	M F R I	ANYA?	EK? M
MUSH ROOMS	UDIP – ETO	A? WAMEBE	MKPIFIA	NYENYE	UDIP – EYOP	UDIP - EKPO	ATA-UDIP		EKA-NYA	UDIP

MME NSIO-NSIO UNAM KE URUAN-EFIK: KINDS OF ANIMALS

I N U E N	E K P E	I T U	ATA ENA? (OBOT	O K O Y O	EDOP	EMIA?	U T A I	E B ? I ?	E N I N	E D I
U F E N E	OKUKIM	ENA?	A? WA MBANA	ITAKR? K	EBU A	I Y E R E	ER??	E K I K O	I K U T	I N E
ISANTIM	IYERE	OYOT	ENA? MBAKARA	O K U B E	FIOM	U S I N E	I D I ? K	? K ? N ?	O Y O T	I B A
MKA? UTUE	A F A N	ATAN	MKPIRIKPU	UFENE	U B A	ITAKR? K	ADUA	A? WAMBANA	E B ? K	ATAN
SNAKES	ASASAWIRI	E B R E	OKUKUBARAKPA	E K P ? K	ASAB?	UKP?? EYEN	I B ? M	E D I S A I	? KP? T? ITIAT	

MME NSIO-NSIO INUEN KE URUAN – EFIK: KINDS OF BIRDS

INUEN	I N I M	OKUKW?	? NNUK	NSASAK	I K U R I K U T	AS ASA	? NNUK	NTRUKPUM		UNEN
EKIK?	IDITU	OKUKIM	NSASAK	E T I ? R ?	EK? ? EBUKEYOP	N S I A T	UTERE	AKARA? ABASI		I N I M
EBOMO? KUKU	ISANA	ETIKIT - EKPO	E T U ?	BI? K?K	N S A N ? K O T	E ? W U	IBIOM	IKAKA	ETUET	EMIA?
INSECTS	? KW?K	NTAFI? ?	NNUENE	OKPUM	E K ? ? I K ? T	? B ? ?	AKPAIS??	NDISU? UNYA		ITUT
ATAKTAK	IY? ?	?KPUFIOPFIOP	? KP? NTA	NT AN TA	?KUKU? K? Y? RIY?	NSU?	U Y O MUTUMUT U		ATA	NS U?
IKPEYEN	MFEM	MBUFUK	ATIATIDAT	IDIA?	? KW?K – UBOM	I DEBE	EKPAMK PUT	IB?T	ATAT	ETIM

N O T E S

1. **To fully understand the role of IDEM IKW? :EK? ? ? KEMBA in Ekpe it may be useful to employ Etinnyin B. E. Bassey's and the Author's incepts in brackets.**

2. The Imum literally DEAF and DUMB is a technical name for the purchased Grade or species of an IDEM or masquerade societieswithout the purchaser knowing or getting any of the necessary aspects of the particular object of purchased ie. without the music, the complete paraphernalia of the Ek? ? kemba or Ekpo masquerade, without, the instruments of drummings, sounds, melodies, dancing steps etc. appertaining.

2. Ekpe is full of festivities and young men do delight in these, to indulge themselves. They often exploit the situation by demanding that sheep, goats, uka , mounds of yam foo-foo and Edika ik? soup etc. for offerings be made in sacrifice to make sure they benefit from the proceedings thereof. Many a time people are wont to hear "Ekpe adia enye, and there is much eating and **drinking in Ekpe to boot.**

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CHAPTER IV

URUAN-EFIK RELIGION–BELIEFS & PRACTICES
A. URUAN/EFIK CONCEPT OF GOD – HIS ATTRIBUTES

PROBLEMS OF RECOGNIZING AFRICAN RELIGIONS IN GENERAL

In **URUAN/EFIK** and throughout Africa and elsewhere, the problem of early religious and cultural history is enormous owing to the serious lack of archaeological and cultural – historical information because of the highly mixed cultural situation of our times. We do not have nowadays such so-called "primitive" societies of purely hunting –gathering peoples apart from a few relatively isolated Bushmanoid groups in the Kalahari Desert. It is therefore difficult to reconstruct with any certainty the original forms and patterns of religious change of any given African heritage such as **URUAN/EFIK**. Nevertheless, it is possible here, and this is the main aim of this enterprise, to attempt a reconstruction and interpretation of Uruan/Efik speaking religious culture through a combination of approaches viz field work projects, oral traditions, politico – cultural history, contemporary socio-religious analysis, philosophically and theologically oriented comparative analysis as also using traditional religious statements already employed by the early anthropologists, culture historians, ethnologists and Missionaries. By this perspective it will be possible to present a unifying notion underlying Uruan religious change whether from the point of view of cosmology and ethics or of ritual, Therefore in proposing this poly-methodic approach which seems to be dictated by the very nature of African Religions, effort is made to present Uruan religious culture as traditional religion, as an arrangement which is in line and sympathetic with the religion of our fore fathers, at least as that resulting from the sustaining faith held by our ancestors and founding fathers from time immemorial, and which to greater or less extent, is still practiced or at least acknowledged by **URUAN/EFIK** including some who purport to be Christians or Muslims or even agnostics. It is therefore not a theoretical treatise or a pseudo-science even though the use of western theological and ontological categories cannot be entirely ruled out. Western concepts where used are those taken from theological and philosophical discourses with a view to elucidating our African thought and experience – simply within concepts which apply to all cultures worldwide. Many early anthropologists, historians and in places, some high ranking Government officials like Hugh Goldie, James Watt, G. T. Basden, P. Amaury Talbot, R. F. G. Adams etc. of Old Calabar, who had come to these parts following the **SCRAMBLE FOR AFRICA**, tended to describe the Religion of Africans as **PRIMITIVE** – at least in the sense that whatever they discovered as in the lifestyles, practices, customs and traditions of Africans whom they regarded as under-developed and simple folks came to be tagged as **PRIMITIVE**, in contrast with the sophistications of their **CIVILIZED** society.**(RAY, 15)** usually based on inaccurate information and cultural prejudice, these people had tried to make African Religions appear to be a morass of bizarre beliefs and practices. Thus their perspective of Africa was that of a savage world, the reverse of European civilization. But it can be very misleading if not naïve when **PRIMITIVE** becomes associated with Religion. No one can in all seriousness maintain that Buddhism, Hinduism, or Islam (even at this time we are talking about) is primitive or unsophisticated religion to say the least, even though poverty, slum life and low standards of living are to be found in those areas where these Religions are practiced.

(B) PROBLEMS OF DEFINITION OF RELIGION

From any analysis of Religion, as soon as people begin to discuss whatever is to them "religion" the tendency will be to end up invariably with a moral consciousness and commitment to whatever they find themselves believing. This indeed is in recognition of what of course should be the general nature in the

matter of what people regard as "Religion." so also in the study of religious science; a measure of commitment to the truths of transcendental realities already claimed for Religion, ie. a readiness to accept emotional attachment and psychological involvement in the objective understanding of what Religion should be all about as well as the study of true Religion. This means of course that we are embarking on the understanding of what St Augustine of something whose starting point is the premise of Faith for it is only in consequence of Faith, from believing that understanding comes and any talk about Religion takes this as its point of departure. So we are talking here about what Uruan people, nay Africans believe in. But Religion invariably extends to the external and secular expressions which involve such Disciplines as Philosophy, Psychology, Anthropology, History, Geography, and Sociology which come under the aspect of Phenomenology of Religion.

(C) GENERAL NOTIONS AND CONCEPT OF RELIGION

Every scientific study of Religion such as we are embarking upon here has for its subject matter religious facts and their manifestations (phenomena). These are drawn from the observations of the people's religious life viz Uruan, and their religious attitudes in specific areas such as prayer, rites and ceremonies, creeds, artifacts, etc. According to M. Dhavamony in his definition of religion they are also contained in people's conceptions of myths, symbolisms, beliefs about the sacred, supernatural beings, gods, ancestors, agents, prophets, diviners, etc. In fact, anyone who is absolutely uncommitted to any truths claimed for Religion and in this case African Religion vis-a-vis Uruan, will most likely disapprove of every religious assertion and become biased against Uruan Religion from the start. Religion must therefore be understood from within and from those who are religiously conditioned to using those categories that have arisen from the nature of Religion **(Max Weber, 19).** Therefore, some measure of commitment to or experience of the truths claimed for Religion is demanded otherwise the conclusions reached from mere academic understanding of will be irrelevant and absurd (**Cantwell, 12).** As we know, the history of religions deals with the most vital aspect of human life to the extent that it sees Religion as the deepest and noblest realm of spiritual and intellectual existence of man. Religion is not simply a matter of the heart it is even more so that of the mind; one which should affect our very marrows and contribute to the development of character and the affective domains of mankind. According to E.O James: Anything about Religion whether seen as an academic study or concerning a people s way of life should be:

> **In the interest of inter-religious understanding and international peace… demands Both A historical and scientific approach, theological and philosophical evaluation, If it is to be understood in its essential nature and ever developing content (23).**

Finally, any definition of Religion must be such whose content is related to the individual and his society. Only in this light can its relevance become obvious even to those disparaging it. Therefore, every religion should in its beliefs and practices be related to the nature and destiny of mankind. It is in this sense that I define Religion to tally with Uruan concept and understanding of Religion and what it means to the people. But many people see religion from the prism of their own understanding and perspectives and that might have informed the early European view regarding Uruan as seen above. The reason is simply this, that no one, not even an atheist or non-conformist denies or is ignorant of the existence of Religion. But we know that religion is as common place as trees and like trees, they grow in an endless variety of shapes, sizes and colours all over Africa, even the entire world. Some may be as gigantic like the Iroko tree; some as small as the twig, so too with the variants of religions. That is why there are so many shades of definitions of Religion. Some even say there is not really a true or adequate and satisfactory definition of Religion. A few examples will suffice for our purpose, but as far as the writer is concerned there is a true and correct definition of Religion which also is that accepted and understood by **URUAN/EFIK**. Many define Religion in terms of belief (Faith) in spiritual or mundane or supra-sensible beings hence

participation in one form of worship or another in religious organizations would seem to connote their idea of Religion. Still some in their definition of Religion relate it to individual experiences regarding people's feelings and actions; eg experiences of people who in their practice of a life of solitude make them to apprehend themselves as standing in need of or in relation to whatever they consider to be divine. If Religion mean one thing to one man and an entirely different thing to another, then the concept /definition of religion for any person at all, is as good as nonsense. Surely Religion, as a univocal term if it is to mean anything at all, should mean that which everybody else means; hence there is a true and only concept of definition as we are going to see. But whether we are considering the essence or the consequence ie. the FUNCTION of Religion, we shall always come to discover that all religions seek to help man to find meaning in the universe which seems to be hostile to his interests. To this end, Religion becomes the way in which man hopes to gain help from unseen (supernatural) forces in order to offset those elements which militate against his interests and wellbeing. Thus this saving help will automatically aid him to avoid evil and secure for himself some positive benefits eg good health, position, happiness, etc. Since man is a social being, religion is given a concrete expression in the life of the society in which he lives – and this can be in terms of myths, rituals, sacred writings, etc. Religion then becomes a set of symbolic forms and acts which relate man to the ultimate condition of his existence. From the society's point of view vis-a-vis **URUAN/EFK**, Religion is a system of beliefs and practices by means of which a group of people struggles with the ultimate problems of life. And from the individual point of view Religion is first and foremost, a belief that evil, pain, disaster injustice, etc are fundamental facts of his existence. Secondly, it is a set of practices related to sanctified beliefs which express the conviction that man can ultimately be saved from these facts of life. We are now in a position to conceptualize Religion and in summary, according to Webster's dictionary say that **"RELIGION IS THE OUTWARD ACT OR FORM BY WHICH MEN/WOMEN (AS INDIVIDUALS OR GROUPS) INDICATE THEIR RECOGNITION OF THE EXISTENCE OF GOD/gods HAVING POWER OVER THEIR DESTINY, (GOD/gods) TO WHOM OBEDIENCE, SERVICE AND HONOUR ARE DUE; THE FEELING OR EXPRESSION OF HUMAN LOVE, FEAR, OR AWE OF SOME SUPERHUMAN AND OVERRULING POWER, WHETHER BY PROFESSION OF BELIEF, BY OBSERVANCE OF RITES AND CEREMONIES, OR BY THEIR CONDUCT OF LIFE.** Thus we are now in a position to correctly define RELIGION as well as accept and conceptualize that Religion is and seems likely to remain an inevitable part of human existence as do Uruan people and those who believe in God and unseen supernatural powers. What then earth is the true and only concept of Religion?

(D)THE CORRECT CONCEPT OF RELIGION / DEFINITION

Yes, the **URUAN/EFIK** speaking peoples have always understood what people the world over mean by the word Religion. They have always recognized the Supreme Being Whom everybody calls by the name **GOD.** He is God Almighty, the eternal and ever-living God, Creator of heaven and earth, and also the ONE with whom it is essential to maintain harmony and have communion, because all problems about Religion are more often than not the problems of man's relation with God, the Infinite Being. In general Religion is man's relationship to the unseen world, to the world of ancestors, of the Saints, spirits, demons, GOD/gods, etc. Despite the multiplicity of nations, cultures and languages with their myriads of dialects Uruan has basic similarities with other African religious systems, indeed with others worldwide There is the concept of Religion including GOD; different names as also of divinities and sprits, of beliefs after death, with specific cults whether of God Almighty or of spirits, ancestors as a consequence of this as said above since every tribe or clan seems to have its own deities, festivals etc. But the pattern is the same. eg. There seems to be everywhere the correct concept of the GODHEAD called by different names viz **ABASI**, URUAN/EFIK; or in other Nigerian languages eg **CHUKWU**, Igbo; **OLODUMARE/OLUWA**, Yoruba; **ALLAHU**, Hausa, **YAHWEY**, Hebrew, or **ALLAH**, Islam. This name **GOD** eminently designates the transcendent Supreme Being as held by the three great Religions: Hebrew, Christianity and Islam. It also connotates the idea of **MONOTHEISM** - the existence of one True, Sovereign and Benevolent God, Who is Creator, Conserver and Rewarder of mankind **(Cf I AM WHO AM; Exodus 3:4).** This last concept of

God as the One who exists and the Lord of Life **-YAHWEH -** is further articulated by Rev. Fr. Donatus Udoette in his The Bible and the Transformation of Ibibio Society of Southern Nigeria:

> **The name of God is a combination of the verb TO BE (aba) and FOR EVER; (ke /nsi –nsi) ABASI. Therefore, it means a Being that exists for ever. And IBOM which is used to qualify Abasi refers to the firmament (HEAVEN) limitless universe. It is used to qualify Abasi in order to underline God's supremacy and limitlessness. Abasi Ibom is that Being that exits limitlessly forever as Lord over the whole boundless universe and everything and everything that is in it. He is understood as the Creator and Ruler of the whole visible and invisible world (101)**

This concept is further corroborated by URUAN/EFIK in her unique name for God Almighty, **ODU-UWEM ABASI** the one who exists for ever, IPSUM ESSE. He cannot be seen though, but He is present everywhere and at all times. His particular abode s Heaven –Enyong – where HE lives presides and supervises everything. With Him everything is possible and without Him, nothing can be accomplished.

ETYMOLOGICAL DEFINITION OF RELIGION

Religion derives its name from these Latin words: RE-LEGERE; RE-ELIGERE, or even RE-LIGARE. In his treatise on Religious Philosophy regarding the Recognizabililty and Criteriology of natural and supernatural Religions J. P. EKARIKA opines that Lactantius, Cicero, and St Augustine were able to very accurately define RELIGION from these etymological Latin derivatives **(Ekarika J.P.26).** Thus among the ancients, Lactantius, the celebrated 3rd century Christian scholar in **his DE AVE PHOENICE (Jurgens III,108**), derived the term RELIGION from **RE-LEGERE (De divina institutionibus II,28 Cf. MIGNE PL 6,882)**= to read very closely and thoroughly; to read and study again and again. If this derivative is accepted, RELIGION then signifies an attentive and deep study of matters pertaining to God and His worship thereof; hence **RELIGION** is that branch of studies about God. Again Marcus Tullius Cicero **(3rd Jan 106 – 7th Dec 43 BC)** that great Roman lawyer, orator, poet, politician and even philosopher the world has ever known defined **RELGION** from the Latin **RE-LIGARE (De natura Deorum ii, 28)** = to fasten, to bind oneself again and again; to unite oneself to something/ somebody, hence to bind oneself fast to the gods and in our case, GOD, in worship and adoration by the bond of piety. Therefore, Religion has always the connotation of duty and commitment towards God our Creator and those things appertaining, viz. the consecration of priests and nuns as also the devotion and dedication of prophets, Dibias, Visioners, Traditional priests and Medicine men and women in their religious functions etc. Similarly, Aurelius Augustinus (354 – 430 AD) defines **RELIGION** from the Latin derivative **RE-ELIGERE (De Civitate Dei X 3,2 Cf MIGNE 41,4)** = to choose once more, to choose absolutely, or again, to select as one's own like choosing or voting for someone in an Election; to make a return of homage to Him who first gave us being, for in Him we live and move and have our being" **(Acts 17:28).** Cf. "I come to Thee once more my God, no longer will I roam" **(Christian Hymnal)** for God is our all.

GRAMMATICAL DEFINITION OF RELIGION

The real definition of Religion therefore signifies man's relationship to God but this does not imply the ontological relationship by which every creature in the universe depends on God for its whole being. It designates rather the moral relationship by which man in particular who has recognized his dependence on God and the duties which follow that dependence, pays Him homage and honour both in theory and in practice ie. through **WORSHIP** properly so called. Grammatically **RELIGION** may be defined simply

as **THE VIRTUE (ie. the POWER OR CUSTOM OF DOING SOMETHINNG RIGHT) WHEREBY WE OFFER GOD THE WORSHIP THAT IS RIGHTLY HIS ON ACCOUNT OF HIS SUPREME EXCELLENCE.**
This definition implies the concrete expression of the moral ideal, the yearnings and challenges of the highest emotional sanctions which man exhibits in his consciousness by setting before him a goal, and stills more a sort of universal frame of reference by which he identifies himself, and making this manifest through his religious conceptions. But all that has been said so far pertains to the objective element of Religion. **RELIGION** in its subjective sense embraces all the duties by which we worship God, the sum total of theoretical and practical truths pertaining to God and our relation to Him. This sum total regarding the duties implied by Religion can be summarized in the Formula of the three **Cs – C C C: CREED, CODE,** and **CULT**, ie. **BELIEFS** in the articles of Faith of any given Religion; its **RULES OF CONDUCT** and **RITES/ CEREMONIES** or **RITUAL ACTIONS**. In every religion whether Christian, Muslim, Hebrew or African Traditional Religions (ATR) all these elements are paramount. And this should inform our three etymological definitions above vis-à-vis Uruan or any other African national and its implications thereof. They imply what we must belief concerning its **DOCTRINES OR DOGMAS**; what we must do and practice as contained in the codes of morality and conduct ie. **COMMANDMENTS** as also what we must practice by way of adoration, sacrifice and worship in what is known as **CULT OR THE LITURGY** in Christianity.

That is why all creatures both "primitive" and "civilized" acknowledge the Supreme Being. This after all, as Geoffrey Parrinder has so admirably acknowledged "is the Traditional Catholic and Christian position" since God has not left Himself without witness" and the ancient Greek philosophers had also acknowledged "for we are also His offspring" **(Acts 17:28).** Thus it can be said that **RELIGION** signifies that one chooses once more God whom one has lost through sin. Hence Religion always has the connotation by which we make God the object of our predilection. **"I come to Thee once more my God; no longer will I roam. For I have trod the worldwide through, and never found a home" (Christian Hymnal)**. All these definitions seem to tally with **URUAN/EFIK** understanding of Religion. as man's relations with the Supreme Being. For no matter when and how man has developed, there has always been in him from time immemorial that irresistible urge to worship, to praise and to adore God or something supernatural, and this has created and will continue to create endless forms of religious behaviour and beliefs patterns and Uruan, nay the people of Africa cannot be the exception for they have always believed and worshipped. This force or urge lies within the diversity of beliefs, attitudes and practices of mankind which enables man to penetrate the mysteries of life.

For URUAN people, this Supreme Being is God Almighty – **ABASI IBOM (Amaku II,2).** He lives in the sky (Heaven) **OBIO ETINNYIN ABASI KE ENYONG** i.e. the Home of God the Father. In fact, all URUAN mythology on creation refers to God as carrying out His work from this abode. (BAUMAN,17) He created heaven and earth and all things in them, viz. the heavenly bodies, plants and animals, and men, as well as the lesser gods and spirits – mme **NDEM and MBUKPO** (singular – **EKPO**) as His servants and messengers. He is never worshipped directly through sacrifices, but He is invoked and prayed to directly especially at functions. Very often, imprecatory prayers and libations are made invoking His name viz the God who owns Heaven and Earth – **ABASI ENYONG, ABASI ISONG. (Ekarika,154 ff)** The reason for this is that in **URUAN/EFIK** mentality, everything belongs to God and is intimately associated with Him since everything is part and parcel of God's household. This question concerning the nature of African Supreme God who seems to be generally remote and unworshipped has often puzzled and has continued to agitate the minds of Westerners as some of them see it as pure contradiction. For how can the Creator God be supreme, yet withdrawn and unworshipped? One of these James O'Connell contending that God for Africans is remote has this to say: But in spite of these Attributes, the high God is not usually directly worshipped. He has no priests and no shrines dedicated to him; people may make a

token offering to him in every sacrifice, but hardly do they offer a sacrifice exclusively to him (328) **(SPCK London, 1964).** But they (Africans) worship God only through intermediaries and they offer sacrifices to ancestors and idols in what they term "idol worship" nevertheless, they also regard as "mighty beings" In defending this aspect of **URUAN/EFIK**, nay African religious practices it must be noted that Africans never compare even the greatest idol with God. The reason for this is that in African mentality everything belongs to God and is intimately associated with Him since everything is part and parcel of His household. God is not therefore a **DEUS INCERTUS** or **DEUS REMOTUS.** He is to be understood as in the context of a constant religious structure and culture of transcendence. And ultimately **(Pettazzornni Raphsael.,16. Cf. Paul Tillich,218-227).** URUAN also visualizes God as "Father" – **ETE NNYIN ABASI** – and in terms of His position as the universal Creator and Provider in the sense that He is always available to help in times of need **(MBITI J. 48).** In line with these moral and philosophical views many other tribes of Nigeria like the Yoruba, Uruan has a very exalted notion of Go's providence and makes God the efficient, though not always the instrumental Creator. According to Bowen, T. Jefferson **(310)**, many Nigerian tribes have a sound notion of God's justice and holiness and talk much of His goodness, knowledge, power and providence. The concept of God as owner and provider is also evident in their attribution of certain works of God especially creatures and natural phenomena to him especially in their articulations viz. swallows are designated **AKARANG ABASI** (the razor of God) on account of their speed and maneuver, the rainbow as **ORUK ABASI** (the horn of God) Similarly those objects and instruments dedicated for His worship eg. **USAN ABASI** (God's plate or bowl; and to the gods **NDEM - USAN NDEM**) etc. It can therefore be concluded that from all these that **URUAN** and indeed all Africans have a remarkable **SENSUS NUMINIS** and a true philosophical concept of the Supreme Being comparable to that of many thinkers of the West and elsewhere. According to the Yoruba scholar, Professor, Patriarch E. B. Idowu, the concept of the supreme Deity is the one essential factor by which the lives and beliefs of Africans cohere and have sustenance **(E. B. Idowu, 10)**. For **URUAN** and Africans, the lesser gods which form the pantheon of African Religion are simply Attributes and Functionaries of the One Supreme Being, God.

B. ATTRIBUTES OF GOD-DIVINITIES AND GOD'S SERVANTS/COSMIC INFLUENCES

In URUAN/**EFIK** conception of the universe, God's world or abode, **OBIO ABASI** and the world of creatures as also the **UNDERWORLD OBIO EKPO**, form a unit and these three intermingle and dovetail into each other in such a way that it is not easy or even necessary to draw the distinction or separate them. Hence to understand their religious ethos, vis-à-vis their philosophical perspectives, it is essential to consider their concepts of the entire universe along the line of the heavens above - **ENYONG** the earth beneath **-ISONG** and the middle or underworld (**IDAK ISONG)** with their concept of God, since everything is tied up with the spiritual, and the spiritual is integrated with the concrete organic fabric of everyday occurrences. According to Rudolf Bultmann, this seems to be a mythical worldview where "the earth is not a scene of natural day-to-day occurrences, but rather a theatre for the working of supernatural powers; God and His angels, Satan and his demons" **(Rudolf Bultmann, 243).** These supernatural powers intervene in natural occurrences and in the thinking, willing and actions of men. Human beings are not just their own masters since demons can possess them and Satan can put evil thoughts and ideas into their minds. But God can always direct their thinking and willing sending them heavenly visions. That is **URUAN/EFIK mentality,** and indeed all Africans attribute all kinds of misfortune to the influence and attack of cosmic forces, especially Satan and demons. They argue that misfortunes could come through the direct intervention of malevolent cosmic forces and physical agencies like poisoning, sorcery, witchcraft including the destruction of certain vital life interests and business enterprises of individuals or groups **(C.I. Elizu, 3).**

Traditionally, since there is no scientific diagnosis for treatment of sicknesses, they are rather attributed to those mystic and cultic powers like **IF? T** (Witchcraft) **EKPO/MBUKPO** (Evil spirits, ghosts and demons), NDEM (mermaids, water spirits eg. mmami water) **MBIAM** and **IBOK** (harmful concoctions, esoteric charms and juju), **EKA ABASI** (Goddesses) **ESSIEN AMANA** (fate or re-incarnated spirits which affect children), **EKPINOI, UNAM OKUK, UMEN** etc. (all corresponding to cultic evil powers and secret societies) All these also decide the fate and misfortunes, whether in sicknesses, deaths, ill-luck and decline in business and that can befall mankind here below. The agents or mediators of safeguarding the wellbeing of man are believed to be the ancestors and medicine men and women. There are also deities for particular cases such as deities of fertility, rain, agriculture, famine, droughts, epidemics or pestilences with their respective priests/priestesses to perform suitable rituals in times of need. **DIVINITIES AND GOD'S MINISTERS/SERVANTS:** In URUAN/EFIK conception of the universe, Gods world – Obio Abasi and the world of creatures form just a unit and these two are integrated. They intermingle and dovetail into each other in such a way that it is not easy or even necessary to draw the distinction between or separate them, one from the other. Hence to understand their religious ethos, vis-à-vis their philosophical perspectives, it is essential to consider URUAN/EFIK concept of the universe along with their concept of God since everything is tied up with the spiritual, and the spiritual is integrated with the concrete organic fabric of everyday life such that men and women can live together with God. The Secretariat for non-Christians has put it this way:

> **The first thing to realize is the close bond that exists between religion and social life of the Community. They are the beginning and the end of everything. Reduced to essentials, their Weldtangschaaung their vision of the world, is a unifying factor, because it does not imply any clear-cut difference between the profane and the sacred; between matter and the spirit. (Secretarius pro non-Christianis, Meeting the African Religions, Rome 1969, 23).**

That is why in URUAN/EFIK the physical world is often linked with the spiritual and the spiritual creatures ie. NDEM and other divinities are assigned or designated of the physical world. as guardians or intermediaries of the physical world. Some of these are regarded as the source of good fortune, health, prosperity, fertility etc. while others are simply enemies of mankind, of animals and crops, and such must always be placated with sacrifices and votive offerings. We can interchangeably call all these divinities but a distinction has to be made between what are strictly divinities – **NDEM** in URUAN/EFIK and the gods and goddesses which are well discussed in Chapter III above. According to Mbiti, divinities seem to cover all such concepts as the personifications of God's activities and manifestation of natural phenomena and those objects some of which anthropologists designate as deified heroes or mythology gods, nature spirits, ancestral spirits, demigods etc. **(Mbiti, J.S, 76).** In URUAN/EFIK, Ibibio, Annang etc. most of these tribes and sub-tribes have a number of these spirits and they also organize festivals in their honour eg. URUAN/EFIK – ANANSA, Iman – AWA, Ikono – ETEFIA, etc. Most of these gods and goddesses when examined philosophically, seem to "historicize" certain happenings in the ancient past and what people have always experienced in another context, as divinities as well as explaining the ideas, customs, traditions, and institutions whose origin is otherwise lost to historical sight. Thus each spirit seems to have a unique power to control certain aspects of nature and the activities of men. There are also minor spirits and these are departmentalized as it were, according to people's activities, experiences, and socio-political structures eg. as guardians of harvests, water – oceans, rivers and streams, seasons, mountains and valleys, forests, as also events such as festivals, disasters, misfortunes and calamities. Since these divinities are said to be nearer to God, they can more readily and effectively implore God's favours or even vengeance when they are invoked. That may well explain why they are often invoked in blessings and curses as well as when they are called upon to intercede, usually after the name of God Almighty – the owner of heaven and earth – has been duly paid homage to. All this goes to show that God is ultimately the arbiter and sanctioning power

in all blessings and calamities that can happen to or afflict mankind. God is therefore the guardian par excellence, of established norms of behaviour in relation to His intermediaries – the divinities properly so-called. It is this that moves people to always seek a condition of peace and righteousness before God as also the spirits for their deliverance from the evils and misfortunes of life.

CLASSIFICATION OF DIVINITIES IN URUAN/EFIK

In URUAN/EFIK also, the most important of these spirits and divinities is the ubiquitous Pantheon goddess **EKA ABASI** often regarded as the mother of Gods who is often equiperated with **Mmami-Water** – the goddess of the seas. She is the mainspring of the social and spiritual life of the people, the guardian of morals and law as also the fair and beautiful especially women and children. She it is who exercises control over fertility, fecundity, good harvests, the health and wellbeing of infants and their nursing mothers. Most often than not people make offerings to her at the river side with eggs put in **ekete** for the wellbeing of childhood. This goddess as also the other divinities are believed to assume corporeal forms while others may assume all kinds of shapes animate and inanimate. Some of the divinities instead of assuming corporeal forms are often noticed to appear in dreams especially to diviners and **Mbia Idi?** as recounted elsewhere in this book. In fact, it is such appearances that account for the potency and authority of the **Dibias**, priests, **Idi?** devotees and medicine men and other cultic practitioners in order to impart them with certain information which can assist them in their work. Spirits are generally considered to be ubiquitous and unpredictable; hence the safest thing for people to do is to keep away from them. As noticed already, some spirits especially the evil ones are often said to possess men and are often attributed to certain kinds of maladies eg. madness, epilepsy in fair skinned young women and children. In some cases, these are attributed to **Mmami-water**. There is also the general belief in the spirits of the **"living-dead"** as they are often called and these are said to understand the language of men and women with whom they lived while alive on earth as also the language of the spirits and of God to whom they are ontologically drawing especially if they had lived according to His divine will. They are the ancestors, so to speak because they are dead but they are also alive because as they say: **ekpo akpa enyin ikpaha ut?** – only their eyes are closed in death, but they still hear and know about what is happening in the world of the living. For whom them there are shrines either in the forests or rivers. They are the ones who are guardians of the Elders, Etuboms and Chiefs whether as Clan Heads of simply as Royal Fathers who are still living and carrying out the work of governance and the security of their subjects within his domain. Among these are to be included the tribal and clan spirits - NDEM to protect and direct them in the affairs of the village or city, the spirits of Clan Chiefs/Heads and other important personalities for that is why they are alive an often appear in dreams especially during those great moments of distress and need eg. sickness, misfortune or even moments of happiness and great anxiety and of momentous forebodings. Yet there is also another group of spirits which are the spirits of known relatives some of whom are heads of lineages, the ancestral benevolent and protective spirits. Some are those of relatives who died with grudges and are therefore to be greatly feared and placated to ward off evil in the family or kindred. The third group consists of the spirits of unknown persons and dangerous animals which are believed to dwell in the forests, streams, gigantic trees eg. **UKANA OFFOT** at Anua, and rivers/rivulets eg. **AWA ITAM** on Calabar - Uyo Road. These are designated in general as NDEM, since they are localized. Some of them have shrines erected for them especially should there be the need to placate them or seek their intercession. In general, each village or clan has one or more of this class of divinities, in which case shrines may be erected for the particular god/goddess or spirit to look after the people's welfare. Such type of divinities - **NDEM** are served through the ministry of Oku Ndem – priests. This helps to explain why the priesthood has been given such a position of honour and recognition in most tribes of Africa and priests are known to have tremendous influence both in the political, civil and legal organizations **(Fortes, 74-76).**

THE WORSHIP OF GOD AND SPIRITS IN URUAN/EFIK

URUAN/EFIK to put it concretely do not separate their religious life from the economic and social or political life; their way of life, their beliefs and practices, their conduct in the life of the community, all form an integral unit in such a way that each penetrates the other in a continuous and common destiny. In other words, they live their organic life as a sacrament, for in general, the African way of life, their culture, everything is as it were, a ritual which assists them to approach reality **(Eliade M. 31).** Religious perspectives are made to permeate the customs, the morals and sanctions of the tribe and clan and so community life is integrated both in the profane and religious, thus making religion become simply as a way of life. There is no other way of life – for them God is the source of life, fortune and every form of blessings; prosperity, good health, abundant yields, rain, safe journeys, etc. Hence God is to be sought and found in the community and that is my proposal for a new URUAN/EFIK today as our society's way of life. It is on account of this that we must search for Him in our symbols; events and in works of nature and the mysteries of life and death. This search may take different forms - formal and informal and the regular inherited practices of our forebears as regulated by the immediate needs and circumstances we find ourselves **(BAUMAN, H, 17).**

They can also be through communal and individual rituals or ceremonials by using words and actions or simply by gestures and symbolic practices (**AMAKU, E.N. Edikot Nwed Mbuk 2).**

C. RELIGIOUS EXPERIENCES IN URUAN/EFIK
1. MYSTICAL EXPERIENCE IN URUAN/EFIK

URUAN/EFIK also have a strong belief in Mystical Experiences and see them as distinct from sensuous experiences which fall within the normal everyday experience of the senses like observing the moon, watching videos, wrestling or theatrical shows. Mystical experiences are not describable in terms of our concepts and language. According to W. T. Stace**,** they entirely transcend 'our sensory and intellectual consciousness **(Stace, W. T. 24)**. That is why mystics say their experience is ineffable, and they also distinguish these from visions, dreams etc. In fact, visions are in the category of sensuous experience although with most unusual objects, but they can be described using our concepts and language. Mystics say the experiences are ineffable because they involve a deep insight into Reality and the nature of things. Here mystics are regarded as mystical beings that have been transformed through **INAM** institution which will be discussed in Chapter four. Mystical experiences involve the appreciation of an ultimate non-sensuous unity of things to which neither the senses nor reason can penetrate. Mystical experience or contemplation as distinct from ecstasy i.e. infused contemplation involves an application of the mind, a gentle look attended by love for God and divine things, but that of an **INAM** is not communicated in the experience of the Divine. It is that kind of experience that has evolved through years of long rigorous exercise and training bordering on ascetic practices. What is envisaged in Infused Contemplation is that experience whereby God in a special way moves the mind to know and the heart to love divine things, through the powerful light that has been shed upon the mind by God in such a way that the mystic acts rather in a passive way since God has taken full possession of his faculties. In this state of perfect union with God, God suspends the mental capacities of the mystic i.e. the exercise of the understanding by preventing it from reasoning, halts his thoughts, by centering them on a determined object of predilection, causes speech to die away upon the lips so that one cannot utter a single word. Then under the influence of this divine action, the mystic gazes on God and by loving and appreciating Him and what he is just experiencing, he thereby receives an influx of spiritual energy which considerably increases his own and he feels transformed, carried up and lifted on toward God. In this state, God appears to the mystic under a new aspect as a living reality which human languages cannot express. God is no longer known by a process of induction or deduction but by a simple intuition. William James agrees that this type of apprehension is anti-naturalistic and other worldly (**James Williams, 43).**

The question now is whether mystical experiences provide the mystics or anyone else with knowledge of some objective reality. To be sure, the mystic claims above all that he knows the existence of the reality through his experience, but is that experience of the type that generates knowledge of some reality other than the subjective state of the mystic? Ordinary people with regard to their experiences (empirical) lend themselves to checking and testing by themselves and others – hence the credence to the ordinary perceiver's claim that what he has experienced really exists. This inter-subjective testing is noteworthy, but I believe in the case of an **INAM** ascetic, his mystical experience and knowledge smack of the profane and worldly wisdom and seem to deal with mundane issues that border on human wisdom, age, and experience. What then happens to his ascetical life and practices? Some philosophers and religious scientists just like William James simply conclude that such knowledge rather than lead to the knowledge of reality stops short of mere intuition, astuteness and mundane consciousness, but I don't think so. More fundamentally, it means that the claims of a religious mystic resemble only normal claims about subjective claims but I think this is denying Reality. For the mystic, his certainty cannot cast doubt upon his claims, he is sure of his experience of Reality. Then we may ask: can the mystic avoid the assimilation of his claims into the ordinary man's claims – something the mystic surely wants to avoid? That is the question, and the illusion/confusion continues but only to the unrepentant skeptic! Mystical experience is a very complex term, enormously comprehensive and embracing almost everything psychological viz. visions of all kinds, trances, ecstasies, inspirations, dreaming and waking - as part and parcel of normal religious experiences. Anthony Flew in his essay on religious experience puts it this way that" also and even affections, sensations, dispositions including convictions and beliefs share the same generic term" **(Flew Anthony, 23).** But Thomas Hobbes has commented that there are many of those who judge religious experiences as 'passing from subjective experience to the conclusion that this must have been occasioned by some appropriate object in the world outside'. He contends in his **LEVIATHAN** that this is mere pretense, for to say some god has spoken to him (Hobbes) in a dream is no more than saying that 'he dreamed that God spoke to him'- can you beat that! Therefore, A. Flew concluded from this that though a person may truly have subjective experiences, it should never be inferred that there are experiences of what is truly and objectively the case; neither should it be assumed because such experiences are in some sense truly religious that they must be as such, and consequently, that they represent religious truths **(Hobbes T. 32)**.

We can begin to reply to all these with a succinct statement of Joachim WACH drawing on the definition of Rudolf Otto to the effect that 'Religion and by implication Religious experience is the experience of the "**HOLY" (Wach Joachim, 143).** This seems to stress the objective character of religious experiences vis-à-vis Mysticism in contrast with the psychological theories of its purely subjective and of quite an illusory nature which are commonly held by Anthropologists and Humanists. What then can be the meaning of the objective experience of the **HOLY**? Simply put, it means the **HOLY** exists. This also means that all religions have God as their end. Ninian Smart thinks the same arguing like this 'In the abstract, faith is fraught with acute difficulties **(Smart N., 19).** It is abstract because it is not supported by facts. The Theravada Buddhism for example, has no belief in God at all. For them the supreme value is the Nirvana, which is not described as a personal being or Creator or an object of worship in any way, but is a fact. Hindu tradition also has contemplative mysticism, and just like the Buddhist experience, it consists in contemplation. For yet those who think of religion in terms of relationship to God or the gods, this becomes a case of denying Buddhism as a religion. But Buddhism is a religion; it is known to contain monasteries, temples, myths, rituals, etc. as its paraphernalia of faith even though that faith is not typically experienced as faith in any god or the divine or whatever. It becomes therefore one thing to take the objectivity of the **HOLY** seriously, quite another to believe in it or deny. Then the idea of the objectivity of the **HOLY** or the Transcendent Being **(GOD),** as meaning that somehow the experience of the **HOLY** etc. reveals something objective in reality, namely, something as true, which can mean that there is really something **HOLY** existing independently of ourselves which is revealed or manifested through the experience. This would seem to be **URUAN/EFIK** position but the position of most modern philosophers seems to imply: "there is no objectivity in the experience", they would say.

2. RELIGIOUS WORSHIP AND RITUAL PRAYER

URUAN/EFIK understands that every form of religious experience such as prayers and rituals are the different ways of gaining union with the **HOLY** i.e. through worship and cult. Prayer which is the concrete expression of the believer's belief in the Transcendent and his duty of adoration, praise and worship which has accordingly has been defined as 'the elevation of the soul to God to offer Him homage and ask his favours in order to have union with him, and for Christians and others, in order to grow in holiness. But this type and function of religious prayer can be variously interpreted to mean 'being at rights with the Creator, the Divine, ancestors or even the gods and spirits. This elevation is seen as the detachment of self from worldly creatures and from self in order to fix the thoughts on God who surrounds and dwells in the soul of the believer. This act they claim is to render religious homage just as a person begins to salute those with whom he holds in converse. Then after that he may begin to make his requests or thank him for past favours, or beg for pardon if he had transgressed. Thus prayer makes union with God more complex and perfect. In order to foster prayer, several actions both public and private are demanded. These may be through ritual actions, e.g. sacrifices, symbols, etc. as forms of worship and adoration.

What considerations then have we for all these in **URUAN/EFIK** in philosophical terms? First of all, it is important to note that classical religions embody a variety of claims about the sort of actions that people should normally do and should not do. Some are straight-forward moral claims having to do with relations between people, and are therefore an open question as to whether or not these claims are really dependent upon the theological suppositions of that particular religion. Some actions of course deal with the relationship of man with God e.g. to thank God, to show the proper respect for Him in a variety of ways, etc. Some call upon the people to do or not to do certain actions whose purpose is unclear; or simply to do or not to do something because that is what God has commanded. These seem to depend upon the theological suppositions of that particular religion. But what are the people normally expected to do in the nation and what are their claims about religious worship and cult? Here we are dealing with the outward suppositions and appearances of religious expression; outward in the sense that they are composed mainly of fixed and regulated structures, which however reflect the genius and culture of **URUAN/EFIK** people or any other community for that matter. This is the most extrinsic sector of religion and concerns that which is most subject to the transformation and the wear and tear of history, where accumulated traditions can dry up and lose touch with the realities of life when they cannot respond any more to people's personal religious yearnings and temperaments. These can even decay or be abandoned, or they can persist simply as pure social and cultural patterns, and this often happens every time as the society progresses or comes in contact with new realities of the moment and modernist influences as is happening now in the nation. Because these exist as an analogy or rather as some fundamental coincidences in the attitudes and religious experiences of mankind, it becomes obvious why we can expect some similarities and affinities among the expressive forms of religion.

In fact, it calls for a scientific enquiry and absolute strictness of method into the phenomenal level of religious practices to be able to place individual patterns in the appropriate historical and cultural contexts. Since the religious inclination consists essentially in a relationship with the invisible, the first expressive form cannot but be prayer understood in the general sense and definition given earlier. It boils down to the movement of the religious soul to, and leaving out the tendency of the empirical, to enter into contact with the supreme Reality. In Christian and other religions prayer assumes the form of a fundamental obligation whereas in **URUAN**, it is left to the spontaneity of the individual and to the circumstances as people do not just wake up or kneel down to prayer, the particular situation in which the individual finds himself can be the **leit motif** of prayer. In these circumstances, the so-called ethnological religions, prayers are often richer and more variegated such that in their great mystics like **INAM** devotees prayer assumes incomparable forms of ardour and loftiness. We must not also forget that besides individual expression, prayer can be very much and naturally a collective act. We should also consider that vocal prayer generally implies and also takes the form of gestures and symbolisms which are very much the familial and tribal forms. This is as a result of the social projections of religious tendencies. **URUAN/EFIK** worshippers very often pray with their whole being, body and soul, with gestures, symbols, rhythms and dances. They sing, invoke and supplicate with all their might and they also beg,

appease and praise with thanksgiving or curses. Sometimes they can bless or simply remain silent in meditation and contemplation. There are fixed formulas and stereotypes, improvised invocations, periodical celebrations. In these are poured out fears and desires, joy and remorse, solitude and bitterness, hope and disappointments. There are also external means and aides of prayers; prostrations, rhythms, wheels, rosaries, masks, sounds, ablutions.

Strictly connected with prayer and deriving from man's psycho-physical nature is the rite, which the religious man carries out in order to integrate himself with the world of the transcendent. In many religious formations the rites of initiation [into society or into life, in the light of the ultimate Reality] are of particular importance, as also the so-called rites of passage, in which are reflected both the belief that the transcendent is not a direct object of experience, and the urgent need for a transit, for a conversion, for a passage generally hard and risky in order to rise from the religions [Christianity, Judaism, Hinduism, Buddhism, Taoism, Islam] the practice of ascetic ideals often gives rise to forms of solitary monastic life and more generally organized confraternities with various degree of participation in it. The practice of meditation is frequent in the profession of ascetic life, often becoming ardent interior concentration in monistic religions. The religion of theistic structure experiences contemplation as a supreme form of interior donation to the point of immersion in the divinity. Equally typical of religious behavior in which the tension between the human and the superhuman, the everyday and the eternal is expressed is the pilgrimage towards places and objects where the other world particularly reflects its presence on earth. It is for this reason that the religious men often become pilgrims. The sanctuaries of Delhi, Jerusalem, Rome, Mecca, Bodghaya, Kandy, Fujiyama, and Taize are only a few among innumerable places of religious pilgrimages. Islam has included pilgrimage among the 'five pillars' of religion, for which reason the Hajj of the Muslims to Mecca has become the most famous of all mankind's pilgrimages. A distinguishing factor in the sphere of religious phenomenology is noticeable in a series of beings and people who are placed by their activity as mediators between the two worlds of the super-perceptible and the perceptible, the divine and human, thus becoming a bridge or means of contact between the two spheres.

A. MYTHS AND RITUALS IN URUAN – EFIK

A religious myth is a story, a true and sacred story modeled on example. It presents exemplary models in the form of gods or ancestors which the people have to copy or be initiated into. A myth is a statement of a higher and more important truth of primeval reality, which is still regarded as the pattern and foundation of primitive life. It transmits the tradition of the people, and has sacred or religious character. Myth relates a sacred history, a series of event that took place at the beginning of time. It relates the deeds and doings of the supernatural beings at the beginning, the result of which the word or part of it came to existence, as it is now. Hence myths disclose the creative activity of divine beings and reveal the sacredness of their works. Myths consolidate and stabilize society by dictating their beliefs, defining their rituals, acting as chart of their social and order pattern of their moral behavior. Religiously, myths are thought to have a certain salvific power when regarded as factors that recreate or transform those whom they are communicated. They alter the capacity of the recipient to perform to the task of the new statutes ahead of him. Thus the function of the myths is that of the sanctifying standardizing. They give forms and meaning to religious expression. Myths are classified into Religious and Secular myths which are further classified into the creation myths, [cosmogonic] and anthropogenic myths. Creation myths are those which narrate the creation of the universe out of preexisting matter with the aid of an agency but in Christian mythology, the creation of the world is ex nihilo ie. from nothing pre-existing as in the Genesis narrative. An Anthropogenic myth tells about the creation of man. Secular myths are perfected ideas which are not possible practically. These are sometimes called ideology eg. Capitalist and communist ideologies. Myths exist in all cultures and the purpose of the ritual. Myth itself is a ritual act, something that is uttered,

an oral event taking place in the living society. To these should be added the idea of Totemism as another aspect of Myths which according to Emile Durkheim is the initial religious expression of mankind **(Durkheim, E., 34)**. He defines Totemism as the worship of a particular animal or tree as symbolic of the tribe and clan. In **URUAN/EFIK**, the totem is Mbukpo ie. the hawk or African black kite which is a bird of prey, for Itam Clan it is **EB? K** the monkey, for Afaha Obong Clan in ABAK, it is **ENEM** cocoyam, the sweet potato. What influenced primitive man to observe these were the outstanding forces of the society, the clan of which he was a part and to which he owed protection and knowledge without which he would be a nonentity, hence the need to have recourse to a particular symbolic creature as a means of protection and wellbeing. But of course Durkheim failed to understand the other side of man and thus overlooked man's profound spiritual experience especially in human events like birth, adolescence etc. in the so-called rites of passage.

B. MAGIC AND MYTHS IN URUAN-EFIK

Magic is a phenomenon which is known and understood everywhere but appears to defy all attempts at defining it exactly. We can only describe it because **URUAN/EFIK** life and worldview is full of magic. Durkheim also tried to make a distinction between magic and ritual by defining that the function of magic is to fill the gaps left by lack of knowledge in man's pragmatic pursuits. But we may ask: Is magic purely science base on only pragmatic purposes or can it be an aspect of social life providing explanations or coincidences or disasters? Some say it is simply the manipulation of supra-mundane powers for one's benefits. Hence it is a ritual employed to project man's desires into the external world on a theory of human control to some purpose in view. But as a ritual it uses verbal formulas to do this. Ethnologists commonly differentiate between black and white magic depending on whether it is carried out to help or harm someone. In general black or destructive magic is unethical both as a matter of attitude and as an interference with inter-personal relationships because according to Joe Frazer magic is not as oriented towards spirits and other beings which transcend the natural order of the physical world as religion does. The magician is more closely related to the scientist than to religion and therefore magic is pseudo-science which is a set of pragmatically intended and rationally calculated ritual procedures based on false beliefs in impersonal powers. But while seemingly agreeing with this notion, R. Malinowski argues that magic is individualistic while Religion is predominantly a matter for society **(Malinowski. Magic, 53.)** Religion is an organized cult through which individuals can participate and is expressed in myths and rituals and with a social import and is usually an affair for the whole tribe/clan or community; while magic is usually an affair by which a private individual magician seeks to accomplish some specific goal eg. to cure some sort of disease or win victory or some advantage, etc. The magician in doing so attains an essentially manipulative relation with the forces of nature at his command which he can control for personal ends. Religion on the contrary seeks to enter into communal relationship with God or other spiritual beings who are more than impersonal forces eg. Religion may seek help from God/gods/spirits whom the worshipper/s can only beseech but not command as would the magician. Some types of magic are productive eg. the Azande magic which the tribesmen and women employ to increase the yield of their crops. Magic is a technique that is supposed to achieve a concrete purpose. It is a tool for achieving certain ends; it as occult science and as such it uses verbal formulas to project man's desires and needs. There is productive magic which aims at the individuals or specialists either to avert misfortune or to protect property and implies in general three viz. things to be done eg. the spell; things to be used eg. Instruments like the medicine etc. and thirdly the words that are to be spoken. Some scientists like Edward Taylor opine that although some of the results intended in magic do occur but trickery is being practiced though the use of medicines in many cases by magicians mostly to deceive people and the magicians themselves do believe as firmly as do others in the efficacy of the magic. **(Taylor E. 1964, 112).** There is also the belief in counter magic as a cultural response to situations of uncertainty. Examples are many in African traditional societies since magic and religion are seen as specialized behaviour directed towards those elements of human experience which fall outside man's mastery of his surroundings and destinies. But

some see a certain relation between magic and religion because magical acts involve some spiritual powers except that they are impersonal and do not require the will of higher spiritual forces. Religion is belief in some power in the universe which is by far greater than that of man himself. Magical potency is believed to reside in the material substances used or the verbal elements employed. In practice magical operations employ the same devices as witchcraft especially in destructive magic which provides a native theory of failure, misfortune or even danger of death.

RELIGION AS SYMBOLIC ACTION-RITUAL IN URUAN-EFIK

A rite or ritual is a set form of carrying out a religious action or ceremony. It is a means of communicating something of religious significance through word, symbol and action. Therefore, a ritual reveals the religious sentiments as well as the doctrine of faith or beliefs. The ritual word is powerful since it is spoken in seriousness and solemnity, and it is repeated every time a ritual is performed. Rituals also help to show the relationship of religion to the structure of society. They generate a sense of certainty and familiarity and provide continuity among those who perform or attend them. In turn people fine a degree of identity through this common observance and experience. Through ritual action and word, people feel able to exercise a certain amount of control over the invisible world and the forces of nature. In this way the universe is but a creative agent for the purposes of including symbols and colours, incantations, oral formulas most especially invocations and prayers. In **URUAN/EFIK** as also other African societies, there are so many rituals that they may be summarized under two headings: Personal and communal rituals. Personal rituals are those performed along the life's journey of individual. They begin during pregnancy and continue after death. Thus the life of an individual is accompanied by rituals. In addition to personal rituals, individuals also take part in communal rituals. Personal rituals draw attention to the uniqueness of the individual. They tell him and the world around that he also matters, that he is valuable, and that he is a member of the wider community.

On the other hand, communal rituals since they are those that affect the community as a unit such as rain making, agricultural rites, and purificatory rites in times of disasters and epidemics lend themselves to communal scarifies which is the core of communal ritual actions. Rituals refer to mystical notions, which are patterns of thought that attribute supra-sensible qualities to phenomena which, or part of which are not derived from mere observations. They cannot therefore be logically inferred from those which do not possess objectified order**.** It is only objectified order of symbols that can express attitudes and feelings that mould the personal dispositions of worshippers after their models **(Herder Rousseau,32)** This objectification is necessary for continuity and sharing within the religious group otherwise collective worship would be mere external action. In its true religious meaning, the ritual is the representation of the sacred beings through gestures and actions of divine beings which allow participants to become contemporaneous with the sacred past and thus perpetuate the sacred traditions and renewal of the functions and lives of the members as a group.

Rituals have four main functions; they express the holy by bringing about the realization of the presence of the Divine thus creating a link between the flow of ordinary time and the representations or symbols situated outside of time. The ritual symbols unite and cover beneath an external presentation many ideas and images which elude logical analysis. They refer to the sacred. They express the cosmology i.e. the image of the universe which goes with the experience of the sacred change with time, hence the necessity of new and meaningful images to replace the old ones. They support the current social order by helping individual members to adjust to a life situation. The social order has to be expressed in rituals in order to enable the individual interiorize his faith action. Thus rites can imply two things; factitive and constitutive. Factitive rites which are seasonal increase the strength of productivity, purify, protect and in other ways increase the material well-being of the individuals or the community as a group. These are also sometimes referred to as rites of intensification. They are group rather than individual-centred and include such events as Memorials eg. Christmas, the New Year, New Yam Festival, Easter, Pentecost.

Constitutive Rites express and can also alter social relationships with reference to mystical notions, of which rites of passage are typical **(Cf Ekarika J.P. 70 ff).** They are sometimes referred to as non-seasonal rites. All rituals are directed towards the problem of transformation of the state of human or nature beings, hence the celebration of transit of an individual from one social status to another in Rites of Passage. This generally assumes the state of separation, transition and incorporation. Ritual relives and reinforces the beliefs contained in myths. It effects an inner change in a man and transforms him to a new state of being by inserting him into the sacred.

3. OFFERINGS & SACRIFICES IN URUAN-EFIK

A sacrifice is the offering of a material gift such as food or drink or animal or even money to a supernatural being or ancestor(s) as a sign of worship and this entails adoration, gratitude, supplication and communion as well the consumption of the offering by him or by parties, the offerer and the gods (ancestors). In **URUAN/EFIK** all these four aspects of the consumption of the victim or object of sacrifice apply. Usually in the case of offering an animal like a goat, cow or sheep, only the blood of these victims is offered by pouring it on the "altar or a specially dedicated object eg. A stone, or a designated spot on the ground or objects – trees, mountains, streams etc. while the meat of the victim is taken home for consumption either by the "priest or "agent" himself who made the sacrifice or by both the agent and the "members" of the community concerned. The members could be either the entire family for whose benefit the sacrifice was offered including the agent or only the designated members in case of the initiated members of the cult or society like **Ekpe**, **Ek? ? kemba** or **Ekpo Ny?h?**. In certain instances, those to participate in the consumption of the sacrifice are clearly stated as well as those to be excluded. In a general sense including Christian sacrifice like the Catholic Mass, the sacrifice includes all actions done so as to cling to the object of worship or reverence like ancestors, gods and goddesses or to God Almighty in communion of holiness, wellbeing atonement etc. in order to achieve blessedness and wellbeing. In fact, this seems to be **URUAN/EFIK** understanding of sacrifice because it is an outward expression of the spirit. In Israelite times, the prophets often denounced those sacrifices that were not from the heart and this must have been the reason Jesus said: "I desire mercy and not sacrifice" **(Cf. Hos 6:6, Mt 9:13)**. Sometimes out of personal devotion usually expressed by need, the people often make one sacrifice or other to achieve some favours from God or the ancestors. It may be a bit difficult nowadays using the categories of our forebears on these matters to draw the line, but I can always recall that whenever there was a felt need or when some problems or calamities arose, they often resorted to offering sacrifices and calling upon those recognized agents of the nation to make these sacrifices on behalf of the beneficiaries, ie. The people who want the sacrifices made. By sacrifice therefore a religious man (and mankind is generally a religious being) makes an offering to the Deity by means of a gift on behalf of himself, his wife/wives, his children, his relations and neighbours including his servants and those around him whom he wishes to include as beneficiaries, in order to be in the closest communion and communication with the Deity or ancestors. Thus a quasi-relationship is established between them through the sharing and participation in the consecrated offering. Sacrifice holds a central place in **URUAN/EFIK** rites and is an important religious ritual in itself. Ritual sacrifice is really a form of exchange between man and the supernatural being since the human offerer presents his goods and the divine receiver reacts to it. This exchange of goods here in the religious context does not imply equal reciprocity. One can offer goods to express gratitude, to pay homage or honour, to expiate wrongs done, to celebrate special events or to maintain good relationships. The offerer of the victim makes the transit to the sacred, and in so doing becomes religiously transformed. The things consecrated become an intermediary between the offerer of sacrifice and the Deity/gods/ancestors to whom the sacrifice is made. It is the victim that effects this communication between the sacred and the profane while the priest (offerer) is both the agent of sacrifice and the delegate of the Deity/gods or the ancestors; he is therefore the presiding officer. From the above analysis we canse**URUAN/EFIK** understanding of sacrifice and ritual as involving four key

dimensions: atonement/sacralization, offering/dedication/consecration, andparticipation/participation/consumpti consumption and finally communion, /unification/ deification, by a sort of deifying or elevating the offerers and participants from the profane to the divine.

DIVINITIES AND GOD'S MINISTERS/SERVANTS: IN URUAN/EFIK

In URUAN/EFIK conception of the universe, Gods world – Obio Abasi and the world of creature's form just a unit and these two are integrated. They intermingle and dovetail into each other in such a way that it is not easy or even necessary to draw the distinction between or separate them, one from the other. Hence to understand their religious ethos, vis-à-vis their philosophical perspectives, it is essential to consider URUAN/EFIK concept of the universe along with their concept of God since everything is tied up with the spiritual, and the spiritual I integrated with the concrete organic fabric of everyday life such that men and women can live together with God. The Secretariat for non-Christians has put it this way:

> **The first thing to realize is the close bond that exists between religion and social life of theCommunity. They are the beginning and the end of everything. Reduced to essentials, their Weldtangschaaung their vision of the world, is a unifying factor, because it does not imply any clear-cut difference between the profane and the sacred; between matter and the spirit. (Secretarius pro non-Christianis, Meeting the African) Religions, Rome 1969, 23).**

That is why in URUAN/EFIK the physical world is often linked with the spiritual and the spiritual creatures ie. NDEM and other divinities are assigned or designated of the physical world. as guardians or intermediaries of the physical world. Some of these are regarded as the source of good fortune, health, prosperity, fertility etc. while other are simply enemies of mankind, of animals and crops, and such must always be placated with sacrifices and votive offerings. We can interchangeably call all these divinities but a distinction has to be made between what are strictly divinities – **NDEM** in URUAN/EFIK and the gods and goddesses which are well discussed in Chapter III above. According to J. S. Mbiti, divinities seem cover all such concepts as the personifications of God's activities and manifestation of natural phenomena and those objects some of which anthropologists designate as deified heroes or mythology gods, nature spirits, ancestral spirits, demigods etc. **(Mbiti, J.S, 76).** In URUAN/EFIK, Ibibio, Annang etc. the most of these tribes and sub-tribes have a number of these spirits and they also organize festivals in their honour eg. URUAN/EFIK – **ANANSA**, Iman – **AWA**, Ikono – **ETEFIA**, etc. Most of these gods and goddesses when examined philosophically, seem to "historicize" certain happening in the ancient past and what people have always experienced in another context, as divinities as well as explaining the ideas, customs, traditions, and institutions whose origin is otherwise lost to historical sight. Thus each spirit seems to have a unique power to control certain aspects of nature and the activities of men. There are also minor spirits and these are departmentalized as it were, according to people's activities, experiences, and socio-political structures eg as guardians of harvests, water – oceans, rivers and streams, seasons, mountains and valleys, forests, as also events such as festivals, disaster and calamities. Since these divinities are said to be nearer to God, they can more readily and effectively implore God's favours or even vengeance when they are invoked. That may well explain why they are often invoked in blessings and curses as well when they are called upon to intercede, usually after the name of God Almighty – the owner of heaven and earth – has been duly paid homage. All this goes to show that God is ultimately the arbiter and sanctioning power in all blessings and calamities that can happen to or afflict mankind. God is therefore the guardian par excellence, of established norms of behaviour in relation to His intermediaries – the divinities properly so-called. It is this that moves people to always seek a condition of peace and righteousness before God as also the spirits for their deliverance from the evils and misfortunes of life.

CLASSIFICATION OF DIVINITIES IN URUAN/EFIK

In URUAN/EFIK also, the most important of these spirits and divinities is the ubiquitous Pantheon goddess **EKAABASI** often regarded as the mother of Gods who is often equiperated with Mmami-Water – the goddess of the seas. She is the mainspring of the social and spiritual life of the people, the guardian of morals and law as also the fair and beautiful especially women and children. She it is who exercises control over fertility, fecundity, good harvests, the health and wellbeing of infants and their nursing mothers. More often than not people make offerings to her at the river side with **ekete** and eggs for the welfare of childhood. This goddess as also the other divinities are believed to assume corporeal forms while others may assume all kinds of shapes animate or inanimate. Some of the divinities instead of assuming corporeal forms are often noticed to appear in dreams especially to diners and **Mbia Idi?** as recounted elsewhere in this book. In fact, it is such appearances that account for the potency and authority of the **Dibias** priests and **Idi?** devotees and medicine men and other cultic practitioners in order to impart them certain information to assist them in their work. Spirits are generally considered to be ubiquitous and unpredictable; hence the safest thing for people to do is to keep away from them. As noticed already, some spirits especially the evil ones are often said to possess men and are often attributed to certain kinds of maladies eg. madness, epilepsy and fair young women and children ie. Mmami-water...There is also the general belief in the spirits of the **"living-dead"** as they are often called and these are said to understand the language of men and women with whom they lived while alive on earth as also the language of the spirits and of God to whom they are ontologically drawing especially if they had lived according to His divine will. They are the Ancestors, so to speak because they are dead but they are also alive because as they say: **ekpo akpa enyin ikpaha ut?** – only their eyes are closed in death, but they still hear and know about what is happening in the world of the living for whom there are shrines either in the forests or rivers. They are the ones who are guardians of the ling Elders, Etuboms and Chiefs whether as living Clan Heads of simply as Royal Fathers who are still living and carrying out the work of governance and the security of their subjects within his domain. Among these are to be included the tribal and clan spirits NDEM, to protect and direct them in the affairs of the village or city, the spirits of the clan Chiefs and other important personalities. For that is why they are alive and often appear to us in our dreams especially during those great moments of distress and need eg. sickness, misfortune or even moments of happiness and great anxiety and of momentous forebodings. Yet there is also another group of spirits which are known relatives some of whom are heads of lineages, the ancestral benevolent and protective spirits. Some are of relatives who died with grudges and are therefore to be greatly feared and placated to ward off evil in the family. The third group consists of the spirits of unknown persons and dangerous animals which are believed to dwell in the forests, streams and rivers; these are designated in general as NDEM, since they are localized. Some of them have shrines erected for them especially should there be the need to placate them or seek their intercession. In general, each village or clan has one or more of this class of divinities, in which case shrines may be erected for the particular god/goddess or spirit to look after the people's welfare. Such type of divinities NDEM is served through the ministry of Oku Ndem – priests. This helps to explain why the priesthood has been given such a position of honour and recognition in most tribes of Africa and priests are known to have tremendous influence both in the political and legal organizations **(Fortes M.74-76**).

WORSHIP OF GOD AND SPIRITS IN URUAN/EFIK

In URUAN/EFIK to put it concretely do not separate their religious life from the economic and social or political life; their way of life, their beliefs and practices, their conduct in the life of the community, all form an integral unit in such a way that each penetrates the other in a continuous and common destiny. In other words, they live their organic life as a sacrament, for in general, the African way of life, their culture, everything is as it were, a ritual which assists them to approach reality (**Eliade M, 31**). Religious perspectives are made to permeate the customs, the morals and sanctions of the tribe and clan and so community life is integrated both in the profane and religious thus making religion become simply as a

way of life. There is no other way of life – for then God is the source of life, fortune and every form of blessings; prosperity, good health, abundant yields, rain, safe journeys, etc. Hence God is to be sought and found in the community and that is my proposal for a new URUAN/EFIK today as our society's way of life. It is on account of this that we must search for Him in our symbols; events and in works of nature and the mysteries of life and death. This search may take different forms formal and informal and the regular inherited practices of our forebears as regulated by the immediate needs and circumstances we find ourselves. They can also be through communal and individual rituals or ceremonials by using words and actions or simply by gestures and symbolic practices.

(A) ATONEMENT/SACRALIZATION: Every sacrifice or ritual involves removing whatever is profane and unholy from either the place or venue of sacrifice as well as from those who are to be involved at the place and moment of the sacrifice. This denotes sacralizing the atmosphere surrounding the sacrifice. In URUAN/EFIK the agent/priest usually blows a mouthful of **editibe**, a concoction made up of African gin and medicinal herbs or roots around the place to dispel whatever agents or spirits of evil and uncleanness may be lurking around there. Sometimes the participants themselves are also sacralized by a sort of 'fumigation' whereby the priest/agent uses a horse tail or spray on both the object of sacrifice (victim) like the egg or fowl, whirling it over them like incense or on their heads and bodies to drive out any evil machinations or agencies from the participants. In the case of initiations, the initiates are simply smeared or rubbed with coloured **nsei** ground clay. Sometimes black **ekim** potash is incised into their bodies, usually on the chest, neck or shoulders; and this serves as a permanent sacralization to ward off evil in perpetuity.

(B) OFFERING/DEDICATION: A sacrifice is an offering of an animal or object to a deity or his representative either through the complete destruction of the object of sacrifice which is the victim, or shedding and pouring of the blood in case of an animal or simply by dedicating it in honour of deity or his agent. A sacrifice therefore is the presentation or dedication of a victim which is sometimes simply called the sacrifice or the object of sacrifice of what is to be offered to the Deity, gods or ancestors as a sign of adoration, supplication, communion and gratitude as an act of worship. A sacrifice is any action done so as to cling to God or the object of worship, ancestors etc. in communion of holiness so as to achieve blessedness and wellbeing. The duty of offering sacrifices as a genuine act of worship concerns men and women both as individuals and as members of the society because it is the moral duty of individuals and societies towards the practice of true religion. The social duty of citizens is to awaken in each individual the love of what is true and good and this requires genuine worship through offerings and sacrifices. The offerings ie. Victims whether of animals or parts thereof can be cows, goats, sheep, dogs or if human offerings; skulls, pubic hairs, and nail clippings as special parts of the human body, but if food offerings, they can be cooked or uncooked. An offering of what may look like a “holocaust” in **URUAN/EFIK** is simply the dedication of live animals like dogs, fowls or even goats and cows which are thrown into designated rivers and streams or may be deposited at the outskirts of village/town boundaries and left to roam into the “wilderness”. Oftentimes some poor people around or unscrupulous fellows can “capture” the victims and carry them home for their meals without any qualms or suspicion of reprisals or evil from the gods and ancestors. In the case of votive sacrifices or “dog holocausts”, they are tied aloft on a pole at the village/town frontier and left to die and rot there or be removed for consumption by some poor citizens or unscrupulous fellows around. For food offerings the same is done by placing well-dressed up on decorated bamboo tables either at the cross-roads or forest terminals in the town or village. Once the objects of offering have disintegrated or disappeared as explained above, the understanding is that the sacrifices have been accepted and the offerers begin to await bounties or a return to normalcy, good health or recovery vouchsafed by under the auspices of the Deity, the gods, spirits (**Ndem**) or the ancestor to whom the sacrifices have been offered. The Deity mentioned here is no other than God Almighty

hereinafter represented by the **ATAKPOR NDEM URUAN** whose shrine is located at **AKWA AKPA URUAN** at the widest part of the Cross River estuary.

C CONSECRATION/DEIFICATION/CONSUMMATION

This involves the consecration of a sacrificial meal as a symbol of love and communion with the Deity, god or ancestors and the group present. In eating the victim of the sacrifice, one participates in the sacred life, in the realm of the divine. This too is an integral part of a sacrifice. It signifies the unity of the community with the Deity/gods/ancestors and with each other. This is the communion sense in sacrifices. A sacrifice may be a simply a rite of consolidation [propitiation], mending the breaches of the order between men and the gods. It may also be a rite of incorporation joining the individuals and families by ritual actions. The ritual meal binds the living and the dead.

D INITIATION N URUAN – EFIK

By the initiation rites a youth is introduced to the full privileges and responsibilities of the community, religious, social and administrative. This implies a process of transition from the family circle to active membership and followership of the community. Rites of death and rebirth form the essential aspects of all initiation rites and their religious meaning is very profound. The symbols themselves speak eloquently of the various aspect of the life-change of the individual. Fasting, test of endurance or ordeals, circumcision, a protracted period of isolation and many other symbols accentuate an important recurrent of theme of death (**G.P. Parrinder,94-96**). There are three kinds of initiation rites: the collective rituals which affect the transition from children from life to death or from birth to life, those which characterize the entry into the fraternity or secret society which rites are performed when the person assumes a 'mystical vocation'. These always have an ecstatic element in them. Together with the theme of death they are commonly enacted with the theme of ordeal and pain by means of which transition is made into new state of existence. These provide also an important religious meaning, for by them the fitness of the young is tested. The experience evokes a sense of the transcendent. The theme of rebirth marks the entrance into the new mode of existence which is that of the sacred. Both the themes of death and rebirth are structurally linked in the process of initiation, for new life cannot begin unless the old one becomes dead or eliminated. The rites of rebirth are symbolic, for they involve the communication of the sacred to the initiates by means of a solemn meal and investiture. This new birth signifies the process of assuming a new status within the religious community and of acquiring new rights and privileges which enable the initiates to participate fully in the religious life of the community. More deeply, the ritual of initiation produces a fundamental existential change in the life of the individual, namely; a sacred level of existence. Without the transformations, the rites themselves lose much of their signification. During the period of preparation and initiation, sacred knowledge is communicated to the neophytes. In primitive and cosmic religions, the initiates are taught the myths and secret mysteries. In some societies they are warned not to reveal to the uninitiated anything said or done in the course of the mysteries as doing so involves instant death either through natural or supernatural agencies. In the higher religions the initiates acquire faith contained in their sacred writings and the right to read and understand them. In Hinduism, for instance, only the initiates have the right to read the Vedas. The initiate is the man who knows, who has learnt the mysteries that pertain to his religion, and has had revelations about the meaning and purpose of human existence. Initiation also implies a spiritual maturing. Initiation makes the initiate aware of his spiritual-religious maturity which consists in the responsible behaviour he exhibits both in his moral and religious life. He thus becomes truly possessed of freedom and courage to practice his religion, to imitate his gods, to commune with them and to participate sacramentally in the divine life itself. In the significant words of Mircea Eliade:

Initiating death forms an integral part of the mystical process by which the novice becomes another, fashioned in the accordance with the model revealed by God or mystical ancestors. This is as much as to say that one becomes truly a man in proportions as one cease to be a natural man and resembles a supernatural being. (Eliade Mircea, 1965, 12)

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4. CEREMONIES AND CEREMONIALS IN URUAN - EFIK

NECESSITY AND PRACTICE OF RELIGION: CEREMONIES &RITUAL

The proliferation of religious organizations in recent times especially in URUAN/EFIK can only be seen as the ever continuing search of mankind for things of the spirit and the increasing interest in matters of Religion, but is it? People continue and pretend to holistically exhibit their enthusiasm for exterior practice of religion through ceremonials and rituals, but mankind can be very frivolous in these matters and in his very frivolity as a cover all weapon can disguise for a brutal egotism. Of course the first question to be put is whether people do really go out of their way to demonstrate their feelings and gestures in the practice of their religion. There is another problem arising from the necessity of practicing Religion ie. giving honour to God by religious worship or ritual ceremonies. Either upon false data or upon vitiated interpretations through the acceptance of a priori application of false philosophical principles, there are some who deny that there is any obligation to worship God. There are also some people who profess absolute indifference in religious matters maintaining that God does not really care whether we worship him or not. Consequently, they have come to the conclusion that regardless of anything spiritual or on moral grounds, religion as is as useless as it is unprofitable. But the fact is that peoples the world over whether in the past or even today have always professed some sort of religion and they have done so following the order of nature. The very order of nature demands that man, since he possesses intelligence and will, ought to assent intellectually to the ontological order of things and to conform to it (in practice) through his actions. This order of nature also demands his giving the highest honour, subjection, and love to Him by whose power and providence he continues to exist since He is our maker and keeps us made. Without doubt therefore, people all over the world and throughout the ages have been doing just this – not through ignorance or compulsion; and certainly not through backwardness or lack of knowledge of the natural sciences and technology or through irrational fears of the unknown or about the powers of the gods or nature and the veneration of ancestors thereof – but through genuine knowledge of the true means of practising religion. This universal fact can only be explained on the grounds that all peoples have been following the dictates of sound reason such a great matter like religion. Cicero himself has also acknowledged this and puts it this way:

> **Nature recognizes that God should be worshipped, and there was never any man Born who lacked this natural law, which orders him to worship (Oratio pro Flacco in M. LaGrange ETL, 1928, 413).**

Religion consists in acts of the intellect and will as seen already, and by these we acknowledge and love Go's excellence (eg. in interior worship) and this is often manifested by our external actions of the body or though gestures (ie. in our exterior actions of worship) since worship by its very nature demands an external expression which we call ritual actions or ceremonies. Now man continues to exist by God's power and is governed by His divine will and providence because he comes forth from Him – in Him we live and move and have our being **(Acts,17:17).** It therefore follows that the entire man - soul, body and spirit – because he is dependent on Him - should acknowledge this dependence through physical and practical action. This is through Ritual actions and Ceremonies. Also man must worship God not only as an individual but also as a member of the society in which he lives. This means that the society as such is obliged to worship. This worship of God must be both internal and external. It is therefore erroneous to deny public worship and simply maintain that religion should be a private affair left to the individual concerns and caprices. But we all know that just as it's individual members so also the society as a whole continue to exist by God's sovereign and sustain power. Consequently, man as a social being or the society as such must acknowledge and profess its dependence upon God through worship. Another reason why man as also the society must worship God is based on the fact that the duty of religion is the foundation of all other duties and also the basis of all morality. Common sense and reason show that man has duties towards God, himself and even to other men and women in the society. This should therefore be the concern and total outlook and way of life of any given religious community concerning their conception

of what must be done or avoided in the effort to maintain that relationship with God. The fact is that no one can really be obliged to any duty except by a superior. God who is our Creator, He alone can exact worship and homage from us because mere human authority cannot legislate on any moral duties talk less of sanctions the obligations and binding force of which can only be by divine authority and the ones ordained by God Himself. Therefore, to preach a morality devoid of Religion ie. not having to do anything with God can only tantamount to the destruction of the entire fabric and moral order. In this perspective therefore, morality forms an integral part of religion for the rest of mankind and his moral life. The major role of Religion then is to be seen as the fountain head of moral ideals, the quality of any religion being judged by its power to produce worthy character in persons and a just social order. All these constitute the claims of worshipping God through ritual actions and ceremonies which come under Religious practices.

On these claims we may ask: why should God impose-ritual observance upon mankind? Does God have any reasons for imposing them or are they done arbitrarily? These would seem to imply that God has certain rewards for obedience to His commands but which He could not otherwise give. Some agree that each of these particular rituals or observances does produce some benefit to the observer, so it would be wrong to think of God as having arbitrarily chosen just any observance at all. For St. Thomas, ritual actions i.e. ceremonial precepts are acts of worship or aid to worship and the reason for their existence is so that men may be directed to God. For St. Augustine, his conception of prayer as the intensification of a religious attitude is that the bodily performance of ritual has the effect of intensifying appropriate religious attitude and affections, and "in this way a man excites himself to pray more humbly and more fervently" and this has the effect of moving the soul, and the invisible inner motion which causes them is itself strengthened and aroused more effectively to an increase of holy desires. Therefore, Metaphysics or theology aside, it seems obviously true that sometimes and for some people participation in liturgical rites or ceremonies (from Mania + Ceres = gifts of the goddess of fruits; or from Cerei i.e. candles lit on such occasions) nurtures certain religious attitudes and affections. Why these external or ritualistic actions; and above all why need one pray at all when God knows everything on could possibly tell him! Why should e.g. the believer prostrate or kneel to show he is contrite; surely God being omniscient, has no need of the information? St. Augustine himself in puzzled but he attempts an answer thus: that (i) In the first place there is an ocean of difference between our dealing with God and dealing with men.

(ii) Secondly, that the point in giving one's feelings and attitudes expression are connected.eg. To show that I am sorry, I write and tender an apology, even though the person I have wronged may by the sound of my voice, the look in my face etc. already know that I am sorry. God indeed knows that we think and feel, but why do we have to worship him in some external action? Why isn't it enough to worship him in our thoughts and feelings, etc? The problem seems to arise with regard to private worship, but for public worship these actions: excite internal devotion. They enable us to worship God with our bodies as well as minds and it is fitting since these come from God. Interior worship will inevitably spill into external worship. By making these ritual actions and ceremonies, man surrenders to God his mind and the capacities of his soul and body, subjects them to God with reverence and presents them to God. It belongs properly to religion to show honour to God, therefore prayer is properly an act of religion. Worship, since it is an act of **virtue** as seen above, belongs to a moral precept hence has the object of moving men to these terminations of law.

D. RELIGIOUS MORALITY: RELIGION v/s MORALITY

URUAN/EFIK Religion is quite akin to many theistic religions. In actual theistic Religions, moral endeavour is seen as related to worship, for by doing good, I am as it were, rendering honour, glory and

praise to God. A person who behaves morally is seen as a religious individual. A Buddhist, for example, in his meditation, is concerned with arousing an existential awareness of the transistoriness of things. Thus he relates his religious practices to religious ideas and living meaning. The very fact that we go on asking the question as to why a person should be moral indicates that religion finds the answer. It is like weaving more and more actions into a wider framework. One aspect of this is by placing morality and other values in a wider perspective such that by connecting them with worship we are able to indicate that one manner of religion is not just an activity which is part of life, but has connections with the rest of life. Thus in **URUAN/EFIK,** people generally regard most of their daily activities as tied up with religion or as religious exercises eg a child who often carries out what the mother asks him/her to do like going on errands, washing pots or plates for her mother, helping her in the kitchen or market, greeting parents and elders in the compound, is seen as a very morally well behaved and religious child. In the case of adults, those who attend the village meetings, go out to clear the paths to the stream when this has been announced and a date fixed for the community work, visiting the sick or those in difficulties and consoling them, telling the truth and behaving in every manner as to what society expects and approves; all these make him a moral and religious individual in the eyes of the community. People do not normally count on the observance of the Decalogue only as behaving morally or being a good individual in the society. That is why in less than one aspect like worship, we can discover many other forms of expressing our religious ideas and actions and the process has to do with changing i.e. undergoing an experience. The object of worship is a mystery and has to do with giving people a heart and this means something that inspires awe, adoration, confidence etc. The object of worship is to create humility which then ties up with selflessness, which invariably is the pursuit of duty and enterprising demands. As a fascinating object, worship moves man to joy, overreaches and subsumes the other lesser values exciting him to adoration, obeisance, etc. adoration, obeisance, etc. Thus moral endeavour in this joint enterprise of ordinary life moments of birth, marriage, and death are solemnized and consecrated in the Christian Religions as Sacrament of Baptism, Matrimony and Funeral Celebrations etc and are thus validated by reference to worship. Sometimes failures and sufferings as well as successes and joys are subsumed under sacrifices and other religious celebrations. We see all these as moving religious experiences.

Another aspect of placing moral and other values in a wider framework is through Doctrines, myths, etc. e.g. those of eternal life: immortality, life after death (resurrection) etc. Thus people are led to relate all these to moral questions ie. their duty to do this because God demands it, hence they now have a duty towards God. But the fundamental question would now be: why should people be expected to fulfill this or that duty to God? Are these moral codes merely reflections of God's will? Are they right or wrong independently of God? In **URUAN** living and religious practice, people generally see whatever they do that are not reprehensible in the eyes of the community as god-like and pleasing both the living and the ancestors. Plato who lived about 3000 BC and what he wrote are of great concern to **URUAN** and African societies because most of them except perhaps Egypt are in the category of pre-literate era. In his ***Euthyphro*** Plato defines a holy action as an action loved by the gods. St. Thomas says there is an Eternal law promulgated by God which governs all mankind and human actions. God has implanted that in us a natural ability to discern the law: what is right and what is wrong. Law is therefore nothing but nothing but a dictate of reason emanating from the ruler who governs a perfect community. Now it should be manifest that granted that the world is ruled by divine providence, then the whole community of the universe is governed by divine reason and laws. All these go to show that preliterate societies like **URUAN** have always lived according to these unwritten and untaught Eternal laws for mankind According to St. Augustine, Law which is the Supreme Reason, cannot be understood to be otherwise than unchangeable and eternal. Therefore, the very notion of the government of things in God, the ruler of the universe, has the nature of law, and since divine conceptions of things is not subject to time, this kind of law must be

eternal. Did **URUAN** know and practice all these all along? Yes, and this has been our position all along when we say: **AKWA ABASI IBOM, OBONG ENYONG YE ISONG**. It therefore means that these laws are dependent on God. If they were not dependent on God, it would mean that moral codes as practiced the world over, in every clime and race are independent of any religious basis – then they could be accepted on a non-religious level – it would then mean they are not really religious codes of morality at all but only codes held by a particular religious group or society. This would then leave us with no moral reason for obeying the will of God, whereas God is the Creator and therefore has rights over all of us. But of course in the eyes of most modern people who call themselves philosophers, scientists, technologists etc. this seems still an open question regarding the postulation that God is the Author of the moral law because He is the Creator. But that aside, quite a few believe that in one way or other morality needs a religious backing i.e. it must be somehow dependent on God. Our forebears especially are known to have been very religious. That is why I have devoted a whole article in Chapter nine on the need for **URUAN** of nowadays to retrace their steps and go back to God by living morally and religiously, for a truly moral and righteous man is necessarily a religious individual, ditto the society. I will come back to this important point. One of the many claims for this view is that there are certain moral truths that are true only because of the truth of certain religious truths, in particular, the truth about the rightness or wrongness of a given action as dependent upon the truth of certain religious claims to the effect that God wants us to do or refrain from doing that action. This claim as we have seen admits that certain parts of morality are based upon the will of God. Other claims specifically by Christians on certain moral truths are that certain moral actions have been revealed as right or wrong by God, and as said earlier, there is also the religious truth that claims the rightness or wrongfulness of a moral action on the assumption that God and in our case, the spirits, ancestors etc. will reward or punish us if we do that action. Morality consists largely if not wholly, in the attempt to realize these common elements in a coherent way and this cannot be done without adopting moral rules and codes of law. It means we need a sort of framework to the rules to which we must all conform however diverse, in order to make our aims realizable in a world we all have to share. So at least in this sense, morality is necessary. If we keep this in mind, it is possible for us to see why certain actions are right or wrong because God has willed us to do them or to refrain from doing them, but would not be right or wrong, even though God's willing were not arbitrary. First if we concede this, we would avoid the impropriety of attributing to God, the perfect Being arbitrary acts. Religious moralities tend to be de-ontological i.e. they emphasize the following of certain rules no matter what the circumstances. This seems to be childlike and infantile, whereas moral codes should emphasize the particular circumstance and persons concerned instead. But many religious people accept that morality should be de-ontological because it is a feature that is the distinctive contribution of religion to morality. Then philosophers would have to ask: Is this feature desirable? Secondly, if it is, can it be maintained in a non-religious system? We would like to answer these two posers using the very ***modus*** of these philosophers even if they pretend to be or are unrepentant atheist as some of them glory in being amoral or religionless. Wonders will never end!

1.INFANTILE MORALITY: Many modern philosophers Cf. Patrick Nowell-Smith, and the Humanists viz. H. D. Lewis, H. K. Schilling, N. Smart, B. Mitchell, etc. claim that religious morality is infantile. But does this not sound absurd? To suggest that **URUAN** people and by implication Africans and from the Christian point of view, that great theologians and philosophers like Aquinas, Kant, to say nothing of the millions of other Christians of lesser genius, never grew up is surely to put oneself out of court as a philosopher and to be taken seriously. The crux of the problem lies in the fact that after Plato and Aristotle, all seem to hang on to the **EUDAMONIAC TRADITION – EUDAIMONIA,** from the Greek word which means, **"THE GOOD LIFE",** which consists in fulfilling to the highest degree the nature of man, and the nature of man has to be rational, social, etc. Love must be the supreme virtue, for it is rational

and social. All these deal with the concept and content of morality; sympathy, loyalty, kindness, consideration, etc. Their opposites therefore are malice, cruelty, treachery, callousness etc. But this should not be our concern here; rather it should be the **FORM** rather than **CONTENT**. Hence the question to be out should be like this: **WHAT IS MORALITY AND NOT WHAT CONDUCT IS MORAL/ IMMORAL?** I have moral views, but what are my moral beliefs? The next question to pose should be:" Where do I get my moral views/ideas from?" Is it from my parents, companions or from my boyhood days, from books, instructions and admonitions from my parents, and senior siblings, or from sermons in Church, instructions of teachers, Elders, etc. and also from my personal reflections and experiences? All are valid! This autobiographical answer can scarcely satisfy us. The question was not from whom or where did I get the morality but from what authority? Is this not a confusion of the question in point? The question should have been from what authoritative source? Murder is wrong, telling lies is wrong, stealing is wrong; yes, but where do I get these my impeccable views? Are they from my parents, teachers etc? They may have had the right to teach me moral views and demand my obedience, but they have no authority to make the moral law. **Morality is an affair of being commanded to behave in certain ways by some person who has the authority and the right to issue such commands.** Once this is accepted, it must be admitted that only God has such a right. **MORALITY THEREFORE MUST BE BASED ON RELIGION, WHICH IMPLIES OUR RELATIONSHIP WITH GOD AND MORALITY NOT SO BASED OR BASED ON FALSE ASSUMPTIONS IS VALUELESS.**

2. MORALITY BASED ON GOD'S AUTHORITY/RELIGION: It should now be evident that it is on this premise that being moral consists, ie. in obedience to commands, which raises the objection whether or not God has commanded us to do this or that or not to do this or that e.g. We must judge for ourselves whether or not the Bible is the inspired Word of a just and benevolent God or a curious amalgam of profound wisdom and gross superstition. To judge this is to make a moral decision, so that in the end, we can decide whether morality is based on religion or vice versa, and whether the people and indeed Africans think about God in their behaving morally and religiously. This also raises the fundamental question as to whether or not we should **TAKE AUTHORITY AS A GUIDE:** e.g. the authority of parents, elders or the Church or pastor on what to do or not to do. Are we in accepting that authority deciding for ourselves or not. In other words, those who decide only to do what they are being told, are they behaving morally or not? Therefore, at least in the sense that they make only this one moral decision, they must continually renew it, and that is their personal decision. It may also be noted that morality can have an external non-moral basis and yet have an internal basis, e.g. a person's views on sex, business, ethics, etc. may form a coherent system in which some other views are held. Such that what they uphold are morally the same as everybody else does. In eg Utilitarianism, all moral rules are judged by their tendency to promote human happiness. In Geometry, propositions are seen as theorems, axioms, and corollaries etc. all these are due to their derivability from one or the other **Presupositum** or source. But with regard to behaving morally and doing the things that are accepted by society, it would seem that there is an accepted Authority behind, they are not societal norms but norms which conform to the unwritten Eternal laws as we have seen already, and that settles it.

3. FORM AND CONTENT OF MORALITY/DEONTOLOGICAL & TELEOLOGICAL MORALITY

We can now try to distinguish FORM from CONTENT OF MORALITY**:** By content we mean the actual commands and prohibitions, the characteristics it lists out as virtues and vices. By Form we mean the sort of propositions morality contains and the ways they are thought to be connected with each other. The difference is between teleological morality i.e. moral rules subordinated to ends as also rules for achieving ends; and de-ontological morality, i.e. moral rules as absolute or categorical imperatives, in

which their validity doesn't depend on the good or bad consequences of obeying them. Teleological Morality derives from the Greek view of morality and can be summed up in the slogan: **"THE SABBATH WAS MADE FOR MAN AND NOT MAN FOR THE SABBATH".** The second derives from the Jewish morality ie. de-ontological morality which views the legalistic unchangeability of rules. Rules like those of **URUAN** and other pre-literate societies are thought of as having been handed down from time immemorial and as such are part of the natural law and order of things; hence the authority of these rules may not be questioned. This is also **URUAN/EFIK** understanding of morality: **"Yak owo okuka a ada a eset",** which is also the Christian Rule, and is an amalgam of both elements.

In one, we see morality as a set of precepts to be followed for the achievement of ends; in the other, it is a set of commands to be obeyed. A man's morality is a set of habits of choices, of characteristic responses to his environment the people among whom he lives and the habits learnt in childhood, namely; growing up in morality, learning to cope with the world into which we find ourselves pitched, and coping with our relations with other human beings. Coping with these situations means coping with our desires and aversions, joys and remorse's; for if men were to be totally indifferent to everything in the universe, there would be no such thing as choice or making of response, and we would have no concept of morality, of good and evil whatever, but all these seem to be taken for granted. If the people and by implication Nigerians, nay Africans are to be taken seriously and as people ready and willing to behave and make progress in all human endeavours, they have to behave morally and religiously too as becoming civilized citizens of the earth. Learning how to cope with the world is learning to satisfy and to modify our desires in a world that is partly propitious and partly hostile. The world doesn't jump up to satisfy my desires e.g. I do not get fed by being hungry. Our desires are incompatible with each other and they come in conflict with those of others. We have to learn to bend the world to our wills and to bend our wills to the world in turn. A man's morality is the way in which he does this or that or avoids this or that in important matters as set down by law for him and in this case, God Almighty.

4.INFANTILE MORALITY RE-CONSIDERED

The issue of de-ontological morality is what certain modern philosophers regard as infantile morality. Children have three stages of moral growth:

AGES 1-4 - PRE-MORAL ATTITUDES:

Between these ages, a child imitates others subconsciously doing/avoiding those things which are rule-governed. In fact, he is not obeying any rule at all; eg. A child throws things or pebbles about or draws some lines on a card board: he is not playing the game since he does not know the rules, but he may happen to draw or throw those pebbles systematically as if playing that game as he watches other elderly children doing. In other words, he does not behave morally or immorally since he doesn't know the rules of the game. Similarly, the norms of morality, his actions are mere imitations of adult behavior. It is not that he is obeying any rules or regulations or acting according laid norms of the society, but he is just doing exactly what others are expected to do.

AGES 5-9: HETERONOMOUS ATTITUDES:

At this time a child has begun to act with the use of reason **w**hen he regards the rules as sacred and inviolable and acts with **IPSE DIXIT** ie. "nobody should infringe attitude"**.** He may say we should do this, or not do that etc. because the child now obeys absolutely e.g. "mummy said we should not eat the oranges in the fridge". Every suggested alteration of the rule is seen as a transgression. The rule is not questioned - the child knows the rule but doesn't ask what it is for. This is the de-ontological character of rules we are talking about, the unchangeability of rules once they have been given, all must obey them.

AGES 10-20: AUTONOMOUS ATTITUDES:
By this the child begins to learn what the rule is for; what is the point in having such a rule and why this and not that. The rule is looked upon as a law due to mutual consent, which must be respected in order to be loyal. But it could be altered by or for general opinion. This therefore is the teleological stage, but it must be guarded against moral realism whereby a rule is good simply if somebody keeps it and is rewarded; bad if disobeyed and punished, and if not caught, it is good. This becomes an external morality which means the inner state of the culprit, his motives and intentions do not seem to count. But this is just like laws of nature eg. the fire will burn him, even if it is good and pretty child who falls into it; the child will be burnt nevertheless.

5. RELIGIOUS AND SECULAR ATTITUDES TOWARDS MORALITY
From the above one can conclude that Religious attitudes do retain the characteristic of de-ontology, heteronomy and realism which are proper to children and even adults. For Christians the fountain and origin of sin is that it is disobedience to God's law.eg murder is in the nature and act of sin, giving alms for God's sake is the nature of virtue; doing right and beneficial things to others, not just simply helping a hungry/poor person; it is an evangelical or divine command. This is the de-ontological norm, but is it infantile? "Don't do it lest Mmumy will …..!" Similarly, Heteronomous Morality is it infantile or just a Christian norm? eg. Not as I will, but as thou wilt"; or surrendering oneself, or even giving some help to the enemy to show love for the enemy; are the infantile! These are issues we have to contend with if we are to make progress. Laws and societal norms must be obeyed if in the nation is to prosper because these were the laid down norms of our forebears. Abraham must be prepared to sacrifice the child in obedience to God's order. Abiding faith then and heteronomous ideas must form the warf and woof of **URUAN/EFIK** morality and norms – we must do all by faith – sacrifice our felt-needs and moral concerns if the people must rise and as if God should require it. It is a recommendation for a sort of martyrdom by **BLIND FAITH i**n what we have to do. This then brings us as to the problem whether the postulation of God as the author of the moral law solves any problems more than the postulation as the first cause in Metaphysics. Need we base morality on the metaphysical conception of man as the rational, social being? Then we must ask ourselves this simple question:**" WHAT LIFE IS MOST SATISFACTORY TO US AS A WHOLE?"** It must be through the analysis of the nature of man – that there are some things for man and by implication **URUAN/EFIK** to do, that some hopes are illusory, and nothing but frustration if we indulge in them! Then we shall discover that as sons and daughters of this nation, we have to live together among others, hence we should lay down rules as to how we should behave among ourselves–for being like the rest of mankind and so find satisfaction /frustration in the same things. For the people, morality must therefore consist in the attempt to realize these common elements eg. the desire for love, kindness and companionship as well as the ability to think and act in a coherent way, and this demands adoption of rules and codes of law. They should not reject these rules; but they must not be seen as inviolable laws but as adaptable, as subservient to the purpose which is all we want. The rules must be treated as a wise man treats his motor car not as an object of veneration but as a convenience. Yet we also should note that as adults, since man's aim in life often conflicts with the aims of others and because most of our aims involve the co-operation of others **(even selfish aims)** we must conform to rules to which others conform. This demands the ordering of our priorities. The rule should be that "men perform their covenants made".

6. Morality v/s Religion: There are many people who believe that one way or the other morality needs a backing of Religion. One reason for this seemingly ambiguous claim is this: there are certain moral truths that are true only because of the truth of certain religious truths namely; the truth about the right/ wrongness of a given action which is dependent upon the truth of certain religious claims to the effect that

God wants us to do (or refrain from doing) that action. This belief bases certain acts of morality upon the will of God. Some modern philosophers, scientists etc. have not commonly accepted this claim. The argument is thus stated: Following Plato's Euthyphro we argue thus: Doing a given action X is right (wrong) because God wants us to do (refrain from doing) X. But it can also rather be that God wants us to do (refrain from doing) X because of some other reason why X is right (or wrong) for us to do it. If we accept this, certainly we would have moral truths based upon the arbitrary desires of God as to what we should do (refrain from doing) and this is objectionable as we can see. Let us reformulated the argument as follows: Let us suppose there is an Action X that is right (wrong) only because God wants us to do (refrain from doing) it. First and foremost, there must be some reason for God's wanting us to do (refrain from) doing X, some reason that does not involve God's wanting us to do (refrain from dong) it. Therefore, that reason must also be the reason why X is right (wrong). It means there are actions that are right (wrong) because God wants us to do (refrain from doing) them or, if there are such actions, that is not the only reason why those actions are right (wrong). There seems to be a contradiction here; which is which? The whole argument faces the objection that God's wanting us to do (refrain from doing) X is not the whole reason why that action is right (wrong). The additional part of the reason must be that God is our Creator to whom we owe obedience as the Eternal and Supreme Law-giver. And when we take into account the full reason, the whole argument collapses. The **Euthyphro** argument can thus be re-stated: Let us suppose that there is some action Z that is right (wrong) only because God wants us to do (refrain from doing) it and He is our Creator to whom we owe obedience. There must be some reason for God's wanting us to do (refrain from doing) Z, some reason that does not involve God's wanting us to do (refrain from doing) Z. Therefore, that reason must also be the reason why Z is right (wrong). So we have a contradiction as to whether either there are no actions that are right (wrong) because God, is our Creator and to whom we owe obedience, wants us to do (refrain) from doing them or if there are such actions, that is not the only reason why those actions are right (wrong). Here it is possible to deny the whole point that is, the moral relevance that God is our Creator, and that even if He is, we have no obligation to obey His laws and commandments and wishes, and therefore the reason advanced above cannot be the reason why Z is right (wrong). But can we drag on the argument this way ad infinitum? Have we for example, any obligation to obey our parents who sort of created us? If we accept this on the part of parents, a fortiori, why shouldn't it also be so in the case of God? Can we also say that we have no special obligations at all to our parents and by implication to God? Then all our argumentation collapses unless we are irredeemably lawless and opportunist crooks.

Even if we say that, it is no part of the special obligations that we have to our parents to do (refrain from doing) what they want us to do (refrain from doing) That our special obligations to our parents are due to something that they do other than merely “creating” and taking care of us (something that God does not do) so the whole question of our special obligations to our parents has nothing to do with this truth or is it? Hence it would seem that the non-traditional argument that the rightness or wrongness of an action cannot depend upon the will of God rests upon these dubious premises and things get worse when we add the idea that we have an obligating to follow God's laws and wishes because He is our Creator. But we have to admit in the final analysis that there are theological beliefs about the will of God who created the world which are relevant to the truth of moral beliefs. It would therefore be wrong to suppose that there are no moral claims whose truth or falsehood may depend upon the truth of falsehood of theological claims whether we are **URUAN/EFIK** or Nigerians or nonconformists. All these are necessary to keep us focused on the way forward for a greater tomorrow. One or two simple examples will suffice. Let us take a few theological beliefs on the matter.

First Example: Property Rights concerning Thefts and Robbery, 419 etc: which are reprehensible

and anathema in **URUAN/EFIK** customs and traditions: How has one a right to property eg. land, house, some cups of garri, TV, mango trees: That one had acquisition of it (them) through legitimizing or mixing his labour, like purchasing it from the market or stores, or planting it in his compound, or by employing and paying for the labour involved, etc? …. But what right has an individual to acquire property for himself and deprive the rest of us of the right to use it also despite the above legitimizations sort of? It is because we know that there must be a point in the history of mankind when property was ownerless because there was nobody around; **URUAN/ EFIK** believes in the **CREATION** of the world by **GOD ALMIGHTY**. Yes, suppose that the universe was created by God – then it can be argued that God owns the earth, and so there has never been ownerless property. But suppose further that this Creator allows men to use this property that they can mix with their labour **(Cf. Gen. 1:28)** but with the restriction that they must not cause a great loss to other people even though the rights of these people are not infringed upon. That means the Creator allows these people to take the property only if they follow certain of His laws and wishes: "You shall not steal." Then don't they have the obligation to do so? i.e. doesn't this Creator thereby wish us not to use the things of this world in certain ways – in a way that entails moral restrictions on property rights? Hence we have stewardship over property – we own property subject to certain restrictions. We have the authority and ownership of property to the exclusion of others who must keep away from "our property." Then we can now restate it with the **Euthyphro** argument thus:

1. Let us suppose that there are certain restrictions on property rights to the effect that this or that property belongs to whom it is certified to belong and that they exist only because God from whom we get our stewardship over the things of the earth, has imposed them.

2. There must be some reason why God has imposed these restrictions, a reason that does not involve His wanting us to follow them.

3. Therefore that reason must also be a reason why we should follow those restrictions.

4. So we have a contradiction in (1) and either no such restrictions exist or there is some additional reason why they exist, and this implies why taking another's property without his consent is wrong.

Second Example: Murder, Abortion, Suicide: In **Phaedo – 6 ZA,** Plato states: "Sometimes and for some people death is better than life, it should not be right for those to whom death would be an advantage to benefit themselves". So it means that from the above statement murder, abortion, or suicide is wrong. We are God's property as seen above and as we have an obligation not to take away or destroy someone else's property, and since God created us, then we are His property and hence cannot destroy (kill) someone or ourselves.

Third Example: Slavery & Trafficking in Persons: The same **Euthyphro** argument can also be advanced for the wrongness of slavery and trafficking in persons. Since human beings are God's property, it is unjust for another human being to possess another. Unless we want to object whether it makes sense for God, an all-just Being that He should own or possess us human beings. It would be difficult to assess this objection, but if God created us, we are rightly His property. No other beings have such rights. Therefore, if a perfect GOD has reasons for wanting us to behave in certain ways, and a fortiori, for imposing restrictions on our behaviour, it is unclear why they must meet these very strong demands – (the reason why we should follow the restrictions). It must be clear then, that these reasons provide moral claims which involve some other theological facts besides God willing certain things to be done or not to be done. Hence certain moral claims which involve some other theological claims are relevant to certain

moral truths, in this case, having to do with existence of rights of property, murder, etc. Therefore, actions are right (wrong) for us to do because God, who has created us and owns us and whom we therefore have an obligation to follow, wants us to do (refrain from doing) them. This is what humankind understands as "unwritten eternal/ Natural law", which in fact are written in our human hearts at conception?

E. UTIBE: MYSTERIES AND REVELATION IN URUAN EFIK

URUAN/EFIK has numerous mysteries concerning people, places and things including events which are generally regarded as coming from God, the spirits and the world of ancestors. These are completely different from Christian mysteries of Religion. What makes **URUAN** mysteries conform to the category of the religious mystery is their belief in those happenings which excite, perplex, and which also cause awe, and wonderment, sometimes fear and anxiety, because these happenings are hidden and unknown. All these seem to apply to mysteries in general, namely the hidden treasures of God, the gods - **NDEM** sometimes referred to as mme **MBUKPO** including **MMAMY-WATER (AFIA NWAN IDEM MM? ?)** or properly so designated as **"mmeABASI", ATAKPOR, EKPENYONG, ANANSA, IDEM USUK,** etc. From the Latin term **mysterium** and also Greek **musterion**, the word mystery denotes something which often arouses curiosity including **MMAMY-WATER (AFIA** and or **"mme ABASI";** awe because it cannot be explained away, something secret which often can cause a certain amount of curiosity, even perplexity: a sort of conundrum, puzzle, riddle, or even an enigma. Events such as an eclipse of the sun, the starlights of **Okukubarakpa** and whales in the depths, thunder and lightning, the birth of triplets/quadruplets, all come under the umbrella of mysteries. The python is a mystery, so also the elephant and the hippopotamus as well as mountains, valleys, rivulets, lakes etc. What of the rainbow – **ORUK ABASI**, the Atlantic Ocean, the cawing of **ikurikut** *(*the owl) at nightfall, the bleating of goats or of cocks crowing at midnight, anthills, etc? All these are aspects of the mysterious in **URUAN** religious perspective and vocabulary.

What we have stated here goes to confirm that an authentic religion whether of natural or supernatural manifestations and revelations **(Cf EkarikaJ.P.18)** should contain some mysteries i.e. truths of the intellectual order completely transcending the grasp of reason. This is because regardless of the means God or who/whatever uses in making a revelation, he not only manifests a truth, but also makes those receiving the revelation absolutely sure that the truths communicated come from him. These are the truths we call Mysteries, and by their very nature they completely transcend the powers of the human reason because their existence is hidden in God; thus their existence cannot possibly be comprehended or explained away. Nevertheless, we cannot see any necessary disharmony or contradictions among them. This means that we can grasp at least in a negative way that they are possible. Since mysteries though above nature, do not contradict reason, they possibly can be grasped only in such a manner. In other words, reason cannot demonstrate that there are any intrinsic contradictions in those concepts expressing the meaning of a mystery. Obviously there would be no mystery at all but an absurdity were a contradiction to be involved in it, since this would only be discovered still by reason which would reduce it to no mystery at all.

The proposition that a true religion must necessarily contain some mysteries which are designated Mysteries of Religion, is demonstrated by the fact that God can and has in fact raised man to a knowledge and perfection above his natural capacity such that he can grasp through reason some of the most stupendous and profound events in the world. Mysteries of revelation form part of this knowledge and they include whatever are divinely added over and above natural religion and the natural law viz. man's relations with the holy which is effected through veneration and adoration and which in turn becomes objectified, embodied in creeds, words, actions and laws as well as in the sum total of the rights and duties which follow directly from the nature of man as we have seen in Articles 1-5 above.

These mysteries also include the **TEN COMMANDMENTS/DECALOGUE** and these are all mankind: for example, which really depend exclusively on God's free will, as also the existence of Angels, the creation of the world, the end of the world, the Incarnation, the Blessed Trinity, etc. Man is totally dependent on God, his Creator and Lord: who is Truth, it cannot therefore be correct that since mysteries are truths (propositions which are neither proved nor provable) the revelation of mysteries must be a contradiction in terms. The fact is that the revelation of a mystery denotes the making known of the existence of such a reality, but not the disclosure or explanation of the intrinsic possibility of that reality. A mystery cannot literally be revealed i.e. be uncovered or described, otherwise it would cease to be a mystery.

It is true that some of these great mysteries cannot be known scientifically through their causes, since they cannot be positively understood or demonstrated from the principles of reason or scientific methods even after revelation. Therefore, mysteries cannot be incorporated into the system of any science; nonetheless, they do not contradict neither science nor the human mind, but leave intact all the truths which human intelligence can master by its power. Therefore, we cannot but deplore certain attitudes which derive from a shortsighted view of the rightful autonomy of science or technology which have occasioned conflict and controversy and also which have led many into opposing faith/Religion and science. Without a creator there can be no such a thing as creatures. In any case, believers no matter what their religion have always recognized the voice and the revelation of God in their language as creatures. Besides, once God is forgotten the creature is only to be forgotten as well. That is why all peoples of whatever religion see the hand of God in all these mysteries and wonders. These mysteries instruct us in those matters which exceed our human capacities. Furthermore, God gave His mysteries for the sake of religious not scientific progress and advancement of technology, though these can help to further encourage scientific and technological research in those areas which the human mind can attain. By the revelation of mysteries, we are led to a deeper knowledge of the mystery and goodness of God, and this promotes reverence, gratitude, adoration and love towards God. While masteries like those of the Blessed Trinity, the incarnation, the Redemption and the Blessed Eucharist are but mysteries so sublime and ineffable, they are there to excite, strengthen and confirm our Faith. There seems to be no Mysteries in Islam except the Koran itself which is the greatest mystery of Allah. There is nothing secret in Islam; everything is open and public. In African traditional brands like those of **URUAN/EFIK** mysteries mentioned earlier, they include mystery cults and those that are particularly worldly customs and practices e.g. sacrifice, the initiations, rituals (sacraments) etc which are the most common.

1. CLASSIFICATION OF MYSTERIES IN URUAN/EFIK
(A) MYSTERIES IN THE WORLD OF NATURE

These mysteries more often than not are those connected with natural events like thunder, lightning, eclipse, waterfall, ant-hills, animals, etc. Nobody seems to know how and why they occur though some circumstances of their occurrence can be predicted or anticipated eg lightning. No man or woman can predict an eclipse unless he is a scientist, and in that case he is not doing so as an **URUAN/EFIK** man but as a scientist or a Greek, a Roman and of the modern European genre and pedigree. Such mysteries do not only strike awe and fear but make the people wonder at the profundity, magnificence and supreme transcendence of God making them call on Him to intervene and prevent any untoward calamity or disaster in the land. An eclipse of the sun which occurred in 1947 made the people accept the supreme majesty of God though some used it to predict the end of the world which never happened to this day.

(B) MYSTERIES OF EVENTS & HAPPENINGS: There are certain unusual occurrences like an influx of **aphids** (**affidon**), which are maggot-like creatures which can destroy an entire kingdom or community farms. They spread throughout the length and breadth of football and rice fields, gardens and farms eating up and destroying all crops in sight. I can still remember this occurrence in 1949 when the

entire school system was paralyzed as the pupils and teachers were hard put to it trying to kill them with flat wooden bars such that the more they were beaten with the sticks, the more they appeared making **"nyak-nyak"** under our feet as pupils scarcely wore shoes to school in those days. Schools had to be closed down because it was very cumbersome and inconvenient to walk along and even people feared an epidemic would ensue. The whole of **URUAN/EFIK** nation cried to God for protection, while the traditional Rulers, chiefs and priests/priestesses would in such an event call upon the local prophets and medicine men to make incantations and sacrifices in order to "send" the invaders away. People everywhere were busy offering Masses and holding church services and intercessions, calling upon God for the calamity to abate. There was also before this as my mother told me, an influx of locusts into the land in 1942/43. I can recall in a **writing/dictation** class, which was usually the first lesson after Recreation time, our teacher wrote on the board to be copied three times: **"? kuku kp?y?riy?; asua idem ama ndu",** and this was also to be recited as a rhyme as well a chant. It was on this occasion that my mother told me of that event in 1942/43. She also explained the meanings of the **"writing text"**. This is a proverb pregnant with varied meanings and interpretations viz: "Hate the evil/sin but do not hate the sinner. Life is bitter /sweet. Do not look at the surface but look at the inner meaning of life, events, etc." Locusts can destroy a whole nation as they almost destroyed the land of Egypt owing to Pharaoh's intransigence and disobedience to Moses by refusing to allow the children of Israel go and sacrifice to their God; the God of Abraham, Isaac and Jacob. In fact, most of those calamities and plagues which befell the people of Egypt can be regarded as the type of mysteries we are trying to recount under this classification. Though they were direct interventions by God, but that is exactly what has been happening all the time whenever people recognize the infinitelyultimate transcendence of God Almighty and His relation towards His creatures. Nevertheless, these have been (mis)taken for mysteries but they also go to confirm our analysis here.**(Cf.Exd.4-10)**

(C) MYSTERIES ON OCCASIONS OF DISASTERS, EPIDEMICS, ETC: URUAN/EFIK people also recognize certain mysteries which occur as epidemics and calamities to the people. My father could recall as a kid **ud? ? Efiom-nsa** (influenza epidemic) of 1918 which they said afflicted the whole world. **Mfat-ito** epidemic (small pox) is also a veritable example of mystery. This epidemic which occurred in 1951 did not leave any soul, child or adult untouched. People ran helter shelter looking for medicine men and ritualists wherever they could be found. Many stories and tale-tales went round and village chiefs and kindred heads ordered that prayers and intercessions be offered to God and ancestors. Various vegetable and root concoctions were rubbed on the body and some taken as potions. The idea in all this was that something mysterious had befallen the land. On occasions like these the only thing engaging the people is gossiping about anything and everything, simply because people find no explanations; **kpukpru edi UTIBE**, they all seem to say.

(D) MYSTERIES OF UNCOMMON AND UNUSUAL OCCURRENCES: like the cawing of the owl at nightfall, the bleating of goats or a cock crowing at midnight, ie. before **kp?-usiere** (dawn cockcrow), is simply an enigma which evokes wonder and anxiety. It is something bordering on the conundrum sort of. At certain times a multitude of bees or very tiny white ants can appear from nowhere to astound the populace. It can also be an unusual type of snake or python or millipede, very unusually big and black. In 1962 while at a meeting in the compound of the **Ntoi** (paramount Ruler of repute) of Ikot Ansa, a black long and fat millipede appeared from nowhere and was crawling towards the centre where the chief was seated. Many people were frightened stiff to the marrows. But the royal lord unruffled held out his **Esa - Ub?** (king's walking stick) talking in their **Ekoi/Abakpa** tongue to it. He then spat out in front of the visitor which turned back and disappeared as we were watching with eyes transfixed. Nobody saw where it went as it had disappeared just as it came. It was a messenger, it was sent. **URUAN/EFIK** people often believe that such a phenomenon cannot but come from God, **NDEM** spirits or ancestors as messengers. A

similar incident also occurred when I was a mere juvenile of about 8. A vulture flew down from nowhere as many people were gathered in the compound of a certain paramount Ruler. As no animal was slaughtered within the vicinity it was therefore very unusual for a vulture to come calling on the roof. It flew directly over the royal lord's head. Unruffled, he stood up and spoke to the intruding visitor. He then ordered that an **Uka obu** be prepared and brought in **Usan Abasi**. This was done, and the king proceeded to talk to the creature since everyone there knew it must have come as a "messenger from the underworld. Simply put, the address on such an occasion can be summarized like this: "If your message is of good forebodings and are beneficial, you may eat this and prosper, but if it forebodes evil, return to where you came or perish, you bearer of iniquity." The reason for this is that as it did occur, the Royal overlord must have seen quite beyond us mere mortals, and that it wasn't a good omen at all. It is no gainsaying that the visitor did eat everything and in the end could not just fly away. It strode about the compound-bush and died some days after. This was another wonderment, but one of serious forebodings for the citizenry at large. The sense of the mystery is that after all are said and done, the people are still left in amazement, confusion and anxiety. But more often than not these prophets say they are messengers from God or the ancestors and the spirits, yet concerning the very message, they do not understand, neither can they interpret nor analyze it to the satisfaction, comfort or even the consolation of the citizenry.

(E) NATURAL INCIDENCES OF VERY PERPLEXING AND UNCOMFORTABLE NATURE: Many a time people wake up to find **Ediene** (anthills) sprouting up with alacrity and force to the point of occupying even the living room, **edem-esa** (courtyards), beside and even near a coconut, orange or palm tree. Anthills can take up quite annoying and awkward positions where they shouldn't be at all. There was this incident when an anthill sprouted up with all its force in the living room of a parish manse. Both parishioners and town people all came out as was directed by the paramount ruler to break down the intruder; but the more people tried to knock it down the more it grew like a chimera. Sacrifices were made, Holy Mass offered, all sorts of things both native and Christian, orthodox and profane were done to no avail. "What has happened? Who has anathematized or apostatized for such evil to befall us," the people asked? But there was no answer from any source! Then after a few days it disappeared. How the whole thing vanished as it came, nobody could explain! As often happens especially at sea, and even on land; people might be rowing, going to or coming back from their destinations, low and behold, all of a sudden quite in front of them a little distance away, just as happened to the disciples of Jesus **(Cf. Mt 14:22-33; Lk 8:22-25)** a serious **awawa** (storm) can occur almost to the point of capsizing their canoes! Sometimes an **Esik** whirlpool - **?kp?s? us?p-mm?** ie. tsunami during a great storm can suddenly be seen a short distance away from the canoe as people are making their way to their business, or it could be a thick haze, with fogs and dark clouds of smoke enveloping the whole area thus making visibility impossible. In the ocean a **Berbunda/Barbuda** can also occur. The people can take fright and panic as waves and billows enter their boats or canoes; but in most cases they try to steady their canoes and maneuver by rowing in **ndadaha** until the sea calms down for them to anchor in safety, peace and happiness again. It can also happen that as people are going about their normal business exploits paddling on to or from their destinations, th***e***y suddenly begin to see right before them what looks like **iba ba** - buoys covering the entire surface water as far as the eye can carry; sometimes it can be a hurricane or as often happens, sand dunes, whereas there is no sign of low tide at all. Rowing becomes difficult and they begin to get so exasperated, confused and awe-struck that they cannot clearly see before them again. The buoys have appeared from nowhere to frighten and harass them. Many a time also at sea, starlets from **okukubarakpa** (whales) may suddenly light up the entire surface of the sea from nowhere all to the discomfiture, trepidation and dismay of us poor humans. On land it can be a whirlwind, an eddy or something very frightening and untoward. In all such cases, people often come to the conclusion that **NDEM** may have caused such calamitous and unwarranted machinations and distractions to frighten

them. But again just as they occurred, they also disappear and calm and tranquility begin to envelope the scene once more. With equanimity and self-assurance, the people sing and paddle or row and if on land drive on to their destinations.

(F) COMEDIES & UNCOMMON AWE-STRIKING MYSTERIES FROM THE SERPENT WORLD: There are also some well-known mysteries that do not cause so much panic and fear, but certainly not without a little anxiety in connection with the issue of serpents in **URUAN/EFIK** religious perspective and Weldtangschaaung. Some of these incidents are oftentimes even anticipated and welcomed. A hard-working nursing mother may go to the farm taking along a mat and all that is necessary for the comfort of the baby. On arrival, she places her baby on the mat under the shed of a tree with the toys and other baby paraphernalia, while she goes about weeding, planting, harvesting cassava or whatever. Of course she knows that there might be a "guardian angel" lurking around just like a nurse to look after and take full control and complete care of her baby. Then as sure as the moon, a python appears from nowhere sitting beside the baby and watching it for the mother eagle-eyed. It is a very common phenomenon in **URUAN/EFIK**. It is only that in recent times, people do not even know where the farm is situated, and from where they get the fresh and nourishing vegetables they see in the supermarkets these days. Surely, they do not come from the skies; so the more they guess so much more the wonder grows - **Utibe kp? ny?, mme kp?-ndik ye kpa-idem**! Taking account from the great Greek philosopher Pythagoras (+445 BC) he had perfected the theory of metempsychosis, because often two children may be sleeping together on a mat or sofa, suddenly cries and swoons are heard; low, there is a big python lying side by side or between the children. Wonders, wonders, wonders! But these do happen, and by just straightening an Indian bamboo across in the direction of the door towards the head of the "august visitor", the serpent simply crawls away with everybody's eyes transfixed as it disappears just as it came. What of the rain falling and the sun shining with the rainbow appearing on the horizon and may others too numerous to classify? It serves our purpose that even though some of these "mysteries" can be explained away; like the **Esik** which scientists explain is caused by a combination of atmospheric pressure, differences between portions of the water (river or sea, even the ocean) as also differences in temperature; these occurrences are indeed a mystery to ignorant humanity here below. For the simple unsophisticated and "unadulterated" folks, those who go about their normal daily business, whether Christian or pagan, but certainly not "heathens" as some foreign writers in the past would have us believe, these fellows who have the Law of God written in their hearts, and there are not wicked, thieves, adulterers or something, such humans whether **URUAN/EFIK** or Negro or even Caucasian/Aryan anywhere have come to believe that the hand of the Lord of Heaven and Earth, **Deus Tremendus**, knows and has a hand in all these things, simply to manifest His glory and sublime Transcendence.

(G) MYSTERIES IN THE CONTEXT OF WORLD RELIGIONS: To be able to appreciate mysteries in World Religions, what comes to mind are those cosmogonies and cosmologies surrounding mystery cults like those of the great ancient world religions of Egypt, Mesopotamia (Babylon, Ancient Persia and Sumeria in present day Iraq, Iran and Turkey) as also the religions of Greece, Rome and of Asia and these should not detain us here otherwise we shall be writing another book. I have already covered these in my earlier works. (**Cf. Ekarika J.P.23**) These mysteries cover the Eleusinian mysteries of Attica in ancient Athens about Demeter the god and his daughter goddess, Persephone, also the secret rites and initiations of ancient Greek and Roman mystery cults. But for our purpose, suffice to say most of these cultic mysteries are different from those of **URUAN/EFIK** and other African traditional brands. As the name implies, they border on cultic rituals and symbols. They often talk about the underworld of gods and goddesses like the Mithraic mystery cults of the Greco-Roman world which are very weird and unintelligible to Africans; but of course they all share the same patterns of nature mythologies and mystical experiences.

(H) MYSTERIES OF CHRISTIAN RELIGIONS: A mystery is a particularly unique event in the revelation of the mystery of salvation and for Christians, it is a truth altogether surpassing and beyond the range and grasp of reason which God has revealed to be believed with the authority of Faith, since God himself has said or manifested it. There are hundreds of such mysteries in the Christian Religion. Mysteries like those of the Blessed Trinity, the Incarnation, the Redemption and the Blessed Eucharist are but mysteries so sublime and ineffable. They are there to excite, strengthen and confirm the Faith of Christians for who can understand or explain the Virgin birth of Jesus or how mere bread and wine can change absolutely into the Body and Blood of Christ or how a mere woman should be called Mother of God? When Jesus foretold that He would be crucified to death but would rise immortal on the third day, who could believe that! **(Cf. Mt 16:21; Mk. 10:12-14; Lk18:31-34)** All these are very outstanding and beyond human reasoning. Christians believe as if their life depended on them. All these mysteries also form the bedrock of Christian doctrines, life and practice as Creeds of the Church.

PROPHECIES IN RELIGION vis-a-vis URUAN/EFIK

1. NOTIONS AND DEFINITION OF PROPHECY

We have to include here prophecies among the criteria of authentic Religions whether natural or supernatural ie. those within the context of Revelation as also of religious experiences since God is known to have spoken or given testimony about Himself to man. From the Greek **prophanai** meaning "to speak for another or in place of another", prophecy has come to mean the proclamation of God's words to men through the prophets so appointed by Him. According to St. Augustine, prophecy is the proclamation of God's words to men and the proclaimers are the prophets. That is why sacred Scripture calls the prophets," those men who by God's impulse speak about divine things either by interpreting the scriptures or by exhorting the people or by praising God." eg. Moses, Samuel, Isaiah. **(Cf. Num. 11:25-29)** Prophecy can also be derived according to St. Thomas Aquinas, from a combination of the Latin **pro (cul)** i.e. "from afar" and Greek **phanos** i.e. "an apparition", hence prophecy means the making of far off things apparent to men by the prophets. Because men were moved by divine impulse to make known certain hidden realities, the term prophet has come to mean "one who manifests hidden things, whether past, present or future". eg. After the Jews had struck Jesus and buffeted Him, they said: "Prophesy to us O Christ who it is that struck Thee". **(Matt. 26:68)**; or the prophet Isaiah telling King Ahaz/Ahab: "The Lord Himself will give you a sign; behold a virgin will conceive…God-is-with-us". **(Is 7:10-15)** In a very strict sense, because future realities are the most hidden, the prophet has come to mean "man who experiences God's gracious self-communication and correctly foretells future events"; and it is in this last technical and apologetical sense that the term prophecy is going to be used as an aspect of Religious experience. We can then define Prophecy as **the sure and definite prediction of some future events which could not be foreseen through rational causes.** This prediction must be absolutely sure and certain, hence there should be no guess work; therefore, suspicious and apodical assertions are excluded, since prophecy consists principally in sure knowledge. The predication must be definite and unambiguous because predictions that can be twisted about or applied to any event like those of pagan oracles which have often double meanings and are obscure and usually, they are combinations of ambiguity and fraud which do not and cannot deserve the name of prophecy at all. But here we seem to be putting the cart before the horse as we started with the Christian prophecy instead of prophecy in **URUAN** perspective and usage. For a good purpose yes, because **URUAN** does not speak about seers as also **Idi?** but **kukut ye mme okut kukut**, ie. Prophecy and prophets when dealing with these things as we are going to see. The above objections regarding oracles, juju men and fortune tellers do not apply to **URUAN/EFIK** prophecy and prophethood though these are also known and practised in **URUAN/EFIK** but not in the context of prophecy. The use of the word prophecy is akin to that of the

Christian Religion because this deals with men of great sanctity, wisdom and holiness who may not be Christians at all as happened in ancient past. We have devoted a whole article on **INAM** ie. those who should be regarded as prophets in **URUAN/EFIK** in chapter four. Oracles, soothsaying, Idi? , etc. are of another curious category which is treated elsewhere.

2. NATURE & PURPOSE OF PROPHECIES

A true prophet understands at least to some extent, what God, and for some in **URUAN**, the spirits, ancestors, **Mbukpo** etc. wishes to announce through Him eg. an Inam or Moses. To prophesy without understanding the things spoken about is contrary to human perfections and only idiots, the mentally deranged and dreamers would act in such a manner. A true prophet never utters revelations in a state of delirium but always has a clear and intellectual grasp of the things he is prophesying. The prophet must also realize that it is God (or the spirits) who has given Him the message. Sometimes the prophet experiences a sense vision (corporeal prophecy) when he perceives something by the eye or ear**. (Cf. Daniel 5:11-30)**; The prophet may also experience an imaginative vision (imagery prophecy) by which God either imparts completely new images put previously there from the senses. **(Cf. Acts. 10:10-15)**. Finally, the prophet may experience an intellectual vision (intellectual prophecy) when God directly puts new intellectual ideas or infused knowledge into the intellect. **(Cf. Acts 2)** as in the case of the Apostles when the Holy Spirit descended of them. All these can happen to an **URUAN/EFIK** man or woman or **INAM**. But here as in other matters also, there are some really good-living people "without guile of sorts" in the land - men and women, even children, whom the Lord in His inscrutable and infinite wisdom and liberality has endowed with wisdom and understanding "to see and say" things that are simply outstanding and ineffable. They are born not made. Thus the judgment about this criterion is that the divinely strengthened intelligence of the prophet decides with infallible certitude both as to the meaning of a given revelation and the fact that it has been given to him by God. Therefore, if the existence of God is granted, the possibility and Recognizabililty of prophecies cannot be denied. The very nature of the event predicted or prophesied about or at least the very circumstances, under which it occurred, will certainly show that the prophecy cannot but be the divine guarantee of an authentic religion, and so the alternative explanations must be excluded. Future events, since they are dependent exclusively on God's free choice, can in no way be known before hand by men, the power of human foresight notwithstanding. No created intelligence can foresee with certitude future events which depend on the exercise of God's free will or even the free will of men. In their fulfillment too, prophecies cannot be explained on the grounds of chances. The virginal birth of Christ predicted by Isaiah **(Is. 7:7)** cannot be an illusion or fulfilled by mere chance. Divine Providence which controls even chance happenings would certainly not permit a false religion to be strengthened if it had not truly got the stamp of divine approval and authentic revelation. When therefore there is a question of a prophecy given as a guarantee of a religion or for the benefit of the people or some persons, means will not be lacking to distinguish genuine prophecy from divination, wise predictions, or **Idi?** , or oracles or even what the witches may say. Hence oracles, predictions of parapsychologists, diviners, soothsayers, **Dibias,** Visioners, medicine men including predictions through witchcraft, Nemancracy **(Cf 1 Sam28:7-14)**, etc. whether of the traditional or of other cosmic religions cannot be included in the above context which the people understand, though in a sense, they may have their raison d'être in the other religious experiences of mankind.

3. PROPHETS IN THE CONTEXT OF WORLD RELIGIONS

Islam has Prophets but certainly not in the above context. In Islam, prophets are simply the Messengers of Allah, they are those people sent by Allah to various countries and at various times to guide mankind. From the Arabic, **nabyy** or **nabi,** prophet for Muslims means one who announces. He is the ambassador

between Allah and man. He is the one inspired by Allah. He receives Allah's message and delivers it to mankind by promulgating the divine law. **Cf. Musa, (Moses) Isa (Jesus)** and finally **Muhammed** himself. One of the six Articles of Faith in Islam the **IMAN** is belief in the Holy Prophets or messengers of Allah: "True piety is this, to believe in Allah, and the last Day, and the Angels, the Book and the Prophets". **(SURATIL 2 V. 177)** Prophets according to Muslim tradition were to teach and guide and among them were the Messengers **RASUL** some of whom are also found in the Christian Tradition also ie. in the Bible with special titles. Cf. Adam 3(**Adamu)** "Chosen of Allah"; Noah (N**uh),** "Prophet of Allah"; Moses **(Musa)** "Converser with Allah"; Abraham **(Ibrahim)** "Friend of Allah", Ishmael (**Ismail)** "Sacrifice of Allah"; Jesus **(Isa)** "Word/Spirit of Allah"; Others were David **(Dawud)** Solomon (S**uleiman)** Isaac **(Ishaq)** Jacob **(Yakubu)** John the Baptist (**Yahaya).** Muhammed himself was the last and seal of all the Prophets, the "Apostle of Allah". For the Muslims, prophethood is a free gift of Allah; no man can become a prophet simply by his own choice. Prophets must be free from disfiguring, and disabling diseases; they must be free from telling lies, committing wrong deeds and wickedness as some of these …are. They must be free from stupidity, laziness, concealing any part of the message given, etc.

But within the Judaic/Christian tradition prophets in the O. T. were regarded as instruments of God's purposes in leading, guiding, instructing, disciplining, and punishing His people. The prophetic interpretation of history would see events described by the secular historian as the outcome not of political, economic, sociological and geographical factors, but as incidents in a dialogue between God and His people. Here it is important to note that for these people, the prophets were not formulators of history in the sense of hypothesis applied retrospectively to the facts, but as reporters of their actual experience of these events. They were conscious of living in the midst of Salvation History. The same epistemologically and religiously runs through the New Testament. Thus Jesus the great Prophet of N. T. is seen as the "Messiah of God", the one in whom the world was to witness the divine Son living a human life and giving Himself for the renewal of mankind. Prophets in Asian Religions were simply those great founders and priests like the Brahman, the writers of the Vedas, Yoga and other Vedic literature eg the Theravada, the Upanishads. Gautama (Buddha) the "awakened man" the founder of Buddhism whose principle was "enlightenment" had teachings just like the Upanishads. The Chinese king, Futzu (Confucius), the father of Confucianism, regarded himself as the revealed master, foretelling the future and ministering to his Chinese people. Shen-toa,3 founder of Shintoism, whose religion was seen as the "way to the gods" led his Japanese people to accept that the only way of knowing what should be done in any instance or at any particular circumstance was to live in communion with the universe and the gods. **Zoroastria** whose religion, Zoroastrianism he introduced in Persia (Iran) was mostly concerned with occultism, magic, divination, alchemy, astrology which type of prophecy is exactly what we were talking about as alien to **URUAN/EFIK** including death and other various mystical speculations**.** Similarly, the religion of the legendary Lao **YTzu** (old Master) which flourished in most parts of China, Japan, Sly Lanka (Ceylon) dealt mostly with various mystical speculations, building up on the natural way as a means of arriving at Reality and knowledge insisting that all malpractices and maladjustments in human moral behavior like theft, murder, adultery, incidents of violations of the natural Way.

MME UTIBE ? KP? IDI? ? ? ABASI IN URUAN-EFIK

F. MIRACLES IN PHILOSOPHICAL AND CHRISTIAN PERSPECTIVES

1. AGNOSTIC POSITION – D. HUME & MIRACLES

PREAMBLE: Let us preface this series with the problem of the Real presence. Dr. Tillotson's argument against the Real presence comes to mind and is as strong and argument as any that can possibly be instituted against a doctrine so little worthy of serious refutation: It is acknowledged according to the

learned prelate that the authority either of the scriptures or of Tradition is founded merely on the testimony of the Apostles who were eye-witnesses to those miracles of our Saviour by which He proved His Divine Mission. Our evidence then, for the truth of our Christian Religion is less than the evidence for the truth of our senses – because even in the first authors of Religion it was greater – and it must diminish as it passes from the Apostles to the disciples, etc. but as we know a weaker argument can never destroy a stronger, and therefore, were the doctrine of the Real Presence ever so clearly revealed in the scripture were to be denied or contradicted, it would be directly contrary to the rules of just reasoning to give our assent to it. It contradicts sense, though Scripture and Tradition on which it is based do carry no such evidence with them as sense when they are considered as mere external evidences, and are not brought home to everyone's breast by the immediate operation of the Holy Spirit. Nothing then is as convenient and decisive of an argument of this kind as that which must at least silence the most arrogant bigotry and superstition and free us from impertinent solicitations. All this has been the starting point of David Hume. Then he goes on to flatter himself that he has found an argument which with the wise and learned as also the unlearned would be an everlasting check to all kinds of superstition, delusions etc. and consequently will be useful as long as the world endures, with regard to miracles and prodigies found in all history both sacred and profane.

THE MIRACLES NOT AN EFFECT FROM CAUSE

Hume admits that though experience is our only guide in reasoning concerning matters of fact, it must be acknowledged that this guide is not `altogether in fallible, and in some cases can lead us into errors. One in our climate e.g. in March is any week, would expect a better weather tan in July – reasoning conformably to experience, but it is certain that he may happen in the event to find himself mistaken. But he should have no cause to complain of experience, because it commonly informs us beforehand of the uncertainty by contrariety of event which must be learnt from diligent observation. **ALL EFFECTS FOLLOW NOT WITH LIKE CERTAINTY FROM THEIR SUPPOSED CAUSES.** e.g. Some effects are found in all countries and all ages to have been constantly conjoined together, others are found to more variable, and sometimes to disappoint to disappoint our experiences, so that in our reasoning concerning matters of fact, there are all imaginable degrees of assurance – from the highest certainty to the lowest species of moral evidence. A wise man must therefore proportion his belief to the evidence. In such conclusion as are founded on infallible experience, he expects the event with the least degree of assurance and regards his past experience as a full proof of the future existence of that event. In other cases, he must proceed with greater caution – he must weigh the opposite experience – to that side he inclines which is supported by the greater number of experiments – to others he inclines with doubt and hesitation. When then he fixes his judgment – it is not really on **PROBABILITY** which presupposes an opposition of experiments and observations where one side is found to over-balance the other and to produce a degree of evidence proportionate to the superiority, but that the contradictory could not prove the case, except a strong degree of assurance.

2. THE MIRACLE A CONTRARIETY OF EVIDENCE

Hence as we try to apply these principles we may observe that there is no species of reasoning more common, more useful, and even more necessary to human life than that which is derived from the testimony of men, and the reports of eye-witnesses and spectators. Or course this type of reasoning may be denied on the relation of cause to effect. It is known that all our inferences are founded on the principle of observation that no objects have any discoverable connection together except those founded on the experience of their constant and regular conjunction. As the evidence derived from witnesses and human experience, 'testimony is founded on past experience, so it varies with experience and must be seen either

as a proof or a probability, according as the conjunction between the report and the object has been found to be constant or variable.

Where this experience is not entirely uniform on any side, it is attended with unavoidable contrariety so much so that there is attended the same opposition and mutual destruction of argument as in every other kind of evidence. This contrariety of evidence may be due to the opposition of contrary evidence, the character of the witnesses, the manner of delivering their testimony, etc. and these may diminish or destroy the force of the argument, and hence we may not make an exception to this maxim in favour of human testimony. But we also have to admit whether the human memory is not tenacious to at least some degree, whether men haven't a common inclination to truth and a principle of priority, and whether men are not sensible to shame when detected in falsehood. And these are qualities inherent in human nature, and then we can afford not to repose the least confidence in human testimony. A man delirious or noted for falsehood and villainy has no manner of authority as we know. And as the evidence from human testimony (from witness) is founded on past experience, certainly it has to be as the conjunction between any particular kinds of report has been found to be constant or variable.

Let us use the above preambles in examining Hume's idea of miracles. Hume begins by saying that the same principle of experience which gives us a certain degree of assurance in the testimony of witness gives us also another degree of assurance against the fact which they endeavour to establish from which contradiction there necessarily arises a counterpoise and mutual destruction of belief and authority eg. Supposing the fact which the testimony endeavours to establish partakes of the extraordinary **(MIRACLES)** and the marvelous, in that case the evidence resulting from the testimony admits of a diminution, greater or less, in proportion as the fact **(MIRACLE)** is more or less usual.

3.MIRACLE AS VIOLATION OF THE LAWS OF NATURE

Assuming the testimony of witnesses to miracles, let suppose that the fact **(MIRACLE)** which they affirm is really miraculous, and suppose that the testimony considered apart, is an entire proof – then in that case we have a proof against a proof – of which the strongest must prevail. A miracle therefore is a violation of the laws of nature, and as a firm and unalterable experience has established these laws – the proof against a miracle from the very nature of the fact, is as entire as any argument from experience can be possibly imagined. Why e.g. is it probable that all men must die; that lead cannot itself be suspended in the air, that fire consumes wood and is extinguished by water? Unless it is seen that these events are found agreeable to the laws of nature; and there is **ESTEEMED A MIRACLE IF IT EVER HAPPENS IN THE COMMON COURSE OF NATURE**. eg. Turning water into wine. It is no miracle that a healthy man should suddenly die because such kind of death, though more unusual than the others, has yet been frequently observed to happen. But it is a miracle that a dead man should come to life; that has never been observed in any age or country. There must therefore be a uniform experience against every miraculous event; otherwise the event would not merit the appellation. And as a uniform experience amounts to a proof, there is here a direct and full proof from the nature of the fact **(MIRACLE)** against the nature of any miracle. There is naturally required a very strong testimony to engage our assents to facts that arise from the state of nature with which we are unacquainted, and which bear so little analogy to these events of which we have had constant and uniform experience. Though these may not be contrary to our experience they must not be conformable to it. Hence according to Hume, the plain consequence is that no testimony is sufficient to establish a miracle unless the testimony is of such a kind that its falsehood would be more miraculous than the fact which it endeavours to establish. And even in that case there must be a mutual destruction of arguments – the superior can only give us an assurance suitable to the degree of force which remains after deducting the inferior. Hume contends that e.g. if anyone tells him that he saw a dead man restored to life, he would immediately consider whether it were more probable that the witness is deceiving or is deceived or the miracle had really happened. Then Hume would weigh the miracle of fact against the miracle of opposition and pronounce his judgment on the superiority and reject the greater

miracle. If the falsehood of his testimony would be more miraculous than the event ie. **(witnessed miracle)** then, and not till then can the witness pretend to command Hume's belief or opinion.

4. MIRACLES IN THE CONTEXT OF AN UNSCIENTIFIC DEFINITION

A. NOWELL-SMITH & MIRACLES

According to Nowell-Smith, our argument has to begin with Lunn's definition of miracles; an explicit attack on the Modernist Thesis that "Jesus was a man to whom fabulous stories have been foisted to prove that he was a Man-God". Lunn's view on the contrary was that he was always God and that the growth of the gospel stories was not the progressive deification of a man but the progressive humanization of God. A miracle is an event above or contrary to or exceeding nature which is explicable only as a direct act of God. Miracles certainly occur. There is plenty of evidence for them if only people will bother to investigate it instead of rejecting them out of hand. Miracles are "evidences provided by God to demonstrate the existence of a divine order". Therefore, we must believe that reality is not "coterminous with the natural order" and must answer in the negative the momentous question whether all phenomena recorded and witnessed by man are due purely to natural causes? Moreover, it is to the authority of the scientists themselves that we declare that a particular phenomenon is inexplicable, as the effect of natural agents, and must therefore be ascribed to supernatural agents. We must admit first of all, that every Religion has its own stock of miracles, some of which are well attested as the Christian miracles. It would therefore be futile to assume that only a particular stand-point would guarantee the existence of miracles because other religions also prove the existence of their gods from such evidence – miracles. Then we must also accept the God of Muhammed and the whole Greek and Hindu Pantheons. To say that miracles as such are inexplicable as the effect of natural agents is not a scientific explanation – i.e. that these must be ascribed to supernatural causes/agents – we can only say that no known scientific method or hypothesis has yet explained the Phenomenon.

Secondly, it is not scientific to define miracles as events exceeding nature and explicable only as direct interventions or Act of God. This point is only offering an explanation and not reporting its occurrence. The fact is simply that extraordinary phenomena occur – and it is only in this evidence that we admit that miracles occur. An evidence must be kept from explanatory theory otherwise in accepting evidence, we are already committed to accepting the theory. No matter how strange an event someone reports, the statement that it must be due to some supernatural agent cannot be part of that report. Known laws and factors may not be able to explain this phenomenon (Miracle). There must be something outside but which I cannot here and now tell. An explanation must explain how an event comes about; otherwise it is simply a learned (or tendentious) name for the phenomenon to be explained. It can be admitted that the present hypothesis of science can never be expanded to cover miraculous phenomena: we may require new concepts and new laws. Then we may hold that the problem is not whether science can explain everything in current terms, but whether the explanation of miracles requires a method quite different from that of science, otherwise we must prove that it is not, since it is hard to see why miracles should be called supernatural; i.e. explicable only as direct acts of God. Hence we may not hold that science must either be able to explain everything here and now or be able in the future to explain everything in terms of the current. For there is still the possibility that science may be able in the future to offer an explanation, which though couched in quite new terms, remain strictly scientific. There is therefore no theory that should hold a phenomenon inexplicable – and therefore there is not warranted a leap to supernatural agencies for explanation, and that such agencies indeed explain the phenomena. If miracles are possible and lawful, it should be possible to explain or state the laws governing them, if not the alleged explanations amount to a confession that they are inexplicable. The supernatural is, either so different from the natural that we are unable to investigate it at all or it is not. If it is not, then it can never have the momentous significance claimed for it; and if it is, it cannot be invoked as an explanation of the unusual.

We cannot assume that certain events would require that we postulate an unknown Cause X, and call this X God; and then we claim to have proved the existence of the original evidence. This only looks like an explanatory hypothesis, but in fact it is not. To say that God's interventions in the natural order are lawful, but that we cannot use these laws for prediction is to retreat into an asylum of ignorance and to use the word "Law" in a most paradoxical sense.

5. MIRACLES IN RELIGIONS & PHILOSOPHY IN URUAN - EFIK

Miracles in **URUAN** differ both in their philosophical and Christian perspectives. Just as with mysteries, the perception of a miracle is not necessarily anti-natural because a miracle in the general meaning is a happening completely beyond the range of nature since they happen without the use of apparatus though of course through the human agency who must be of a certain pedigree from ordinary people eg. medicine men, magicians, an **Inam** or even a heathen who may or may not be regarded as blameless or a holy person. Most people especially philosophers in modern times think of miracles as violations of the laws of nature in so far as those things reported as miracles happen outside the range of normality. For example, how can in all honesty water turn into wine without anything being added to change the texture and taste? If a train driver on sighting a little child lying on the train tracks suddenly applies the brakes to save the child, and in so doing the train automatically stops just in time, would that be regarded as a miracle? This I guess would be regarded as luck, though religiously considered it is an act of God's grace. But couldn't this be just a coincidence for which we are thankful to God and the child's star or guardian angel? In fact, this type of concept is simply naturistic and far from that exemplified in biblical (Christian) conception of the miraculous; it is just a contingency concept. For people like Baruch, Spinoza, Leibniz, etc, there are certain genuine contingencies like the above case of a child. But for certain Christian thinkers like Paul J. Dietl, Andrew Flew, A. McIntyre, Ninian Smart, etc. miracles that do occur are divine interventions in the laws of nature ie. in God suspending these laws because He is the Lord and giver of laws, for the benefit of humanity. **GOD** in this case is **ABASI IBOM**, the one Supreme and Infinite Personal Being, the Creator and Ruler of the universe, to whom man owes obedience and worship. It means God is unlimited in every kind of perfection such that every conceivable perfection belongs to Him in the highest conceivable way according to the Catholic encyclopedia definition of God. It simply means that no one can play God even if upstarts try to do so by trying to work miracles; the legendary D.D. Lawrence who tried to play God is such an example; also Pharaoh who used his magicians to play God. In brief, nobody can work miracles except by the power and authority of God; and this help us distinguish miracles from magic, sorcery, witchcraft, ancestors, **Ndem**, **mmami-water**, **Atakpor**, **Ekpenyong,** etc. While a miracle is completely an act of God by which impossible things are made to happen or can just happen eg. water turning into wine, or a loaf of bread turning into thousands of loaves or even a blind man receiving his sight instantly, or a virgin getting pregnant without a man. Magic is simply an act of man or the devil or spirits by which some secret power appears to make impossible things happen by saying special words or doing special things through charms and sometimes by playing tricks to entertain people eg. manipulating coins to become something like genuine money or even currencies. As far as they are concerned, not even science can demonstrate how miracles occur because they are inexplicable, sublime and ineffable. The fact is that there is a usage to which miracles are put and to which, to call an event a miracle, is to attribute it to the will of a supernatural agent and to claim that if the supernatural agent had not intervened, that event would never have occurred at all. This is indeed the unquestionable usage of the concept miracle in the history of Religions, but does **URUAN** cosmology and epistemology subscribe to this view? The question now is whether or not any agent, human or spirit could ever be rationally described as a manifestation of the power of such a supernatural being.

(A) CONTEXT, GENERAL MEANING & DEFINITION OF MIRACLES

Miracles in the first place have different terminologies and interpretations depending on the aspect under which they are considered and in which they can occur. Thus, when considered as symbols of religion manifesting something supernatural, they are called **Utibe ? kp? Idi? ?,** ie. **"signs"**. When they are considered from the point of view of their excellence in as much as they excite awe, wonder, admiration and amazement, they are designated as **kp? ute e,** ie. **portents**; but when considered as effects surpassing nature's power, they are simply called **utibe ? kp?**, properly designated as **miracles** or **powers**. The word miracle is derived from the Latin **miraculum** which means something of admiration, wonder, prodigy. Wonder arises when effects are visible but the cause is hidden. Thus a simple folk or rustic for example is struck with wonder and admiration at seeing an eclipse; he is ignorant of its cause and for him an eclipse is a miracle or mystery. Of course this is not a miracle to an astronomer who already knows that this is an effect from a certain cause viz; the meeting so to speak, of the earth and the sun; the **effect** being the darkening or loss of brilliance of a heavenly body, the sun or moon due to its obscuration or intervention by another heavenly body which is the ***cause*** between it. A miracle therefore receives its name because it is completely wonderful since it has a cause that is absolutely hidden from us though in reality that cause is God Himself who produces the effect ie. the miracle that we see in such a manner which is over and above the normal range of nature and causes known to us. We can now define miracle to mean AN EFFECT PERCEPTIBLE BY THE SENSES ie. to us and hence by our senses BUT BEYOND THE RANGE OF ALL NATURE. It surpasses the ways whereby created realities operate since they supersede the normal course of nature and things. Miracles are therefore not extraordinary because they are rare, but because they take place beyond the natural order of things, hence even if for example, blind men were to receive their sight every day, what has happened in each case would still be regarded as a miracle; but women giving birth every day and everywhere through conception and birth would not be normally taken as a miracle though for us as a religious people, the birth of a child is a miracle, but only considered so because it is a gift from God. In this case of course, the generative action of parents does not transcend the effective operation of nature viz; the nature of man and woman to reproduce their kind.

(B) TYPES OF MIRACLES IN URUAN/EFIK

All these will depend on what **URUAN** people understand as miracles according to the definition as outlined here. Yes, and no, miracles are miracles as understood generally, but in **URUAN** and in many cases no! For many people, miracles are so much an essential part of their religion and faith and many people look for them today as at long ago and see them as at now as an act of God. Both the Old and New Testaments have given us plenty of food for thought regarding the miraculous.

(I) OUTSTANDING OCCURRENCES IN PERSONS OF GREAT POWER AND AWE

Many years past, it was usual that some important royal lords of integrity, power, authority and awe were known to be able to walk through the rain untouched, with no sign of rain falling in their path. In addition to these, there were and are still acknowledged such specialist medicine men and women who can cause or prevent rain by simply blowing some **nsei** into the air or waving their cow or leopard tails. Some of course use other manipulations with concoctions which are known to be simply scientific, eg. It is known that blowing certain chemicals into the air can cause the clouds either to gather and result in rain or scatter the clouds thus dispelling and stopping the rain. But mere mortals regard all these as working miracles. In these cases, everything about the miracles begins and ends with the persons in the show since they deal with merely things in nature.

(II) MIRACLES OF HEALING BY THE APPLICATION OF METEMPSYCHOSIS

Whenever a person suddenly falls sick swooning and groaning as if to die, people suspect "his/her **ukp??** (soul) has been mystically shot". Sometimes the location of the sickness can be easily ascertained, whether

the pains are in the neck, or stomach, or leg, or the waist; in which case the person has been shot in that region or organ of the body. What the miracle worker, who by implication is the "native medicine man/woman" does is to get a hunter (or in many cases as often happens, he/she is both a hunter and "doctor") to go into the bush and there discover an animal ie. his/her soul has been shot and mortally wounded in the very part of the body as ascertained before. The sick person's recovery depends on the recovery of that wounded animal, which by now has been removed to a comfortable spot in the bush and allowed to recover. On recovery, people usually see this as miracle healing. The same also applies in the healing of terminal wounds and lesions. When the wound is so serious and painful to withstand the agony of the patient, instead of directly treating him/her, a big and deep cut is made on a live tree; the healing of the patient depends on the reaction of the tree when the medicines are applied to it instead. If he/she recovers, there is the miraculous healing. The same also applies to fractures and serious dislocations. When such happens, a healthy cock's talon or a goat's or even a dog's leg can be broken and thereafter treated with appropriate medicines; the healing of the patient depends on the recovery of these animals so "dislocated".

(II) MIRACLES OF SECURING PREGNANCIES IN BARREN WOMEN

To-date **URUAN** people still attribute miraculous giving of pregnancies to barren women even after the menopause. The reason for this is the belief that only the woman can be barren at least for the explanation that a "surrogate husband" must have been tried and all to no avail. Therefore, whichever medicine man has succeeded through native medication and "compensation of **MBIAM**" to secure pregnancy does that miraculously. Many a time the barrenness is attributable to the reaction of **MBIAM** or mammy-water (water goddess) or …ie. her "fate from birth."

(III)MIRACLES OF HEALING AND COUNTERACTING POISONS, SNAKE-BITES ETC.

When the wound is so serious for direct treatment, some medicine men who are said to possess miraculous and magical powers either from birth or through acquisition are brought in to assist the patient. In any case, whenever they can heal the snake-bite or counteract the poison through giving of some potion or whatever application, the healing is said to be miraculous.

(IV)MIRACLES THROUGH THE APPLICATION OF EKIM ("POTASH")

The use of **ekim** as often happens may be employed in miraculous circumstances whether as medicine, or **editibe** mystical as whatever is done is at the instance of unseen spiritual powers and mystical numbers are employed. The medicine man simply makes a certain number of cuts with a razor blade or **akara** on the face, neck, and both sides of the breast, waist, back, the legs or hands and dips the **ekim** on the scratches so made. With this, the person so "lacerated and initiated" as it were, can perform all kinds of prodigies and wonders eg. He can sit on a poisoned chair, or drink poisoned "cup" and the chair simply breaks or the glass cracks and breaks into pieces with him/her coming to no harm whatever.

(C)AGNOSTIC POSITION ON MIRACLES – DAVID HUME REVISITED

Let us preface this series with the problem of the Real presence in the Catholic Church. Dr. Tillotson's argument against the Real presence comes to mind and is as strong an argument as any that can possibly be instituted against a doctrine so little worthy of serious refutation: It is acknowledged according to the learned prelate, that the authority either of the scriptures or of Tradition is founded merely on the testimony of the Apostles who were eye-witnesses to those miracles of Christ, the Saviour by which He proved His Divine Mission. According to David Hume, the evidence then, for the truth of the Christian Religion is less than the evidence for the truth of our senses, because even among the first authors of Religion, it was greater. But it should diminish as it passes from the Apostles to the disciples and from the disciples to the next Christian generation, etc. But as we know a weaker argument can never destroy a stronger, and therefore, were the doctrine of the Real Presence ever so clearly revealed in the Scriptures to be true, it

would be so directly contrary to the rules of just reasoning to give our assent to it. It contradicts sense, though Scripture and Tradition on which it is based do not carry such evidence with them as sense when they are considered as mere external evidences, and they are not brought home to everyone's breast by the immediate operation of the Holy Spirit. Nothing then is as convenient and decisive of an argument of this kind as that which must at least silence the most arrogant bigotry and superstition and free people from such impertinent solicitations. All this has been the starting point of David Hume. Then he goes on to flatter himself that he has found an argument which with the wise and learned as also the unlearned would be an everlasting check to all kinds of superstition, delusions etc. and consequently will be useful as long as the world endures with regard to miracles and prodigies found in all history both sacred and profane. On all counts therefore according to Hume, the miracles cannot be an effect from the cause. Though experience is our only guide in reasoning concerning matters of fact like this, it must be acknowledged that this guide is not altogether infallible, and in some cases can lead us into errors. In March in any week in our climate for example, one would expect a better weather than in July, reasoning conformably from experience, but it is certain that one may happen in the event to find himself mistaken. But no person should have any cause to complain of experience because it commonly informs us beforehand of the uncertainty by a contrariety of event which must be learnt from diligent observation. From this Hume concludes that all effects do not follow with like certainty from their supposed causes **e**g. Some effects are found in all countries and all ages to have been constantly conjoined together, others are found to be more variable, and sometimes to disappoint our experiences, such that in our reasonings concerning matters of fact there are all imaginable degrees of assurance, from the highest certainty to the lowest species of moral evidence. A wise man must therefore proportion his belief to the evidence before him. In such conclusions as are founded on infallible experiences, he should expect the event with the least degree of assurance and regard his past experience as a full proof of the future existence of that event. In other words, he must needs proceed with greater caution and try to weigh the opposite experience to that side he inclines which is supported by the greater number of experiments and to others he should incline with doubt and hesitation. When then he finally fixes his judgment, it is should not be really on **PROBABILITY** which presupposes an opposition of experiments and observations where one side is found to over-balance the other and to produce a degree of evidence proportionate to the superiority, but that the contradictory could not prove the case, except perhaps a strong degree of assurance.

From these as we try to apply these principles, we may observe that there is no species of reasoning more common, more useful, and even more necessary to human life than that which is derived from the testimony of men, and the reports of eye-witnesses and spectators. Of course this type of reasoning may be denied on the relation of cause to effect. It is known that all our inferences are founded on the principle of observation that no objects have any discoverable connection together except those founded on the experience of their constant and regular conjunction. As the evidence derived from witnesses and human experience, a testimony is founded on past experience, so it varies with experience and must be seen either as a proof or a probability, according as the conjunction between the report and the object has been found to be constant or variable. Where this experience is not entirely uniform on any side, it is attended with unavoidable contrariety so much so that there is attended the same opposition and mutual destruction of argument as in every other kind of evidence. This contrariety of evidence may be due to the opposition of contrary evidence, the character of the witnesses, the manner of delivering their testimony, etc. and these may diminish or destroy the force of the argument, and hence we may not make an exception to this maxim in favour of human testimony. But we also have to admit whether the human memory is not tenacious to at least some degree, whether men haven't a common inclination to truth and a principle of priority, and whether men are not sensible to shame when detected in falsehood. But these are qualities inherent in human nature, and therefore we can afford not to repose the least confidence in human testimony. A man delirious or noted for falsehood and villainy has no manner of authority as we know. But as the evidence from human testimony (from witnesses) is founded on past experience, certainly it has to be regarded either as a proof or at least as a probability according as the conjunction between any particular kinds of report found to be constant or variable. All these can be used as preambles in examining Hume's idea of miracles.

Hume begins by saying that the same principle of experience which gives us a certain degree of assurance in the testimony of witness should also give us another degree of assurance against the fact ie. miracle which they now endeavour to establish. But this seems to be a contradiction because there will necessarily arise a counterpoise and mutual destruction of belief and authority. Let us suppose the fact which the testimony endeavours to establish partakes of the extraordinary ie. **MIRACLE** as the marvelous, in that case, the evidence resulting from the testimony admits of a diminution, greater or less, in proportion as the fact **MIRACLE** is more or less usual. According to Hume therefore, a miracle is a contrariety of evidence, because the miracles recorded and reported in the Gospels by the disciples, are reports, they cannot be evident and should be seen simply as reports.

We come now to the last and final argument of David Hume that miracles are violations of the laws of nature and therefore they do not happen and can never happen in the world of reality. Assuming the testimony of witnesses to miracles, let us suppose that the fact **MIRACLE,** which people affirm is really miraculous, and suppose that the testimony considered apart, is an entire proof, then in that case we have a proof against a proof of which the strongest must prevail. Hume therefore concludes from this that a miracle is a violation of the laws of nature, and as a firm and unalterable experience has established these laws, the proof against a miracle from the very nature of the fact, is as entire as any argument from experience can be possibly imagined. Why for example is it probable that all men must die? Why is it that a piece of lead cannot itself be suspended in the air or that fire consumes wood and is extinguished by water? Unless it is seen that these events are found agreeable to the laws of nature: **THERE AND THEN WOULD ANY EVENT BE ESTEEMED A MIRACLE IF IT EVER HAPPENS IN THE COMMON COURSE OF NATURE.**

It is no miracle that a healthy man should suddenly die because such kind of death, though more unusual than the others, has yet been frequently observed to happen. It is a miracle that a dead man can be brought back to life; but that has never been observed in any age or country? There must therefore be a uniform experience against every miraculous event; otherwise the event would not merit the appellation, miracle. Since a uniform experience amounts to a proof, there is here a direct and full proof from the nature of the fact **MIRACLE,** against the nature of any miracle whatsoever. There is naturally required a very strong testimony to engage our assent to facts that arise from the state of nature with which we are unacquainted, and which bear so little analogy to those events of which we have had constant and uniform experience. Though these may not be contrary to our experience, people must not be conformable to it. Hence according to Hume, the plain consequence is that no testimony is sufficient to establish a miracle unless the testimony is of such a kind that its falsehood would be more miraculous than the fact of miracle which it endeavours to establish. Even in that case, there must be a mutual destruction of arguments the superior can only give us an assurance suitable to the degree of force which remains after deducting the inferior. Hume contends that if anyone tells him that he saw a dead man restored to life, he would immediately consider whether it were more probable that the witness is deceiving people or he is deceived or that the miracle had really happened at all. Hume says, if this ever happened, he would weigh the miracle of fact against the miracle of opposition and pronounce his judgment on the superiority and reject the greater miracle. If the falsehood of his testimony would be more miraculous than the event ie. **(witnessed miracle)** then not until then can the witness pretend to command his belief or opinion. With David Hume therefore it seems plausible that we cannot talk about the existence of miracles whatsoever.

(D) MIRACLES IN THE CONTEXT OF UNSCIENTIFIC DEFINITION: NOWELL - SMITH

A miracle is an event above or contrary to or exceeding nature which is explicable only as a direct act of God. This has always been the definition of miracles from the view point of those who uphold the veracity of miracles. But According to Nowell-Smith, this is a very unscientific proposition because this is simply to assert that Jesus was a man to whom fabulous stories have been foisted to prove that he was a Man-God. The above was Lunn's definition of miracles; an explicit attack on the Modernist thesis because as a Christian scientist/philosopher, his view on the contrary was that Jesus was always God and that the growth of the Gospel stories was not the progressive deification of a man but the progressive humanization of God viz.

that Christ as man in performing miracles proved that He was God. Therefore, miracles certainly occur. For Lune, there is plenty of evidence for them if only people will bother to investigate it instead of rejecting them out of hand. Miracles are "evidences provided by God to demonstrate the existence of a divine order." Therefore, we must believe that reality is not coterminous with the natural order and must answer in the negative the momentous question whether all phenomena recorded and witnessed by man are due purely to natural causes? Moreover, it is to the authority of the scientists themselves that we declare that a particular phenomenon is inexplicable, as the effect of natural agents, and must therefore be ascribed to supernatural agents.

We must admit first of all, that every Religion has its own stock of miracles, some of which are well attested as the Christian miracles. It would therefore be futile to assume that only a particular stand-point would guarantee the existence of miracles because other religions also prove the existence of their gods from such evidence – miracles. Then we must also accept the God of Muhammed and the whole Greek and Hindu Pantheons. To say that miracles as such are inexplicable as the effect of natural agents is not a scientific explanation. They can only be ascribed to supernatural causes/agents. We can only say that no known scientific method or hypothesis has yet been able to explain the phenomenon of the miraculous. Secondly, it is not scientific to define miracles as events exceeding nature and explicable only as direct interventions or Act of God. This point is only offering an explanation and not reporting its occurrence. The fact is simply that extraordinary phenomena occur, and it is only in this evidence that we admit that miracles occur. Evidence must be kept from explanatory theory otherwise in accepting evidence; we are already committed to accepting the theory. No matter how strange an event someone reports, the statement that it must be due to some supernatural agent cannot be part of that report. Known laws and factors may not be able to explain this phenomenon (Miracle). There must be something outside but which I cannot here and now tell. An explanation must explain how an event comes about; otherwise it is simply a learned (or tendentious) name for the phenomenon to be explained. It can be admitted that the present hypothesis of science can never be expanded to cover miraculous phenomena; we may require new concepts and new laws. Then we may hold that the problem is not whether science can explain everything in current terms, but whether the explanation of miracles requires a method quite different from that of science, otherwise we must prove that it is not, since it is hard to see why miracles should be called supernatural; ie. explicable only as direct acts of God. Hence we may not hold that science must either be able to explain everything here and now, or be able in the future to explain everything in terms of the current. For there is still the possibility that science may be able in the future to offer an explanation, which though couched in quite new terms, remain strictly scientific.

From Nowell-Smith's position, there is therefore no theory that should hold a phenomenon inexplicable, and therefore there is not warranted "a leap to supernatural agencies for explanation," and that such agencies indeed explain the phenomena. If miracles are possible and lawful, it should be possible to explain or state the laws governing them, if not the alleged explanations amount to a confession that they are inexplicable. Thus the view of Nowell-Smith is that the supernatural is, either so different from the natural that we are unable to investigate it at all or it is not. If it is not, then it can never have the momentous significance claimed for it; and if it is, it cannot be invoked as an explanation of the unusual, ie. miracles. Then Nowell-Smith goes on to say that we cannot assume that certain events would require that we postulate an unknown Cause X, and call this X God; and then we claim to have proved the existence of the original evidence. This only looks like an explanatory hypothesis, but in fact it is not. To say that God's interventions in the natural order are lawful, but that we cannot use these laws for prediction is to retreat into an asylum of ignorance and to use the word "Law" in a most paradoxical sense. Therefore, according to him, as a scientist philosopher, every event ie. Miracle should be explainable.

(E) MIRACLES IN CONTEMPORARY CHRISTIAN PERSPECTIVE

Both the Old and New Testaments of the Christian Bible have given us plenty of examples of great signs from God which fit into the general pattern of the religious experience we call miracles. They also have provided their persuasive force to the minds of Christian believers. But we can find out in the final analysis that most of the patterns of miracles discussed above about **URUAN/EFIK** do not seem to fit here. First

with regard to Christian miracles there is nothing wrong in one person (agent) being able to perform several miracles. Cf Moses performed over a dozen miracles with which he attempted to melt Pharaoh's heart **(Exd 7-12).** Second, the elaborate circumstances in which miracles may take place since the people who wrote the Old Testament certainly had the notion of how to distinguish the real events, miracles from the fake; for example, the story of the prophet Elijah and the prophets of Baal **(1Kgs 18).** We can also note from this that there is nothing wrong with applying somewhat sophisticated experimental designs to miracles. In all these, one can discover that these poignantly establishes that there is something at work other than that have operating if the prophet had not been there because there is a law governing these happenings and these are vastly different from ordinary scientific laws. No natural law can bring about such an effect unless we want to postulate a new metaphysical law to explain the event of a miracle. The point is that the concept of a miracle demonstrates sophistication such that what a miracle portrays can never be discernible other than the claims to the contrary. Believing in miracles inevitably involves believing on the suspension of some natural physical laws. We should therefore be able to distinguish between veridical experiences of faith and hallucinations eg. the account of the miraculous drought of fishes. The raising of Lazarus to life or the cure of the man born blind etc. are not hallucinations, there can never be any evidence then concerning miracles which stems from the faith of the people concerned viz. the type of faith they say 'can move mountains'. Calling an even a miracle has no explanatory meaning over and above the descriptive statement of the phenomena to be explained. We must admit therefore that as in the Elijah story, a prediction was involved in that Elijah most have known (predicted) beforehand what was to happen. It is impossible to conceive how one could pin down God as the independent variable unless predictions like those were possible. This is important because part of the point of interpreting an event as a miracle and credible is not to see it as a natural event, but rather as an action or result of an action of an Intelligent Being whom all call God. Paul F. Dietl, a Christian Scientist/philosopher sees all these as "events subsumable under the laws even less credible than all other events are. According to him, an action of this kind can always be made intelligible by showing its point; eg. that it is done to reward a holy person, to save the Chosen people of Israel, to show an act of benevolence like in the multiplication of loaves or to cause the conversion of people and bring them back to the truth. Showing the goodness of an act like a miracle s not automatically to subsume it under the law but that according to Dietl, to show that miracles are events which occur as a result of supernatural interventions into the natural course of events. The Roman Catholic Church for example, still officially approves of the occurrence of miracles for the Canonization of Saints, yet many Christian scholars today no longer feel that the truth of Jesus stands or falls on miracles. Many evangelical and Pentecostal assemblies especially the Alladura see miracles as a necessary ingredient to the faith of their adherents. We can only recount the amazement or even admiration, the new interest in and association of many Africans especially here in Nigeria today in the proliferation of new Independent Pentecostal and evangelical cum healing churches precisely for their avowed powers and claims of miraculous exploits viz. Cherubim and Seraphim sects, the Ernest cum Mark Nwulu TV healing experiments including those of Joseph Oritsejafor, Chris Oyakilome, Enoch Adeboye, William Famuyi, Uma Ukpai, …. as well as the Goddians, Ekankar and other Celestial Assemblies. In 1998, the late Pope John Paul II was in Nigeria for the Beatification of the Servant of God, Michael Iwena Tansi of Aguleri in Anambra State precisely because a miracle had been performed in his (Tansi's) name when a girl who had terminal cancer was healed instantly as she was helped by the Rev. Sister of Borromeo hospital Onitsha to touch Tansi's coffin as it was being rolled to the altar at the Holy Trinity Basilica, Onitsha for the funeral Mass.

A miracle must therefore be seen not as an event in the horizon of our human experience but precisely as an event which supersedes the normal course of nature, which defies explanations according to the intrinsic laws experienced in the world. According to Karl Rahner, it is that which summons us to that depth of our being and which alone communicates with our empirical world and transcends it in the interior accessibility and universal openness of our intellectual nature. There is thus in us a humble sense of wonder, such that having conscientiously examined these events in the world of our experience which are inexplicable in natural terms, we now come to the conclusion that they have been directly intended and caused by God Who accepts our summons to the historical dialogue with Him. This historical intervention

of God by a miracle, therefore only brings into play a qualitatively new mode for the intrinsic sovereignty of God over and above all His creatures. God alone, and no one else can be the efficient cause of miracles. But creatures however play some role as the instrumental or ministerial causes in miracle working. A man or an angel can as it were; cooperate with God to produce a miracle. He can do so morally, by moving God through prayers and intercessions to work a miracle, or potentially, by simultaneously presenting the divine command to nature and thus impose on nature the proximate necessity of being the subject of a miraculous change, the change of course being caused by God alone eg. The miraculous draught of fishes when Peter actually cast his net in the sea.

(F) CLASSIFICATION OF CHRISTIAN MIRACLES

Christian miracles may be classified as follows: (i) In respect of the very nature of the miracle: This is when the effect produced exceeds by far the power of the creatures themselves. Eg the compenetration of two material bodies as was the case of the Resurrection when the glorified Body of Jesus compenetrated the closed doors and windows of Upper Room where the disciples were on Easter Sunday. (ii) In respect of the particular agent in which the effect is produced: This type of miracle is caused by nature but not in the same subject matter eg the raising of Lazarus from the dead, or the blind getting back his sight. Thus nature can produce life in a foetus but not in a corpse; a baby is naturally given sight at birth but nature cannot restore instant sight to a blind person. (iii) In respect of the manner in which the miracle is produced: Thus eg; a person with a serious wound or ulcer can naturally recover with appropriate medication and treatment, but not in the same way and the same means as in the case of that Onitsha girl cited above or as in the sudden and instant healing of Peter's mother in-law. This type of healing is done without medical operation or proportionate remedy even as in the case of **URUAN/EFIK** "miraculous healings" cited above, but simply by a command or mere touch. It cannot be denied of course that there are many marvels that can be wrought by the power of the imagination and hypnotism in what many exaggeratedly and deceptively but not without foundation, extol as 'faith healing', but which is only a cure through auto-suggestion which is correctly termed psychotherapy. In fact, the imagination and hypnotic suggestion can produce extraordinary effects, particularly in women and sick people and even with some diseases arising from a disordered nervous system as often happens in the Pentecostal and Alladura churches, yet people attribute it to the 'faith that heals or Holy Ghost fire'. When it comes to judging cures such as these, we must be extremely cautious because we know that many diseases especially those involving serious lesion of the organs simply cannot be cured by the imagination alone or by hypnosis; or at least they cannot be cured instantaneously. We must therefore understand the obvious methods of healing even when they seem to be supported by the most accurate medical knowledge and scientific procedures; but it cannot be used for those illnesses which affect us mankind. Such ills as ulcers, lesions of muscular and nervous tissues, cancers, diseases caused by pathogenic microbes and other organic diseases are quite beyond the scope of psychotherapy.

(G) PURPOSE OF MIRACLES IN CHRISTIAN PERSPECTIVE

If an All-wise and All-powerful God cannot do anything in the order of nature without purpose, a fortiori, He cannot operate in a fashion completely beyond the order of nature or understanding without a definite purpose. But this special purpose of miracles is not to be found within the natural order, for if we were to admit that the order of nature requires the working of miracles for its preservation from time to time, then we would have to attribute the lack of foresight or even capacity for governing His world to God, since He would have to wait and see how things would work out, then He would suddenly put on His thinking cap to arrest the situation lest things fall apart; What type of God is that! **URUAN** would never regard or call such **AKWA ABASI IBOM OBOT OFRI EKONDO**! The fact of the matter is that miracles must belong to another and indeed a higher order of divine providence, namely an order that serves as the supernatural manifestation of God, which has to be a sort of divine guarantee and testimony. This type of testimony may well be that of God's special goodness and benevolence, or of recommendation of virtue, or in favour of a

person's holiness or even as a guarantee of a special authentic religion, the claims of these Alladura and evangelical/Pentecostal churches notwithstanding. To discover which of these motives apply to miracles, one must have to examine the circumstances under which the miracles occur. That is why God, in order to demonstrate to the Hebrews that He was the One leading them and taking them out of Egypt through Moses and Aaron, promptly held back the waters of the Red Sea to let them cross over into the land of Promise. Again to show that He was the God of the three youths in the fiery furnace, He made them incombustible before Nebuchadnezzar by restraining in the flames their natural tendency and power to ignite, whereas those who threw Daniel and his companions into the furnace were roasted into ashes. Bur God does not operate in contradiction nor is He a violator of the laws of nature ie. His own laws even that of His immutability and wisdom; neither does He change the course of events at His whim and fancy, nor does He act to correct defects which seem to happen contrary to His Will eg; a foetus monster in a pregnant mother's womb. From all eternity, God foresaw and chose to do whatever He has done in time in the world. He therefore has established the course of nature in such wise that whoever miracles should occur in time, He would have previously already ordained them by His eternal Will. God cannot then afterwards come and make random exceptions through miracles in order to repair or correct something He had sort of fashioned inappropriately or poorly; or to correct some mistake He had made in His creation, or re-order what has gone wrong. To do so would be to contradict His providence and wisdom nay; His immutability and Omnipotence. Thomas Aquinas has commented on this important aspect concerning miracles thus:

> **There is no better way of making it obvious that the whole gamut of nature is subject to the divine Will than for God from time to time to do somethingover and beyond the order of nature. By so doing He makes it clear that the order of creation flows from Himself not by any necessity of nature, but by His own free will. Nor should we deem it frivolous that God should perform something in corporeal nature in order to manifest Himself to the minds of men, since all corporeal creatures are directed towards an Intelligent Being whose nature is to know God. There is nothing strange, then in having an occurrence in corporeal nature serve as a means of bringing the knowledge about God to intelligent beings. (ST IIa IIae q3, I7)**

It must be understood then, that miracles fully and coercively prove the point for which they are worked, for the All-wise and All-holy and Omnipotent God can never guarantee falsehood and an **ASSERTION** by His exclusive trade mark ie. miracles. If a religious doctrine is to be proved by the criterion of miracles, it should be definitely clear that the miracle was wrought either directly or indirectly for the purpose of vindicating His doctrine. In any case, **URUAN** miraculous types need not conform to what has been set down above because they share the same primordial purpose as with other non-pre-literate and non-Christian types. They are merely portents and the marvelous according to their raison d'être. No miracles in **URUAN** history has measured up to the Christian and even those of the Old Testament and the Oriental forms. Certainly the miracles of Moses, Elijah, Elisha and the prophets of Israel are not of the same category as those in the Gospels and these should confine our options namely, the hidden treasures of God, the gods - **NDEM** sometimes referred to as mme **MBUKPO** or **"mme ABASI"** including **MMAMY-WATER (AFIA-AWAN IDEM MM? ?) ATAKPOR, EKPENYONG, ANANSAE EKPENYONG, IDEM USUK,** etc. From the Latin **mysterium** and Greek **musterion**, the word mystery denotes something which often arouses curiosity and awe because it cannot be explained away, something secret which often can cause a certain amount of curiosity, even perplexity: a sort of conundrum, puzzle, riddle, or even an enigma. Events such as an eclipse of the sun, the starlights of **okukubarakpa** and whales in the depths, thunder and lightning, the birth of triplets/quadruplets, all come under the umbrella of mysteries. The python is a mystery, so also the elephant and the hippopotamus as well as mountains, valleys, rivulets, lakes etc. What of the rainbow – **ORUK ABASI**, the Atlantic Ocean, the cawing of **ikurikut (**the owl) at nightfall, the bleating of goats or of cocks crowing at midnight, anthills, etc? All these are aspects of the mysterious in **URUAN** religious perspective and vocabulary.

N O T E S

1.Uruan people are basically monotheists though their religious practices involve the use of mediums like Idiong, (prophecy, Ndomo (oracles) mbukpo (spirits) etc. They never regard them as supreme but only as through them, they can reach God, the Supreme Being. URUAN/EFIK therefore believe that God should be understood as having the same Attributes of the Supreme Being similar to those of the Christian God.
2. Ancestral spirits or Ancestors are misleading terms since they imply only those spirits who were once ancestors of the living. This is limiting the concept unnecessarily. There are also spirits of even children and of course spirits of outré brothers and sisters, our parents, our wives and other dead relations of the family who were also benevolent or malicious as the case may be. Ancestral spirits or 3Ancestirs are misleading terms since they imply only those spirits who were once ancestors of the living. This is limiting the concept unnecessarily. There are also spirits of even children and of course spirits of outré brothers and sisters, our parents, our wives and other dead relations of the family who were also benevolent or malicious as the case may be.
4. By reason here I mean the normal rationality of the people concerned. What may be a mystery to URUAN eg an eclipse of the sun may not necessarily be so for the Greeks and modern Europeans; but the mystery of the Resurrection encompasses all classes of humankind ancient and modern.
5An uka is a delicacy in URUAN usually prepared as stew from dried, strong fleshy fish like stock fish, crayfish and other types of big, fleshy strong fish on occasions of great festivity and merriment. Such fish like, ede , Akpan-ata, inaha, ukpan, akwe, anim, The delicacy can also be a requirement to complete certain ritual offerings and ceremonials eg. Initiation into Ekpe Cult; but in this case the uka is a simple one of crayfish for birds and children.

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CHAPTER V

PART ONE

BACKGROUND SETTING TO SOCIO-MORAL & POLITICAL TRENDS

A. CULTURAL AWARENESS IN URUAN/EFIK

In order to situate in an ordered and succinct manner the present day patterns of social life, we have still to analyze some of the main cultural rites which are recognized among URUA/EFIK peoples as having a bearing on traditional Institutions and systems. This will also help in preparing the relevant background to the understanding of the most important socio-moral trends especially those which have a bearing on governance, politics, economy and the social order since in African traditional society all these aspects of community life are inter-related and inter-dependent and linked together. It will also benefit those who want to maintain those Institutions and Organizations mentioned above in Chapter III. Since there is so much an upsurge in culture awareness worldwide these days, even as the United Nations has acknowledged culture as an important world treasure, the renewal and revival of culture awareness in Nigeria nowadays in the rotatory Annual Festival of Arts and Culture throughout the States of the Federation as a guide, this revival and up-date should therefore not be lost to URUAN/EFIK again. Religion has always been part and parcel of culture that is why the early Missionaries could not imagine how they could implant the Christian Religion without imparting their culture which goes with it. Then they were ruthless under the guise of purging the so-called pagan and heathen fetish practices in African religion and uprooting whatever to them seemed incompatible with their European culture so that their new Christian counterpart might take root and be firmly implanted in Africa's newly reclaimed soil. In so doing, African cultural organizations like **Ekpe, Ekpo Ny?h?, Ek? kemba** were seen as pagan and heathen practices and the newly converted to Christianity were asked to renounce their age-old cultural and religious practices if they were to gain heaven by their conversion to Christianity. The momentum now was one Christian religion, one Christian culture and one Christian God in order to attain salvation and justification. Whereas Culture and religion in their absolute sense belong to the realm of consciousness in the mind of God, together religion and culture form part of the endowment of God to every nation and race which He created. There are therefore no different or particular endowments inherent in any culture which is so unique irrespective of race, colour, language or environment. Nations and tribes may differ and even manifest different aspects of culture but before God all are the same. That is why St Paul had often insisted, that all are now children of God through Faith in Jesus and have been "clothed in Christ", therefore, **"there can be neither Jew nor Greek, neither slave nor free born,…neither male nor female- for you are one in Christ Jesus"; there is no room for distinction between Greek and Jew, between the uncircumcised (Gentile) and the circumcised (Jew) or between barbarian and Scythian, slave or free born" (Gal 3:28; Col:11).** With Christ even the Christian culture and religion should be available to all, and that is why He commanded the Apostles to preach the Gospel everywhere and to all the nations of the earth, thus implying that every tribe and tongue was capable of receiving the Good news; no pre-conditions were to be attached.

In fact, the first confrontations and disagreements in the Church were over such matters as demanding the so-called Heathen peoples to forego their cultures and laws in order to embrace the new Christian Religion, and Paul had even told St Peter to the face, that it was unconstitutional for him being a Jew to demand that the Gentiles should conform to his Jewish traditions before Baptism. There was therefore no justification why the early European/American missionaries had to demand the abolishing

of our African religious and cultural traditions whereas they (Missionaries) were not even bringing to us the original Judaeo-Christian Religion which Christ had established but their own Euro-Christian brands. Therefore, the condemnation and eventual abandoning of **Ekpe** and other socio-cultural and religious practices by our fore fathers before admission into the Christian Church and receiving Baptism was uncalled for. This study is therefore meant to correct this anomaly and confusion and to restore our culture and traditions before they completely die out from the face of the earth. Though our early Christian converts like my father accepted the condemnation of their religious and cultural practices and therefore sought to distance themselves from their African culture patterns in order to win back their souls en route Heaven, but we know those early Missionaries really and prejudicially tried hard to undermine any genuine effort by the Elders of the people to preserve their customs and traditions. Some Chiefs and traditional Rulers like my grandfather did not allow them and bluntly refused to grant the missionaries land and permission to settle in Idu which was the epicentre of trade and commerce for thousands of the then Southern Provinces of the Niger Protectorate. In the end the Missionaries had no choice but to settle for a small piece of land at Anua Offot near Uyo which was the colonial administrative Headquarters. But thanks to God, they at last settled and decided to build at the time, the first ever permanent Catholic Church in the whole of Nigeria in 1910 at Eman Uruan which still stands strong today in reminiscence of these events.

My father had a lot of praise for the Holy Ghost Missionaries and their message of the Gospel, and I do. In fact, I am a prime beneficiary of this in the Education they brought to us. But I have also learnt a little more skepticism about them than my father had had any need for. Yes, because I ask myself that centuries before the European Christians sailed down to us in ships to deliver the Gospel Message and save us from darkness, other European Christians also sailing in ships delivered us to the trans-Atlantic slave trade and unleashed darkness into the world of **URUAN/EFIK** and Africa of which IDU was one of their slave ports and headquarters of operation. From my vantage position now, I can see the enormous value judgment of my grandfather and his example of fidelity. I also salute the fidelity of my father and those before him on the other hand who embraced the Catholic Faith. As I am growing older, I can now quietly ponder and deeply question the absolutist teachings and interpretations of the Christian Religion. I have struggled to understand "I am the Way, the Truth and the Life", not in its entire accuracy but the acerbity of its meaning whether there are options for the outsider, and I know this question has deeply influenced this work. But this is not peculiar to me or particularly unique as many other writers of old like William Edward Burkhart Dubois, John Camus, Jean Paul Sartre, etc. had also struggled with this conundrum of the outsider in their respective locales. However, as the twentieth century which attended such condemnations has drawn to a close and are gradually dying down, the passion with the new spirit and euphoria of revival of African arts and culture coupled with the zeal of enlightened and educated Christians are currently breathing a new spirit of compromise between these ancient institutions and the foreign, between the exotic and the native, the modern and the old with an ecstatic re-awakening of renewed vigour in the spirit of the times.

To begin with, many definitions of culture have been offered especially by sociologists, educationists and theologians alike, all differing in wordings, content and emphasis, but it is generally agreed that the ways of thinking and acting which are directed after a certain pattern which safeguards the behaviour of any particular society from being haphazard and random, viz. in its systems of belief, art, morals, law, custom, pastimes. Culture therefore refers to the grand total of all the objects, ideas, knowledge, ways of doing things, including folklores, literature and recreations/pastimes like games, wrestling, dances, music, sports, as also habits, values and attitudes which each generation in society at a particular time and place translates and transmits whole and entire to their children, and in part to adult immigrants living among

them and who also have decided become members of that society **(Udoma E.U. 75).** I have often referred to this point concerning settlers and aliens living in our midst to the effect that they should be law abiding, register and learn the language, build houses, generously contribute their quota towards URUAN/EFIK development and progress and be totally committed and assimilated without losing their tribal identities and loyalties thereto. They should be ready and willing to take part in local and kindred meetings and make themselves as comfortable as any other **URUAN/EFIK** citizen in the land. Culture therefore covers not only the arts and sciences, religions and philosophies, but also technology, political practices, even intimate habits of daily life like preparing and eating food; even sleeping. It then emphasizes specifically human elements of man's behaviour. Hence rather than attempt a precise definition of culture, we can simply say that it has to do with the way of life of the people ie. their traditional behaviour in their day to day activities and wellbeing. Culture is the total configuration of institutions which people in a society share in common **(Bascom W.R.13**). But when all these are standardized as to constitute an accepted pattern within a given group like URUAN/EFIK, Ibibio, Annang, the Igbos, Hausas, Yorubas, etc. they become the customs of that society.

The function of culture is to provide a design for living in a given society; in other words, it has to systematize the social behaviour of large numbers of people so that they have not to build their own culture one by one. That is why I have agonized in these pages telling my faithful people of URUAN/EFIK and **ndit? emana** that they cannot afford to do things in their own ways and just carry on in whatsoever manner they please with impunity. Everybody is doing his own thing and making his own decisions which run counter to traditional norms and laws of URUAN/ EFIK. People are either selling patrimonial land holdings or building their houses wherever they like without any qualms and making no reference to their elders and seeking no advice. They make no provision for new roads and streets, play grounds, markets or even allowing space for devices of erosion control. They fill every space where their so-called family land is situated with no idea that some parts and sectors in the town/village master-plan might have already been demarcated for developmental and communal projects. They build churches and kiosks everywhere without any conscience and respect for constituted authority or sensibilities of their elders and so on. These are certain neaveau riche and upstarts of URUAN/EFIK and even aliens without principles, without integrity and without conscience. They will just come in and mess up the government of the day or traditional society – village or clan. If the generations before them – their parents and grandparents - had behaved in this way and sold out patrimonial lands at will, how would they have come to find lands to sell or do they think of generations coming after them; ie. their children and children's children? Just any behaviour will do! They do not understand what the culture of a people is all about! Understanding culture therefore means that people and by implication URUAN/EFIK citizens of the 21st century do not have to manufacture their own ways and manner of doing things in the nation. They do not also need to relearn constantly or to invent their own ways and means of doing things all the time.

This is no cultural change that people talk about or any change at all. It is simply imbecility induced by ignorance and arrogance. Culture coordinates, relates and interprets values of the society such that the people born into that society can discover the meaning and purpose of both social and individual living or are they turning themselves into **Utai** or **ebiong** so that they can live alone and do whatever they like? **(Cf. Fichte J. H., 295).** It is my ardent prayer and candid desire that URUAN/EFIK and by implication and more eminently so **ndit? emana**, will try to learn and accept URUAN/EFIK culture and traditions which had existed in order to systematize the satisfaction of the social needs of every citizen of this land and the means of this satisfaction through the various major and subsidiary institutions which I have underlined in this book concerning ancient URUAN culture and traditions. Finally, it means that the 21st century URUAN/EFIK both now and in the future will not allow those age-old Cult organizations and societies

like **Ekpe, Idem Ikw?- Ek? kemba, ? b?n, Abre, Iban Is?** etc. to die off. It also means that there will be enforcement of our laws and set-down traditions to inculcate and bring back discipline in the behavioral attitudes of URUAN/EFIK citizens by the recognized enforcement agencies listed above who must be encouraged, empowered and mandated to do their jobs. It equally means that the traditional Rulers including the OBONG/NSOMM will see to these and make sure the laws of the land are enforced no matter whose ox is gored. Then for sanity to reign in the land and impunity kept at bay, people who aspire to any high office or position whether political or traditional leadership must learn to accept that image is everything and money is nothing. It will also be a lesson to URUAN/EFIK and more so to **ndit? emana** that at a much younger age, it is better to develop a legacy of integrity and honesty. These are more enduring possessions than money and power.

B. URUAN TRADITIONS, INSTITUTIONS, CULTURE & HERITAGE

In traditional **URUAN** society, the administration of Law and Morality devolved primarily upon the administration of public order **(URUAN GOVERNMENT)** and Religion (mystical and supernatural forces and agencies). The aim was to effectively secure public order/harmony, crime detection, prevention and punishment by employing both human and supernatural agencies through oracles, **MBIAM, UKANG,** divination, ordeals, etc. Precisely because "the fear of mystical and supernatural forces was the beginning of wisdom" as the violation of laws, moral norms, customs and the committing of crimes and vices were promptly visited and punished by these hidden and unforeseen powerful forces thus making people to dread and recoil with fear at the mere mention even the threat of inveighing their wrath against law breakers and persons of immoral behaviours. Thus the deployment of Religion and mystical agencies became "the engine of the law" (**Ekpo Israel, 33**). It is a truism that African socio-political and cultural institutions are built on these metaphysical foundations, hence the fusion and constant interaction between the universe, our life forces and mystical /supernatural agencies. Every individual is seen to operate on three levels of existence – viz. his personal existence, as an individual, as a family member and as a member of his/her peculiar society (kindred, clan or tribe). There is therefore a tacit solidarity and fusion between these three dimensions with all the established and structured patterns of behaviour and social, communal, socio-political relationships such that every individual fundamentally has communal interest for each other and his/her society /community at heart. The result is that there is never going to be such a thing as **I** but only **WE** consciousness, and this has been the spirit of URUAN/EFIK people till today. For example, **URUAN** has only **ONE LGA** and may remain so for some time to come despite recriminations and demonstrations from the elites of the new generation, but the elders continue to say "NO". Why? **URUAN** believes in **UNITY** in **DIVERSITY** and in peaceful co-existence because "Unity is Strength – and divided we fall/fail, but united we stand strong"; modernism, Nigerian neo-politics, autonomous, individualism, narcissistic hedonism, materialism, religious relativism and amorality notwithstanding. It means that more or less Local Governments may not be the issue but our cohesiveness and planning to stay together and contribute our quota in skills, synergy and commitment towards the development of the kingdom of our ancient dreams. This should be the deciding factor, then we can address the need for a request for more LGAs as we please provided it is not about the politics of "divide and rule." We know that all these antithetical creeds against the kingdoms' communal existence are not unconnected with Euro-centric culture which has permeated and almost subsumed African culture and **Weltanschauung** today. This has made us to conclude with Bisong Kekong that: "If care is not taken African values, morality, and political administration will be completely obliterated due to individualism, exclusive personal achievements, profit maximization and steady progress in science and technology militating against moral integrity and societal harmony" **(Kekong, 100).**

C. URUAN TRADO-INSTITUTIONS IN CRIME DETECTION, PREVENTION AND POLICING

It has become obvious that there is often the desire in most traditional African societies even up to this to integrate and harmonize those age-old traditional customs and values and this is evident in **URUAN/EFIK** traditional Institutions which she shares with other African societies of which she is a part to wit: her methodology for crime detection and prevention, policing and societal controls. There are also various categories of them in respect of the different tribes, clans and communities owing to influences and interactions with those they share common borders. Invariably **URUAN NORTH** having affiliations with Itam/Itu, Ibiono, Ikono and **ANNANG** viz Ikot Ekpene borders tends to exhibit **IBIBIO/ANNANG** institutional values and controls; while **URUAN CENTRAL** in affinity with the core **IBIBIO** environs viz. Uyo, Iman, Abak/Ibekwe, and Ikot Abasi does get involved with some traditions of these neighbouring tribes; and by the same token **URUAN SOUTH** sharing borders with Okobo/Oron, Nsit, Ibesikpo/Asutan and Eket also imbibe similar fundamental customs, dispositions and cultural traits. Many African indigenous writers of ethnology, traditions and history have emphasized that the advent of the early European colonial administrators and missionaries did a lot to destroy and distort African institutions, customs and values. This is obvious because in the separation of roles of law and morality, government and religion were often considered together. While the colonial administrators entrusted crimes detection, prevention and their punishment to human persons, the African employed both human and supernatural agencies like **ORACLES; MBIAM, UKANG etc.** in detecting and preventing crimes. The fear of violating laws and customs or committing any crime at all became the beginning of wisdom and the moral imperative as people dreaded punishment by unseen and allegedly powerful metaphysical forces. This belief at least provided an effective prevention and punishment for criminals. Violations of customs and moral norms were therefore left in most cases to these supernatural agencies. Religion, law and government were so closely linked that religion became "the engine of the law". But here we can only analyze a few aspects of **URUAN** traditional institutions, customs and values that have been so seriously threatened, influenced, distorted and which are now almost eclipsed by modernism that they are now mostly obsolete. To achieve this, we shall examine some of these traditional institutions with emphasis on those age-old institutions which though most of them may not be native to **URUAN/EFIK,** yet have unwittingly impinged on certain aspects of ancient URUAN culture and life eg. **IDI?** and **INAM** and these are in fact some of those pious ascetical devotional institutions among the **IBIBIO** and **ANNANG** of Akwa Ibom State of Nigeria today.

HISTORICAL ANTECEDENTS IN INSTITUTIONS

African socio-political and cultural institutions as observed above were built on metaphysical foundations. This is because the average African believes in a universe of life-forces which are constant in their interactions **(Israel Ekpo, 45).** These interactions are centred on the self and the world. In other words, the self and the world are identical and inseparable. Every individual has three levels of existence viz. as an individual, as a member of the family and as a member of a given community. African culture fuses these three levels of existence together. Thus there is no solitary individual existence without the family and the community in the cultural scheme of things in Africa because the life of the individual is the life of the whole web of social, moral and ontological dimensions. Essentially in the pre-colonial era, societies were traditional with well-established and structural patterns of behavior, norms and relationships. It was fundamentally communal and everyone had the interest of each other at heart.

At his level, the "I" became the "WE". Behind this communal existence was the spirit which was the source of authority, law and integration and this constituted the basis without which personal and collective responsibilities disappeared? Communal spirit was the foundation of social and political interactions and the absence of this resulted in an atmosphere polluted by indiscipline, corruption and falsehood which manifested in the colonial and postcolonial eras. With the advent of colonial rule and the

subsequent modernist world culture, the clash of cultures became pronounced. Colonial culture was Eurocentric and this was otherwise christened modern. Modern or Eurocentric culture implies that the African world view has to be seen and interpreted within the framework of European models and Weldtangschaaung. It means African institutions and values must be examined through the prism of European perceptions. It is worth noting that modernism or Eurocentric culture is characterized by autonomous individualism, narcissistic hedonism and moral relativism which have promoted materialism and rapid amorality in its wake **(Kekong Ebiong; 100).**

These creeds are however antithetical to African communal existence. Ekpo observes that it was when the early nationalists were faced with Eurocentric culture and fashion that they abandoned the imperatives of their cultural heritage – communal existence – and embraced the tenets of modernism that were alien to their culture **(I. Ekpo 2).** This has subsequently influenced the African, nay **URUAN/EFIK** mode of life. These African elites together with their Western mentors have now come to label everything African as unprogressive and primitive. It must be mentioned according to Kekong that the exclusive objective and achievements of modernity (individual rights, profit maximization, steady progress in science and technology) though obvious and admirable do not promote moral integrity and societal harmony. Thus Bisong has maintained that:

> **… despite the obvious advances that modernity has made In area such as science, technology and democracy, Events such as slavery and colonialism suggest that the Legacy of modernity is an age of mass death. The rate of Suicide and drug addiction, the widespread of abortion and euthanasia, the deterioration in ecological system, The looming threat of nuclear holocaust and the present Day clamor for homosexual is not only antisocial but a Negation of natural order caused by Western civilization (K. E. Bisong 101).**

4. METHODS OF DETECTING AND PREVENTING CRIMES
TRADITIONAL POLICING IN URUAN-EFIK

Most URUAN/EFIK communities had series of detectors of one form or another for detecting crimes like lying, falsehood, trickery, violence and brazen abominable behaviours. In other words, the methods of detecting crimes varied from place to place. Among the European Administrators and Missionaries, it was an established police force. The Police here designates the agency for the maintenance of public order and protection of persons and property from hazards and the commission of unlawful acts **(N. Tamuno, 1777).** The traditional British police and especially the police institution after the inauguration of the Metropolitan Police Force in 1929, emphasized the detection and prevention of crimes and possibly the punishment of criminals. However, in the territory, the traditional police force or town bailiffs were generally concerned with assisting the Elders and delivering messages. These had the mandate and force of summons from local authorities for guarding village rules and laws. While the European administrators entrusted the function of policing entirely to human agents, **URUAN/EFIK** policing took a further step by employing both the human and supernatural agencies including the divinities, ancestral spirits (personified in **Ekpo** and **Ekpe** Masquerades, etc. These ancestral spirits were believed to be actively involved and very effective in crime detection and prevention because of the mystical link between the dead and the living, both in the making and the enforcement of laws and customs and this became crucial in justifying or punishing any culprit. The situation brought about a great deal of self-policing due to the fast that moral norms and customs instilled the fear of punishment, if caught, in the individual and people very religiously tried to observe the laws and customs in order to forestall any calamity by unseen forces. It is necessary to mention too that there was a remarkable difference between the colonial and traditional police. While the traditional police were to assist in maintaining moral laws and customs, the colonial police were recruited to enforce the laws of the King whose interest they represented.

At another level, the extended family system was the keeper of the conscience of its members and provided checks against misdemeanor. Thus the extended family became the basis of an informal police whose activities could hold the kindred responsible for the wrong doings committed by any of its members.

It could punish any of its members whose behaviour was capable of jeopardizing the peace, order and security of the social unit as also the wellbeing of the community. It was therefore not very necessary for every community to have a formal and an organized police force, since ***inter alia*;** the kindred policing served the needs of the people. Thus there was no special body of men and women responsible for detecting crimes and arresting culprits since the families of the criminal became responsible for the arrest and punishment of the culprits within them.

PART II

KINDRED POLICING & CRIME DETECTION

5. MBIAM, UKANG AND IDIONG AS METHODS OF DETECTING AND PREVENTING CRIMES IN URUAN

In pre-colonial **URUAN/EFIK** the function of crime detection and punishment was mainly determined by, and reserved for the society of diviners and oracle practitioners viz. **Mbiam, Uka** and **Idi?** who were highly reputed. Persons going to consult them were confident in them and were convinced that their findings were trustworthy and credible. The diviner is a human agent who receives and interprets them to his clients. According to the Oxford Advanced Learners Dictionary, divination is an endeavour to obtain information about future events or things removed from ordinary perception by consulting supernatural informants other than the human. It was through these mediums of diviners and divination that information and answers to the puzzles of life surrounding human conditions and the society itself were sought. These diviners became experts and their findings were paramount in detecting crimes and offences. However, the diviners themselves were very careful and honest in their forecasts and determination of events since they were mindful of the possibility of their client seeking other diviners outside their domain on the same issue thus rendering him worthless and irrelevant. Hence these diviners took pains in their investigations until they could arrive at a supernaturally verifiable decision.

A. MBIAM CUSTOMARY PUNISHMENT AND CRIME DETECTION & PREVENTION IN URUAN

MBIAM a form of cyanide was and is still one of the means of detecting crimes both in the pre-colonial traditional and modern **URUAN/EFIK** society. It was an instrument of justice. According to Ekanem, Mbiam abounds in all parts of Akwa Ibom and Cross River States especially in Annang land, but it is only in Ika Clan in the Northern part of Annang that we can find the best organized form of **MBIAM (J.B Ekanem, 83).** Mbiam or whatever name called depending on the particular African society, is a concoction of herbs and certain liquids known only to the traditional medicine adepts and practitioners. It is highly poisonous but its effects are believed to depend on metaphysical and supernatural forces. The mere mention of **MBIAM** strikes great intimidation and fear in the minds and hearts of every URUAN/EFIK citizen and in Africans as a whole. It is a potent institution all over the South Southern States of Nigeria and beyond. There is an aura of secrecy around **MBIAM**, not many people are conversant with its workings and regulations. All that people know about it is its effects and application and the fear of **MBIAM** is the beginning of wisdom among adults and children whether as indigenes or aliens wherever it holds sway. Different communities have various methods of administering **MBIAM**, but the general norms, beliefs and practices apply. It is still very much in vogue in these parts especially among traditional religionists. It serves not only as a means of enforcement of judgment but also as a method of settling disputes and detecting those who have committed immoral crimes like theft and adultery. In other words, an accusation brought before the institution by disputants is not necessarily concluded by the judgments of the judges, the **MBIAM** is the final arbiter and judge. The accused person can therefore challenge his/her accuser and vice versa, to take an oath of **MBIAM** as proof of his/her innocence in the accusation before he/she can accept the verdict. Generally, a period of time is given for the **MBIAM** to take effect. If the time elapses and the person who swore to the **MBIAM** oath does not come to some evil

or die, then he/she is automatically vindicated and exonerated of the accusations. If on the other hand, the person gets sick or dies within the time specified by the **MBIAM**, then the relations are obliged to offer prescribed sacrifices as an atonement offering or in reparation for the offence committed and for swearing falsely before an **MBIAM**. Thus Tamuno has observed that among Efik-Ibibio people, **MBIAM** oath is believed to have power to destroy a person who had sworn falsely **(Cf. N. Tamuno, 188)**. In consequence of this its efficacy is never doubted because **MBIAM** cannot be bribed by contestants or litigants.

THE MULTIFARIOUS PHASES & USES OF MBIAM IN URUAN - EFIK

MBIAM was and has continued to be one of those potent and important means of curbing wrong doing and detecting as also punishing culprits in the society whether in the areas of the underworld practices such as armed robbery, kidnapping, sorcery, witchcraft, cultic murders, child thefts or in such nefarious activities by lay abouts, liars and cheats, adulterers/fornicators, etc. The mere mention of **MBIAM** was enough to send shivers into the spines of these evil practitioners. As said earlier, no verdict on any matter is sacrosanct without recourse to verification through 'taking' or 'pouring' **MBIAM** as a way of vindication and authentication. This means that should a person be adjudged innocent or acquitted or even convicted by a competent traditional court of law, those affected whether as litigants or defendants must swear by 'taking' **MBIAM** to confirm the verdict or decision arrived at. In the case of a clear conviction, the accused or the one convicted can lawfully refuse to accept the verdict unless the accuser(s) take(s) the **MBIAM** oath. The reason is not far to seek. The African believes that the supernatural /metaphysical realm must be witness to what has been decided and concluded by human power and authority, and in this case nobody can be victimized or cheated; favoured or condemned in the verdict/bargain.

PROCEDURES WITH THE ADMINISTRATION OF MBIAM

Once a person is being demanded to take the **MBIAM** oath, those in charge of **MBIAM**, are notified and summoned. In most cases they are the kindred or village chiefs if the matter is local, and in cases of very serious forebodings, the **MBIAM** owners or devotees are usually from distant or foreign tribes mostly from **ANNANG** country or from far away Itsekeri, Andoni, and even Arochukwu etc, Arochukwu, yes on account of their long connection and association with **URUAN** as custodians and preservers of ancient **IBRITAM** of the Long Juju fame.

TRADITIONAL ADMINISTRATION OF MBIAM IN URUAN-EFIK



On arrival, the owners bring out and arrange the various pots and bottles of **MBIAM** most of which are decorated with weird and exotic awe-inspiring wrappings which are meant to strike awe, fear and intimidation in those on whom the oath is to be administered. **MBIAM** oath is generally administered in a large arena of the village or community square or market where many people can comfortably watch from a distance. After the **MBIAM** has been set in the centre, the **MBIAM** authorities, chiefs and elders sit round. When everything is set, the two parties, in the dispute or litigation or the person(s) involved in crimes or whoever is/are involved in the oath-taking are called out to stand before the **MBIAM** in full view of the crowd. The person(s) administering the **MBIAM** may address the swearers and the crowd concerning the terms and formulary before the event can take place. This is because **MBIAM** as the metaphysical and supernatural agent does not accept double speak, pretense, or ignorance of the consequences. Hence nobody can presume to be perjured in taking the **MBIAM** as the consequences are irreversible. If anyone dares to take **MBIAM** under duress, ignorance, trickery or in the Nigerian terminology, "by **wuru-wuru**", **(1)** he/she has only him/herself to blame. In fact, there is always a warning clearly and loudly declared to the hearing of all since 'to be forewarned is to the forearmed', as they say. After this, those who are to take the **MBIAM** can go ahead to vocalize in such formulary as was agreed upon, without adding or subtracting or re-ordering or revising the formulary expression since **MBIAM** will always take what is being said and sworn upon. Indeed, in such cases either the relations of the opposing side or even the crowd can object to the wordings of the formulary and refuse to accept it. It can even lead to fighting and war, and everybody leaves the venue in disarray, running for dear life.

MBIAM must be taken using the precise words, which must be unambiguous and intelligible, without twisting anything. When everybody is satisfied the person bends down and takes the spoon or 'stick' from the **MBIAM** pot or bottle and dips it on his/her tongue. Sometimes he/she can do this a second or third time as a mark or demonstration of his/her conviction of his/her innocence in what has just taken place. If a Christian, he/she may make the sign of the Cross as he/she returns to his/her/their seat(s). A pagan or other may also show some sign of self-acquittal and innocence in whatever manner. However, on the other hand a boaster or jester who prides him/herself as invincible can even on perjury do the same. The crowd ecstatically applauds or jeers him/her in approval or disapproval of the momentous event. In the case of the veracity and innocence with which the person(s) took the **MBIAM,** nothing might happen as nothing evil has befallen him/her. But in the case of occult or clear perjury, the person(s) may swell from the toes and feet up to the face with a high temperature and other symptoms, as evident signs that the **MBIAM** has 'caught' up with him/her. A typical mbiam oath taking happened some years ago in Calabar. This involved the daughter of the king, a princess of note. She had unwittingly recited a verse or two which depicted the "roaming and wondering chicken". It is a very popular poem in Efik land to the effect that the chicken so wondered till it got lost in the thickets. At the time she was reciting the poem, there was a very sad and heart-renting loss in the palace – the loss of her darling brother Nyong Ud?, who was sought everywhere without being found. This resulted in his being given up for dead. To exculpate herself from the accusation of her knowing or being the cause of his brother's disappearance, the king had to consent to her adorable daughter taking the **MBIAM** oath to prove her innocence, failing that she would be guilty of the crime. There was nothing the king could do. When everything was set for the oath-taking, he called her and spoke to her concerning the consequences:

> **Adiaha eti owo! W?r? da mi! Nyom fi aka idem fo mi ke iso Obio idahaemi ke mbukpo ik? emi mme asua eti de edian fi ke idi?k-esit, mam esit mm? osuh? ndien. Edi nyomkle fi ada u w? ? emi ke nsu o! Kufre ete owo eke esitade MBIAM ke nsu isitreke ndikpa mbubiam mkpa. Idighe omokop ik? iba oro. MBIAM! MBUBIAM! (Cf. E. N. Amaku 5, 69).**

As soon as the king had finished admonishing her daughter, the pots of MBIAM were set in the centre of the town arena and the princess took the oath by dipping the stick from the MBIAM pot and taking it to her tongue after pronouncing the appropriate wordings of the oath. Nothing untoward happened to her because she had no hands in her brother's disappearance from the palace.

REMEDIES FOR CONSEQUENCES OF MBIAM UNDER PERJURY

One saying goes thus **'Ekpedi mbiam nyeta, edi ama edi Edisana Nwed Abasi, nditaha-o'. (2)** Thus this would imply that even the fear of the dreadful consequences of swearing on **MBIAM** may well be the beginning of wisdom because more often than not **MBIAM** may have a remedy and counter action, but not with regard to the Holy Bible**.** This is one seeming good point concerning **MBIAM,** and for which **URUAN/EFIK** and indeed African nations are happy with. Issues about **MBIAM** for which they never cease to be grateful to the ancestors are as a matter of fact treated with the finality they deserve since a whole kindred or nation could be wiped away by **MBIAM**. That there can always be recourse to a counter remedy of **MBIAM** and its after effects, one may be certain, but as for the **BIBLE**, nobody can tell. Should one come to an evil consequence and even should calamities, epidemics, and other disasters begin to befall a person, family, kindred clan or nation on account of **MBIAM,** once this can be ascertained, some remedies can be sought if acted upon in time. The most important thing is the time factor because **MBIAM** is known to have its own time-frame and limits beyond which 'there can be no repentance', as they say, ie. no remedy - just too late.

We cannot get on into all the intricacies about **MBIAM** even including **MBIAM** remedies, the dos and don'ts because of lack of space as that could take another treatise of its own. But suffice to say that depending on what and what **MBIAM** devotees determine as the precise remedies, once these are provided and on time, there is hope. It should be stressed too, that on this issue of time, the **MBIAM** can catch up with any person, family or kindred and may kill them leaving the culprit(s) or those attacked by the **MBIAM** eg. in the case of adultery, the, husband or the accomplice especially if they were told what happened or if the man had the slightest idea that the wife was unfaithful but didn't act immediately. If even through carelessness he had failed to understand the signs and consequences, but continued to sleep with her or eat her food for instance, this means "condonment"; and the man or his kindred has to suffer the consequences. When as sometimes happens the wife keeps on praising a particular man for being so kindly disposed to her, but the husband takes it for granted without investigating whether such kindness is without any strings attached, he should be ready for the consequences of not "seeing the hand writing on the wall". This is because sometimes if these measures are not taken urgently, the person can be killed by the 'ghost' of **MBIAM** and only he /she can see and cannot be seen by other free people around. **MBIAM** can suddenly cause incurable ailments or madness. The ghost or **MBIAM** can also manifest by forcefully pulling out the person's tongue, stiffening the neck and likely causing his/her death. When a confession has been made such a man whose wife was caught by **MBIAM** or **EKPO NKA-OWO** should stay away from the scene during the confession. He is also not allowed to taste or eat the items used to appease the gods because some have tried it and died instantly. Whenever there are signs of unhappy and bitter consequences of MBIAM**,** the authorities are approached and even other traditional medicine men and women versed in these things, provided the relations concerned have the wherewithal for executing the remedy. **MBIAM** itself may decide on the remedies and materials needed to assuage it. It can effect recovery and or restore things to normalcy and to their pristine position. **MBIAM** can be automatic and there is no more ado to it. But this is not as simple as it seems. It all depends on whether the **MBIAM** will accept alternatives or not. That is why in matters of great consequence like this, people can go to any length to get the most potent and powerful **MBIAM** which will brook no nonsense and that is it. At this juncture let us recount two important recent events on the effectiveness of **MBIAM** in Nigeria in the African traditional contexts and they are for real.

B. MBIAM: CONTEXT FROM THE EDO STATE KIDNAPPINGS

1. CONTEXT OF ARMED ROBBERY MENACE IN EDO V/S THE OBA OF BENIN

Between 2010/11 there were so many cases of armed robbery and kidnapping in Edo State to such an extent that life became almost impossible for the citizens. The Government became powerless as all the

security outfits of the State could not match the evil machinations and menace of these men and women of the underworld. Even prayers in churches and mosques could avail nothing as broad day-light and high profile kidnappings were effectively carried out in these hallowed precincts. It was then left to the Edo State Royal Fathers and Traditional Rulers to do something. The Traditional Rulers and Chiefs in Council therefore swung into action and approached the Oba of Benin, His Royal Majesty, Oba Erediauwa Uko Akpolokpolo for a concerted action that must be taken and promptly so. With his traditional Chiefs and other traditional Rulers in Council they decided that only one thing needed to be done; namely, recourse to the ancestors and supernatural agencies. It was therefore announced and broadcast nationwide that **MBIAM** curse in the Edo equivalent would be placed on the entire Benin Kingdom and other kingdoms in the state to the effect that anybody, male or female, spirit or human who thenceforth was/were involved in armed robbery or kidnapping would be doomed to the consequences of **MBIAM** throughout Edo land and environs. True to tradition, there were many recorded mishaps and unexplainable deaths and other inexplicable calamities within Edo State with the result that kidnapping and armed robbery took the back stage in Edo land, thanks to the Oba and his Council of Elders.

2. EKPO NKA-OWO – a.k.a THE GHOST OF ADULTERY

The fear of **EKPO NKA-OWO** has always been the beginning of wisdom for the womenfolk here in URUAN/EFIK, nay in Africa at large. In fact, this tradition has affected and permeated nearly all the tribes of West and East African countries notably the Akan and Ashanti of Ghana, the people of Sierra Leone, the Kikuyis of Uganda etc. and here in Nigeria URUAN-EFIK, the Ibibios, the **EDOS**, and some tribes in Delta State, Rivers, etc. all of which are in the core **YAM BELT** of Africa as discussed in Chapter II. The saying is: **'Commit adultery and you swell and die';** in other words, dare any woman commit adultery and she will be unwittingly a debtor to **EKPO NKA-OWO** who is not afraid to visit her as a quest. The same also applies in certain cases to male adulterers. Adultery is sexual intercourse by any person other than the husband with a woman. In **URUAN/EFIK** any woman who has been traditionally 'given in marriage' and she commits such an ignoble and abominable act usually ends up with sad consequences to her including even her accomplices, relations and kindred. Therefore, whenever expressly or otherwise a given village, tribe, family, or kindred or even a husband has 'placed' the entire womenfolk or wives on **MBIAM**, then any married woman who happens to have openly or occult relations with her, has committed adultery and must therefore bear the consequences of her impropriety and importunity. This simply means that any woman married out or into such a community, town or clan is liable and dying let her die the death. There have been instances of inexplicable calamities and deaths occurring within a particular family or kindred such that in the end the people are constrained to resort to 'finding out especially through consulting **IDI? ?** '. **(6).** When these happen, the **IDI? ?** or **MBIAM** experts release to the consultants what and what may be required as necessary material offerings for appeasement/restitution and they must be provided in full, to 'remove the curse of **MBIAM**' from the woman, her family or community or accomplice(s) as the case may be. The Enugu Ezike event which follows is another case in point.

CONTEXT ON THE ENUGU EZIKE EPISODE

This is a classical episode of **EKPO NKA- OWO** version reported in the Sunday Sun of August 14, 2011 with the screaming Front Page Headlines captioned: **TOP STORIES: COMMIT ADULTERY, GO MAD, with the Rider**, **a community where unfaithful women run amok** (**Aloysius Attah 5**). In fact when I read this story it seemed to me like a Nollywood film location where the cast and crew were recording a scene to depict a young woman that suddenly ran mad at the market square. The only difference this time could be that no camera was rolling, and it was not a make-belief. It was happening live and the location was **Nkwo Aji** Village junction in what is now Enugu-Ezike Local Government Area comprising of 36

villages in Igbo-Eze North in the Nsukka Senatorial Zone of Enugu State. This town has common boundaries with Benue and Kogi States. On the north is Etteh, a non-Igbo-speaking community in Enugu State. On the North-East side is **Ofante** while on the North-West flank is **Amaka** and **Akpanya** communities in Benue State. On its boundary to the south is Ibagwa-**Aka**, the headquarters of Igbo-Eze South Local Government while on the South-West is Alor Agu, Unadu and Itchi. On the South-East lies Iheaka, Ovoko and Obollo Afor, the Headquarters of Udenu Local Government Area.

I have gone into all these because Enugu-Ezike village is named after the legendary founder Ezike an indigene from Idah in Kogi State of North Central Nigeria. Oral traditional legends as documented by the late John Arj in the book **Enugu-Ezike in World History** revealed that the name Enugu-Ezike originated from Idah in Kogi State. Ezike, according to this story, was the eldest of the three children of the then Attah of Igala, who migrated from his home in Idah to Elugwu (Hill top) where he settled. His two other relations were Eekpa (also a man) and Omoka, the only woman among them. According to the story, these three persons were born of the same mother as their father married many wives. The Attah of Igala was highly influential and respected then. One day, Eekpa was said to have committed adultery with one of his father's wives. As was the custom of the entire Igala Kingdom, such a heinous crime was punishable by outright sell-out, banishment or in most cases, death. Since the Attah represented the custodian of the people's culture and must set example, especially in the handling of a matter such as this. Ezike was said to have had compassion on this his blood relation, Eekpa, whom he believed would receive instant punishment as the matter had now become public. So he being a hunter was advised by his fellow hunters to device a means of saving the life of his brother, who was now practically in danger of death. Ezike, bent on saving Eekpa, took his brother and sister, Omoku, secretly to a far place called Ogugu, which is today the name of a Village with common boundaries with Etteh and Umuopu Village in Enugu-Ezike Local Government Area. Enugu-Ezike LGA is in Igbo-Eze North Local Government Area of Enugu State and lived there. That is why Enugu-Ezike has now become part of Enugu State and the people true to linguistic computations are now speaking the Igbo language. I have treated this point in the case of Arochukwu and others in Chapter II concerning **URUAN/EFIK** in the Diaspora.

What exactly happened was that on that fateful day, a woman in her late twenties whose name could not be easily ascertained was at the centre of the drama unfolding. She was alleged to be married to a businessman based in Nnewi, Anambra State. They were blessed with three children and things went on smoothly in the family until tongues started wagging that she was allegedly seen in compromising positions with some young men. It got to a climax one day when, after serving her husband dinner she started behaving funny. Before one could say Enugu- Ezike, she had started destroying valuable property inside their apartment. When the house became too "hot" for her, to the extent that the cloths she wore were like coals of fire on her body, she began to tear them into shreds. The husband summoned courage and with the help of his other Igbo brothers in Nnewi brought her home. Immediately she stepped her foot on their compound, she went berserk. As if possessed by an invisible force, she overran everybody and went to the local village deity known as **Enokpa** and began to roll on the ground confessing all she "did" with these other easy men of virtue. Meanwhile the family members, including her husband were searching for her throughout the day until the next morning when she was spotted at the village market junction acting like a mentally deranged person. From there, she was taken to the house of the eldest man in the village, their so-called Onyesihi. The stool for the eldest man in Enugu-Ezike is also known as Onyesihi and is non-contestable. It is here that the Chief presides at all the necessary rituals which must be done to enable affected persons of **EKPO NKA-OWO** (a.k.a Ghost of Adultery) and other victims of ancestral and metaphysical consequences regain their health or sanity.

ORIGIN OF THE TRADITION: This event can be traced back to Igala in Kogi State during the reign of the Attah, paramount Ruler of Igala. It is recounted that **d**uring the reign of the Attah of Igala, the guilt

of adultery which caused Ezike and his relations to flee the town, normally attracted serious penalties. That was why his successors instituted the same traditional law in Enugu-Ezike and made it binding on all indigenes of the town. Till date, if one commits adultery, he or she must confess same publicly and only the eldest man, **ONYEISHI** in such a village has the right to handle the matter. A spirit of adultery or **EKPO NKA-OWO** called **NDISHI** or **ENOKPA** in other towns and villages within the L.G.A. was usually appeased by the eldest man otherwise **NDISHI** would cause either death or madness or any other metaphysical and incurable calamities to the violator(s). The stool of the eldest man in Enugu-Ezike known as

ONYEISHI is non-contestable. It is widely believed that old men in each Village already knew who was older than the other even though they might not have had the exact recorded dates of births. They were expected to have interacted with each other during their youthful days and therefore they could know who the eldest was. The **NDISHI** is regarded as a spiritual being in Enugu-Ezike land and can be seen only by those that violate the laws of the land as regards infidelity. It has always been in existence. It is believed that by the 17th century and it was officially instituted by Ezike Oba, the progenitor of Enugu-Ezike people for this and many other reasons for the benefit of posterity in order to preserve sanity and morality in the community. These and other suchlike cultural heritage have it is believed, will remain forever binding on any child of Ezike-Oba. But the most serious of them all because it can even lead to death is this **Ndishi** tradition which involves extra-marital affairs with another man's wife or even an obvious attempt or intention to do that by kissing and even placing the hand across her waist, which equally attracts the same penalty as having sex itself. In fact, this tradition is also binding on all Ezike-Oba descendants even outside the shores of Enugu Ezike including those residents Overseas and on every woman married to an Enugu-Ezike indigene from any part of the world. This is because once a lady's bride price has been paid; she is no more available for any other man apart from the husband. But if another man rapes her, it will turn around and deal with the rapist. This one is called **ADAKA ONYEORUKPO** in the local dialect. Similarly, a widow in Enugu-Ezike cannot be in his late husband's house and befriend another man except she is living in a separate house, away from the compound and any overt or covert attempt to do this may result in the death of the woman's first son or and untoward calamity can befall her or her children. As already remarked **EKPO NKA-OWO** has far reaching consequences and can lead to so many calamities including madness, sores, spirit possession and skin diseases, but the saving grace is that it can be counteracted upon as noted above.

Some African communities see it as the machinations of ancestral spirits or supernatural and metaphysical forces at work. The Lessons are the same viz. Supernatural ways of detecting, punishing and curbing heinous crimes and in this case adultery in the land. Similarly, a widow in Enugu-Ezike cannot be in his late husband's house and befriend another man except she is living in a separate house, away from the compound and any overt or covert attempt to do this may result in the death of the woman's first son or and untoward calamity can befall her or her children. Such is the potency of **EKPO NKA-OWO** even in other climes besides **URUAN/EFIK**. As observed already, adultery is a crime against humanity because it violates the very intention and challenges the authority of the Creator of mankind and also vitiates the law of nature and Matrimony, hence it is always punished with the greatest penalties ever conceived. **AIDS, HIV** virus***es,*** **STDs** are nature's punishment for the crime of adultery. That is why in many cultures the world over, it is punished with the most despicable calamities and metaphysical, invisible and dreadful consequences.

NSUK (COUNTER-ACTIONS) AGAINST EKPO NKA-OWO

It is necessary to have an insight into how the ghosts of **EKPO NKA-OWO** can be appeased and assuaged and how to counteract the effects and avert death, madness, and incurable skin ailments etc. of

allegedly affected victims. In **URUAN/EFIK** these are seen as processes of reconciliation and restitution but these affect mostly the personalities of the people involved. The first step is for the woman/man to confess openly that he/she engaged in such and must also publicly pronounce the name(s) of the person(s) as accomplices who were involved in the act. The idea has always been: 'no confession of guilt, no forgiveness'. But as everybody knows, any single omission of names willfully or unintentionally renders the whole 'Confession' and **'NSUK** Restitution exercise' null and void. To prove the completion of the 'Confession; some sand is normally raised from the ground and thrown into the air by the confessor(s) to signify that it is finished and this includes both names remembered and forgotten. Nevertheless, **EKPO NKA-OWO** is known to have suddenly "arrested" their husbands and afflicted them with some mysterious ailments, a development that usually takes them both to the village market squares for the necessary rituals. Then of course the Elders can afterwards decide what other penalties are appropriate for the accomplices. As has already been mentioned elsewhere, the items as demanded by the supernatural agencies whether from **MBIAM** or **EKPO NKA-OWO** or whichever must be procured. In addition to these, and after completing certain rituals, other items including palm wine, cows, goats, cocks, yams, kola nuts etc. will also be demanded this time, as stipulated by the people. The woman accused of adultery will also be expected to submit the clothes she wore as also the 'tray' or vessels with which she brought food or ate from on the day she committed the act. If these measures are taken urgently, once the signs or symptoms of **EKPO NKA-OWO** attack are noticed, otherwise as observed, the person(s) will be tormented and even killed by something only he/she can see but cannot be seen by other free people around. The **EKPO NKA-OWO** spirit normally manifests in the case of causing death sometimes by forcefully pulling out the person's tongue, stiffening his/her neck like somebody suffering from cerebral illness or other manifestations. I have recounted this story as a true-life encounter among hundreds of cases of other married women in Nigeria who have been allegedly accused of engaging in extra-marital affairs which however is taboo, Enugu-Ezike being a veritable example and case in point. This is an age-long tradition with terrible consequences for those who go against the unwritten rule. In some communities any attempt to kiss or touch a married woman's waist attracts the same consequences for both Christians and non- Christians alike.

CONTESTATIONS REGARDING ALLEGED DISCRIMINATION BY EKPO NKA-OWO AGAINST MEN-FOLK ADULTERESS

In recent times some educated **URUAN/EFIK** indigenes have complained that the **EKPO NKA-OWO** treatment of adulteress women is discriminatory. Why should the ancestors and metaphysical agents who are supposed to be just and equitable in their dealings with posterity succumb to selective manipulations in a matter as grave as adultery which is taboo in **URUAN/EFIK** and elsewhere? Another school of thought on this subject of discussion that has trailed the issue of **EKPO NKA-OWO** in **URUAN/EFIK** and other parts of Nigeria like in Enugu Ezike land where the ghosts of adultery hold sway, is the argument by some elite that the progenitors of the tradition made it to keep women in perpetual subjugation while the men are allowed to "sample" ladies other than their wives. And now another question arises: Are the men including bachelors only forbidden from sleeping with married women but are free to have a harem of girlfriends/concubines or mistresses? In other words, does **EKPO NKA-OWO** close his eyes on concubinage and fornication galore such as we are witnessing nowadays? It seems some clever women have also come out to challenge this anomaly as they feel free to go about experimenting only to be caught up with instant consequences. Those in this category have been alleged to have prepared charms to "blind" the spirits and ghosts of adultery so that they can also experiment. But where do we go from here? Even recent happenings have revealed that this set of people can only postpone the doomsday because even as they make their own public confessions and swearing on

MBIAM, this alone is so weighty as it is the topic of discussion on every lip to contend with the shame of having to mention the names of up to 10 to 20 men with whom they had illicit affairs. The fact is that once such public confession has been made, the confessor(s)' dignity is gone forever and this has made many people to zip up. Then others have argued that the **EKPO NKA-OWO** phenomenon is a good omen for the society that has degenerated in morality because the loss of moral values and recourse to loose lifestyles has assumed a dangerous trend in the society; and if not for the known implications associated with such acts, some women could have gone to the extent of employing their husband's younger brothers, house boys, drivers etc. to "service" them as some have been known to do without batting an eyelid on what the society may say. But this many think is the natural antidote against marital infidelity though others have countered that such beliefs concerning faithfulness in marriage is a matter of personal decision and orientation irrespective of where one comes from and whether or not a Christian, Muslim or pagan is involved.

Again some others contend that it would seem the tradition from the outset was skewed to keep the womenfolk under perpetual domination while the men were allowed to philander. Some have even reasoned that although adultery or extra-marital affair is morally wrong, unmarried ladies seem to be allowed to flaunt it while their married female counter parts dare not try it. Some have gone a notch higher arguing that this should be taken as a challenge to involve all women as fellow prayer warriors, such that irrespective of the consequences of **EKPO NKA OWO**, all those who desecrate their marital vows and disgraced womanhood should be exposed and punished whether male or female. But Church Ministers, the Catholic Church in particular, women liberation movements, even the youths themselves have condemned **EKPO NKA OWO** and **MBIAM** as practices of subjecting people to ritual cleansing to be freed from the consequences of adultery. It is established that all religious creeds forbid adultery. The Bible, which is the holy book of Christians, has also made it clear in Exodus 20:14, Deuteronomy 5:18 and other relevant verses: '**YOU MUST NOT COMMIT ADULTERY**'. However, should people fall into occasions of sin like this; there are ways of 'Reconciliation and Penance' at least in the Catholic Church instead of relying on public and market confession and fetish practices.

WHAT THE BIBLE SAYS: It has always been and it is my thesis here that **URUAN/EFIK** metaphysical agents are upright and do not discriminate. It is not like the Old Testament law and custom whereby any woman caught in adultery or alleged to have committed adultery was instantly stoned to death. Relying on this Mosaic Law even in the New Testament times, St. John the Apostle, has recorded a scene where a woman caught in adultery was brought before the Lord for public execution according to laid down laws. Of course instead, He confounded the Jews who had brought the culprit, but did He justify the crime? Rather than consign the culprit to stoning he condemned the act in toto by warning but paternally exhorting the culprit adulterer:' Go now but sin no more', thus implying that what she did was reprehensible and punishable, but that she should never do it any longer **(Jn 8:3-11).** In Hebrew dittography, the core of the Mosaic Law as handed down orally by those Hebrew groups who had had the experience of the Sinai event, and knew that it contained the words spoken by God Himself, upheld the Sinaitic Covenant as sacrosanct: 'Thou shalt not commit adultery'**(Ex 20:14).** This is an action command with serious forebodings to such an extent that Christ raised the Commandment to such a high point that even mere thinking of doing so tantamount to committing adultery with far reaching consequences. St Paul in his Epistle to the Corinthians warned unequivocally that any such act in thought, word or act excludes the culprit from the Kingdom of Heaven and from the Beatific Vision **(1 Cor 6:9-10).** What other punishment or consequence of sin could be greater than that? The core of the Mosaic Law and handed down orally both the Elohist and Deutoromic recessions have the all-important injunctions and sees adulterers as traitors **(Jer 9:11; 23:10).** Again Jeremiah prophesies that adulterers will sees disaster coming unto them **(Jer 13:27).** As seen already, St. Paul specifically predicts their punishment **"for neither fornicators,**

nor adulterers…will enter the Kingdom of Heaven". St. James accuses adulteress as haters of God **(Jas 4:4).** Finally, the Book of Apocalypse - Revelation – warns that unless adulterers repent within the time frame the Lord in His mercy has given them, He will consign them to a bed of pain; and all partners in adultery to great hardship, and their children will die **(Rev 2:22).** This to prove that adultery is an abomination on all counts. It is reprehensible and carries with it weighty consequences whether in this world or that to come.

6. DETECTION OF CRIMES IN URUAN/EFIK THROUGH UKA? INSTITUTION

When translated the word **UKA?** means **ORDEALS**, is another institution in **URUAN/EFIK** for detecting and punishing crimes. **UKA?** seeks to punish criminal and defaulters who refuse to tell the truth. It is an institution that seeks to uncover hidden secrets and detect defaulters in the society and operates within the realm of metaphysical and supernatural agencies. The instruments employed are usually those of torture and are generally carried out in the open where a cross-section of the public is in attendance.[13] **URUAN/EFIK** people in particular trust in the efficacy of **MBIAM** and **UKA?** because both are believed to have been established by the ancestors for the dispensation of justice.

IDI? ? INSTITUTION IN URUAN/EFIK

IDI? ? is another crime detector among the Ibibio-Annang people. According to Okuku Asiak [(7)] **Idi?** belongs to the prophetic class in crime detection and for finding solutions to any impending disaster. In **Idi?** cult, divinities as mediators or spiritualized intercessors are a common phenomenon among the Africans. The idea of mediation in the African conceptual scheme as expressed by Shorter is more dynamic and vital. The point here is that divinities are not mere messengers or disinterested informants but essential intermediaries. It must be emphasized informants but essential intermediary does not mean a barrier to communication; rather the divinity is an essential channel of communication at solemn and important moments in life. When consulted, the diviner -**Abia-idi?** would state the outcome of these findings and proffer possible solutions. In other words, with the spiritual foresight, the diviner-**Abia-idi?** can reconnect the past, foretell the future and read both on earth and in the spiritual world. Thus on a wider context, **Abia-idi?** is notionally a means of discovering the things to come, but also used to uncover past secrets and to smell out witches and sorcerers **(Njoku, F.O.C. ,28).** In the case of detection of crimes, the **Abia-idi?** usually indulges in verdicts similar to the ambiguities often credited to the Delphic oracle. Such oracles especially when it concerns witchcraft, theft or murder, are upheld and the guilty is required to expose himself/herself less he/she would be visited by the wrath of the ancestral spirits who are the custodian of moral norms.

When the confessions are not made, the parties involved may apply such ordeals as **esere** bean especially in allegations involving witchcraft. Death usually follows when such ordeals are applied. It may be assumed here, rightly or wrongly, as Tamuno has pointed out that the effectiveness of such ordeal may depend on the speed with which the suspect with guilty conscience might swallow the ingredients slowly and die; an innocent person could dispose them quickly and so escape the disaster.[19] It must also be assumed that where **mbiam, uka** or **idi?** ordeals are employed, it was the guilty that paid the price. It is also to be noted that a great deal depended upon the dexterity of one who administered such trials by ordeals, such a person sometimes knew the identity of the suspect in advance and increased the potion of poison in his cup or gave him a more lethal kind [20]. The efficacy of such methods may be disputed by people unfamiliar with them, yet despite the imperfections, these methods of investigating crimes and settling disputes met the needs of the people. Tamuno has however given an eyewitness account of the Borgu Oath in Northern Nigeria which gave him no room for suspicion or doubt. According to him, the Borgu oath consists of drinking a small quantity of water into which a small handful of earth was mixed.

Death occurred, according to him, to the knowledge of many from this ordeal and in each case, the body swelled to a huge size before the person actually expired. In this case, there was no question of poison placed on ground before hand for three or more people drank from the same cup. In less than a week the suspect in question began to swell. He sent messengers admitting that he lied and begged for forgiveness and for something to counter the effect of the ordeal. Help was difficult to secure and the person died a shameful death [21]. Thus in traditional societies, detection and punishment of criminals were in most cases, left to the supernatural agencies. But since the advent of the Missionaries, a number of Christian zealots have looked down on these traditional institutions as idolatry with the result that people can commit crimes or all sorts of offences and lie or swear falsely in the Church without any immediate adverse consequence. One of the most treasured yet neglected traditional institutions among the Ibibio-Annang Antiquity is **Inam** devotion. It is a pious determination by an elderly person, to attain a religious and moral uprightness through self-renunciation and withdrawal from the normal human endeavours. It was the creed of the elders, in the community to attain a reputable status where one could be looked upon as a model who can arbitrate in community matters with fairness. To achieve this, one has to go through a process of self-purification. During the process, the **Inam** devotee does nothing harmful nor thinks anything considered evil. He does not even listen to quarrels nor hear anything evil that can be detrimental to anyone or to the society. That is why the punishment for violating any of the Inam norms is automatic death of the culprit. A successful candidate, who has undergone and completed the process, graduates into an Oku-Inam may continue in the devotion for seven years into seven times if he could be sure of sufficient food to keep him for the number of years. According to Okuku Asiak, Oku-Inam is a very highly exalted status, which no other can be conceived of or compared with. An Oku-Inam is exalted above mere mortals. He can arbitrate with fairness in all matters relating to the well-being of the community and his views are readily accepted. The belief if that after having undergone the process of self-purification, he has been purified by ancestral spirits. It is also believed that the long process of devotion, austere life and self-renunciation from sensual pleasures have immuned the **Oku-Inam** from any error either in thought or in behaviour.

7. DETECTION OF CRIMES IN URUAN/EFIK THROUGH IDI? ? INSTITUTION

A. IDI? ? AS DIVINATION AND AS A HEALING CULT

The name tag **Idi?** seems to be a later development in ancient URUAN tradition and usage. Originally **Idi?** was an institution aimed at dictating crimes and agents of crimes through sanctification and ceremonial as well as sanctions in order to purge the society of the contagion and machinations of evil men, women and defiants in society and to maintain the equilibrium between the living and the dead in the world of spirits and ancestors. From time immemorial mankind has frowned at misdemeanors committed by citizens since these, more often than not, brought about their displeasure and eventual punishment with calamities, sufferings and the breakdown of law and order in the society. To make sure these did not befall the community, the ancients tried to do all in their power to purge the society of wickedness and crime. The sanity and wellbeing of any community were known to depend eminently on the purity and cleanliness both of the very environment itself and the people living in it as also the behaviour of its citizens and that is how it should be and has remained so, Christian and heathen or pagan. It does not seem to tally well in the society that there is such a situation whereby people live as they like as if they were animals in the jungle where there are no laws and norms to guide the behaviour of men, women and children. It is both good sense and morality to expect so. Ancient URUAN was deputed to be a very organized and cultured society of disciplined gentlemen and women as also law abiding, diligent where children were docile, obedient and law abiding, but as everybody knows, **owo if?nke ima** and as the ancients say, **ntuen/ntoken inanake ke ib?k** thus implying that there is no place of which is crime free and where people are perfect. Nevertheless, crimes which are disobedient and malevolent actions of

men and women always attract punishments and disasters and this has always been the case since the beginning of the world. Our First Parents, Adam and Eve committed the heinous crime of disobedience and affront against the laid down orders of lawful Authority ie. God Almighty and therefore had to face sanction and punishment which they vicariously transmitted unto the entire human race. People have simply to learn to live humanely, honourably and to be law abiding to avoid calamities and sufferings. Hence it was to checkmate iniquity and crime in society and maintain this state of wellbeing that the ancients instituted what they called **NDOMO** as a sort of measurement and in this case the instrument which the **Oku Idi?** priests used to enable them discover the truth in every manner and matter which has now become known as **Idi?** .

NDOMO was instituted as a powerful device for the detection of crimes as also their perpetrators and also help the priests in diagnosis and for healing. The term itself means trial or examination. It was an examination or trial carried on people alleged to have committed crimes and where the perpetrators were not easily detected or they would not come out to identify themselves when sought for, then **NDOMO** by itself was able to correctly and invariably determine what crimes were committed and also their perpetrators. But certain writers like Patrick Akpabio, Israel Ekpo and others opine that it was a cult which was reserved for certain selected people male and female who had exhibited some signs that he/she was destined to serve the community either as a priest or as a minister among the clerics of **Idi?** Cult **(Cf. Akpabio Patrick, 8-12); Ekpo Israel, 40-47).** According to Akpabio, it was only persons accepted by the ancestors or and the gods for this service which was rather a religious one, that became trained and initiated into the cult. After months, sometimes years of training and apprenticeship, such persons were passed out in a magnificent solemn ceremonial of sanctification and brought to their new **Ekuk idi?** abode adorned and equipped for their work. Obong Emmanuel Ekpoudom also seems to corroborate this belief, because according to him, even some parents were happy, ready and willing to sponsor their children who showed signs of this calling into the Cult. But as earlier clarified, this was a much later development since in modern times, Annang country seems to be the sole trusty and custodian centre of **Idi?** and URUAN/EFIK citizens in need are often heard to be saying: "**We are going to Annang to consult Idi?** ." **NDOMO** then was it which at it its apogee when it had developed into oracles and institutions for the cult of Divination, it was given the name tag **IDI? ?** as it is now known, but there are still other variants and practices including ordeals and NDOMO itself as another object in the practice. The reason is that in those ancient times, Religion and society were so knit together that everything was interpreted in terms of God, his agents/ intermediaries – gods and spirits of ancestors and other functionaries of **NDEM**, **mammy water, Eka Abasi** etc. These of course were meant to add colour, awe, respect and potency both to the person/s concerned and to whatever was being done in the name of **Idi?** . It even included Nemancracy and other esoteric performances.

THE PROCESS OF BECOMING AN OKU-IDI? ? IN URUAN - EFIK

Whatever will be said about the qualifications, procedures and other processes for becoming an **Oku a.k.a ABIA IDI? ?** also apply to the making of an **Oku INAM** except that where the neophyte of **INAM** undergoes mostly the period of quarantine, the Candidate for **Idi?** after fasting for seven days and seven nights undergoes ritual cleansing and renewal through what may be regarded as death, burial and resurrection. One exception to the qualifications for candidacy in **Idi?** which is different from those of **INAM** is the age factor. While the **INAM** devotee must be one past middle-age, once a man or woman has reached the age of thirty he/she is qualified as a candidate for **Idi?** provided the other requirements especially purity and chastity and the most important aspects are demanded because an **Idi?** designate can be a polygamist of sorts, but in the case of women, they should not have been married for the second time.

THE CALLING, THE INITIATION AND INSTALLATION OF AN ABIA IDI?

It is often said **"nnan-enyin esin idap uweme-eyo"** and **kp? akanam obu o wune eku "** or kp? akanam ik?t mfa adat" all of which imply that there must always be a reason why events happen and why people rise up to the occasion and most especially to solve the impending problems at hand. There must have been unusual happenings in the past which usually led the people to think up something to solve their societal problems and the evolution of Idi? Cult was certainly one of those occasions. Usually and according to my informants, there were certain mysterious happenings in the land usually in the lives of individuals, some serious inexplicable and mysterious occurrences like misfortunes, the loss of children and other beloved ones including property and domestic animals and these would make the people undergoing these kinds of misfortunes and suffering to rise up to find out the cause/s. It was things like this that must have led the ancients to look for ways and means of knowing such causes as also sources of these problems. The search for what should be done to discover the root causes of events and happening both good and bad or even evil led to the evolution of Idi? Cult in ancient URUAN society thousands of years ago. Idi? cult did not just crop up as a tea party especially regarding those who were to carry out this assignment for the society. Originally and this must have been the origin of the Cult, there were certain persons in the society who were known to have had recurrences of some or all of the misfortunes recounted above. On examination they were invariably informed that the gods were using these signs to alert them of their impending call to the vocation of Oku/Abia Idi? priesthood. Once these apparent candidates had accepted their seeming fate and calling, further happenings but this time the reversals of those happenings would be occurring to them in quick succession thus making the people automatically conclude that such men and women were being called to the candidacy of Abia Idi? . It therefore meant that such acceptance and willingness generally had concrete evidences to the fact of their impending mission. What generally used to happen at those early times was that the reversals of fortunes led those who experienced deaths in their families, eg. loss of children then began to be able to afford marrying many wives to beget many children. Similarly, those, in the case of women, would get new husbands and to be prolific and capable of getting pregnant again if they had not reached menopause. Regarding those who suddenly lost property, they began to be prosperous once more, just like that as the people must have evidently experienced or noticed. In some cases, it involved a good number of families. Where these would occur the potential candidates would immediately make preparations to go on quarantine for their cleansing, induction and training.

In ancient times the **Idi?** neophytes had to be ritually buried in a coffin after the quarantine and fasting for three days for women and seven days for men, because at the end of it all they would be deemed dead – they became weak, emaciated and almost immobile, but of course they were still breathing. They would then be carried away for ritual and symbolic burials to places prepared like graves in their respective **EKUK IDI? ?** temples which they would be using for their practices. Then they would be left there to remain there for three days ie. In between the first and third, just like the Lord Jesus was buried and then rose on the third day. This is true because most of the things carried out in URUAN/EFIK customs and traditions even today bear the same trademarks as those of the Israelites. eg 1st and 2nd cousins are called brothers and sisters just as SS Jude, James, Susanna, Mary of Cleopas, etc. who were relations of Jesus were called brothers and sisters of the Lord. This may also well explain the insistence of some EFIK and URUAN still regarding themselves as descendants of the Israelites **(Cf Mk 6:1-6).**

But of course should the candidates be feeling very weak, they could be fed with water and other liquid local potions to sustain them. The **raison d'être** of this practice was to enable the candidates enter the world of ancestors and the Divine in order to be instructed and filled with wisdom and understanding

to enable them carry out the work of divination and prophesying without let or hindrance through the intervention of oracles employed as devices of divine or heavenly communications. On coming out from the grave they would be deemed to be accomplished and trained adepts ready to kick start their **Idi?** practices. It should be noticed here that the quarantine which normally lasted for at least six months was the period meant for their training by experienced Idi? practitioners and experts employed to supervise their training. After which there was always a celebration by which all the notable **Mbia Idi?** and **INAM** adepts and chieftains in the districts far and near and from other tribes and neighbouring kingdoms would be invited and these would join in procession first to the **akwa anwa urua** ie. the local town or village market stadium/square for their final consecration and sacrificial offerings, and then procession round the nearby villages and towns. All of them would appear in their colourful **Idi?** professional attire wearing their **? kp?n? Idi?** head gears to match. Then they would be escorted to their homes for celebrations and festivities after which to their **Ekuk Idi?** temples for their official installation. These temples were usually well furnished with all the paraphernalia of Idi? viz. **Ndomo** apparatus**, ? k?i ebi? , itam akpasa, Utigha, Ida , nt?kr?k, obodom, ikon, and ekput rattles for incantations, nsei**, **ekim** powder, etc. of the **Idi?** trade. The temples were always the most exciting and interesting places to watch in any village or town that was blessed with an **Idi?** adept practitioner a.k.a **Abia/Oku Idi?** .

In 1964 while on my apostolate labours the Lord Jesus converted one of the greatest **Abia Idi?** chieftains in Ibibio land, a native of Ikot Ebito in IBESIKPO, the country of birth of the legendary Honourable EYO UYO. When I explained to him that the Lord of Heaven and Earth could make him greater than that, and I tried to explain. Do you know why he complained and remonstrated? He was certain he was soon to meet his ancestors and I am sure by now you must have known that **Idi?** was one of the greatest pagan institutions and artifacts the world has ever known – Remember also the magical LONG JUJU of ancient Arochukwu, a.k.a URUAN. After praying and convincing him that the **ABASI ENY? ?** , **ABASI IS? ?** was the Lord of Heaven and earth whom he used to invoke during his work had the power to do all things, he concurred. Therefore, that same God could make him greater not here below, but where he was hoping to go to meet his ancestors ie. those ancestors who had renounced everything to follow Jesus, the Son of God. He exclaimed: **"ke eti – ezi okwu!** And I said yes, and more than that, to even see Him face to face also. Then he recounted to me why he believed me, because his recent dreams and happenings as he was at the point of death – day-dreaming every time about the life to come. He said he could notice the difference between the appearances of his ancestors who became Catholics from those who died as pagans. To cut it short he repented, believed and was baptized and given the Blessed Eucharist for his **Viaticum** before his death. But to do that I told him he needed to accept that his **Idi?** paraphernalia be confiscated and handed over to the Mission not to his posterity as one of his sons – a Std. VI Certificate holder was pronto recruited as a teacher in the Catholic Mission Schools Education Board. Before this we had contacted His Lordship Bishop James Moynagh at Calabar for his advice and permission. He without hesitation gave the go ahead and his approval that instead of destroying the items in the **Uf?k Idi?** we could build a museum to store them. I headed home and collected money from my mother, a palm produce trader of repute and straight to Uyo to get carpenters to construct a gigantic glass cupboard for the storage of these things because the Parish Priest of St. Andrew's Ikot Okure then, the late Rt. Rev. Msgr. Godwin Akpan who became the founding Rector and Superior General of the Missionary Society of St. Paul (MSP) could not afford to readily produce the money. I should like to believe that the Museum is still there because FR.G.P. Akpan then had written in the Mission Log Book to the effect that the Museum was the property of the Diocese of Calabar then. To God be the Glory!

But the point about juju, **Idi?** , shrines, politics of exotic powers diabolical manipulations, cultic practices, etc. is that these can only be employed to good purpose to intimidate strike fear and awe the people so that they can believe that it is better to patronize juju in order to succeed or ward off harm and provide succour. People are generally afraid and easily believe in the power of patronizing the Dibias and juju potentates in order to counter those who are immersed in employing diabolical powers and politicians and those seeking power indulge in this. In most cases when they do that it becomes counterproductive because that is their evil way and they are likely to be stronger than God. Once people abandon Him and subscribe to the fake evil gods choosing the path of the devil, then the superior negative force is likely to prevail even against God as it were. That is why God will always abandon those who subscribe to devilry and juju thus allowing the devil to prevail over them despite their being Church goers and Christian worshippers. People like this old man should learn to trust in God absolutely, then no other weapon or power fashioned in the name of juju shall ever prosper and I know that many of our people do subscribe to these things but they never worked because God will always overrule them.

UF? K IDI? ? AND TEMPLES OF THE CULT FUNCTIONARIES

From the above as is always with functionaries both spiritual and traditional ministers to the Deity, spirits **(NDEM)** and ancestors are built certain dedicated or sacred places where the Sacred ministers, diviners priests are expected to use whether as offices, temples or consulting rooms. For Mbia Idi? practitioners and priests **Ekuk Idi?** were those designated places or temples where the **Mbia Idiong** were expected to sit to carry out their duties of divination for their clients. Some of these were rooms decked with woven **eyei** raffia palm fronds. Non-initiates were not allowed to go into or even behind the **Uf?k Idi?** temples called **ekuk Idi? .** They were not permitted to send anybody on any kind of errand to that place. Those things that were normally inside there were the paraphernalia of their trade consisting of special stones on which they always sat while performing their divinations or whatever were to be done, *Ndom* white chalk, nsei and other instruments mentioned above which were the very things they often used while carrying on their duties as diviners or as medicine men. There were also certain small sticks (**akwa) which were** pinned to the ground or placed around the room. Some diviners also used sleeping **aya** mats spread on the floor for clients to sit on while being attended to during their enquiries.

ne other institution which was used in ancient times that was very close to **Idi? Cult** was **INAM** institution, an institution reserved mostly for the elderly people in the community who had the vocation, still for the purpose of crime detection and for other purposes treated herein. This will be treated as another institution both for healing purposes and for revealing secrets, events and problems in the land. Some people have described it as the highest form of religious Orders in Africa and beyond. It was also serviced and performed by priests generally referred to as **Oku INAM**. But in this case it was left to the Mbia **Idi?** priests to determine those who were genuinely called to the Orders and they could be men and women of probity with unquestionable character. Seeing that it was the highest Institution of Religious Orders, only persons who were already initiated into other societies were deemed qualified to be admitted into this institution. Most of those would-be members of this institution would have already experienced that secret force moving and working in them to warrant them to consult the oracles also the services of an **Abia Idi?** who could tell them whether they had the vocation to be initiated into the institution or not. As mentioned elsewhere, in ancient URUAN the institution had various names depending on the type of practices and services undertaken or rendered to the public and to those in desperate situations of need. Some practices and devices were exotic while others would have been common place. Some of these practices included ordeals, prophecy, divination, Nemancracy, **Ndomo** and the main **Idi?** or foretelling of events and description of the requirements for sacrifices and healing including diagnosis of various illnesses.

At its apogee, very sophisticated aspects of human psychology, witchcraft, revelations of omens and dreams were also brought in, and **Idi?** was deputed to have been so powerful and potent enough to deal with all sorts of human emergencies. At the time it was used in the exalted LONG JUJU machinations which were simply representation and image figures instead of the human persons of **Idi?** adepts and experts, it was possible to detect and make revelations regarding identities of culprits, river dangers like ship wrecks and other calamities ostensibly masterminded for the capturing of slaves anywhere. A typical case of reaching to an (innocent) accused was to intimidate, deceive and black-mail or even extort from an innocent victim and hand-cuff him/her en route Calabar, IDU or Bonny. During the Long Juju era, it was simply to get the targeted victim pass through one of the circuitous bush tracts leading to the Long Juju shrine on one side and after accusation and condemnation pass him/her through the other side leading to and stretching into one of the branches of the Cross River from Arochukwu creek. The Annang counterpart was the capturing of these innocent men and women of the area mostly through Abak district of Ukanafun, Ibesit, Ekparakwa up to Ibekwe in ancient Opobo Division of Niger, then Oil Rivers Protectorate.

PRESENT-DAY IDI? ? PRACTICES v/s MODERNITY

Today Idi? graduates build Ekuk Idio and get it equipped for their work. Even because of this belief to the effect that Idi? Confraternity is a bourgeoisie association especial for children of the nobility, some parents are just too enthusiastic and do happily sponsor the initiation of their sons and daughters into the cult. Everybody knows that Idio cult has so many functions especially those aspects employed for healing and saving lives, for divination at moments when there were calamities facing either the community or individuals. The traditional religion of Akwa Ibom in particular has given a prominent place to these diviners and Oracle practitioners who through the invocation of spirits are able to foretell the future and also relate the past. The Abia Idiong or Oracle, who through the spirits are able to foretell the future and relate the past are the most sought for especially on occasions of serious unknown sicknesses afflicting the people as also for great un-explainable calamities and misfortunes both in families and among the people as a whole eg. Inexplicable fire disasters, floods etc. Even today the Abia Idio and Oracle practitioners are generally respected, sometimes dreaded particularly by members of the community and the society in general. The respect and reverence given them is because they are the revealers of most of the secrets and inexplicable occurrences in the land. According to Obong Etim Ekarika, since this cult groups perform their duties in connection with the Supernatural, members of the society viz. the Ancestors and dead members of the cult who are always guiding them to have clearer vision so as to be able to reveal divine secrets accurately.

THE MBIA IDIO? AS DIVINERS: For some authors Abia Idio can also be addressed as **Abia mfa because** according to Joseph Esema, these are diviners whom the people normally choose to refer to as **Mbia Mfa.** They are those who always carry out their services to the community through consulting the spirits who grant them knowledge of secrets which enable them accurately foretell the future and relate same to the people including their clients. The diviners use divination for their work. Divination is the method used for finding out the unknown, by means of pebbles, numbers, water, animal entrails, reading the palm, throwing dice, etc. **(Mbiti, J. S. 156)**. Mbia **Mfa** diviners are consulted on daily basis concerning problems, especially those regarding sickness, robbery, wizardry or witchcraft especially their machinations through **Umen** who are usually called **Ifot** while the black diabolical witches and wizards are called **If?t.** It is this set of Idi? practitioners who among other practices use these divination artifacts to hypnotize charm and bamboozle people. They also use other different methods to achieve

their arts by employing beads, **Eyei** etc. while others use dolls and other wooden images. With the combination of psychology and mind-reading techniques they can work out and proffer answers to problems brought before them. (**Esema Joseph, 2002 page 104-105).**

FUNCTIONS OF THE DIVINER (ABIA IDIONG

The Abia Idiong is the official priest for the community. His functions include offering sacrifices, blessing the people especially the ones chosen for war, sanitizing the society both physical and moral in ritual cleansing usually through offering sacrifices at the local shrines and waters, purifying the unclean, doing jobs of a diviner, foretelling the future, delivering messages from the ancestors spirits (NDEM) and the gods, and diagnosing illness and helping to treat the person or directing such a person to a suitable medicine man. His other duties also include providing answers to existing calamities whenever he was consulted, and in the case of large scale disaster like floods or epidemics, his first duty to society was to make sure he finds out the causes as well as the sources of the calamities. The priest will then prescribe what items will be needed for the sacrifices and oblations to appease the gods so as to solve the problem and ease suffering and pain. According to J. S. Mbiti the main function of diviners, mediums, oracles and seers is to find out hidden secrets or knowledge and pass them on to the people. Diviners normally work also as medicine men, physicians, nurses, pharmacists and other Para-medics. They deal with the question of finding out why something has gone wrong most especially sickness and calamites.

INAM INSTITUTION IN IBIBIO AND ANNANG

7. THE PROCESS OF BECOMING AN OKU-INAM

(a)Initiation: At a preliminary level, the candidate for Oku-Inam withdraws from his normal routine of daily life and isolates himself for at least three months. During this period, an Abia-Idio or a diviner (who is probably a graduate of Inam) may be consulted to determine the exact duration the candidate is to undergo his probation. This is a period of atonement for all wrong doings committed during his life time. If his offences are many and grave, he may be obliged to undergo a longer period of atonement. For those with minimal wrong doing the normal is three months, at the end of which the person may begin actual Inam devotion. During this period, he prays for the forgiveness of the offences of his past life and offer sacrifices of appeasement to the divinities and ancestors. It must be emphasized, according to Okuku Asiak that the sacrifices offered are never diabolical but meant for intercession for offences committed and for the wellbeing of the community.

DURATION AND ENVIRONMENT

A Candidates to undergo Inam devotion normally begin the process at the age of 49 years. This age is determined by the number of times certain plots of land are cleared for cultivation. It was the custom of pre-colonial Ibibio Annang, according to Okuku Asiak, that community land be cultivated after seven years fallowing the candidate for Oku-INAM would begin when particular community lands are cleared and cultivated the seventh time since his birth. Although Inam devotion was exclusively restricted to men, in few exceptional cases women of proven integrity who passed menopausal age were allowed to undergo Inam rites.

The **INAM** devotee is required to withdraw into a more conducive environment that is free from noise, quarrels, fighting or any other actions that may disturb solemn contemplation and to remain there in isolation for a period of time which can last for years. During these years of self-imposed seclusion, he is not supposed to hurt anybody, destroy life or even see a corpse. Precisely, the environment must be conducive for contemplative life otherwise he is obliged to change to a more serene environment that

would induce meditation and make his devotion meaningful. The environment in which the **INAM** candidate confines himself is usually painted with white clay and adorned with white materials – a symbol of sanctity and purity.

PERSONAL CONDUCT OF INAM DEVOTEE

(b)Sexual Abstinence: For good effect, self-respect and integrity of the devotee, the avoidance of sexual activities is paramount. It is a **conditio sine qua non** and the most important element in ascetic life in general. Since sexual acts are often accorded as acts capable of desecrating the life of an INAM devotee and to avoid any temptation, the INAM devotee is restricted to complete seclusion and remains in quarantine until the period of purification is concluded.

(c) Feeding: The **INAM** devotee has a prescribed regimen of food items and the quantity is more often than not reduced to what he is normally used to take. Meat items from cows, goats, especially pork meat are forbidden. His food is mainly of vegetables. He is also forbidden to eat the food prepared by young women under menopausal age. In most cases the **INAM** prepares his meals otherwise elderly women over sixty years of age. The reason is that the **INAM** is deputed an **ELDER** and should normally not be put in a situation where young women come in and go out flaunting their cleavages and in so doing putting the devotee under pressure and temptation.

(d) Daily Prayer: As always, the daily activities begin with prayer which **INAM** devotee prays facing the sun as at sunset. The prayer consists of uttering some incantations to the ancestors and divinities. The main points of the prayer centre on intercessions for his sins, for guidance, protection and for the progress of his people. This prayer life is interspersed with Contemplation and Meditation. During the Meditation, he focuses his attention on the shell of a tortoise to aid his Contemplation. The tortoise is usually associated with purity which acts as a medium to aid the devotee to commune with the divine and ancestors. The tortoise in URUAN folklore is considered the epitome of wisdom and knowledge in the animal kingdom. Even the great Greek philosopher-king, Plato equates wisdom with virtue whereas the tortoise is seen as a virtuous and respectable lord in the animal world. By focusing his attention on the shell to aid his concentration, he now receives divine illumination which will enable him settle disputes, arbitrate and render equitable judgment as well as give wise counseling on matters related to persons in the society. Through prayer and meditation, the INAM devotee seeks an ever deeper communication with the ancestors from whom he requests their assistance to persevere in the path of purity, justice and self-emptying love for the people. By so doing he also attains a state of illumination and discernment of inner realities. Thus the **INAM** devotee becomes divinized as it were, since he now possesses the spirit of the divine to know the outcome of events, past, present and the future. He is the consultant to the people who come to him to enquire about the outcome of certain events in their lives. By his purification, he possesses cultic powers to probe the inner secretes of life and hidden knowledge concerning the ways and wishes of the ancestors and deities especially on issues far beyond human understanding. It is at this point in time that he receives revelations of such secrets concerning good health, medicinal roots and herbs and whatever can heal all manner of ailments as well as metaphysical problems of mankind.

Talk about the Masters of those ancient great Religions of the East like Brahmanism, Confucianism Taoism etc, the **INAM** devotee is their counterpart. But while in the Christian Religion the mystic may receive similar revelations being influenced by the Grace of the Holy Spirit, he cannot use his knowledge for these mundane exotic purposes but could indeed perform miracles as recorded in the lives of Saints. Thus the **OKU INAM** can now operate within the realm of the supernatural and can discern hidden secrets and metaphysical realities even the wishes of the ancestors and divinities. But a distinction must be made here between the principal and inferior divinities. The principal divinities are part of the

order of things because according to Njoku, they are coeval with the coming into being of the cosmos **(F.O.C. Njoku,26).** Minor deities on the other hand are more or less the ancestors and the deceased tribal heroes like the **Sango** in Yoruba tradition who are considered to have become deified. These ancestors and spirits are those of the kindred and tribe believed to be good spirits who were known to have sought and won divine favours by virtuous and righteous living. Ancestorship is therefore ascribed to those persons who were seen to be morally upright, died a natural death devoid of accident, suicide, drowning and of ripe old age. There is need to emphasize here that in African conceptual scheme of things, ancestors, spirits etc. are equivalent to the Saints in Christian conception. This belief in ancestors and spirits stem from the common notion of most of the world religions to the effect that life continues after death, that communion and communication are still possible between the living and the dead ancestors who were believed to be the good spirits of dead relatives. Ancestors are therefore ascribed to those persons who before their death were seen to be morally upright, and who died a natural death devoid of accident, suicide, drowning and who also reached a ripe old age. Persons perceived to be wicked, deficient in wisdom and common sense and who died under the conditions of abominable diseases like leprosy; epilepsy, madness, small pox etc. are excluded from the rank and file of ancestors and cannot be admitted into the league of ancestors. They are banned for ever to an aimless and miserable life devoid of any fixed abode in the spirit world. **(T.N Quarecoopome: 1987; 138)**

In Africa, the perception then is that not every dead person can be exalted to the status of an ancestor. On the other hand, within Christendom especially in the Roman Catholic Church, a deceased person young or old becomes a candidate for Canonization as a Saint after a series of thorough documentation of authentic miracles worked through his/her intercession as proof of heavenly favours and admittance into Heaven and also he/she must have been seen to have lived an heroic holy life here on earth. But still, and though the candidate's earthly life might have been deemed morally upright, this may not be a sufficient criterion for Canonization since the Church Authorities ie. the body responsible for the Canonization of Saints viz. The Sacred Congregation for the Beatification and Canonization of Saints in the Catholic Church based at the Vatican, expects many other signs of approval through a series of authenticated miracles which have been subjected to detailed scrutiny by world experts and in most cases few candidates can pass the test. **(J. L. Mckenzie: 283).** But despite the variations in the process of judging who can be Saint or ancestor, the meriting point is that the candidate must be in communion with the divine. This is why an **OKU-INAM** by virtue of self-renunciation and withdrawal from the mundane to a life of commitment towards the welfare of his/her community is deemed to be in continuous communion with the divine in the life after. Ancestors and divinities are experienced mediators between the Supreme Deity and men. The Supreme Deity is the ultimate source of blessings whereas the ancestors and divinities role is to intervene in the affairs of the members of their communities. In Christianity, Saints and Angels are invoked as intercessors and prayers are channeled through Christ the Mediator to God the Father. In Judaism, God was only approached through the intercession of the prophets like Moses, Elijah, etc. since He was never to be seen. This goes to explain the absence of images and symbols of God and the divinities in most world religions. God's hidden nature may be explained as His divine disposition incumbent upon Him to remain unfettered and remain outside the manipulations of men. Thus in Africa the religious and cultural context of the Supreme Deity is not directly experienced except through the intervention of divinities and ancestors; God remains behind the veil while the intermediaries play major roles in the affairs of humankind.

ASCETIC LIFE & INAM DEVOTION IN URUAN - EFIK

Inam devotion has much to share both in principle and practice with the ascetical and mystical life of other world religions. An examination of the ascetic life in general shows that it shares the common goals of **INAM** devotion. In practice ascetic life entails self-denial and renunciation as also mortification and

these have been looked upon as those practices that help in the cultivation and growth in virtue. Religious traditions the world over advocate the practice of the moral virtues based on self-denial and ascetic living. This attitude is common in all institutionalized religions especially Christianity among the monks and the Sufis in Islam. The main aim of such self-denial is to raise the individual from the desires and cravings of sensate life to a state of illumination and virtue in order to be in communion with the divine Transcendence. This differentiates mundane and commercial ascetics from religious ascetics. The mercenary ascetics practice ascetism to accumulate wealth and other worldly benefits and to expand their investments. Their main aim is to acquire economic sufficiency and power not heavenly salvation. But the religious ascetical practices by withdrawal from all mundane aggrandizements in his normal day to day living; his sort of mystical devotion which will enable him commune with the source of his being. The life of the religious ascetic is a complete contrast with normal human living which is orientated towards the religious and spiritual goal. That is why the religious ascetic adopts a special pattern of life in order to achieve this goal. Precisely, the essential element in every ascetical life is the withdrawal from normal human endeavours in pursuit religious aspirations. The life of the religious ascetic is marked by certain event viz. The initiation rites both for his self-consciousness and for public perception and this ritual marks the beginning of his determination to practice certain religious and social patterns of ascetic life in a life of poverty, chastity, self-renunciation and abandonment of comforts and luxuries which are enjoyed by the others in the society. This really requires self-discipline whereby food and sleep are more often than not regulated for him. He has also to maintain a certain amount of life of silence and solitude especially during the time of devotion.

Prayer life is another important aspect in the life of the ascetic and often goes with Contemplation. He contemplates mostly on spiritual matters. Ecstatic prayers also are often spontaneous but he has to practice a lot of Meditation towards the attainment of his religious, physical and mental transformation to really heighten his self-consciousness. By consciously acknowledging and reflecting on such common place activities like breathing, sitting down, and thinking or even resting, the ascetic attains a new perspective of the human phenomenon. Every detail of living is said to evoke an ever deeper awareness which ultimately leads to his spiritual illumination, knowledge and discernment. Another aspect in the life of the ascetic is avoidance all sexual activity even mere arousal. The ascetic though he remains a fully sexual person completely renounces all sexual activities and since genital activities are not given their normal expression there is likely to be a certain amount of built-up of sexual tension which can manifest in sexual attraction. But this offers no problem to the **INAM** ascetic because each time this happens he is always in the imagery of sexual renunciation and will be able to ward off any such untoward attractions through his self-mastery and self-discipline. This is exactly what happens in the life and practice of the Christian ascetic or monk. It therefore becomes for him an occasion to renew his life of commitment to self-discipline, to an authentic living out of a life of purity and living in chastity. According to Donald Dorr, if this renunciation of sexual activity is to be fully transformed into positive energy, the ascetic must be prepared to follow the way which is familiar to coaches who demand that players and athletes hold back from sexual activities whenever they are embarking on important matches and athletic events since this will enable them build up a reservoir of energy which they will easily harness during these events.**(Dorr D. 140**) In the same way, the **INAM** ascetic also gives up his genital activities and redirects his energies to a variety of activities such as commitment to the life of Meditation and prayer both for himself and the wellbeing of others especially those who wish to commune with the divine, the Holy and for a just, harmonious and sustainable society as a result. This **INAM** ascetical life has a dual advantage, positive and negative. The positive consists in the cultivation of virtues. This implies the cultivation of strength of character in order to attain moral pre-dispositions and to be able to do good and avoid evil. The negative on the other hand pertains to self-denial, purgation and mortification and this involves self-discipline and the effort to avoid wrong-doing and its effects as well

as the control of evil inclinations. **(Dorr D 141)** This also implies the ability to ultimately renounce anything that could be an obstacle to spiritual growth and ascetical living. This practice of mortification and self-renunciation is to continue throughout the Iife-time of the **INAM** ascetic for him to continue to grow in the life of virtue and the attainment of spiritual illumination otherwise he relapses into his former mundane living. But most religions recommend ascetical life as a life of withdrawal from the passions of mundane nature to a life of blissful enlightenment and communion with the divine. Thus the Hindu religion advocates that:

> **By eating little and by standing and sitting in solitude, let him restrain his sense, if they are attracted to sensual objects. By the restraints of his senses, by the destruction of love and hatred, and by the abstention from Injuring the creatures, he becomes fit for immortality. (Law of Manu 59 – 60).**

Also in Buddhism it is the same and to awaken this message in one:

> **Revile not, harm not, and live by rule restrained of food, take little, sleep and sit alone and keep the mind bent upon higher thought. (Danna Meghiya; 43*).***

The Jainism religion also recommends:

> **…..stay in the forest, eat but little, speak only measured words, put up with misery, conquer sleep, practice friendship with all. and non-attachment in any excellent manner. (Vattkera Malakara; 981).**

In Judaism, the Old Testament figures especially Moses and Elijah who encountered God while fasting and praying. Inspired by such texts, Christian ascetics stress on poverty, austere practices as well as chastity. Jesus recommended voluntary poverty when he answered:

> **Why do you ask me about what is good? Only one is good. If you want to enter eternal life keep the commandments. 'I have kept all these commandments, what is still lacking?' Jesus answered, 'If you want to be perfect, go and sell all that You possess and give to the poor and you will have all the Treasure in Heaven. Then come back and follow me.' (Mt 19:16-21; Mk 10:17-22).**

Then Christ in His continuation on those who would really choose the following of Him had this also to say, and this concerned the issue of further leaving everything including the love of posterity ie. those who renounce marriage through practice of perfect continence …..some are born incapable of marriage. Others have been made that way by men. But there are others who have given up the possibility of marriage for the sake of the kingdom of Heaven. **(cf Mt.19:12).**

St. Paul also in his Epistle to his Christian converts at Corinth had this to say concerning the same teaching of Christ on the need to practice the virtue of chastity:

> **I would like you to be free from anxieties. He who is not Married is concerned about the things of the Lord and how to please the Lord. While he who is married is taken up with the things of the world and how to please his wife and he is divided in his interests. (1 Cor. 7:32-33*)***

It must be further stressed that in Christianity and in many other world religions, celibacy implies chastity which the **INAM** devotee is expected to embrace. Asceticism and self-discipline are therefore most recommended in most religions in order to curb the concupiscible passions of the flesh and enhance virtuous living through prayer and meditation. The practice of Chastity is also seen as the best way of enriching the spiritual life and attaining divine illumination. Ascetic life can therefore be seen as a rule as the direct method in various religions as a way of communing with the source of al life.

MODERNISM AND CIVILIZATION: INAM PRACTICE v/s MODERNITY

In practice, **INAM** devotion is not native to **URUAN/EFIK**. It is a borrowing from the **IBIBIO** and **ANNANG** and the practice is modeled after the customs of particular persons in the society. The ancestor had provided models for ongoing virtuous living of the citizens and **INAM** devotion was seen as the model of righteous living. But now the so-called modernity, civilization and progress have overtaken these practices. Modernity has evolved a new way of life whereby truth, sincerity, justice and honour have disappeared. In modernity, truth and honesty seem to be found only in the mind and this concerns how much a person can argue out and put forth his case. It need not concern facts and reality. Truth is now decided by what a person can argue out whether it corresponds to reality or not, as they say 'life is more than logic' hence one can commit an offense which can adversely affect even the life of the community but may be dismissed on grounds of lack of merit in a modern court of law. Similarly, the police whose main function is to detect and prevent the committing of crimes and protect the citizenry nowadays not only overlooks crimes but are fully involved in the committing of crimes and in particular cases may be accomplices in the crimes. They kill and claim 'accidental discharge' from the guns they are carrying! All these could never happen in **URUAN/EFIK** traditional society since criminals were always conscious of the repercussions of traditional crime detecting agencies like the **INAM** institution where the **INAM** devotee was the sole chief judge. Nowadays armed bandits can threaten, harass and even kill innocent persons and sack their homes and go away with their loot whereas they could never dare to penetrate into people's homes and villages where the traditional crimes prevention is still in vogue and functioning optimally. When considered in terms of modern trends and vitality, one of the outstanding most merits of this institution is its importance in all crucial matters concerning the community. Since the **OKU INAM** has been elevated to a status quite above all mortals, he is the one accorded the honour and duty of to open all proceedings in the community with prayers, invocations and the pouring of libations.

In African epistemology, where there is a relationship of co-existence between man and the world, where the world concerns everything visible and invisible; ie. the metaphysical realities including the divinities, life is impossible without the interplay of these realities. Even should the elders arrive at a certain conclusion or make a certain decision on any matter, the **OKU INAM** can immediately express his disproval and will not hesitate to call for the re-consideration of the verdict or issue in point. Such is the authority accorded him in society. It is his duty to administer oaths in any dispute that demands oath taking. In settling disputes of a significant nature he assumes a prominent role and his views are paramount and highly respected. Earlier we had stated that one of the most prominent aspects of **INAM** cult is the cultivation of virtue which is simply the moral disposition to do good and avoid evil at all times and places. But the paradox of **OKU INAM** is that he is separated from all yet he is in harmony with all. It involves a flight from the world yet he has responsibility for all just as Jesus told His disciples 'you are not of the world but in the world,' thus implying that the **INAM** has responsibility for all and the cult is to harness the transformation of the society and for harmonious living. This is a challenge to those whose advocacy is Inculturation unlimited. But there is a point here when we consider that Christ's advocacy was also equally revolutionary. He explicitly declared that He came 'not to abolish the Law and the prophets but to fulfill them (Mt 5:17). The whole idea of this project is for the transformation of **URUAN/EFIK** and indeed the larger society. There is the need to transform our mindsets and modernist ideas into our age-old and meaningful customs, norms and values, the abandoning in the name of modernity and globalizations of our treasured institutions, customs and values of antiquity notwithstanding. The revisiting of our traditional institutions, customs and values in these pages is not exactly an advocacy for a return to the old, primitive and crude ways of arriving at a certain utopia, but a clarion call to URUAN elites and rulers not to create an unnecessary gap in our cultural values and systems, for though we may indeed endeavour to think and act globally like the rest of mankind, but we should still aim at living and acting our culture which aims at living within the ambit of a good, moral and virtuous direction and avoid disorder and crime since **URUAN/EFIK** of yesteryears was orderly, buoyant and crime free.

8. URUAN/EFIK TRADITIONAL INSTITUTION HEALING METHODS

There is always that great anxiety and suspense as well as the desire to maintain good health in URUAN/EFIK, but experience has shown that these wishes and anxieties rarely come true in the history of mankind because there is often a setback in man's good health either in the physical, spiritual or psychological levels. However, when there is this threat to health people are never passive and resigned to it. There is always a positive response and action to seek for its restoration and this has always been so even down to the primitive eras. But the way and manner by which URUAN/EFIK people do this has more often than not been influenced by traditional concepts about the causes of sickness. Restorative health is sought through mystical and supernatural means because remedial advocacy is thought to come from the deities, divinities and ancestors rather than going to seek for immediate remedy through resort to and the application of herbal medicine with the use of barks of trees, roots juices from certain trees or seed oils that potently have medicinal values. Sometimes water from running streams can equally serve medicinal purposes. Powder and oils obtained from white ants are employed too in healing, for example in the cure of the dreaded shingles skin disease-**Nkwa iy?,** since customarily this disease is believed to kill immediately once it has encircled the victim's parts of the body. But often these healing or curative measures are not automatic approaches especially if the sickness is beyond the understanding of the patient's relations. In such a situation what comes first to mind is an inquiry through **Idi?** divination) so as to ascertain the sources and the circumstances surrounding the sickness, and perhaps the type of healing measures the patient will require.

PROCEDURES WITH TRADITIONAL PHYSICAL HEALING METHODS
DIVINATION AND TRADITIONAL MEDICINE IN URUAN/EFIK

Usually there are three elements necessary for the divination to take place. Often some parts of the patient's body like nails, hair, or a piece of his clothings are required for the divination. Sometimes an egg is added to these and a consultation fee. Physical healing in traditional URUAN/EFIK society refers to the restoration of health through the application of certain substances or materials that are believed to have medicinal values. These may be herbs, roots, juice, oil, insects, or powder as observed already. Parrinder, referring to this situation observes that, no doubt West African doctors ie. the so-called "native doctors or herbalists or traditional medicine practitioners", have a wide knowledge of the properties of a multiplicity of roots, barks, leaves, and herbs. They are called 'observers of plants' in Font and 'workers in roots' in Furl. Today these "native doctors "or herbalist doctors" quite unlike those former individualistic practitioners of yore now form unions and advertise their clinics. There is nothing mystical about it and nothing is wrapped up in mystery any more. Even they now openly accept apprentices who routinely attend their clinics to study the art of traditional medicine whereas as formerly, these practitioners often died with all their knowledge and expertise with nobody to trace even the sources, types of plants or concoctions they were employing in the trade. It became so frustrating and disheartening whenever a traditional practitioner was gathered to the ancestors and their Maker in those days. Thank God all that is history with the new enlightenment, direction and need for co-operation towards a holistic health-care delivery for now.

The training in those dark days usually took many years because nothing was written down, the neophytes had to learn by word of mouth as there were neither books, nor lecture notes nor retrieval systems to store the learning materials since most of these ancient practitioners were stark illiterates. It also it took a long time to master the art, and to be successful one needed some years of sustained experience. However, some native doctors are still conservative. They refuse still to transmit their knowledge of the traditional medicine to other people or even to members of their families under the pretext that they were seriously warned in a dream or by those from whom they had previously acquired the trade mark never to communicate it to anyone even their children. Any violation of this, they fear, might result in either severe sickness or sudden death. Nevertheless, it is generally claimed that a professional native doctor - **Abia ib?k**, generally receives his call to this profession through dreams or trances from either the ancestors or the divinities. Idowu, writing along similar lines states:

Among the Yoruba, the tutelary divinity of medicine is Osanyin, believed to be the younger brother of Orunmila, the oracle divinity, the divine consultant with regard to everything related to human destiny from the tutelary divinity the doctor receives his call to be a doctor, and therefore practices his sciences always with reference to the divine healer.

The native doctor does not depend only on his ability to dispense his medicine but also on the co-operation of the divinities and the ancestors. In URUAN-EFIK, the profession is not restricted to men alone, very many women; in fact, the majority in some Clans are women who also practice it. For one to be a recognized professional **Abia ib?k** one must be of good and reputable character, honest, trustworthy, morally upright, kind, sympathetic, sociable, amicable and willing, ever ready to preserve and prolong life by all means within one's capabilities and endowments, and not just to be too much money oriented. It is generally believed that those who charge their patients exorbitantly are not good medicine-men and women but exploiters and swindlers, they are often referred to as **idi?k Abia ib?k** ie. bad medicine practitioners. In URUAN, some of these healers play double roles both as healers-**Mbia ib?k** and as Oku-priests in which case they play the role of diviners are consultants. They diagnose and diseases and some can even cure and therefore are healers. However, traditionally the Abia ib?k, or **oku idi?** or simply the **Abia idi?** (diviner) has a different set of roles to play in traditional healing. We will now have a look at some specificity of these physical healers in traditional URUAN/EFIK society.

1.Bone Setter or Orthopedic Doctor (Abia ? kp?): This group of healers correspond to the orthopedic doctors the equivalent in Western medicine. They treat mainly cases of fractured and dislocated bones and general muscular pains. There are two classes of such healers: those whose gift is hereditary and those who acquired it through training. We can distinguish between these two classes through oral history. The URUAN/EFIK in general are good in this because of their limitation to literary documentation. They are forced by the situation to keep their history orally going and the same thing could be said of some of the medicine men and native doctors who can neither write nor read, yet they have the names of all their medicinal herbs and roots on their fingertips. Hereditary bone healing is really a family affair and is transmitted to its members through generations. The sign of the next person in the family to assume this role is usually recognized in that person's youth this interest in bone healing or through revelation to the one functioning to transmit the art to a particular person in the family. This prospective candidate of bone healing then acts as assistant to the elder ones and assumes full responsibility in his absence or death. It is commonly believed among the Annang that those who learn this trade ie. persons whom this gift is not given to their family) do not function effectively as those who have it from a natural transmission. Thus, patients or their relatives always prefer the latter. But where it is difficult to find one, the alternative is to accept treatment from a non-hereditary bone healer. In this case there is often skepticism as to whether the patient will receive good treatment or not. The people are equally skeptical about the capability of orthopedic hospitals to treat dislocations and fractures. There is always the anxiety and fear of the patient being deformed if treated in the hospital. Hence if one happens to have any dislocation or fracture, a good number of people in the community would say: "**Ud? ? enye emi idighe kp? uf?k-ib?k:"** thus implying that the hospital will not be able to treat such kind of malady because it is often not a hospital case.

Generally, in URUAN/EFIK, a fracture or dislocation is commonly treated by massaging in an effort to reset the bones in their proper places, besides the massage, hot baths with medications and lotions are applied to the affected area and bandaged with locally made raffia -like bandage. Some roots and herbs are also given to the patient for about three times daily; the meals are likewise prepared with some roots and herbs for the patient. If the person had already been treated by an unskilled bone healer in the hospital or elsewhere thus making him/her deformed, the skilled bone healer simply dislocates the bones again and affected part and starts the treatment anew. This is a very painful experience but often the result is encouraging and good. S. N. Ezeanya in a paper "Healing in Traditional African Society" attests to such a

success. I can narrate one of such as an eyewitness; about 1952 a classmate of mine in the secondary school sustained a fracture of the ankle in the football field. He was immediately hurried to the general hospital. After one month of treatment he was discharged with the ankle bent. His people were dissatisfied and decided they would not see him carry a bow-leg. They then took the student to a bone-setter who broke the bone again and reset it. After a few weeks, the young-man returned to school with his normal leg, so well treated that it was not possible to know which of his legs was fractured.

2. Mid-Wifery (Abia Uman): The functions of midwives in Africa are multiple. Apart from the role of assisting expectant mothers at child delivery, they also operate some sort of clinics in their homes. In the clinics they attend to the pregnant women during the course of their pregnancy. The women go there once or twice a week. During these visits the position of the baby in the womb is checked and recommendations of special nutrition and medication made for the expectant mothers. The **Abia Uman** prescribes drugs for women who suffer from abnormal, painful and irregular menstruation. They also treat infertility in women and sub-normal ones too. In the event of bleeding outside or during child delivery, they arrest the situation by giving the patient juice prepared from herbs. In cases of delayed labour the midwives know what kind of herbal drugs to administer to check them. The danger here is that most of them do not seem to realize that the potency and quantity of these drugs can be a source of danger to the life of the unborn baby and the mother as well. In fact, they often feel that the more the quality and potency of the herbs, the better the result that can be achieved. If a baby or sometimes the mother die along with it as result of the wrong dispensation of the herbs, they always have a handy excuse to give, namely that the woman had committed adultery ie. **Ekpo nka owo** had killed her. The same **ekpo nka owo** is often attributed to prolonged labour. If a prolonged labour occurs during child's delivery, the woman will be forced to confess that she had an illicit sexual affair with another man even if she is innocent. The truth of such confession is difficult to judge because the woman is under constraint to say what she might or might not have done. Similarly, in an attempt to escape from the pains, she can do or say anything in the state of confusion to get relieved. Then like a drowning man, she can grasp anything in search of survival. The end result of the confusion would be to offer an unwarranted sacrifice of atonement.

3. Psychological and Spiritual Healing: Psychological and spiritual healings are inseparable. The former is by calming the emotional state of the sick while the latter is by the reactivation of the body or mind through an external spiritual power. An average villager believes that any type of herb can relieve his/her sickness. The only problem is getting the real native doctor who knows the correct therapy.

Psychological disturbances are usually ascribed to evil spirits and these are treated through fasting by the patients and incantations by the para-psychomedrics. Anyone who commits an abominable act detestable to the divinities, eg. incest, murder, adultery, etc. is generally expected to fall sick. To procure a cure, the patient needs the ministry of the Oku idi? priest who offers sacrifices of propitiation and reconciliation to the divinities to effect his cure. Such situations of psychological and spiritual healings are found everywhere.

4. HEALING METHODS AND TABOOS: ADIA ABASI

It is a taboo among the people to purposely harm a grandchild or in-law, or to take part in an evil plan or discussion concerning a grandchild or an in-law. Part of this taboo violates the will of the gods of the grandchild ie. **Abasi eyeyen**- god of grandchild and **Abasi ukot** - god of the in-law, as also **Ikpa is?** - the earth deity. Anybody who commits any of these detestable infractions is considered sick even though there may not be any physical sign of sickness in him. The community from the moment he is discovered to have violated the taboo of the land, looks on him closely and interprets every action of his. The person would be advised often to do the traditional reconciliation rite to avoid affliction by the gods. Besides this, some of his friends may avoid his company and if it had been a serious violation, the village gives an

injunction that no one should enter his compound and if dies before this reconciliation is done, he will not receive a burial rite from the community. Thus to be integrated fully into the society once more one is to undergo a ritual healing. If anything happens to him (e.g. sickness, accident, death of his livestock) before this is done, the conclusion will be that it is the gods who have risen against him. The materials for this healing are a white Billy-goat, a bottle of illicit gin and *nsei* (pounded wood). These are provided by the defaulter. The officiating minister is the traditional village priest. The ceremony takes place in the village hall, which is normally located beside **ISO IKPA ISONG** – that is the shrine of the earth deity.

The procedure is as follows: first of all, the priest invokes the gods with the following words: **Andidue kp? ekpeto ekpe Abasi ub?k, koro isidihe itum? itum?ke Abasi enye eketum? is?** , this literally means that reconciliation originated from God, and no one ever attempted reconciling with human beings without first reconciling with God. He prays for the forgiveness of the offender; ask for blessing on him and all his undertakings. At the end of this he asks the patient to say that he is sorry for what he did and ask the pardon of the offender, for he himself has forgiven him etc. with this the priest pours libation calling on the gods to be appeased. He does the same to the ancestors. Finally, he slaughters the Billy-goat. The two parties drink from the same cup as a sign of peace and forgiveness. The meat of the sacrificial victim is cooked and eaten by all present.

5. Healing of Sickness from Water Spirits (Ndem Mm? or Ekpo Mm?): This is a type of sickness claimed to be caused by water mermaids a.k.a **Mammy -Water**. Cases of this sickness are common to people of the riverine areas. It has as its victims, beautiful and fair complexioned girls and boys. But girls are its greatest victims. The victim is believed to be either a son or daughter of this goddess of the sea or spiritually married to it. This belief often causes fear and anxiety among women if they give birth to very beautiful and fair complexioned babies even though parents may have the pigment. The attack of **Ndem mm?** occurs at adolescence to teenagers or in adulthood. It manifests itself in the form of psychosis. Thus, the person loses normal use of the senses, she rubs herself in white clay **(ndom)** or powder, sings songs which are known through history to be connected with **Ndem mm? ,** combs her hair more often than usual and looks at herself much more often in the mirror. She detests any other colour than white. The victim may abstain from food for some days. If these symptoms last long an oracle is usually consulted and it is supposed to reveal that the attack is from the water goddess. The healing process is by setting up a white painted shrine in the victim's compound and sacrificing to the goddess. In the shrine is placed a little table covered with a piece of white cloth, and on it a mirror is also placed together with a white cup, plate and basin. The basin contains water, probably the symbol of river/sea, the abode of the goddess.

The officiating priest or priestess must be one who is also spirituality married to this **Ndem mm?** . It is not enough to set up the shrine; the neophyte must worship before it at certain hours of the day eg. early in the morning, at midday and or before going to bed. Today, some of the shrines have been turned into prayer houses or healing homes. The healing of **Ndem mm?** attack is an expensive one. Different kinds of foodstuffs, fruits, eggs, white cocks, white sheep, white basin and some money are offered to the goddess at the river side. Invocations are made to the goddess by way of prayer to accept the offerings and restore health to the victim. Returning to the victim's home there is another sacrifice. Interestingly enough, when all these rituals are performed, the victim claims to be relieved of the malady. There is no medication at all apart from the sacrificial aspects. We can say that this victim is psychologically healed. Every client believes that once this is done, he/she will be all right and get back to normal. The fear is now cast out; all is said to be well then. URUAN/EFIK in their conception of health and healing in the traditional society accepts that health is not just restricted to the proper functioning of the human body only but includes a healthy relationship between the individual and his God, gods, ancestors, community and the environment. It is also obvious that one's power to live integrally as a Christian, pagan or traditionalist is greatly influenced by his or her state of health. This in the long run takes a societal dimension by influencing personal and socio-cultural developments. Because of this

broader concept of health, healing in the society is often approached by restoring any wounded spiritual and community life of the man/woman in question together with the physical environment. In the society, the "god" who cannot heal must be abandoned since it is not the will of God –**Abasi** that anyone who respects traditions and keeps to societal norms should be sick. The culture and traditions of URUAN/EFIK therefore, have no room for resignation of self to the state of illness and maladies. That is why everybody who does not feel well goes out to seek the restoration of his/her health by every means available. It is therefore necessary .in the society to seek genuine spiritual and communitarian relationship as necessary indices for good health.

6. MISCELLANEOUS HEALING METHODS IN URUAN/EFIK A-Z

(a)UTO-ENYIN-FEVER: There are so many practices employed in handling the ubiquitous malady that is no respecter of persons – from first day olds to elderly persons above eighty, there has always been complaints about **ud? ? uto-enyin** – fever, the most serious of which can lead to death being **uto-enyin ekpo**, perhaps because it often eventually leads to the underworld of **ekpo**-the kingdom of the dead. Scientists say the sickness comes from the attack of female mosquitoes which abound everywhere in the Africa especially in the tropics like URUAN/EFIK country. Healing is often through **Ukebe** – enema by using certain herbs, barks and roots especially neem tree, lemon grass, bitter leaf etc. These native medicines act as anti-biotics. **Against Jaundice/Headache:** Drink minerals containing calcium and iron for relief and eventual recovery. Also take a glass of fresh tomato juice mixed with a pinch of salt and pepper early in the morning. Either sniff or smoke Carom seeds for treatment of headache and stress. To dispel fatigue and general tiredness take a glass of grapefruit and lemon juice.

(b)Tooth-ache/tooth decay & mouth diseases: has various types of discomforts – shaking, pains around the gum, growing of wisdom teeth, milk teeth, biting hot pains accompanied by headache, etc. The rinsing of mouth several times a day with warm water mixed with salt OR in the case of babies rubbing around the area with **Nsukakara** leaves, sliced bark of coconut palms using sponge can assuage and even completely relieve the problems. It is also beneficial in case of delay in the coming out of the placenta especially of goats. Washing and gargling with slashed and boiled coconut bark or **Obosi** / (**itum?).** Equally also lemon juice can be mixed with equal amount of salt. With the help of a finger or brush the paste is rubbed over the teeth. This also helps to whiten the teeth. A more effective therapy is brushing or gargling with **Ndodop** juice OR using the paste mixture of baking soda and hydrogen peroxide to brush the teeth at least twice daily. Another most effective and sure relief for tooth-ache is placing a clove of garlic with little rock salt on the affected tooth/teeth OR using ground garlic mixed salt on the teeth. Relief comes after the hot pain. Against **Gingivitis**, either chew slowly or rub some clove oil ***(*Eduek eyop*)*** on the gums. A massage of lemon juice on gums prevents bleeding and other gum issues, also bad breath. To cure **Pyorrhea** use lime juice as it strengthens the gums and teeth. It is also beneficial to sprinkle dry Indian Lalic (Neem) leaves powder on tooth paste when brushing the teeth.

(c)Earache: For sure relief of earache, put two drops of ground basil leaves juice inside the ear.

(c)High Blood Pressure: For serious chronic BP especially with numbness and discomforts/ shaking, drink concentrated squeezed and filtered **Utasi** and or vinegar leaves. Also eat celery leaves to lower blood pressure. **NB.** In the cases of stress or headache smoking or sniffing perm peppermint Carom seeds are also beneficial, also dissolving jaggery palm/sugar in the mouth to cure acidity.

(d)Asthma/Cough**:** Drink at least thrice daily a mixture of 2 parts of carrot juice and 1 part of spinach. Another relief is applying lobelia extract. For cough drink ginger juice, or chew salted **Efiari** (bitter kola) or **Efiari** with alligator pepper, also shea-butter **(Prednisol; Xabten; Aminopheline; Vitamin C)**.

(e)Nausea/Bronchitis: For healing of Nausea put a few drops of peppermint oil on a tissue/ handkerchief and sniff several times till it abates; and for bronchitis mix one teaspoon of ginger juice with honey OR raw onion juice and take thrice daily.

(f) Atatuak ud? ?/Child's hysteria, Slowness, frightfulness and babies not being able to walk when due: Two tiny leaves growing all over the place and most known by elderly women are squeezed into the baby's eyes OR giving the baby/child lettuce juice mixed with a teaspoon of Indian gooseberry juice (warm or cold) every morning.

(g) Pneumonia: To cure pneumonia add a bottle of water to a tea spoon of linseed 15 grams of sesame seeds, a pinch of salt and a desert spoon of honey.
(h) Dry cough/sore throat, burning and sore mouth or lips: Drink two teaspoons of squeeze **Mkpri-sokoro** lime OR squeeze 2 teaspoons of sokoro ntan-ntan - lemon mixed with two teaspoons of honey in a glass of boiled water, allowing it to cool a bit before drinking OR suck peppercorn to relieve the throat irritation caused by dry cough. Or just gargle lemon solution. Chewing one clove every morning after removing the flower is the best throat protection.

(i) Snake-bites: Tie a strong bandage or smooth rope around ndip-ukot (lower part of the thigh) to arrest the snake poison going up to the heart. Cut open with blade the point of bite and squeeze out the blood that flows out with the poison using iko-mba . Then wash the wound and rub grains of potassium permanganate or leaves. Drink brandy or kai-kai to warm up.

(j) Counteracting Poison: Wash the victim's mouth thoroughly and insert fingers into the throat to cause vomiting. Then give sufficient pure palm oil to patient to drink. Or Give water mixed with fresh eggs. Then give castor oil or warm water to purge away the poison. Then give hot coffee and make the victim walk about. Do not allow him/her to lie down or sleep.

(k) Colds/Influenza in children: rub with **ndodop/awak-mm?** –Aloe Vera. Give aran –Umon leaves. Eat raw radish with meals also for prevention.

(l) Minor Burns/Mfat or Skin Diseases/infections/Burns: Do first Aid by immersing the area in cool or running water for 10-15 minutes – never use ice, then place fresh potato peels on the affected area to fasten healing. For **Mfat** apply warm baths of boiled Neem leaves on the area. Also consume Soya products like soya beans, sorghum etc. to protect skin from harmful ultra violet rays. **NB.** Treat **Baldness** by applying ground licorice in milk on the bald patches.
(m)Malignant acute pains: ear-ache, sore throat, cough, eye troubles, tooth-ache, etc. Put drops of ***ndodop*** - **Aloe Vera** which is like an herbal cure-all for multifarious and malignant complaints into the ears, eyes, teeth, and etc. several times until the pain subsides.

(n) Prostrate: There are many native ways of shrinking and thereby treating this serious malady. Eating at least 80-100 grams of pumpkin leaves every day for a period of two months can dissolve the prostrate. For relief of sore throat, boil henna leaves in water and gargle.

(o) Tuberculosis/Skin Diseases: Drink a glass of pineapple juice daily till it subsides.

(p) Body odour: To prevent body odour, put a few Lilac a.k.a Neem leaves in bathing water. It is best to use warm foam bath water which acts as an effective deodorant or anti-perspirant.

(q) Back-ache/Shoulder pains, arthritis, Joints etc: Take a glass of lemon juice mixed with common salt for relief. Better in hot/warm mixture thrice daily. Consume glucose or honey in warm water in the mornings. Also massage with Indian Lalic (Neem) oil. Consume 1 cup of fresh pine apple juice every day to minimize swellings in arthritis.
Also make full use of body movement exercises to shake of the pain.

® **Ubiak ?kp?:** Loss of calcium & Bone weakness: Drink warm beetroot to strengthen bones by its preventing loss and drainage of calcium in urine. Also use Cauliflower to maintain cholesterol levels and keep bones healthy.

(s) Constipation/Gastritis: Eat guava with seeds as it contains fiber and helps in bowel movement. Also add 1 teaspoon of tripla powder to 1 cup of water to steep for ten minutes and drink after dinner. Drink coconut water against gastritis, burning urination and to also provide vitamins and minerals.

(t) Leucorrhoea: Apply one tea spoon paste of decorticated mango kernel inside the vagina for cure.

(u) Migraine: Treat with ripe grapes juice by consuming it in small doses several times a day.

(v) Cancer/Diabetes: For prevention and fighting against Cancer/Diabetes etc. strawberries, Karela juice is effective traditional medicine, also against aging.

(w) Abrasions/Burns/Inflammatory pains/Wounds: To treat abrasions prepare and use home-made ointment using tea tree with calendula and coffey. Eat bananas, potatoes and tomatoes against inflammatory pains. For sun-burn especially, cool the skin with yoghurt or calamine lotion. For fresh wounds apply hot drink eg. **Gin.**

(x) Flu Virus: Have about two servings of shellfish per week to clear flu virus.

(y) General Infections/Digestion: Eat barley also foods, fruits and vegetables with high multi-vitamin contents of Vitamin A, B6, B12, C and D like grapes, rice, maize, coconut, etc. To improve digestion, reduce water and acids to cool the intestine. Eat pro-biotic yoghurt which contains healthy bacteria, also Gooseberry.

(z) Diabetes/Cataracts: Take and increase intake of **fenugreek** or Cactus juice as it reduces and stabilizes blood glucose ad Insulin levels. Also consume flax seeds to reduce sugar. Almonds are good for age related eye diseases and cataracts. **(Courtesy of Patricia & Philomena – Author's sisters).**

8. URUAN TRADITIONAL INSTITUTION OF MOURNING & FUNERALS

PREAMBLE: It is presumed that no matter how primitive a society is, there should be a culture of mourning and funeral for the dead and this should be surrounded by ritual ceremonials. URUAN/EFIK cannot be the exception, though in our case it is deemed elaborate and always colourful. The reason is not far to seek because for the people the dead are simply not extinguished or annihilated. Their popular cultural proverb goes like this: "**Ekpo,** ie. the dead **"akpa enyin ikpaha ut? "** implying that only the eyes of the dead may have died but the hears don't. In other words, the dead is capable of hearing and he does, even though he does not seem to see again. For this reason, the dead is accorded the richest and most colourful "send of" possible to the world of ancestors in a ritual funeral. But the understanding is always that the dead has reached a reasonable ripe age and must have died under traditionally accepted circumstances to wit, normal sickness and old age which often precede death in the first place. For example, a suicide or an accident victim, whether through drowning, accident by car, or bicycle, plane crash or through presumed witchcraft, poison, snake bite, fire, etc. are not regarded as dying a normal death. By that very fact the victim may not be accorded a rich traditional burial. In fact, such a victim is buried if possible at the site of the accident or incident and without any rites at all, because the understanding is **"Ekpo akpa ke ibak, ebuk ke ibak"** implying that since the victim died in violence, he/she also must be buried in violence as such a death is deemed a violent death. Funeral rites therefore

can rightly be said to belong to the most ancient ritual forms of mankind and they occur in every culture worldwide since they are meant to offer consolation to the deceased families as well as hope of re-union in the next world where they can never part again. For the dead themselves, the rituals are meant to avert revenge from ancestors or evil forces of the underworld as also dread in the world of the living. Authors like Van Gennep, John Luwata, and William Cieslak etc. in their views see funerals as "Rites de Passage" because they constitute those ceremonials and rituals which offer as it were, a passage and doorway for the dead to enter into the abode of ancestors for traditionalists and for Christians, the Kingdom of Heaven, which by implication is a new stage of life below. It is the luminal symbol and doorway into the great beyond **(Cf. Van Gennep, Cieslak William, 27).** Death separates the dead from the community and the society and death is not a respecter of persons save that it is better to die among relatives and descendants because they will have the onerous task of according him/her a befitting funeral. But this doesn't even end there, for the deceased the expectation is that generations of his survivors will continue to preserve his/her name. This is because as observed above, death is not the end of life but a passage leading to another and this eminently plays out in the funeral rites which are designated to prepare the dead for the journey to the next world.

THE TRADITION & RITUALS OF MOURNING THE DEAD

In recent times many people are beginning to point to the degeneration of **URUAN/EFIK** society and elsewhere regarding the lack of pity, sympathy or even heart-heartedness into a mindless people without paying a hoot to the sacredness of life, of death and the shedding of blood. This is very true, this is very terrible, but there is something much more terrible and pathetic, in the apparent lack of sentiments and apathy in the situation of death, accident or serious injuries and pain. I can recall those days when the news of the death of a kinsman or woman would paralyze the entire kindred or community. People would hardly move out; kinsmen, friends and neighbours would not go to the market or farm for days. If a coffin was being carried along the road, people would run inside and many would start weeping and wailing even for someone they never knew before, simply because they felt in their hearts the deep sense of loss and sorrow and because a life was going into the great beyond. Not anymore in many places in URUAN ditto EFIK. People hardly mourn any more for the dead. The so-called mourning houses set up a few days before the actual commission of the corpse to mother earth though, in some cases it may be just for week are merely to toe the line of fashion and custom of modernity and style. Most people even dress to kill at funerals and as for the entertainments that are going to follow the funeral obsequies that must be accorded a mouth watering celebration. Some have no shame or sense of decency and sympathy at all. They ask for rice, chicken, turkey, drinks, take-away souvenirs, etc. The funny thing is that while a family may be mourning, another family close by will be conveniently celebrating theirs, perhaps a birthday or wedding party, not paying a hoot about what is happening to the neighbour nearby. Nobody truly cares anymore. Nowadays obituaries are put up to declare someone's death as a 'celebration of death/life', and even the death of a kinsman/woman may be viewed as a blessing to others who want to take his/her place or the inheritance most urgently with immediate effect. This is an ugly trend and there is need to ponder about it and think of a way of reversing it. That is why this author has chosen to toe the path of sanity by referring all **URUAN/EFIK** citizens, men and women, young and old, even aliens living therein to get back to that age-old show of sentiments of sympathy, humaneness and feeling for one another especially at moments of great loss and distress like the death of a member. We may not necessarily have to go back to organizing expert mourning dirges and organizations as formerly, but at least to some extent we should restore some elements of commiseration, sympathy and goodwill.

Though modern culture attempts to telescope what used to take a reasonable amount of time before the actual burial of the dead and other aspects of traditional obsequies like morning and ritual ceremonies depending on the personalities who have died, eg. in the practice of combining in one ceremonial rite, mourning, funerals and memorial services/rites – second burials as they used to be called, there are still certain categories of the dead whose funerals may not be so highjackked. What has given the excuse for

this seems to be economic rather than anything else. The same also applies to Matrimonial rites as observed elsewhere. Sometimes it looks rather ridiculous and unreasonable combining the period of setting up the mourning house, what should be the actual mourning, funeral ritual as also the so-called memorials at a go. These are distinct and they are supposed to be carried out in stages. The only saving grace is that people are not buried within a day or two nowadays as was the custom, hence a number of things can be presumed. First of all, the practice is very illogical and counter-cultural because it portrays that the deceased is sent away in a hurry with the main aim of saving costs. Also to jumble the celebration of the memorial with the actual funeral as there is hardly any reference to the deceased is disrespectful. It is sacrilege to the dead to say the least. In the case of Christian, it robs the dead of the Memorial Mass/Service which has been given the pride of place in the Liturgy. It does not look tidy but is an exhibition of greed and disrespect because it contradicts Christian theology and diminishes the beauty of Christian as also traditional Funeral Ceremonies and portrays vividly the package of financial convenience at the expense of Christian Faith vis-a-vis traditional customs and values and borders on a culture of selfishness towards and disrespect for the dead as it cuts the bond that should exist between the living and the dead.

In fact, the whole thing seems to militate against the very purpose of funerals to wit: (i) To reinforce the awareness and the sense of loss which sanctions as it were, the remembrance process thus enabling the bereaved to express their feelings, provide support as also guide the re-organization of life and affirm its meaning. (ii) To involve participants in the reality of pain and loss especially in the case of the departed on whom so much was dependent on them. The mourners then have the opportunity to be sufficiently motivated in the drama of the funeral Rites envisaged. It is a cognitive awareness of sorts, and then the emotional awareness can flow naturally in the penetration of loss to act out the visual contact and separation. (iii) The committal of the body to mother earth depicts the finality of death in terms of the final conclusion of the relationships of life and the funeral Rites are to offer additional reinforcement of consensual validation as people are now made to vividly respond to the sense of loss. (iv) The funeral Rites reinforce the memory faculty thus giving it the ritualized permission to mourn. People will always mourn at one point or the other during the course of the Obsequies and this is to be expected. This permissive attitude is important as it opens the way to profound feelings about death and the loss of a dear one. (v) The openness of funeral Rites also allows for the feelings of grief and loss to surface in the ambivalence that can be dealt with during and after the actual mourning process. (vi Finally we can also add although obvious, that funeral Rites are occasions of providing and channeling the support of others especially of family members, acquaintances, friends, associates and neighbours and this helps to mitigate the intensity of loss. The reaffirmation of kinship ties and other relationships come to the fore as it epitomizes the concern of the larger community in the burial effort. Friends other sympathizers feel a sense of duty to contribute towards the funeral expenses and whole heartedly and liberally exhibit their love and concern. In URUAN/EFIK traditional society other aspects of collaborative effort also come into play. Levies, dues and impositions play a large part here and as of custom, they contribute Nilly Willy whether as members of the cognatic or agnatic kin. Those of affinity in the in-law category, especially if they were not forth coming are coerced in a way and they must comply.

RITUAL MOURNING, BURIALS/MEMORIALS IN URUAN/EFIK

This aspect of Obsequies still holds sway in places at least for the bereaved families. Soon after the families must have come together and agreed on the venue and time of funeral, a special room is elaborately prepared with white buntings, and white cloths and blinds adorning the entire room, doors and windows for the opening ceremonies of the morning Ritual. In the case of Christians, the priest or pastor is expected to offer the ritual prayers, bless the house declare the mourning house opened without any other ado. But in the case of personalities like traditional, Royal and titled personages both male and female elaborate customary Rites are performed by special functionaries deputed for such task. What exactly happens varies according to the traditions of the tribes and clans, but basically incantations and

the pouring of libations and the "aspersion or spreading/scattering of **nsei"** form the potential parts of the ceremonials. The women folk in their different mourning uniforms in the Organization of **Ndit? Iban** are expected to turn up at specific intervals in the day for the Ritual mourning and this takes place in the form of psalmodies because the actual mourning embodies the singing of eulogies and litanies ie. **ASE** in honour of the departed. The tone of wailing and the music of the lyrics also amplify the occasion and event. Music is symbolic because it identifies the occasion and interprets the language of the mood and emotions of mourners. In modern times motets, choruses and psalmodies are primed to initiate the form of dance that are suitable at such great events as funerals. The mourning period of course is dependent on the duration as determined by Elders and purse of the family or Association/s charged with the organization of the mourning Ritual. It is customary to organize a Vigil Mass/Service for Christians or simply a Wake-Keeping as it is called on the night preceding the funeral. From thence forward Church bells are tolled until the actual burial and communities, churches, association and other local groups and organizations are invited from far and near for the Vigil and this also can gulp a great deal of expenses and preparations. The tolling of bells apart from signallying for people to get prepared is beautifully aimed at accentuating the importance of the funeral event and happening in the community. Vigils and Wakes symbolize the last companionship with the deceased before burial as a demonstration of love and affection for the departed.

On the last day which is also the day of burial, all now appear in white except the others who in their various affiliations and groups may appear in their preferred uniforms for the final Obsequies. Christian Rites are already set forth in the Liturgy of Funerals but the Rites performed on the occasion of the categories mentioned above can be very elaborate and colourful with the Cult Organizations like **Ekpe, Ekpo Ny?h?, Ek?mbi, and Abre** in attendance. In most communities nowadays and since the majority of the people are Christians, Memorial Services as they are called often take place on the occurring Sunday, but some families depending on their purse make it an Octave ie. a week-long celebration. This means that should the Memorials not take place on the Sunday following the burial, it is further deferred to the following Sunday making it another full week and some days depending on the week-day of the funeral. The implication is to give time for members of the family, friends, associates, etc. who for one reason or the other especially distance or those who live far away or abroad but could not be present on the day of burial, to also participate somehow and also show their support and solidarity towards the expenses of the funeral. The actual preparations for burial are the same. Should the corpse be kept at home, early on the day of burial it is thoroughly washed dressed up in expensive attire preferably in the attire the deceased had indicated for his burial. Depending on the status of the deceased, the funeral hearse is accompanied in solemn and joyful procession to the Church or grave yard if the burial is not taking place in the home with prayers, singing and dancing as intimate ways of expression of farewell. The Funeral procession is meant to symbolize that death is actually a journey towards the end which is life after life. The quasi jubilation is a sure mark of joy and confidence that the dead is after all embarking on a journey with the firm hope of re-union someday. This must have been the reason why the Egyptians made sure the corpse was intact by embalming it. This has now come into vogue in recent times. For traditional Memorials, they can be quite elaborate, involving a great deal expenditure especially on account of the logistics and participants to be involved in the whole programme of events. For now, Memorials of Royal Fathers, Cult Leaders and Customary titled personages are normally weeklong ceremonials and programmes are set forth for each day of the "market week".

US? R? IKPO a.k.a SECOND BURIALS or MEMORIAL SERVICES

Until of recent, Funerals were not very significant in URUAN/EFIK traditional society and the reason is not far to seek. Funerals before the 1980s most often than not nearly always took place twenty-four hours after a person was pronounced dead and for traditional rulers and titled personages always at midnight of the day of death. These important persons were buried at midnight as a mark of honour and re-union with the souls of departed relations and ancestors because nightfall is the precious and sanctified time of the

spirits ie. departed souls. The darkness of the night was also meant to cover up the proceedings from the prying eyes of commoners, ie. the rank and file of the citizenry. The wealth, sense of importance as also the status of both the departed and relations made the observance of Memorials popularly tagged second burials tick. **Us?r? Ikpo** also called second burials determined who was who in the society especially with regard to the bereaved families, associations, groups, clubs and communities to which the departed belonged. People especially those to be involved in the arrangements concerning the full ceremonies of the departed were not so much anxious, frightened or even exasperated about the actual burials of their dead as the second burials and Memorials to be conducted after the eventful funerals since they signified the Rites of resting the deceased in the final place of abode.

According to Patrick Chibuko, sending the departed to the place of rest after death implied the ceremony of induction for the full incorporation of the dead person. At this juncture the dead was ritually incorporated into the spirit land **(Cf. Chibuko Patrick, 22)**. John Bosco Ekanem also corroborated by identifying the world of the spirits as the resting place of the dead **(Ekanem J.B. 31).** But for Christians according to Austin Echema, since the Church professes her belief in the communion of Saints, it means that the Faithful who have left this world have found their rest in Heaven. In celebrating the Paschal Mystery of Christ, those who die have become one with the dead and the risen Christ passing from death to life to be welcomed into the fellowship of the Saints in Heaven **(Echema A.135).** That was why in most cases, these Memorials and second burials had to be postponed until after a series of meetings and planning had been concluded with the positive agreement by all concerned that these celebrations would be feasible to enable the departed rest in peace in the heavenly abode. There were instances whereby Memorials were postponed indefinitely owing to the fact that arrangements could not be concluded towards the celebrations. This also brought unpalatable stigmas to the relations and communities of the departed who could not organize these Memorials as at and when due. The expenses to be incurred in organizing these events were enormous and breadth-taking. They were simply overwhelming to say the least. First of all, such celebrations could last for years on end once they were flagged off. People could turn up at any time of the day or night, any week, any month, any year to demand for the proceedings of the Memorials which might have taken place months or years before. Therein lay the fears and worries that accompanied second burials and Memorials without which Funeral Obsequies of the departed were never considered as successfully accomplished.

There is no need here to consider other logistical demands and requirements whether with regard to Christians, pagans, traditionalists, talkless of Royal personalities and other men and women of rank because these required another set of Rites and ceremonials as part and parcel of Memorials. That must have been the reason why Cardinal Ekanem when he came on board, placed a ban on these celebrations and even went on to pronounce excommunication on those who carried on these exercises except they were prepared to pay a fine of one hundred pounds (£100:0:0) up front to obtain the permit for such celebrations. This amount means millions in modern currency and some families who could afford it paid any way because they did not want to move about in ignominy for not being able to bury their dead with honour.

Us?r? Ikpo was ascertained when everything regarding the date and duration of the Memorials had been completed. At the flag off relations, groups, churches and organization would come to pay their last respects to the departed who might have been buried months or years before. These ceremonials have come to stay even in modern times in the form of Inculturation because to some people it simply means finding a meeting point between a given culture and its expression in Christian Faith ie. in worship and Catechetics. James F. Essiet seems to disagree with such a notion pointing out that such would raise a further problem in multicultural societies like Nigeria with over 3000 ethnic groups, each with its own distinctive language and cultural values. Others say since the Church and her Faith is universal, Inculturation should not be subjected to secularist or nationalistic movements. But others like Peter Sarpong etc. are content to define it as "Incarnation" in terms of the mystery and event in the person of Jesus of Nazareth who carried out this process on history till the end of time and this presupposes the two

distinct realities of the Divine and human in the unique Person of Christ. Hence Inculturation properly understood is the incarnational union between Christ and the people in a given culture like URUAN/EFIK. It means according to Pp. John Paul II, the entry of Christ into the very nature of a nation's life and lifting up the nation to Christ. In our case therefore, it is URUAN/EFIK becoming the fertile soil in which the Good News of Christ is implanted, fertilized and draw into herself nourishments in this process of mutual enrichment so that URUAN/EFIK can also translate her mourning and burial/memorial Rites according to the Gospel.

That is why nowadays, URUAN/EFIK Wake-Keepings, Vigils, and those ceremonies pertaining to **Us?r? Ikpo** have met and everybody has agreed to do the same things together. For Christians the **Ordo Exsequiarum** is used and is marked by prayers for vigils, committals, memorials, etc. for the deceased with a wide range of options right from the transfer of the body from the home to the Church and back to the home or cemetery. During memorials it is also expected that the visitors and guests would be sumptuously entertained with souvenirs to boot while on their part, they would also come with gifts and donations in cash and kind as if to console the bereaved: Don't cry! In fact, this is the sort of attitude that lightens the burdens of relations of the deceased. The Lord Jesus himself exhibited such concern and sympathy when he visited the village of Naim which in Hebrew means "lovely" the significance of which coincided with the actions of the Messiah who showed so much love for suffering mankind loving us so abundantly; ditto his compassionate and condolence visit to mourn with the sisters of Lazarus **(Cf Lk 7:11-12; Jn 10:10: Jn 11:33-34).** It is good and noble to pray for the living and the dead **(Cf. 2Macc 12:42-45).** It is so sad that this ancient and noble **URUAN/EFIK** custom and tradition is gradually fading away .Second burials and Memorials entailed processions, celebration of Rituals, delivery of eulogies - **ASE**, and Wake-Keeping on the final night of the flag off which event usually was preceded by re-opening the grave to check whether everything was intact because of the fear of witches tampering with the coffins and carrying out sacrilegious practices of sorts with the corpse. The graves would be covered again with special clay and costly coloured pebbles over which tomb stones might be raised in honour of the departed. The whole day and night are spent in rejoicing and merry making with all grades of organizations, associations, churches, clubs, etc. from far and near in attendance. These noisy and mirthful Memorials are meant to accentuate the status and profile of those concerned and to prove to the gentry that a befitting and grand funeral of the departed had been accomplished. After this, it becomes the talk in town that the families, relations, associations, etc. of the deceased had fulfilled the customs and traditions of the kingdom, the community, clan or kindred of the departed. But everybody agrees that mankind is given to celebration irrespective of the occasion. It could be totally joyous as in the case of births, nuptials, exaltations like bestowal of titles, honours, promotions, and coronations or sorrowful in the case of deaths, disasters or accidents. Whatever is the case, as they say: "Man must wag" and this applies to all human and mundane celebrations, festivities and events imaginable. Hence from the beginning of birth, as they say, from the cradle to death, the decisive events of life are always regarded as an occasion for celebration. A celebration always implies the crowd, and the greater the concourse of people, he merrier and the more grandiose the event. The elements of celebration in order to be grand necessarily involve Rituals which in turn involve officiating of ministers of Church, community and State, sorrowing and consoling personages, family relations and associates, friends and club or professional departments and institutions, singers and dancers etc. All these add colour and gesture to the celebration and in the case of funerals, the climax of which are the Memorials. For Christians and even traditional groups these events are to further affirm and express the union of the Church in heaven including the abode of ancestors/spirits and departed souls and the society or community in the great communion of the saints and the departed. The point to make at this juncture is that it is anti-traditional to jumble funerals and memorials together, because as observed already, the theology of Memorials is to be located both in the tradition of Africans everywhere and for Christians in the mystery of Christ which shows the separation of these two events. Memorials are a celebration of the union of the dead with the spirits of those who had died and are now in glory, as it were and these always takes place weeks and

months after the committals. Christ died and rose on the third day. Therefore, it cannot follow logically that funerals and memorial services be done within the same ceremony on the same day. Biblically it follows that funerals and memorials are not combinable and herein lies the whole understanding of Inculturation.

The responsibility of the ministry of consolation rests with the believing and mournful relations, friends, colleagues and acquaintances because they also are sharers and participants in this ministry of consolations. Although people are losing their sense of solidarity and liberality owing to selfishness, greed and as also the modern craze for individualism and self-adulation as people no longer assist, help or contribute generously and lovingly towards funerals and Memorials, the burden of these events were very mitigated in the past through this generous concerns. IT was one of those exhibitions of URUAN/EFIK culture and traditions to come to the aid of those charged with the responsibility of honouring the dead. This project is therefore a clarion call to URUAN/EFIK citizens to arise, not only for the momentous occasion of death but for the upliftment and development of the kingdoms and the Nigerian, nay African nation.

N O T E S

1. In URUAN in particular, accused persons whether convicted or acquitted usually prefer to swear on MBIAM rather than on the Bible because they believe 'MBIAM enyene **Nsuk**, edi Bible inyeneke = the MBIAM has a counter remedy, but the Bible doesn't have'.
2. It is therefore obvious that modernity may not lead anyone to the attainment of the desired goal of social integration and communal harmony as it was in the age-old traditional institutions. In this sense anything African, her traditional institutions and values, have become eclipsed in the lenses of modernity.
3. His royal Majesty, Okuku Asiak is the current paramount Ruler of Ikot Ekpene Local Government Area of Akwa Ibom State, Nigeria. He responded to the oral interview and he is the primary source of information on the rites of oku-inam.
4. Any form of trickery, buffoonery, chicanery, double-speak, rascality, dishonesty etc in words and deeds is often tagged in Nigeria as 'wuru-wuru) smartness, or even presumed invincibility and invisibility, even if the person is 'IFABOM'(…Glossary15).
5. People everywhere, Christian or pagan as observed above fear swearing on the Holy Bible. The simple reason is that, subconsciously, everybody believes in the sanctity of the word God contained therein, fearing that God who is invisible, invincible and omniscient will undoubtedly visit any perjurer with dire consequences, hence the dread of the holy Book.
6. This is another Institution for Crime detection and prevention in URUAN/EFIK which also will be discussed in this Article.
7. Interview with Asiak, A.22/4/2011:His Royal Highness Okuku Augustus Asiak, is the current Paramount Ruler of Ikot Ekpene Local Government Area of Akwa Ibom State, Nigeria. He responded to the Oral Interview we requested him to grant us.

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CHAPTER VI

MARRIAGE PRE-CHRISTIAN & THEREAFTER IN URUAN-EFIK
ANCIENT URUAN-EFIK TRADITIONAL MARRIAGE PRACTITIONERS

MARGARET EKPO & GIRLS IN NKUH? EXHIBITION



Efik Nymph before seclusion | Efik Girls at the outing ceremony | Efik Nymph after seclusion | kuh? dressed up for outing | Margeret Ekpo

THE MARRIAGE INSTITUTION ANCIENT AND MODERN IN URUAN-EFIK

The Marriage Institution follows from the traditional and natural Institution known to mankind since creation. Recognized the world over, it is a universally and legally accepted relationship established both by tradition and religion through either a civil or kindred ceremony between a man and a woman in a monogamous ie. between a man and a woman or polygamous framework ie. between a man and two or several women who have publicly so expressed their intention to live together as husband and wife/wives under one roof or household and which has been recognized as such. Uruan generally believes that this institution was established by God Himself when he created the first man and woman. Over the ages people in various climes have adopted certain procedures for performing marriage rites and Uruan is no exception. One popular marriage custom known in Uruan has been the traditional ASKING – MBUP or Request made by the family or the representatives of the man intending to marry to the family and kindred of the woman who is to be given out in marriage. It is both a ceremonial and a rite and these require certain tokens to be brought to the family of the woman. These token differ from clan to clan in Uruan but the general symbols consist of wine and a bundle of snuff which in modern times devolves in outright cash payment.

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B. MBUP ND? & VALUES: COURTSHIP

Courtship consists in **ASKING-MBUP NDO** or Request made before the family or the representatives of the man intending to get married to the family and kindred of the woman who is to be given out in marriage. It is both a ceremonial and a rite and these require certain tokens to be brought to the family of the woman. These tokens differ from clan to clan in **URUAN/EFIK** but the general symbols consist of wine and a bundle of snuff which in modern times devolves in outright cash payments and wine offerings.

C. CHURCH/COURT OR REGISTRY MARRIAGE STRUCTURE & VALUES

Marriage is a legally recognized relationship established by God but in our climes sanctioned through Church or civil ceremonies between a man and woman who intend to live together as partners till death do them part. An institution established by God, it is as old as mankind. It dates back to the moment of creation when God created the woman Eve for Adam and they both became husband and wife in the Garden of Eden. Over the ages people in various climes have adopted procedures constituting marriage rites. In Nigeria, one of the recognized procedures of contracting marriage is through the Court. However, this process has been thoroughly abused. Investigations reveal that in most of the marriage registries across the country, a lot of oddities take place. For instance, someone can start and complete a marriage process in three days, provided he is willing to grease some palms. Inside findings also show that although statutorily a man who wants to marry in a registry is expected to at least spend 21 days in preparation, the operators of the system no longer abide by the rule. They have introduced what they call special considerations whereby instead of waiting for the legally stipulated 21 days before the Court wedding, people now cut corners and consummate the wedding within a few days. After telling your mission, a laminated one sheet page is handed to you to look at. The document contains the requirements. For undisclosed reasons you are not allowed to make a copy of the requirements or write them down. You are only allowed to peruse it, ask questions where necessary and then proceed to the next step, which is registration. In virtually all the registries the common requirements in the laminated sheet of paper are the intending couples will to provide four passport size photographs, two each for the man and woman. After filling the forms payments made, the whole deed is done and the counseling officer proceeds to join them. Some registries also arrange court marriage for intending couples who may turn up on the so-called "odd days" for a special fee which attracts a higher stipend. These are for couples who turn up to wed on Mondays, Tuesdays, and Saturdays and on public holidays. One of the issues emphasized is the implication that in such legal marriages the "inheritance clause" whereby a person's wife and children would inherit his property should be observed to the letter. In many parts of Igbo land, this is very objectionable and some men are said to have walked out of their marriage. A correspondent in Enugu, Mr. Osondu Anyalechi observed that he once noticed a putative husband storm out of the court in utter disgust because the man could not bring himself to understand why a total stranger, implying his wife, could be made to take possession of his things when he had parents and siblings! Another unfavorable experience noticed in court marriages is that a man can get registry marriage with as many women as he may choose. In fact, cases abound of how a man brought in a lady to the registry and both were being joined as husband and wife taking the oath of indissolubility. He then left and went to another Marriage Registry that same day with another lady and they were joined. Later the first lady having heard of it went to the Registry official to protest, but the man denied ever coming to the Registry to be joined with the lady and nobody seemed to know the purpose behind that action till today. The Officer could only recommend that many photographs should be taken at different places, recalling how some men even deny their photographs insisting that they were photo tricks.

CHASTITY BEFORE REGISYTRY/TRADITIONAL MARRIAGE

But one saving Grace concerning Registry marriages which accords with URUAN/EFIK marriage requirement is that Court Marriages also require chastity before marriage. In URUAN/EFIK no marriage

can be entered into with a lady having a protruding stomach at the event of her traditional marriage with her putative husband. It is regarded as an abomination. Should the lady in question had put to bed or had children before the traditional marriage, the husband would be made to pay certain fines including **Ebot ns? ibuot** as a recompense for deflowering an URUAN/EFIK daughter and exposing her to public ridicule and opprobrium for that matter. URUAN/EFIK are very strict on this. A prospective lady for marriage is supposed to be a virgin at least ontologically at the point of being given out for marriage. This issue of sex before marriage is a novel idea in URUAN/EFIK and is condemned with the severest terms. That is why our new bred girls resort to family planning techniques when they are engaged but this is altogether another offensive case in URUAN/EFIK because more often than not such "girls" are regarded as dogs and likely to be barren having sterilized themselves already. The same seems to be the idea in many a Registry worldwide including URUAN. My informants also have argued to this requirement of complete chastity before marriage by most Registries in the country and abroad. A case in point is that this my informant was thoroughly surprised when he told me of how a certain Uncle and his newlywed were denied the U.S. visa because the visa forms they filled showed that they had a common residential address before their wedding. The U.S. Government expected that they should not have been living together before their wedding. One of the intending couples asked the officer what would happen if a marriage relationship developed between a son and a daughter of two families living in the same building. His response was that such a rare situation has to be stated when filling the form.

Is it not amazing therefore that some churches do not mind whether the lady is pregnant or not, but the U.S Government is interested in chastity? This will be one of the clouds of witnesses the Bible says will be against the church. It is unfortunate that because we have seen cases where babies were born just a few days before the church wedding and it meant nothing to the couples of these churches. Sometimes it is amazing even to the point of exasperation or is it desperation to hear a Minister after seeing the big protruding stomach of the bride still asking whether anybody had reason why he should not join the couples. What is that? Chastity may be old fashioned but it will not change God's position on it, and certainly not in URUAN. Some may think, after all, what is in the fine. Well, the fine may not worth anything and it could be so insignificant compared to the bride price or even dowry, but I think we should be rather circumspect here. What of the reputation that the lady carries into her marriage? The dynamic society of **URUAN/EFIK** abhors it, and certainly the Lord God Sabbaoth is not amused! In spite of our cyber age, some youth still refuse to be defiled and one of the tools of the Devil to promote promiscuity is indecent dressing the darling of some women and grandmas including some intending girls to mislead their fiances into bedding them before they even decide on the business of church or Registry wedding. There are some fiances who are known to have broken their relationships or engagements with their ladies after sleeping with them. Knowing their stand on chastity, the ladies rationalized that the only way they could trap their men to sleep with them was through indecent dressing; and many men have really fallen to this sort of game as they could not just resist the provocative posturing. Yes, they did and oftentimes it worked for them. But they lost the guys forever. Shame! The men were definitely angry and certainly so for this aberration and for being forced to sin!

NUDITY! INDECENT DRESSING MODES

Here perforce we are constrained to make a serious case on the issue of indecency to wit, indecent dressing mode. The Catholic Church includes this under sins against the 6th Commandment God gave to Moses on that mountain of holiness, Sinai, viz. sins against MODESTY and CHASITY as also mentioned by Apostle Paul in his Epistle to the Galatians the 5th Chapter wherein he captures those sins against the Holy Spirit which he includes as fruits/works of the flesh v/s works of the Spirit:

> **The desires of self-indulgence are always in opposition to the Spirit, that is how you are prevented from doing the things you want to. When self- indulgence is**

at work the results are obvious: sexual vices, sensuality, indecency, orgies I tell you now as I have told you in the past, that people who behave in these ways will no enter the kingdom of God. On the other hand, the fruit of the Spirit are manifest: goodness, truthfulness, self-control… modesty, continence, chastity (Gal 5:17-23).

I have also read that in Imo state University for example, the V.C. is using the prayer warriors to fight the venom of indecency, orgies and self-indulgence. But according to the wife of the V.C of Nnamdi Azikiwe University, "mothers are to blame for their girls who dress indecently." Some mothers like her are known to have torn their daughters' dresses when they are not pleased with what they wear. But unfortunately some people do not see anything wrong in nudity because they are either victims or beneficiaries of this cancer. I can also recall that a woman Senator from Akwa Ibom State tried to promote a bill on the cancer of indecent dressing, what constituted indecent dressing and other related matters on the floor of the National Assembly, but after the first public reading a number of morally bankrupt senators were said to have stormed out and the Senate gallery became so unruly that the matter was killed right there on the floor of the house. My heart is filled with joy, and I am sure **URUAN/EFIK** citizens are happy that there is still hope especially for some of their daughters who do not only refuse to compromise their chastity as also dressing code but resist their fellow ladies that disgrace their womanhood and gender.

Still on this very issue, DR. James Okeudo, Professor of Animal Science at the Federal University of Technology (FUTO), Owerri has also condemned according to him 'this world's notorious penchant for progressive social disorder'. Writing to the Saturday Sun Magazine, he describes indecent dressing as a festering sore, which problem if not controlled, will continue 'until the kingdom comes'. The way nudity is shamelessly displayed on the streets especially on campuses is what Very Rev. DR. T. Ononyima, Catholic Chaplain of the University of Nigeria (UNN) Nsukka has describe as one which should make anyone with a modicum of decency cringe because it appears as if all self-control and family values have been cast into the deep blue sea, never to be recovered. Certainly the demons of Sodom and Gomorrah have been let loose into us. In Owerri in particular and this has been attested to in the write-ups in most our Dailies, some so-called 'the acadas', viz. University female students, are seen to be thoroughly confused as they shamelessly walk almost naked not only in the campuses but along the public thoroughfares in town. Sometimes they wear only one piece of material flowing from the neck clung tightly to their skin making it difficult to distinguish the garments from their brown skins – the fair ladies, if you won't mind. But all this looks like madness isn't it, because accordingly to the adage "you are addressed the way you dress" and this underscores the general agreement that these ladies are really off their senses and should be defined by what they are wearing, viz. 'shameless destitudes of morality and self-respect! This is nothing but disguised insanity and lunacy masquerading as the latest fashion. Some of these careless ladies indeed are known to wear dresses very often miniskirts and blouses with very low neckline which thoroughly expose the chests; some wear transparent trousers etc. topless and 'hot legs 'pulled far below the waist with body hugs so small that as they sit or bend they are completely exposed to vulgar gaze.

A significant number of young men and even in campuses also as copy-cats are not free from this obnoxious vogue. Such sights are too obscene to be described in detail as such would border on rank pornography. But the wonder of it all is that some churches and their preachers seem to teach their congregations that the way they dress is not important because 'God looks at only the heart'. This is nothing but a wrong interpretation of the scriptures to wit:

But the Lord said to Samuel, "Do not look on his appearance…because the Lord sees not as man sees; man looks on the outward appearance, but God looks on the heart." (1Sam 6-7).

And these people still call themselves Christians and attend one church or the other; they are only deceiving themselves because God has specific rules and statutes governing our outward appearances

and inward dispositions. The truth of the matter is that while men and women may be deceived by outward appearances; God is not because He sees beyond the outward appearance into the heart. For while it is possible for these immoral, wicked and vengeful fellows who join religious groups and change their mode of dressing without any inward change in their lives, it is difficult to find a truly holy person who appears in public dressed as a ruffian or prostitute. Those who pose in indecent dressing while attending church regularly have already defined themselves for they cannot possibly be genuine Christians but as those planted in the church by Satan so as to give Christianity a bad name; for by their fruits you shall know them **(Mt 7:20)**. Whereas there are so many passages in the scriptures in which God instructed the people about clothes and dresses and that nakedness must be covered as even God Himself made figs for Adam And Eve to properly cover themselves **(Gen 3:7)**, these clothes are meant to be worn to adequately and completely cover our nakedness; the contrary is sinful and evil. Various kinds of people are depicted in the bible wearing distinctive modes of dressing: the womenfolk especially maidens wore long dresses and veils as depicted in the photographs of such holy women both in the Old and New Testaments. Kings and queens like Esther wore royal and flourishing apparels, the Jewish authorities wore long garments with broad phylacteries and women especially those who professed godliness and modesty with shame-facedness and sobriety were always elegant and modest **(Cf. Exd. 20:26; Prov. 7:10; Mt 23:5; Mk 12:38; Acts 12:21; 1 Tim 2:9-10; Rev 3:18).** On the other hand, God condemned females wearing male dresses and vice versa and St. Paul specifically condemned such foolish actions as men plaiting their hairs and wearing ear rings like women **(Deut. 22:51 Cor. 6:9 etc)**.

The devil uses indecent dressing and pornography to evoke sexual desires and to increase fornication and other sexual aberrations in the world. People may give all sorts of reasons and excuses eg. women sitting on motor bicycles or traveling but at the root of all these it is due to the immoral desire to show off the enticing and seductive feminine/masculine body anatomy and mode in order to attract attention. Whereas our women in Northern Nigeria particularly the Muslims have rejected every kind of modern and foreign revealing dresses imported from the women from Europe and the Americas, our so-called Christian womenfolk as indulgent copy-cats are imbibing wholesale all these immoral modes of dressing from abroad to embarrass and obliterate the status of African womanhood and good sense. According to Dr. Olayinka Oladosu a Lagos based family physician, the era of this anomaly "will progress till the end of time, at least till the era of Antichrist's reign. Because come to talk of it, some Nollywood stars had some time ago in the 1970s warned that over the plan of Satan to dull people's consciences using this type of aberration of provocative dressings of females and nudity to harass humanity. That is why so many of these agents of Satan have agreed to carry out the satanic agenda and attain fame and make money. Since the Antichrist would not care about sexual immorality but rather encourage it, that is why some churches even encourage it through permitting this decay of conscience whereby the public dress lacks moral discrimination and the church has degenerated into theatres of profanity and worldliness where people come to display their wealth and affluence, gyration with the latest dancing style simply because the world has lost all sense of religion. We can only hope that people will be awake to these calamities committed especially by the daughters of Eve and take responsibility in respect of the morals of our communities, nay our nation.

Osondu also captures a very poignant point on this matter of inappropriate dressing and sexual relationships which I wish to make bold to use to conclude this article. He referred to David Petraeus, the United States 'four-star General and former Director of the Central Intelligence Agency 'in Insights Column of the Sun of January 2, 2013, concerning his extramarital affair with Paula Broadwell. In this brilliant and heart-searching article, he alleged how that great personality ended his enviable carrier because of a lady. It is unfortunate that some people hate sin and still practice it. Military might is feeble before sin. God's Word and Commandments are the Christian weapons to fight sin. Sampson in the Bible, as rugged as he was, collapsed under the laps of a prostitute lover and because of her he unwittingly

revealed to her the secret s of his life. The Devil most often does not give up until he ruins his victim. So URUAN/EFIK beware! It is gratifying to stress that some people who are involved in inappropriate sexual relationships including dress modes hate what they do when they are alone. Keeping quiet over their conduct does not help them. What is needed is the Gospel which will convince and convict them of their evil deeds and then convert hem unto God. God then will give them the power and His enabling grace to resist Satan.

D. FAMILY STRUCTURE & VALUES v/s CHILD MARRIAGE INCULCATING MORAL VALUES TO CHILDREN & WARDS

Today more than ever before the number of religious/moral models as epitomized by and expected of parents, uncles even teachers who should serve as mentors and examples of good behaviour and morality for children and youths is dwindling fast to the extent that if the trend continues, the very existence of URUAN/EFIK, nay Nigeria and Africa as a community of civilized people will be irreparably compromised. The moral ecology of the society today is polluted and radioactive to the extent that if no concerted effort is made by meaningful citizens, the moral fabric and health of URUAN/EFIK as a people will be seriously impaired, because virtually all the social, economic, political, religious as well as infrastructural order of the society has failed especially now that contemporary religious practices due to the proliferation of religious sects invading URUAN/EFIK today. These churches have failed to serve as moral bacons for the populace this problem is further compounded by the general and steady breakdown of traditional family systems which hitherto served as the first socializing and moral instruction units for children.

First of all, parents, guardians, sponsors, family heads and kindred patriarchs **- pater familias** motivated by the quest for material wealth to satisfy their thirst for conspicuous consumption, self-glorification, aggrandizement, and display of wealth, the good life and affluence are not anymore willing and ready to devote their precious time and energy for inculcating good moral values to their children and protégées. The young are left to their own caprices, devices and options such that in the alienated society such as ours today, URUAN traditional, religious and communal life which encouraged duty and care even to the neighbours' children and wards has virtually disappeared with the disappearance also of family/kindred meetings and re-unions which were aimed at inculcating these societal/moral values, and this has been the price of the absence of moral engineering by parents in the first place. Every society is built around families and family structures. Family values define societal value, hence the collapse of any nation can be attributed to the collapse of the family institution such as is happening in **URUAN/EFIK** today. Children become honourable or become societal failures depending on what their parents pass on to them or fail to do. Whatever principles of life that children receive, that is what defines who they will actually become later on in life and in their society. Unfortunately, many parents teach their children to be lazy and they end up developing evil ways later on in life. Many parents do not teach their children the habit of studying their books.

Some begin to even question the rational and arguing with their parents. A good example is the practice by some parents who give their children money for bribery in school or during examinations so they could pass thinking they are helping them by doing so. They cut corners for their children to advance in life not realizing the harm they are doing both to their wards and the society at large. This is training them in the path of irresponsibility and dishonour. Two good example both in the Old and New Testaments have taught us about the consequences of parents not mentoring their wards and building them up as well as laying the attributes of leading honourable lives along the path of honesty, industry, hard work, resourcefulness, self-discipline, dignity and integrity. God ordained that parents be responsible for the task of giving their children a vision for their lives, but in the case of the High Priest,

Eli and his two sons **(1 Sam.2:12-21)** Timaeus the father of blind Bartimaeus, ***(*Mk 10:46-51)** both failed woefully in their responsibilities. How come that Eli allowed his two sons Hophni and Phinehas to be scoundrels? Or with Timaeus a man who by his very name was supposed to be an honourable citizen in town, how could he allow his blind son to become a beggar? And does being blind imply ending up on the streets? I think his father must be held fully responsible for failing to call Bartimaeus to order, ditto Eli; because that is what happens all the time when parents and superiors fail to call their children, subordinates and those under their authority to order when they see them go into ignoble actions. These are lessons for parents and those in positions of authority, leadership and affluence because it seems we have so many absent-minded parents and superiors all over the place who are too busy that they neglect their domestic responsibilities.

Another surprising cause is this vague collapse of values to the effect that such well-rehearsed and safe tracts are being abandoned and conducts initially taken for granted as definite patterns of URUAN/EFIK communities are being undermined with no substitution for a better, newer conduct in sight but rather a process of devaluation and erosion of its credibility. Good grammar yet there is a third dimension! But didn't the Holy Book say that "idleness is the devil's workshop?" It is. For when youths who live by the day, having no hope whatsoever; whose parents are even timidly lazy, ignorant and ashamed of standing up to their children, just because they (the parents) could not deliver on their own God-appointed function, what therefore follows is a topple over values which is exactly what is happening in URUAN today. Yet still a fourth reason: would you have a teenage youngster die of hunger or watch in shame when his sister is forced into prostitution just for the family to eke out a day's meal? Or would he be morose when the father, a once hardworking civil servant, a good citizen and pleasant neighbour to all and sundry but now denied his wages or pension for months together and is now only looking on us his grave/untimely death stares him in the face? Or still supposing such a youth's mother who once bubbled with cheers and love but now turns a ghost of her old-self, now bitter, cantankerous and a threat to possible longer days of the husband because every avenue of hope and the possibility of bringing out the meal to the dinner table has vanished! This is the situation in which our children find themselves today. Finally, even now, schools as genuine institutions for the training of children's minds and bodies as teachers were well respected by everyone and their authority and influence felt in the community are things of the past, and so their roles as surrogate parents are no more performed. The teaching profession has been so bastardized and endangered by misfits who should have no business in the first place in that noble profession of yore because very few teachers today are committed, their pittance as stipends if any and non-payments notwithstanding.

INDOLENCE AND CRIME IN FAMILIES

Yes, everywhere in **URUAN/EFIK** society people are complaining about the degree of indiscipline and the catastrophic drop in the morality and uncivilized conduct of the young in the degree of respect accorded teachers, but this should be left at the footsteps of the generality of Uruan/Efik citizens for their utter lack and degeneration of moral consciousness as also their anomy, apathy, tolerance and complacency. URUAN/EFIK is now at the cross roads, yet these people complaining are the very ones trooping to prisons to solidarities and socialize with ex-convicts, criminals, rape/cult addicts and cheats with their loot all the time. Today one sees Uruan/Efik people as a generation held by mutual antagonisms, with a multiplicity of church denominations engaging in loud and vociferous non-economic and nonsocial of immoral alleluia rantings which have brought no development or progress not to talk of industrialization and promotion of expertise in noble ventures and enterprises to create wealth and prosperity in URUAN/EFIK. Today except in those projects not beyond the level of outright sales of patrimonial farmlands, estates and the building of debased privately owned ramshackles and bungalows they call houses instead of building modern and beautiful architectural storeys with ever confusing and

inadequate educational systems resulting in semi-illiterate denigrates and undisciplined amorally educated adults with the result that URUAN/EFIK youths have now turned into Area –boys and girls from their primary up to secondary school levels never heard of the 10 Commandments (of course many have not). One also sees a generation of cheats, of harlots and prostitutes, of thieves and armed mid-day rapists and murderers, gangsters, hostage takers and kidnap, of cultists of EKPO NYOHO which were alien to URUAN/EFIK traditions and heritage. Today one also sees Uruan/Efik men and women, children, youths who seem never to have heard of any moral code or traditional ethics; who cannot distinguish between right and wrong; those addicted to squandermania, never making savings and productive investments but claiming development and progress and deluding themselves like a child that rubs its belly with water and soap all morning thinking that it is taking a bath.

Today one sees many a youth in **URUAN/EFIK** who drink, smoke and drive like idiots on the highways, who abuse and beat up domestic staff and house helps, who sell fake products, offer sex for marks in Universities and other Higher Institutions, who go half-naked in the guise of fashion. The list goes on yet to this self-inflicted wounds, **URUAN**/EFIK citizens must each "begin from the person they see in the mirror" as someone has put it. The whole scenario in modern times has been further complicated because the whole of URUAN/EFIK territory has very little government presence but only the old colonial and dilapidated infrastructures and a population of failed educational systems as well as a high level of unemployment especially among the ever teeming youths as observed already and with little or poor authority for mobilization for self-help by the so-called village/kin heads and traditional rulers who because of patronage and hand-outs from the State Government coffers with salaries, allowances and even orderlies in tow cannot provide for such large hungry and angry populations and therefore inept and bankrupt leadership with little or almost complete absence of government control network and other factors of economic progress, educational and social harmony.

INCULCATING MORAL VALUES THROUGH CHRISTIAN SEX EDUCATION

Sex education is the means by which young people can be helped to protect themselves against sex abuses and exploitation, un-intended pregnancies, sexually transmitted diseases (STDs) HIV/AIDS as well as socially deviant sexual behaviours which can be injurious to their health and those of others with whom they may have come in contact. It is not about teaching young people to have or not to have sex. Sex education must therefore be taught to leave the youths with an understanding of God and his design as it is found in functional aspects of sex. It is not about feeling that sex is an evil part of life that must be repressed, or that it consists in a set of prohibitions. No, the sex education of the young must be directed towards the development of virtues especially the Virtue of Chastity, a virtue that will help them to see and use sex in accordance with the plan of the Creator. The Vatican Council II put it this way:

> **Especially in the heart of their own families, young people should be aptly and seasonally instructed about the dignity, duty and expression of married love. Trained thus in the cultivation of Chastity, they will be able at a suitable age to enter marriage of their own after an honourable courtship (GS, 49).**

Since youths are naturally curious about everything, they experience and long to know the "what" and the "why" of his/her own person. This wholesome desire must not be thwarted by discouraging them from asking about sex because what was then natural curiosity can be replaced by a morbid interest in bodily functions. Parents must come to terms with making constant emphasis on sexual sins and negative prohibitions; all instruction must be made to relate sex to and function in the communication of human love: "Don't pet, don't go steady with girls", "don't get pregnant" will not help a boy or girl to see sex as an integral part of God's plan for them. Such repressive and prohibitory rules on sex seem to aim at telling a youth that he/she will be all right only that they should develop a lot of hobbies to occupy themselves lest

they become the devil's workshop. They should also pray hard and take good cold baths. Rather parents should make every attempt to supply them with useful reading material on sex as a necessary reading diet. For many not just Christians, the word sex has always been very controversial, just as sex education for the young has continued to elicit mixed feelings among parents, teacher's governments and religious Institutions. But no matter the amount of controversy, sex, sexuality and boy/girl relationships will always remain an integral part of us humans and humanity. At some point in the life of an individual, he/she will inevitably have to deal with sex, sexuality and all the other issues of sex. This is why sex education must be taught to the young. Contrary to general perception, sex education is the process of acquiring information and forming correct attitudes and beliefs about ex, sexual activities, relationships and intimacy between the sexes. It is also about developing young people.

Skills so that they can make informed choices about their behaviours and feel confident and competent to scrutinize their actions on these choices. When sex education is properly and thoroughly therefore taught it will enable young people to acquire knowledge and develop skills to help them protect and promote their sexual health through minimizing the risks they could face in the course of their sexual experiences. It will also help reduce to the barest minimum the risks of potentially negative outcomes from sexual behaviours such as unplanned pregnancies, infectious diseases as well as socially deviant behaviours such as homosexuality and lesbianism which have been banned by the Nigerian Government under pain of imprisonment. There will be no rape, incest, pedophilia ie. Sex with children and teenagers (minors), girl prostitution, nymphomania ie. insatiable desire for sex, bestiality ie. sex with animals or even necrophilia ie. committing sex with dead people. All these are very evil and negative practices which young people stand the risk of being attracted to them. God forbid! It therefore shows that sex education should cover all those aspects of sexuality like puberty changes and challenges of adolescence, human anatomy, reproduction, family planning menstruation, pregnancy, childbirth baby care, dating, relationships, sexual pleasures, birth control and contraceptives, abortion and safe delivery. Good sex education will equally prevent and protect the young from making wrong choices about sex, their sexuality, sexual activities, adult predators, bad relationships and also protect them from being taken advantage of by adult predators. When the boys and girls are taught to see sex in this way, and when they reach maturity, the strength in a boy or girl they love will not be a social ticket for a sexual meal, but rather the power of sexual love which God has given to both of them to use for the maturing of their marital love **(Bier William, 67).**

SOCIETAL DYSFUNCTIONS AND CHILD ABUSE

Societal Dysfunction in the Emergence of Street Children, Whither URUAN/EFIK: In a many cases because the fabric of the family is torn, children are displaced, and when they can no longer call their homes "home" they seek refuge and association in the streets. Although there are a number of Non-Government Organizations aside the establishments of Children's Welfare Institutions in the State and Local Governments, we still find a number of children in URUAN/EFIK roaming the streets instead of being in school. But in particular, parents can do a lot to stem the tide of street children including children hawkers which should be regarded as child abuse in some cases, because there can be some cogent reasons for parents to send their children hawking in the streets especially in cases of grave need for the survival of the family. This can be understandable since it does not conflict with school schedules and undue inconvenience to the children involved in hawking. But here we are dealing with cases the highlights of which constitute those drastic conditions which force children into the streets in the first place.

Unfavourable Conditions which permit the emergence of Street Children: First of all, some of URUAN/ EFIK communities are filled with broken homes, disempowered and vulnerable people as a result of divorce, domestic violence and others to be treated later in this Chapter. The major reasons some

children run from home and prefer to reside with their peers instead of their parents and siblings are as interesting as bewildering. Because the fabric of the family is torn, children are inevitably displaced and when they can no longer call home 'home' they seek refuge and association on the streets. Many children also run away from homes where they are maltreated, bullied or neglected. Some parents don't really make serious efforts to cater for the welfare and happiness of their children and so make the home distasteful, banal and dull. In a number of cases the parents and relations may not exactly be the source of discontent, but the attitude of some neighbours towards them. Some neighbours can be jealous and transfer their annoyance to the children. Some can be simply wicked and unfriendly and children abhor and try to avoid them by running away without their parents knowing about the problems they are encountering.

Child abuse is also a common factor because they can be emotionally, sexually or physically abused. Some may just detest doing house chores or being sent out to hawk when this may be necessary or being sent to work in the farm, or shop. Some children are damn indolent and difficult to please and regard everything as exploitation and child labour while some are those who enjoy the easy life living on drugs, etc. To all these may be added stark poverty in the home because if they are constantly hungry and without food or proper dressing especially during festivities like Christmas and the new Year or Easter or school Functions, being made to walk long distances to market, farm or school without transport they may start to resent their parents and become so unhappy with what they are experiencing and envious of the freedom and goody-goodies of the other children they see on the streets. Being largely influenced by what they see and of course peer influences when they see other children play truant and spend days and nights on the streets, they will be influenced to tag along and this exposure will lead them sooner or later to make a choice and leave home for good. It can also happen that children from rich homes also run to the streets. Some want to run away to enjoy life in the cities but don/t want to do so alone and they coax other children to follow them. It can also be noted that it is not every broken or poor home that leads children to run into the streets, some from rich homes as earlier observed just prefer a life of independence, fun and pleasure and they cannot get that in disciplined homes, so they set themselves loose.

Some Recommended Remedies: Thank God nowadays there are a number of non-governmental organizations, Christian Centres as the say: “change begin with me” and associations NGOs which are concerned about this type of situation in our hands. Some of these Foundations help a lot to re-unite children with their families and also help those who are marginalized and abused due to poverty and ill-treatment. In spite of those badly behaved children, still they need guidance both from parents and the government to come back to the right path. Blaming the environment is taking a 'no-fault' stand ultimately, rather we find badly behaved children but not bad children as such, and so with proper attention, teaching and discipline, these children can learn how to make the right choices and function in their environment. Secondly we have street children everywhere, we may not have started the problem, but the decision we make today will determine if and how we can solve the problem since “change starts with the man in the mirror”. We must be ready to make the sacrifice. Someone has to lead otherwise there will always be chaos. So ultimately Local Council Authorities in URUAN/EFIK, Village Heads and Community leaders have to take the fault because they are duty-bound and show concern in tracking down the menace. Thirdly the parents themselves and where they are not there, surely should there must be uncles and aunts or other relations who must understand that the shame is theirs and take responsibility for the state of their homes. No respectable parent or leader will pass the buck to others. Fourthly we can see that this is not just about parents or the chiefs' responsibility alone.

When we accept that the world can be better because we all are living in it, then everyone will see the need to be concerned including those whom we vote for to take care of our affairs. This is one of those affairs and they can chip in something unless they have no feelings seeing these children roaming about in the streets and in places they are not expected to be found there. At least they can devote some portion of

their earnings to help the NGOs taking care of these matters and they can equally establish some sort of Association in their communities and make some generous donations for the execution of this project. They can also empower their families to get started by encouraging them to take more responsibility because most of them are ill equipped to do so as some of the street children might have been out from school for several months or even years. It will help parents to get them back in school. We can even see that ultimately, finance is the major problem and challenge. It is therefore necessary to give them a chance back in school because it is invaluable.

Finally, can this situation be avoided because prevention is better than cure? Yes, it is possible because we have the capacity for change, and change we must whether or not it is realistic is not the issue. If we want things to change even if we do not have the tendency for it, we must take personal responsibility in our respective environments and neighbourhoods and help to correct and nip in the bud what we notice to be wrong with our children and also be concerned to find out what their problems are. There are not many people who are generous, but the Holy Book says we must be our brother's keeper, hence the need to show concern and help out in whatever way we can.

CHILD OR EARLY MARRIAGE: CHILD ABUSE, EXPLOITATION & CHILD RIGHTS' ABUSES

(i) LEGISLATION ON CHILD ABUSE & MARRIAGE

Specifically, section 29 (b) of the 1999 Constitution of the Federal Republic of Nigeria has listed quite a number of issues on the above and quite interestingly that section and paragraph concerning Child Marriage Act to the effect that "any woman that is married in Nigeria is of **full age**". **(1999 Const. of the Fed. Rep. of Nigeria Section 29 4b).** This aspect of the Nigerian Constitution seems to contradict itself as also the Child Rights Act Section II: viz. "Every child is entitled to respect for the dignity of his/her person, and accordingly, no child shall be **su**bjected to physical, mental or emotional injury, abuse, neglect or maltreatment, including sexual abuse… held in slavery or servitude, while in the care of a parent, legal guardian or school authority or any other person or authority having the care of the child." But paradoxically **section 29 (1)** of the Nigerian Constitution states among others: "Any citizen of Nigeria **of full age,** who wishes to renounce his /her Nigerian citizenship, shall make a declaration in the prescribed manner for the renunciation." While this is not our problem here but sub-**section 4(a)** of the said Constitution has gone further to define what is meant by **full age** to the effect that: **"Full age means18 years and above"** while **sub-section 4(b)** states: "Any woman who is married shall be deemed **to be of full age**". Is this not a contradiction? So whither Nigeria! It therefore means that a girl-child of the age of eg. 9-17, as in another Section of the same Constitution, as defined above, ie. " anybody below the age of 18", which by implication means that under this law although she is a child, being under the age of 18, but since she is now married, must automatically discard her toga of childhood status and become an adult in the Federal Republic of Nigeria. In other words, we are saying that in Nigeria any child that is married has suddenly become an adult based solely on the fact that she is married? What a shame, Nigeria! This certainly is child abuse and should be frowned at. It is a national embarrassment to say the least. It is wrong because a child is a child and in the 21st century any girl less than 18 years should be regarded as a child even though in Northern Nigeria especially where the majority practise Islam, there is no age factor in ISLAMIC Marriage. Therefore, age is not part of the conditions which must be met before marriage can be solemnized in Islam viz. (i) Proposal and acceptance: **aI Ijaab wa agubuul;** (ii)Approval by both parents: **ridaa al-waalidayn;** (iii) payment of dowry by the groom: ***al-mihr;*** and (iv) the presence of at least two male witnesses at the Nikah ceremony: **shaahidayn 'aadilayn**. This has now given rise to the so-called "The Yerima Doctrine of Marriage" in Nigeria because around AD 2002, Alhaji Ahmed Zani Yerima, then Governor of Zamfara State in Northern Nigeria but now a Senator of the

Federal Republic of Nigeria, officially contracted marriage with a beautiful Egyptian 13-year old minor which caused such an unprecedented furor and uproar even in the National ASSEMBLY of Nigeria at that time with Women Rights including Anti-Child Abuse Organizations like the National Agency for the Prohibition in Traffic in Persons (NAPTIP) raising a great deal of dust in condemnation of the said Governor. All the time we see so many paedophiles like the Yerimas of Nigeria going about taking more wives from under-aged kids while their children are sent abroad to acquire higher education while others acquire VVF. What a shame? The whole world is watching and laughing at Nigeria and Nigerians! That Islamic injunction however phrased states among other things that "a girl shall be deemed mature to be married when she has seen her menstruation, develops some breasts and has pubic strands of hair".

But whatever that means the practice of child marriages in Islam presupposes the supremacy of Islamic Jurisprudence over the Nigerian Constitution or even Canon Law and by implication that Nigeria as a secular state is populated only by Muslims. Nigeria is neither a Muslin nor Christian state and so is governed by secular laws which are international and religious laws should not be allowed to precipitate chaos and anarchy in the land. It is a sad commentary and evil that educated elites and public figures such as Senator Yerima being conscious of their grave responsibilities to defend the indefensible and innocent and to prohibit harm, hardship and violence in the land and to promote and enjoin what is good, uplifting and reasonable should actually encourage the devaluing and belittling practice of early marriage for the public good, the protection of the vulnerable and the realization of social and moral order.

To enable our girls in particular and women in general attain their fullest development and potential, it should definitely be the preoccupation and target of the Yerimas and children/women abusers to be working passionately with all the good men and women of society in the land who yearn for a better future for the womenfolk to stem the tide of child trafficking, withdrawing the girl-child from school for the purpose of marriage, sending children of school age hawking about along high ways and fast moving vehicles, market and motor parks, as also exposing them to abuses, rape, prostitution, violence and other acts of shame and indignities to which these innocent Nigerians are exposed daily. They should rather and as a matter of grave urgency override the so-called objectives of the Shania law and work for the promotion of human dignity, justice, compassion, the removal of pain, suffering and hardship as also the prevention of harm for the realization of the lawful benefits of good education of the girl-child in particular and the inculcation in them a sense of self-discipline and honour. Yet this should be even so in Christianity and from the scriptural understanding that there is no age restriction in marriage but in practice no Christian church would ever think of putting a child into such a critical condition of child marriage where the best interests of the child are paramount.

The Qur'an above anything else provides that the predominant consideration in matters relating to children should depend on the point at which they can be said to not be mentally immature **"sufaha"** anymore in the context of their communities. Whereas the fact is that most children, more than 50% of the children below 10 years of age in the northern part of Nigeria do not go to school except the Qur'anic ones. They are malnourished especially those from the North East/North West zones of Bauchi, Adamawa, Borno, Jigawa, Kano Katsina, Yobe, Kebbi, Zamfara and Sokoto and Marriage should be for adults and not for children. In fact, in Christian Marriage the age issue is a factor as in the Catholic Church for example the Pre-Nuptial Marriage form carries the column for filling the age of the intending spouses. The Christian Bible would never support the act of subjecting a child into a business that is meant for adults which is guided by maturity and understanding. The fact that a ten-year-old girl can menstruate does not indicate that she is mature enough to handle marriage. Any girl of school age ie. under 21 and in some cases beyond, who is serious with her life would always prefer to further her studies rather than subject herself to such a ridiculous scenario, and even no reputable higher Institution would admit a child below 15 years and no girl below 18 would ever consider herself ready for marriage. Even where her parents are not financially buoyant to sponsor her for higher education, she would have received a

particular training as this is in vogue all over Nigeria. This means that the girl would be mature both physically and intellectually to contemplate marriage. But this is amazing because not many people would have thought a time would come when Nigerians would be forced to accept paedophilia as now being celebrated in Northern Nigeria. Even though there was the custom and tradition as a way of life throughout URUAN/EFIK over the centuries and from ancient times, this had always been the custom of the girl-child fattening and circumcision not child marriage. This was the event whereby a juvenile girl of 10-14 years though while in school would be quarantined for two weeks for the first instance in **"NKUH?** or **ERINIM MBOBI EYEN-? W? ? "**, since this was even an August school-holiday event - the season of IDEM IKW? a.k.a. EK? ? ? KEMBA cult organization. The idea was to enable her learn and begin to practice women affairs in house-craft, housekeeping, child care etc. even though she was still a child. Again this of course was URUAN/EFIK wisdom and method of training their young especially the girl-child in keeping with the biblical injunction "Train up a child (girl) suitable to his/her character and even when old, he/she will not depart from it". **(Prov. 22:6)**.

NKUH? -ERINIM MBOBI BEFORE MARRIAGE

Traditionally since a particular religion or culture in the African context in those days had its way of handing marriage it was simply a private issue and families were known to arrange for their children's betrothal from their childhood, but the children both boys and girls would stay with their families until they were mature to understand the implications and on the condition that they liked to get married within such families and also liked the partners chosen for them ie. they liked each other as the case may be. URUAN/EFIK practiced the custom whereby especially among noble families and kindreds of high rank, repute and affluence a very enterprising and beautiful promising girl after this her first induction would be earmarked for a particular young boy in certain outstanding royal family or kindred either as a mark of friendship or reward of some favour or simply because this is a family of great or beautiful or enterprising children, etc. One may begin to wonder why URUAN/EFIK of all peoples ever permitted such an arrangement which on the surface looks like child abuse if not exploitation which tantamount to rape and the perpetration of child trafficking, blue murder and another form of slavery and against all reason and practical wisdom. URUAN/EFIK adores good manners and morals including virginity, dignity, honour and royalty. This should not be too far to seek, and for this reason URUAN/EFIK understands that the juvenile girl after first MBOBI often appears very beautiful and alluring and in order to protect her virginity and good morals there is need to present to her that the fulfillment of every adult female is marriage as the goal. That is why she ever went into NKUH? seclusion in the first place, and then the arrangement for her eventual marriage is not misplaced. Secondly up till recent URUAN/EFIK girls were not given in marriage to every comer especially if she is of noble birth. It is unthinkable that everybody could just approach from nowhere to ask for a princess hand in marriage in URUAN/EFIK and this should confine whatever options to that effect.

Girl seclusion in URUAN/EFIK involves domestic science and sex Education and mother craft. An under-aged girl child who is not yet deemed a teenager would already have been exposed to every sort of woman mystery and adolescence in the boudoir house long before she reaches that age of self-awareness. To forestall curiosity and every sort of temptation, the girl juvenile is discreetly secured and protected from evil machinations of pedophiliac in the society and those who find fun in raping babies because this is a sin against God and humanity. The girls that some of these men, most of them old enough to be their fathers and grandfathers went to marry, know nothing about marriage in the practical sense. Is this the time to expect them to start learning all those things with their so-called husbands and how does an old man feel sleeping with a kid of below ten years of age? I think such men should be arrested, tried and jailed accordingly for committing blue murder because they are children predators. But of greater consequence is that some, mostly of the Islamic faith including even the Directorate of Muslim Rights

Concern would come to the rescue and defense of this sort of marriage arrangement. They argue that since there is no age limitation for marriage in Islam and that there is prescription for protective solemnization of marriage without consummation which means the girl bride who is of tender age should be untouched by the man until she attains puberty. But this is begging the question because Islam already defines what puberty is deemed to imply. Yet still they are also quick to reason that there is another major condition for child marriage which is the stipulation for the girl bride herself "as of right to repudiate the marriage when she attains maturity if she does not like her spouse." But this would be medicine after death because everybody knows that in practice this is not the case at all as enough harm would already have been done to warrant the repudiation in the first place.

The Constitution of the Federal Republic of Nigeria Section 42 forbids discrimination on the basis origin, belief, or sex and makes it difficult for an under-age married girl to retrieve her abrogated rights such that she is not eligible to vote being under 18, being unable to stand as guardian and sign documents for her children. In a situation like this, how would a nation of fistula-ravaged women who are divorced, abandoned and still in their teens raise new members for its population growth? This is simply a nation of deceit that has mounted defense for the abnegation of her future. It is not mandatory in Islam that girls who are still minors must be married off, so to insist that the practice is sacrosanct, given the background for the needs in Northern Nigeria is so incongruous because under Sharia laws, the practice is only permissible not mandatory and Islamic Jurisprudence determines that where it is harmful to individuals and to the community it should be discouraged. Islamic countries such as Yemen, Egypt, Morocco, Tunisia, Algeria Somalia and even Bangladesh with the majority of high Muslim populations set a minimum of 18 years for marriage in the acknowledgement that there are serious social, physical and mental health risks associated with child marriages. This progressive provision has become necessary given that these indisputable facts can place such a heavy burden on the accountable and god fearing leadership in a majority of Muslim countries to protect the vulnerable in their Muslim societies.

The overriding objectives of the Shania itself include the promotion of human dignity, justice, compassion, the removal of hardship, the prevention of harm, the realization of lawful benefits of all the people and the education of the individual by inculcating in him/her a sense of self-discipline and restraint. This would tantamount to playing games with the Child's Rights Act and contributing to a life of diminished opportunities for the girl child now given off for marriage. Unarguably, it is therefore not unreasonable to expect that the educated elite and public figures in Nigeria including the Yerimas should, conscious of their grave responsibilities, aim at prohibiting rather than encouraging harm and in this context, this devaluing and belittling practice of early marriages is in the public good for the protection of the vulnerable and the realization of social order and benefits so that all our girls can attain their fullest possible potentials.

(ii) RELIGIOUS AND SOCIAL IMPLICATIONS OF EARLY CHILD MARRIAGES

There are many untoward implications regarding early marriage, which constitute child abuse and debasement of womanhood. These implications include religious, social and physical health. In the Christian sense, it is an affront bordering on sexual abuse of the girl, child which tantamount to sacrilege and violation of the temple of God. It is forced marriage because it hounds under-aged girls who are below 18 years into marriages they know nothing about and a contravention of international laws, protocols and ethics as well as the law of God. Most children especially of the rich are given the best opportunity to develop and go to school up to the university and very often to post graduate level before getting married. Whereas it is mostly children of the poor who suffer from early marriage having been withdrawn from school and given out in marriage to men old enough to be their fathers and grandfathers.

This is more so especially in the northern part of Nigeria where education seems to be of little value to the parents. This practice in particular infracts several international and regional human rights instruments and laws signed and ratified by the Nigerian nation. It even contradicts the Child Rights Act which is a domestic legislation that "no person below the age of 18 shall be married nor vote in an election in Nigeria." Thirdly, it denies the girl child given in marriage the opportunity to mature and make informed decisions and choices regarding her personal welfare and progress in life such that it robs her of decision making powers and the right to education to any level possible. I don't think any girl in her right senses would want to subject herself to early marriage which is another form of slavery. All early marriages have many untoward implications for the girl child in particular.

First of all, an underage child who is forced to marry: In the first place the girl child is not given the opportunity to mature and develop and make informed decisions and choices especially concerning issues that affect her, so she is automatically robbed of decision making powers. Secondly and most importantly, she is denied the right to education to the highest level she is capable of as she is in such a retrogressive and uncivilized manner withdrawn from school in order to be given out for marriage whereas the global and even national quest for the girl child is currently gathering momentum. Therefore, her right to development is thereby violated. The development of a child's personality, talents, mental and physical abilities to her highest potential is also denied. Both the United Nations Charter and the African Child Rights Act and Welfare have defined that "every child ie. 'Every human being male or female below the age of 18 years' shall have the right to education" while at the same time stipulating that the education of the child shall be directed to: "the development of the child's personality, talents mental and physical abilities to their fullest potential".

It also recommends the preparation of the child for responsible life in a free society in the spirit of understanding, tolerance, mutual respect, equality of sexes and friendship among all peoples, ethnic tribal and religious groups. So how does the Nigerian girl child fare in all this? The International World Conference of Women Societies had determined among others that the equality of access to and attainment of educational qualifications are necessary if more women are to become agents of change. So how does the Nigerian girl child fare in all this? Regrettably and notwithstanding, any move to perpetrate the marrying off of the girl child by that very act necessarily brings about discrimination against girls regarding access to education and jeopardizes their position among women in the civilized world owing to those barbaric, obnoxious and retrogressive customary attitudes of forced early marriage, pregnancies, sexual harassment and inadequate educational opportunities. Thirdly, truth is that ultimately however these young adolescents make efforts to try and acquire education sooner or later; they find it difficult to combine the onerous responsibility of being a wife and a mother with schooling at the same time. They drop out if they have not been removed already in the first place. Consequently, more than 70% of adolescent girls in the above northern states are unable to read or write and so being deprived so early of education including access to information technology and knowledge, they remain bereft of the purchasing power necessary for adequate diet, health skills and even support in the case of emergencies all of which could have enabled them ride above the circumstances of abject poverty. The literacy of women is key to improving health, nutrition and education in the family and empowering women to participate in societal decision-making.

It is paradoxical and an irony of fate and misplaced values that many elitist Muslims like the Yerimas of this world would rather want their wives and daughters get treated by female personnel – doctors and gynaecologists, when they fall ill or require such technical and elitist medical attention and yet they are by implication continuously advocating and perpetuating child marriages, deliberately closing avenues for girls in Northern Nigeria in particular to aspire to such professions. Fourthly such

deprivations of formal and non-formal education translate at such a critical age into restrictions on mobility, domestic burdens, and the denial of sundry freedoms in respect of survival. Fifthly; such a girl-child faces severe health hazards as a result of early marriage and eventual pregnancy. Since her reproductive organs are not fully developed and ready for child birth, she could die in the process of course as usually happens on account of complications such as heavy bleeding fistula, infection, anemia and other ailments which contribute to high mortality rates of both mother and child. She also stands the risk of Vestico Vaginal Fistula - VVF attack most common among children having babies which leaves them abandoned with stench owing to urine and faeces coming out from their private, a situation very common in the Northern part of Nigeria as girl marriage has become the custom there. Sixthly, such a girl child also inevitably suffers from untold pain and anguish and other psychological problems. Seventhly, this forced marriage of the girl child breeds immorality, and promotes promiscuity and prostitution as men adults are beginning to behave irrationally to these under-age girls nowadays leaving these children socially emasculated, isolated and public rejects.

This factor alone also remains the main cause of under-five deaths in the country. It means our children are stunted and their future is short-changed because the health and nutritional needs of their mothers are linked with young under-age mothers ill-equipped to undertake adequate child-care responsibilities. Other multiple health risks arising from child marriage include sexual exploitation, rampant rape which under-age girls are subjected to as well as limited access to reproductive health services despite the inescapable dangers of contracting HIV/AIDS, STDs – sexually transmitted diseases, and the debilitating abhorrent ailment of VVF/RVF mentioned above. This is notable in the areas mentioned above whereby there is a tear in the flesh between the vagina and the urinary passage due to difficult and prolonged labour resulting in uncontrolled passing of urine and faeces by the victims in the case of recto-vaginal fistula – RVF with attendant abandoning by their so-called husbands that comes with such ailments as this goes on and on.

This VVF is a very abnormal condition and occurs when the fistulous tract extending between the bladder and the vagina allows the continuous involuntary discharge of urine into the vaginal vault. Medical experts say urine and faeces leak often inducing very painful infections of the bladder and the kidneys and if such leaks are not immediately and effectively tackled essentially through surgery, they could cause death. This condition which often has profound effects on the patient's emotional and physical wellness could be triggered by a variety of factors. It could result from coerced sex like the case in point ie. adults sleeping with kid wives, violent rape, badly treated or long-standing urinary tract infections, crudely procured abortion and obstetric fistula ie. childbirth. Obstetric fistula according to Wikipedia Encyclopaedia occurs when a prolonged labour presses the unborn baby tightly against the mother's pelvis, cutting off blood flow to the Vestico vaginal wall, the affected tissue thus may necrotize leaving a hole in the vagina. Some cases of course could be caused by problems in surgery such as Caesarian section of hysterectomy or as a result of mistakes in the practice of traditional circumcision. But in particular, most cases of VVF are caused by this unfortunate situation of child marriage through sex with husbands old enough to be the girl-children grandfathers. Apart from the horror of making them depend on catheters in order to discharge their fluid wastes, their smelling like rotten eggs most of the time gets some of these hapless under-teenage mothers' heartless husbands 'speak out with their legs' abandoning them to their fate.

These predatory husbands always abandon them because of their VVF affliction to go hunt for other under-teens who they will speedily deflower and marry as replacements. And this is the kind of fate the Yerimas and their clique inflict on the Nigerian girl child through their actions. In the 21st century and age of Information Technology, when most sensible people use the power of information and knowledge to control their destinies, it is unbelievable and indeed obscene and absurd to find the Yerimas who unlike those of other descent nations across the globe have outlawed child-marriage pegging the minimum age a

girl could get married at 18. They have succeeded in slapping this unfortunate tag on Nigeria of all countries. It is a big shame indeed. With shining stars in Nigeria's political firmament, it is an irony of sorts to find amazons like Dr. Ngozi Okonjo-Iweala, former Vice-President of the World Bank and current Minister of Finance, Mrs. Oby Ezekwesili, former Vice President (Africa) of the World Bank, Professor Dora Akunjili, multiple award-winning former Director General of NAFDAC, also a former Minister of Information and National Orientation, Justice Mary Odili of the Supreme Court , Justice Fati Abubakar, Chief Judge of Niger State, Hon. Abike Dabiri-Arewa Chairman of the House of Representatives Committee on Diaspora Affairs, also one of the longest serving lawmakers in the country, Barrister Miriam Uwais and Dr. Mrs. Joe Okei-Odumakin both leading Rights Activists, etc shining all over the world like a million stars and adorning the Nigerian horizon. If these were married off while under teens how would Nigeria record such shining examples of great women of repute who defied all odds and went to school instead of getting married? Yes, education is it, Child marriage is not as one Sunday Sun columnist, DR. Shola Oshunkeye has commented. We should not forget also about the psycho-social and emotional consequences and torture including domestic violence, abandoned street children with the attendant deprivations of their rights and freedom, these under-aged mothers have to endure, their wellbeing and happiness thus severely compromised thereby.

E. MARRIAGE & DIVORCE/CRASHED MARRIAGES: WHITHER URUAN?

The divine and statutory natural Union of Marriage: Naturally, the joy of parents often knows no bounds when their children grow up and go into marriage to set up their own families and this then goes to broaden the base of the marriage institution. But now what we are seeing in **URUAN/EFIK** and almost everywhere we turn. We see that the marriage is coming under the increasing threat of break-ups and even the crashing of the institution itself. The worst hit in all this is the crashing in young marriages all over the place. Many concerned persons especially clerics and psychologists have come to the conclusion that the inability of both religious bodies as well as **URUAN/EFIK** Elders to live up to their responsibilities as also the false prophecies going round are largely responsible for this unsavory trend. As earlier observed, the issue of high courts which have assumed the divine authority of alpha and omega, of binding and loosing and taking over the divine right and authority of the Church and customary courts to adjudicate in matters so execrable and sublime as Matrimony or whatever name called by the civil society. The high courts are inundated with divorce cases and subsequent dissolutions of marriages, while the customary courts which are eminently deputed are ignored for such cases because of the preference, these same young couples have for statutory marriages otherwise called 'court marriages'. However, in the Catholic Church for example, no marriage agreement can be entered into by the putative couples unless they must have first concluded the requirements of customary traditional marriage within their tribe and kindred which nowadays has become a mere fashion and ceremonial. Even as I write, some churches carry on first with official “Sacramental marriage” in the church and then move on to the venue of “traditional marriage” that same day. What a misplacement of priorities! The understanding of the ancients has always been the 'acceptance and blessing' of the couples, first by the ancestors before the tribe and kindred and sanction by the instrument of the sanctifying power of the Sacrament of Matrimony in the Church, at least for believers and Christians. So whither is **URUAN/EFIK** in all this? This is the question we all have to answer before the tribe and clan. What is happening to our modern marriages and the youths?

A close examination and study have shown that the number of divorce cases has shot up in recent years owing to the fact that most youths in **URUAN/EFIK**, nay Nigeria have now come to prefer ordinance or statutory marriages to the traditional and Christian and some of them do not just know what they were going into when they consented to court marriage in the first place. They simply do not know what they are going into when they are coerced into getting married in court simply because it has now

become fashionable; marriage is now just a picnic show. Many victims of distressed marriages of course have become totally heart – broken. As far as **URUAN/EFIK** of our forebears are concerned, marriage whether in the Church or court is a divine institution and a very serious one at that and young people should be admonished on this. It is an everlasting union 'till death do us part' between the couples with a view to building up the 'domestic church' ie. a God centred home'. It is also an institution that issues a 'Certificate of Commitment and Occupancy' to the parties at its commencement and does not have graduation time as it were like other institutions. It is manufactured on earth but to be consummated in Heaven, and couples should do well to note that.

1. DIVORCE/FAILED AND CRASHED MARRIAGES
SINGLE PARENTHOOD IN MARRIAGES AND RELATIONSHIPS

URUAN/EFIK nation is having in her hands and very weightily so in recent times, the scourge of failed marital relationships and divorce. There is also the scourge of single parenthood of both sexes, more so of the female sex. More and more men and women today are settling for what I may say, "Living happily apart" relationships. Today in **URUAN/EFIK** the rate at which relationships crash is becoming too alarming and worrisome and this calls for serious concern and urgent solutions. Our customary courts are awash with divorce suits on daily basis, often over minute and insignificant issues which if maturely and urgently handled could have saved the couples from heartbreaks and even murder if not suicide, simply because they understood little or nothing concerning what marriage is all about. Single ladies are the worst hit and some are beginning to live like hermits because they cannot manage seeming irreconcilable differences in their marriage. Many are not thinking again of the beautiful times and dreams of meeting prospective partners, getting married, having the desired number of children and living happily after; but the reality is far from that. Some have got "married" simply because the female partner or should I say, "consort" got pregnant along the line or rather, she had simply moved or lived in, and so the inevitable happened since the families would not approve of their getting children out of wedlock. But did they know that marriage is for life and that no child should be brought into this world a bastard? Now that they have discovered they are incompatible, or that certain things have happened below their expectations or merely that the marriage has become dull, they now want to "part amicably and get divorced sooner or later." Now that this has happened most **URUAN/EFIK** girls simply have made up their minds never to live again with a man, if they want romance they can have it as much as they need, but to now get back or go to another man, probably stay at home to look after the children, see to the cleaning of the house, warm the bed of the man Nilly Willy and hold down a full-time job, **ba-ba, nsa mi-o**; these can never be on their cards again. So now **URUAN/EFIK** is breeding a new set of men and women who can't live as husbands and wives anymore; any man or woman that comes into their lives does so on their own terms. They are fed up with rows about finance or silly little things that drive a wage between couples like not turning off the lights or air conditioners and always leaving them plugged on, having to breast-feed the baby or having to put hot meals on the table, having to wait for hours while the other is gossiping out her time at the salons instead of going out with friends to the club or somewhere; being caught or reported as sleeping around with a close friend and even with a housemaid or relation.

Our young people are now becoming more and more "happy and confident" with themselves regardless of who comes in or out in their lives because as they reason out, they are only behaving true to their human nature and know they came into the world alone and would one day go out of it alone and therefore there is no point tying themselves down to any partner and being reliant on anyone else to make them happy, hence they do not care. As for the single motherhood phenomenon, the argument is that the society lays all problems of the children at the women's door steps from those who become violent or emotionally or physically stunted to those who are under-achieving offsprings. They also claim that a

child is happier with one loving parent because living with both parents isn't so important to a child as having one who loves unconditionally, protects and takes care of it rather than living with both parents who nag at each other, fight and wound or maim themselves, such that should one not show up when he/she should, or is no longer in contact, one can make up for the absence since it is such children who stay together with parents who are always in conflict that suffer the most damage. A mother going to work doesn't necessarily ruin the children's lives because research has shown that these children continue to do well at school because their mothers love and care for them. In terms of psychological wellbeing and behavior children of working mums, they do just as well as those whose mums stay at home. If both parents are together, the work load of the mum increases threefold and that means less time to spend with the kids. Even so, the man consumes a significant chunk of the wife's time and attention. Then single mothers are not tied to the man's demands, and so they can spend more time with the children. In fact, according to this sort of reasoning and justification of single mothers, a suitable male role model doesn't have to be the dad. And so whither **URUAN/EFIK*;*** well, over to you **URUAN/EFIK**! The point in all these is that marriages are breaking up everywhere and every now and then simply people are placing their priorities wrongly. People nowadays are getting into marriage for quite the wrong reasons. They have not prepared before they jump into it, they end up jumping out faster than they jumped in!

Couples should forget the use of the "D" word (divorce) or even" S" (separation) even in their heated arguments, and they should avoid threatening to pack and baggage or heading to the lawyer' office because these words are downright hurtful and repeated warning. Using them can result in a spouse calling the other's bluff. Sometimes these partners act as if the intensity of their anger gives them the license to say or do anything. Threatening a break-up is never useful but only makes the probability of separation more likely. Bringing up past arguments and disagreements simply means they haven't resolved the problem in the first place. It is necessary for them to address issues as they occur and quickly come to some sort of resolution – agreeing to disagree. Leave it there and respect each other's opinion! They should always strive to tell each why it bothers him/her and that he/she likes to work on a solution. One important point is to log off when his/her attention seems to be focused somewhere because the other may feel unimportant since they haven't learnt to make quality time a top priority for each other.

2. INFIDELITY, TWO-TIMING & CHEATING ON MARRIED PARTNERS AS REASONS FOR DIVORCE

The Word of God puts it so succinctly:

> **"The Creator from the beginning made them male and female, and He said: for this reason, a man shall leave his father and mother and be joined to his wife, and the two shall become one. So they are no longer two but one. What therefore God has joined together, let no man put asunder And I say to you: whoever divorces his wife except for unchastely (infidelity in adultery and fornication) and marries another, commits adultery"(Mt 19:3-7;Cf Deut. 24:1).**

Unless people try to read and interprete what the Bible has not said, this passage of Sacred Scripture as presented before the whole of humanity is an uncompromising assertion concerning the indissolubility of marriage especially in view of the parallel passages viz: **(Mk 10:11). "**And he said to them (Disciples)";Whoever divorces his wife and marries another, commits adultery against her; and if she divorces her husband and marries another, she commits adultery"**(Lk16:18).**" Everyone who divorces his wife and marries another commits adultery, and he who marries a woman divorced from her husband commits adultery; "and **(1Cor 7:10).** "To the married I give charge, not I but the Lord, that the wife should not separate from her husband, but if she does, let her remain single or else be reconciled to her husband – and that the husband should not divorce his wife".

Though it is unlikely that all these three passages have omitted the acceptive clause by Jesus it is clear that owing to the Rabbinic problem that came later on, suggesting that the crime of adultery - **porneia** might warrant divorce, it seems by contrast that the Latin translation of **nisi** = 'even if' and not simply 'except' as the two meanings are renderings of Latin: **nisi** which could have concerned the Judaeo-Christian circles. Still another translation of the acceptive clause is freedom and that implies separation without re-marriage although such a solution was unknown in Judaism, but on occasion of the demands of Jesus, it must have led to a new situation and this is clearly presupposed by 1Cor 7:11 as seen already. It also means that URUAN/EFIK of yesteryears was also uncompromising with regard to indissolubility of marriage between her sons and daughters "except", again using the biblical acceptive clause, to the effect that the divorce / marriage between two URUAN/EFIK son and daughter had ended irretrievably should the wife carry away or the husband throw/put outside the family/household **aba ukp?** - water pot which is meant for drinking by all in the house, family/kindred and even visitors. But even at that, the kindred always tried to intervene and try to bring them back to bed and board except that in such a serious situation it would require the invocation of traditional rites before they can come together as husband and wife again. Still this implies that marriage in URUAN/EFIK tradition was not dissoluble after all as everybody in the kindred would be up and doing to appease the ancestors and the **ekpo- ka-owo** spirits/ghosts of adultery in order to resettle the parties and bring them back to their matrimonial homes. But recent studies especially from the reports from the World Health Organization –WHO – have shown that not on in URUAN/EFIK but all over about 35% of married women and 60% of married men are unfaithful at some time or another during their married life and can range from a one-night drunken stand or date to a long them planned affair.

Nevertheless, there are some common signs that a partner has started an affair or is thinking of starting one. These could include but not limited to changes in sexual desire or habits when a partner suddenly wants more or less sex and starts asking for something that has never been part of their sex life; or one of the partners suddenly starts taking a great deal of care over his/her appearance and dress code eg. going to the gym, wearing new make-ups or aftershave and smelling different or becoming more secretive, evasive, dismissive, and defensive regarding use of new pass words; or hiding mails and mobile phones and even becoming irritated and impatient by picking up quarrels even fights over the smallest things which were never so previously. In other words, there is a change in lifestyle in either of the partners who may have suddenly found new interests in or taken up new hobbies or pastimes, or suddenly showering you with gifts and perks of affection perhaps as a sign of guilt; or mentioning someone more frequently than usual as though they are on his/her mind a lot. One of these signs or reasons may or may not mean a partner is cheating or being unfaithful as a there are other reasons for these changes of attitude eg. Stress at work, a resolution by a partner to improve his/her or the relationship. Be that as it may, infidelity affects relationships deeply and it takes time to rebuild trust and decide whether a married partner has a basis they can both move forward. People are also unfaithful because of lack of fulfillment in the marriage; fear of commitment as or long-term issues eg. having children, need for more sex or sexual variety; need for excitement; building up self-esteem to feel desirable; lack of stable role-models relationships when growing up as an adult or even inability to resist the advances of others; sexual addiction to make a partner jealous; escape to a no strings less complicated relationships but unable to communicate that fact.

Nevertheless, infidelity has never meant the end of marriage in URUAN now and before, because there can always be life after infidelity as seen above. Some partners are unfaithful for the thrill and excitement of it. Anybody who has been following some pages of Chioma Gabriel, Aunty Julie, Bunmi Sofola, dear Rebecca, and Candida especially in Vanguard Week-ends and other Newspapers on relationships can testify to these types of thrills and excitements. Others have affairs simply because at best they want to prove a point and want to get even with the other partner who may be cheating or at worst

they want to get out of the marriage but cannot communicate that fact. Still others may have extra-marital affairs as a cry for help, an indication that something is seriously wrong with the marriage though admittedly, this can never be the best way of telling a partner that he/she is unhappy. Sometimes the very fact that a married partner is unfaithful or two-timing with an ex- allows a couple to take an honest look at their marriage and work through their problems together to create a more stable, stronger and fun-living and open partnership. Hence it can be a wake-up call that some marriages need, because in many cases especially with the wives, they often complain they have not got any fulfillment in the marriage either because their husbands are stingy, or are drunkards and spendthrifts on drinks, and so do not appropriately care for them and the children's welfare including the payments of bills, school fees and buying uniforms. Some do not even talk about giving pocket money because most of them are simply nincompoops, irresponsible and never do-wells and are lacking in ambition for a brighter future. And such indeed do appear to be awful, weak and wishy-washy before their peers and neighbours.

3. NOTABLE INFRACTIONS & REMEDIES FOR THE FEMALES: WHAT TO AVOID
Precautionary Measures & Cases for Crashed Marriages and Divorce: Yes, it is all about marriage /relationships gone soar and it is either that the husband has set up a new flat with a young lover in tow or wants to bring her home, or that the wife just wants to move on. But whatever makes them to get fed up or start despising the love of his/her youth is not cheering at all, it is scary and sad! Nevertheless, one can always become the architect of her own problems, especially talking specifically to and about the females in marriage/relationships because no man can endure a troublesome wife for long, rather it is easier for women to do so. When a wife treats her husband like child, such conduct immediately puts her man feeling “less than” and nothing triggers a man's resentment faster than feelings of inadequacy. The wife may feel that her husband has not been doing enough to get a (new) job or that promotion the family desperately needs in the circum stances. Some prodding may be fine but it is certainly not right for her to scold him or talk down on him as if he was a child. Whatever the economic situation she must understand that he is her man and deserves the respect befitting of the man who paid her bride price, she should allow her feelings be far in-between. Very often many wives fret and storm even to the point of bringing down the roof over husbands “infidelities”. But they should understand this: 'it's still a man's world' because after all said and done, if her man catches her, she will go; if she catches him, she will equally have to go and this is not just condoning acts of infidelity by men. It is simply about making men resentful of their wives! Another area is about the wife withholding sex as a punishment. I think the Bible has ruled on this: Hear St. Paul;**” The husband should give to his wife her conjugal rights, and the likewise the wife to her husband…Do not refuse one anther except by agreement for a reason” (1Cor 7:3-5).** Although women generally need emotional intimacy to make love, men express theirs through sex; when a wife turns down sex, in her husband's mind she is turning him down as a person.

Therefore, using sex, a bargaining chip to get her needs met, is not negotiation but emotional blackmail which can easily alienate the husband because it makes him feel less love from her and he will resent by giving her less love, attention, care etc. in return.

A husband's resentment leading to divorce and break up in relationships may arise when the wife tries too hard to change her man. Nobody can change anyone except God. It is better for her to focus on her own change rather than her spouse's behaviours. Men often marry hoping their adorable wives would not change while on the contrary women marry hoping that they can change their men for the better. What an irony! O Yes, because some wives see marriage as he starting point for their husband's make-over. There may be some improvements, but problems will arise when her expectations are not met or when the man finds her expectations offensive. When the husband feels his home is no more his castle and he can't just continue to be a guy whether just walking around in his boxers or letting out burp, he will feel like he's been put in a box where he is to act proper all the time. So wives why not just let the little things slide and

you make out the best for both of you! One wonders when wives or 'women come of age' begin to make important decisions without her man's input especially concerning use of money and this can be a top source of disagreements. As many marriage counselors have noted, the chief sources of friction are bed and board – ie. budgeting and keeping the bed warm. Whether considering buying a plot of land, a new car or even paying the children's fees or signing up the kids for extra lessons, the partner deserves a say. The same affects decisions about how and where to spend "your time", inviting family members or friends over for a meal, etc. Over time these can drive them apart. In any case, the wife should not involve other people in her marriage because complaining to friends and family can break the husband's trust and threaten the safety of their bubble as it is so humiliating and hurtful; rushing to other's with family problems.

It is better to seek the therapist's or counselor's advice in order to keep things confidential. The last but not the least not to cause the husband's resentment by not giving him the chance to prove himself or not helping/supporting him to do so. As a mother "parenting can be very different from the fathers", a husband's resentment can gallop if he notices that the kids are growing with gaps in their competency and independence because the wife doesn't trust her man to parent well. It sends the wrong signal that only she is right all the time. When our society is full of delinquents and miscreants, it is largely due to the lack of fatherly presence in their lives. Wives should rather reinforce their husbands and encourage them for providing positive developmental endowments and contributions in their children's lives.

4. WHAT COUPLES MUST DO & NOT DO DURING MARRIAGE A– Z MISTAKES TO AVOID DURING MARRIAGE/RELATIONSHIPS

Marriage especially Christian Marriage is never easy. Couples are to be always on their toes to be able to brace up to the vagaries and demands of two seemingly unknown persons having to agree to live together as one body and one soul till death do them part in the age-old Institution known as MARRIAGE which everybody accepts to be the first ever Institution of mankind. Vouchsafed by God Himself in the Garden of Eden at creation, Marriage involves people who must consider themselves imperfect, as nobody is perfect anyway, so it should not be surprising that mistakes crop up here and there along the line during Marriage. This is quite to be expected. There are therefore some common mistakes which couples often make on a daily basis as they live their married lives together, sometimes unintentionally though. These mistakes make it difficult to sustain a fulfilling relationship especially when children become part and parcel of that family unit. Some mistakes however spell doom in marriage and for relationships, and are best avoided altogether. Married couples and those involved in intimate Relations should as much as possible strive to keep their relationships on the right tract by avoiding these common pitfalls. The saving grace on the matter and good news are that many of these mistakes can be avoided if a couple takes time to evaluate how they relate to one another. Again, they should keep their relationship by avoiding these common mistakes in relationships:

A. JEALOUSY: Jealousy is a sign that there is insecurity within the marriage/relationship. That insecurity usually has little or nothing to do with one's partner but everything to do with a lack of self-esteem for one's partner. When a couple feels that his/her partner is lacking something or is not good enough, they are bound to feel jealous, one way or the other even to the point of imagining that his/her partner is looking for love with someone else outside. Jealousy is an ugly bit! It drives a person to engage in some unbecoming behaviours such a sulking, stalking, spying, manipulating and even accusing the other. There is no faster way to drive a wage between the partners and to send him/her into someone else' arms than through jealousy.

B. DISHONESTY: Lying to one's partner can lead to mistrust. And mistrust will surely kill the

marriage/relationship. If it is found out that one partner is lying or cheating on the other, he/she should be bold enough to ask the other why? The reason may be very revealing. Perhaps there is another area of the relationship/marriage that needs to be worked on. Perhaps it will reveal something else more interesting. This cheating and lying can lead to the extent of actually stealing things from the other partner under the unreasonable understanding that everything a partner has belongs to the other. This is not true otherwise it questions the very idea of ownership of things. Surely we own things both in private and in public – personal or otherwise. We cannot just fix a problem if it never revealed something. Partners must strive at all times to be honest with each other and learn to deal with whatever results from that honesty.

C. DEBTS/INDEBTEDNESS: Financial matters as also the marriage Debt as it is called can make or mar relations and marriages. Money and donative love are the two things couples fight about. Let them fess up about their personal debts because for better or worse they must needs set up a financial game plan with the budget together. Regarding the other side of the coin, St Paul's admonition to the Corinthians will do the trick and solve their marital problems as they go about their daily concerns in harmony and happiness."

> **The husband should give to his wife her conjugal rights, and likewise the wife to her husband. For the wife does not rule over her own body, but the husband does, likewise the husband does not rule over his own body, but the wife does. Do not refuse one another except perhaps by agreement for a reason, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control" (1Cor 7:3-5).**

Intimacy issues of accepting the lack of intimacy or too much intimacy is not the normal thing to worry about. Let it flow naturally. Couples should not assume a lack of intimacy as just part of having young children and being in a long –term relationship. Many do not want to see their relationship as just romantic. Sex should not be a bargain tool as observed elsewhere here, such that men are seen to do the housework in exchange for sex. They should play along and carry on normally in Christian donative love. It also applies to paying actual debts owed to each other, including services, promises made, and finances, etc.

D. FIXATION ABOUT BABY- OBSESSION: It is easy to be come easily fixated on the next big step, but chill out in no time. As we are all aware, the average couples have kids within the next three years of marriage. This means there is the time, so why rush? Married couples should take it easy, co-operate with God and savour the moments now available to them when they won't have to be waking up for a brutal 4am baby feeding. But let them not extend their luck too much by doing abhorrent and abominable things called family planning techniques which tantamount to practising using abortifacients by euphonically saying "we are practicing contraception." It is immoral and contradicts God's plan to the effect that "every marital act shall be open to conception" **(Cf. Humanae Vitae. Pp Paul VI, Citta Vaticana, 1968, 48).** Many marriages have ended up in bareness on account of worrying about when the child will come next. Let them try to live their normal daily lives by not having an overdose of sex and taking bubble baths. Too much of anything is the evil thereof. Always remember: a pill a day – takes the child away. Fixation can also extend to decisions about mentoring and children's needs as well as the best ways and means of children's upbringing and kitting the. See also **No. L.**

E. FIGHTING ABOUT THE SAME ISSUES OVER AND OVER AGAIN: Couples usually live on the common belief that a relationship will improve if they have better communication and conflict resolution skills. This is often not so at all. The reality is that they can go around in circles trying to resolve

their differences, but all the while they are finding even more differences and problems. And the problem remains a recurring decimal. The best thing is just to stop getting at each other's nerves. Period.

F. GETTING RE-CONNECTED THROUGH ESTRANEOUS COMMITMENTS: This mistake is concerned about being so busy and consumed by other commitments such that you don't have time for each other on daily basis, and instead only try to rekindle your romance by arranging 'date nights' at your personal disposition hoping your partner will fall into it. It doesn't work like that. Date nights are a fantastic idea, but problems arise when you rely solely on date nights to reconnect with each other. Due to the lack of daily connection you may find that your date nights actually become routine and uninteresting. One can easily feel exhausted from the hectic week and you struggle to find something new to do. Date nights then only end up becoming a mechanical and routine task and a waste of time.

G. SELFISHNESS: When a partner wants everything in the marriage to always go his/her way with little regard for what the other partner wants, this is nothing but selfishness because part of being married or being couples is sharing with the other partner. They should be ready and willing to share ideas, even their thoughts and dreams, their plans, their successes and failures if need be. To continue to act as if he/she is still single when it is evident there is another person to consider, will cause problems **(Cf. Ekarika J. P. 182-5 & Saturday Sun www.sunnews on line.com14 /9/13, 27).**

H. POSSESSIVENESS: When one or both partners in a relation/marriage becomes possessive of his/her partner, trouble is often bound to brew up. When a person becomes possessive to the extreme, that person to spend every waking moment with his/her partner; he inevitably becomes jealous of the time the other partner eg. spends with his/her family or friends, or even at his/her employment (should the other not be so employed). Very often then, the partner will have to spend time with his/her parents and family relations/friends if any. They end up being altogether intolerable of one another simply to avoid arguments, naggings and wranglings.

I. DISRESPECT: There should always be mutual respect between couples. Disrespect in a relationship is a sure fire and conflagration to let a partner know that he/she doesn't care a hoot about the other. It can be terrible because this is the hallmark of good relationship in marriage wherein St. Paul had admonished and warned: in his 5th Chapter Epistle to the Ephesians **(Eph. 5:21-26).** If a partner truly cares, he/she is not going to engage in name-calling or demeaning words. Rather he/she is going to look out for the best interest of his/her partner and is going to show appreciation for whatever the other partner does. He/he will listen to the partner when he/she is talking, and even if he/she disagrees, he/she will express that in a respectful manner.

J. HARBOURINING RESENTMENT AND BLAME: It is easy to lay all the blame at the other: "It's all my partners' fault", but it won't work-o! When things aren't going right in your `relationship/marriage, you should not resort to the blame game. eg. a wife who thinks the relationship would be happier if her husband communicated more effectively and expressed his feelings more appropriately, while the husband thinks their relationship would be happier if his wife would initiate more sex and be less nagging - each one ending up laying the blame at each other's doo. This cannot solve the problems of a loving and committed relationship. All this boils down to the fact that each partner thinks. 'It's your fault not mine.'

K. CRAZY FIGHTING: Getting hitched isn't a free pass to hit below the belt. When you are getting really heated, learn to walk away to cool down for a few minutes. Most men do this; the wives could also try it out. It works in most cases.

L. TURNING YOUR ATTENTION & ENERGY TO CHILDREN, WORK/OR HOBBIES: With children in tow, it's natural for either of the partners especially the wives to focus on their children's needs. It's actually the same instinct that you and your partner have when you devote more energy to developing your career so that you can provide financial security for your family. However, because of this shift in focus, relationships become a low priority item. Gradually, intimate conversations get replaced by discussions about childcare and chores. Without you even realizing it, your interactions can become more conflict-driven. In order to avoid these, you dodge getting into arguments with each other by working longer hours at your duty posts, focusing more and more attention on the kids, pursuing hobbies outside of home (in the case of husbands at times) only going out on dates or having boys/girls nights out with each other etc. Then surely over time, you start having more fun when you're apart, reinforcing the negative cycle that just ensues before you with your eyes wide open. Who cares? It is high time to have self-introspection before things get worse-o!

M. ALIENATING YOUR FRIENDS: Friends are key to a successful marriage, so tag along on those girls'/boys' nights out. Just because you're not guy-hunting doesn't mean you can't be a supportive wing woman/man. The only thing is to maintain the limits. Virtue stands in the middle. **"Virtus in medio stat",** says Seneca.

N. NOT OUTLAWING THE IN-LAWS: The crux of the matter lies in this and every old boy/girl understands it: shine your eyes! Fifty percent of couples have a problematic relationship with their in-laws. Married couples will do well by managing their expectations well. Even if your spouse is bitching about his/her family, resist the urge to chime in. It will bite you in the butt later. What I would add to this and to all the others above is your quiet reconnection with your Maker. Many couples seem to forget to pray and that "A family that prays (and I also ADD: that eats) together, stays together. Simply try it out, and you will be glad you do it and always often. Try to pray in season and out of season. **A FAMILY THAT PRAYS TOGETHER STAYS AND LIVES TOGETHER IN PEACE WITH GOD, WITH OTHERS AND WITH THEMSELVES. AMEN.**

O. NEVER AGREE TO OPEN RELATIONSHIPS: There are quite a lot of married couples who do not seem to care a hoot what the other does or carries on. This is dangerous. While partners are free to have their own space, they are not free to go out on their own and have fun while the other can do same. It is most unchristian and immoral. No, you cannot agree with your spouse to propagate evil. You are not your own; you belong to the Lord and to one another. Yes, the wife should in all sincerity help the husband, and the husband his wife in prayer and fasting to practise absolute fidelity to one another.

P. WHO SHOULD BE THE NEXT OF KIN TO YOUR SPOUSE? For Christians especially, it is begging the question and it should never be asked at all. But this falls under some of the mistakes couples make in their Marriage. To choose your next of kin after you have said "I do" and signed the dotted lines, should not be difficult to decide at all. But a careful observation has proved that people differ in decision making and are likely to make a lot of mistakes in their choices especially when it comes to deciding who will inherit their possessions when they are no more. It can be tragic. But the simple truth is that spouses remain the best option to take over the estate and belongings as the surviving spouses are expected to continue to take care of their families. For the sake of the children especially, the fathers and mothers remain the best parent-figure to take care of the children left behind by one of the spouses. Yes, some may prefer their grown-up children – **Akpan** or **Adiaha** or even their brothers or sisters – to do so especially for fear of the surviving spouse taking care of his/her biological family members instead of the children, but this is hardly correct. All that is required is that spouses should remain trusted and just to one another during their lifetime as no reasonable man or woman is expected to be delinquent with a lifetime inheritance and investment of his/her partner instead of building on them in order to pass on the torch of

the family.

Q. ENDURING CHILDLESSNESS & HEALTH CARE DURING MARRIAGE: Quite remarkably, this happens to be the nightmare of every Marriage especially in Africa. When after at most two years it appears that the signs of the fruit of the womb from the marriage are not forthcoming, couples can go to all limits and to their wit's end and resources to have a child – even a blind or handicapped child. The trauma, the anxiety and the shame couples especially barren wives go through can only be better imagined than expressed. Some couples have been shamed and accused of using their bodies or their very couples to do juju or something else except getting a baby for once. People have gone before God and even to the Devil to have a baby from their Marriage. Bareness or infertility has provoked all kinds of worries and challenges for couples with no child of their own. Some couples, not just those who may be deceptive and damning all consequences have gone to the extent of and even mutually agreeing and preferring to accept surrogate fathers or mothers instead of child adoption. Yes, some couples have gone to the extent of surrendering and submitting that "they started with the Church thing; cried to God, fasted, gave their seeds for IVF. We did everything we knew to do. But the mistake couples make is that it doesn't matter how long an issue like this lasts, there is always an expiry date. Every problem will expire one day. Sometimes, and as often happens, the miracle will come with the coming of the baby of the marriage or and IVF or adopted baby. Be patient, pray and take courage.

R. MONEY ISSUES AND FINANCIAL INFIDELITY: One recurring decimal of marital disagreements and discomforts arises from financial recklessness and irresponsibility of couples. Cheating isn't always sexual; couples can often cheat on their spouses by misappropriation and misapplication of their partner's finances one way or the other. Women in most cases are known to hide their finances especially those who happen to do better than their men. Some never lift a finger to assist in the running of the home and these are the women screaming equality and feminism but are nowhere to be seen when it comes to practising the core values of these things. Their belief is that the money is their own while the husband's is for everyone: It is the man that marries the wife ant the other way round. There are many millennial women who want to eat their cake and have it. It should not be so. Women should manage their finances as a means of empowerment and not for intimidating their spouses. On the other hand, men who hide their financial status whether landed or immoveable property from their significant other and keeping such secrets perhaps for fear of the unknown by their partners are equally guilty. Even if they are in debt, they should not hide it because this type of cheating can destroy trust in a devastating manner. Yes, some spouses are spendthrifts and financially reckless, but after a while it can spin out of control and the couples involved begin lying to cover up leading to the destruction of the marriage/relationship. Spouses should always put heads together and not cheat or defraud the other through pickpocketing and other vices and bad money habits. Money can always create problems, arguments and resentment in marriages and couples should guard against checking the pockets and purses of partners without permission, spending or borrowing money without the other's knowledge, going over the budget, selfishness and irresponsibility, lack of self-control. Spouses should always and plan their finances and work together for harmony and not over-prioritize their career and business for a happy and enduring marriage.

S. SIMPLE WORDS THAT MATTER: To keep and be happy with the significant other, couples should do well to prioritize on these magic words viz. PLEASE, SORRY, FORGIVE ME AND THANK YOU. To fail to use these WORDS more often than not can spell doom because they are also **ACTION WORDS** in Marriage which can be equiperated to the Biblical Version namely, the Fruits of the Holy Spirit: MEEKNESS, FORGIVENESS LONGANIMITY, LOVE, KINDNESS AND PEACE **(Cf. Gal**

5:22). Some School teachers have even turned these words into a song to make them stick to the memory and become the integral part of the growing child and help change the narrative and shape of society, nay Marriage. Couples should not trifle on the use of these words in their daily living as part of their everyday dealing with each other and in any moment of mistake or misunderstanding instead or resorting to squabbles, disagreements and conflicts. Couples should us these words as a banner of comfort and togetherness because they are supernatural to heal, comfort and sooth frayed nerves and bring back smiles to their lives as also restore smiles peace and happiness in their homes offices, work places and the society. Every bickering, misunderstanding, insults, violence between spouses arise from the magic words not being applied in such situations to resolve issues. To be able to appreciate one another, couples should be armed with these WORDS and be ready and willing to say at the slightest refraction and moment: Thank you, I am sorry, I take responsibility etc. Try it daily, swallow your pride and don't be chicken –hearted to comply and try it out at all times and situations in your Marriage!

T. TAKE CARE OF YOURSELVES AND NEVER BE USED BY YOUR PARTNERS: There is nothing wrong if you can create happy moments for yourself otherwise you may become a victim of your partner and neglected by your very partner and children. Give a negative partner space and enjoy your life because you are also entitled to happy moments. There are so many cases of one partner not being in the same plane with his/her partner and trying with the children to short-change the other. Be a candle that lights up yourself and others and you will be happy you did. Be a chain that binds all at home and your business places and make sure your partner toes the same line. Do not fail to be the pillar that and policy maker of your families where your couples must in tow be stakeholders. Never allow your partner and children be interested only in your earnings and entitlements while they contribute nothing simply because you have made yourselves be used as the "bread winner". It is nothing but an abuse of Marriage and taking advantage of you and your happiness only to be seen as a man/woman "who washed his/her hands to crack nuts for the chickens." Beware and never allow your partners to sow discord and poison the minds of the children because of the soar relationship that has over time developed. Say no to that too and make sure you are on the right track with God. Spoil yourself and partner and let him/her reciprocate, so also the children. Get out, enjoy yourselves together with friends and grasp the happy moments your efforts and industry provide. Otherwise, you will most certainly develop hypertension on account of the headache from your partner, in-laws and children.

U. SECURITY AND PROTECTION OF OUR CHILDREN: One topmost issue which most couples take for granted and which should engage the attention of married couples all the time is the security and protection of their children from harm and from crime committed by themselves or against them. Some child crimes include bedwetting, pilfering, insolence to others, lying, indecent dressing, you name them. On the other hand, couples are known to also hide crimes and harm committed against their children like child abuse, child battering, sexual assaults, impregnations, abortions, etc. Sometimes, in order to shield their children, some parents aid and abate the committing of misdemeanors among their kids and wards instead of being outraged about such evil actions committed by or against their kids. Some even assume their kids are safe. The way forward should be that both parents and neighbours and the society at large ensure that they keep a close watch over their kids, watch what they wear, the company they keep, their homework and how they carry out their tasks and lawful impositions, and assignments. Children should always be supervised and guided along.

But from the other angle of their being abused and assaulted, parents as well as neighbours should shine their eyes because they cannot just excuse themselves from blame claiming that it is not their business to get concerned with what happens to children and wards not their own. We owe it a duty to think out of the box and be worried about the larger picture which is our society - our families, our

neighbourhoods and kindreds, our towns and villages our Clans and LGAs, even our State and nation. We should not be passive on these matters because this is not the age and time to presume to be too busy to know what is going on with our children within our families and neighbourhoods. We should teach our children different ways to keep themselves save not only on the streets but in our very homes and neighbourhoods, teaching them about body safety, teaching them to watch the hot stove or electric cooker, to stay away from hot water and oil, to look both ways on the road before crossing to the other side. Parents should teach their children that their private parts are sacred and personal and should not be seen or touched by others except mummy and daddy when washing them up. Sexual abuse often begins with the perpetrators asking the child to touch them or someone else. Teach your child how to get out of scary and uncomfortable situations and do not protect those related to you who go beyond bounds.

V. NOT COMPLEMENTING THE SUCCESSES OF YOUR PARTNER: Men should learn to and make sure their wives' successes are their successes and vice versa. We should always strive to make a success of our Marriage knowing that whatever the husband has belongs to the wife and vice versa. Female success sometimes scares off their men and makes them uncomfortable, envious and sad. It should not be; it should not make any husband feel unsafe. While "behind the success of every man is the woman" the same should also apply and more so to the man. Financial stability and all that should be the mainstay of every Marriage. It is good that women be educated, get good jobs and be as successful in their careers as their husbands and vice versa. It is not like rubbing shoulders with their spouses. It is all about support and mutual respect, conviviality, geniality and cordiality. It is getting on together which should be kept and nurtured throughout their married life. That is why it is good that our wives be taught to aspire to be the best and reach the highest level they can ever attain without leaving their lives to be rescued by their husbands. They should aspire to make a name for themselves as well. The interest and mutual respect that brought them together is to be sustained. Staying together married should not take anything away. Marriage is good and desirable and nothing should be spared to save it: success even failure as each says "I do."

W. NOT HAVING TO UNDERGO SUFFERING TO SUSTAIN THEIR MARRIAGE: You don't have to suffer to find Love. This applies both ways because couples and couples- to-be need not have to undergo certain indignities or accept the mentality that they have to take all the humiliation and pain in dysfunctional relationships and get trapped so that he or she gets rewarded with the marriage narrative. Why should suffering emotionally and even mentally over a man or a woman who perhaps comes from a rich family be the pathway to marriage and happiness? It is sad that many Nigerians believe and feel that "Love has no hurt" and therefore we can suffer any trauma to get the man or woman of our dream. Parents should do a good job to raise their adolescent children to prepare them for marriage when the time comes. They should not be saying or doing anything that can belittle or reduce the self-worth of their partners just to make him/her continue in the Marriage/Relationship. They should avoid doing things which can run down their partner to force him/her get into the sheets. Love hasn't to put a partner through hell to make him/her responsible to step up the game.

X. NEVER ALLOW YOUR PARTNER TO REGRET EVER LOVING YOU: It is very sad to hear a loving wife or husband say" My **partner does not love me anymore"**? Very regrettable indeed! We should always remember that feelings are never permanent because people change, and that's the very way and nature of life. Never allow your partner to become cold and withdrawn and seemingly unavailable to you with your two eyes open. Never get desperate for love. For the guys, they should never expect that their partners will always be submissive all the time otherwise they will end up with demons of a wife who were pretending to be Angels because they (**WOMEN**) only wanted to get married. On the other hand, ladies should stop being desperate which makes high-flying ones go marry guys who are

certainly beneath them mentally, morally, educationally and definitely financially below them. Wake up to the realities of life and laugh at the world otherwise one day your partner will definitely never feel anything for you anymore. It will be a calamity, God forbid! Life is unpredictable so live your best life today.

Y. NEVER BE DISLOYAL AND ALOOF BUT BE SUPPORTIVE TO ONE ANOTHER, LOVE IS RESCIPROCAL: Here we go again, but have you forgotten the Words of Sacred Scripture," Be **subject to one another out of reverence for Christ. Wives be subject to husbands as to the Lord…Husbands love your wives as Christ loved the Church and gave Himself up for her [Cf. Eph. 5:21- 26]**. Yes, in Marriage, husbands and wives should respect one another and treat one other with love, patience and caring, otherwise sooner or later they will most certainly shut themselves out of each other's heart and life. Spouses who keep reminding each other of their past failures and mistakes are by so doing disrespecting each other. They should stop resurrecting their spouses past mistakes and failures. This is digging the graves of their Marriage. They should learn that "everybody has a past", and strive to appreciate one another for what they are and learn to live in peace and stop name-calling, insults, sarcasms and useless comments and comprises. Try also to overlook the red flags and erratic behaviour of your spouses as typical ups and downs of life as you cannot be on the same page with each other all of the time. Strive also to support and prioritize on your spouses' dreams and see them soar even above you because Marriage is a very long journey.

Z. ZIP UP AND NEVER MAKE SEX THE IN-THING: Sex in sex out, is not the sign of a happy and fulfilled Marriage/Relationship. Nobody gets sick or dies for not having sex and plenty of it with their partners. Like every other thing in life, too much or too little of anything is evil, because "Virtue stands in the middle" says the Holy Book. Partners should be good enough to give one another their space and also agree and arrange when they need to be under the sheets together. We need value time to think and act every moment of our lives. To get bogged down to when how and even how much sex partners should have sex is not the ideal of married life. There are so many things loving partners should preoccupy themselves and not every time think of having sex and fun. Never allow yourselves to be used and abused in sex because some partners can never get satisfied with the sex profile of their partners no matter how the under-fulfilled tries. We just have to meet in the middle and get on to other more important things of our Marriage because life always goes on with or without sex. Partners should not frustrate one another for underperformance or is it over performance in bed? As loving partners, they should avoid making/thinking one another as unfit and give the Devil his chance because seemingly happy couples today could end up becoming bitter enemies who can't stand each other tomorrow on account of sex performance. Read this:

> **"For everything there is a season, and a time for every matter under Heaven: … a time to embrace and a time to refrain from embracing. But the body is not meant for immorality but for the Lord, and the Lord for the body, … Do you not know that your body is the Temple of the Holy Spirit within you, which you have from God? You are not your own; you were bought with a price. See you use your body for the Glory of God. Yes, it is a good thing for a man not to touch a woman, but you must not refuse each other except perhaps by agreement for a season, that you may devote yourselves to Prayer. But then, come together again lest Satan tempt you through lack of self-control. To the married I give this charge: Are you bound to a wife (or husband) do not seek to be freed; the appointed time has grown very short, let those**

who have wives live as though they had none, and let those who have husbands live as though they had none. For the form of this world will pass away". [Cf. Eccles. 3:1, 5; 1Cor. 6: 19-20. 7: 1, 5,10, 27, 29,31].

There is nothing more to add to God's Words except that some time ago, there was a young student who agreed with his fiancée "till I finish my University Programme and till the day of our Marriage". But after about two years of staying apart the girl got pregnant for someone else and the shattered fiancé swore never to marry till death. Another incidence was that just as above, the two agreed "till our Matrimony day". But un the very "D DAY" as they were making frantic and last minute preparations, the young man was involved in a ghastly car accident as he was rushing to tidy up for the Church. The shattered and traumatized girl swore never to see the nakedness of any other man for life. These happened in Africa, nay our own dear 9ja. A word is sufficient for the wise. You too can stay clean with your spouse.
[Cf. Courtesy of Extracts from the VANGUARD and SUN Group of Newspapers 2017 -19]

F. DOMESTIC VIOLENCE & INSTITUTIONAL COLLAPSES ETC. IN URUAN/EFIK

Preamble: Leave it or take it, the traditional laws and procedures regarding violence between the sexes in areas of rape, domestic violence and others of male/female relationships especially among the married in URUAN/EFIK has necessarily called for the attention of this author if a holistic treatment of this chapter on the Institution of marriage is to be complete. Come to think of it even in my childhood days, I personally was witness to the various forms of violence and in most cases of the husband against his wife/wives even to the point of picking up a matchet or a gun to settle it all. When in Annang country in the early 1950s, it was a daily phenomenon as I often noticed blood and wounds in the bodies of women being brought to the government Dispensary at Abak, one of the medical officers of which was Hon (Chief) A. U. Affiah who later became a member of the House of Representatives, Eastern Region at Enugu. Now listen to this case of a putative rape violence against a wife:**" Nsekeyen mmi m? k'ub?k kama"** and these were the forebodings of a nursing mother's predicament to the effect that she was presently at that instance breast-feeding a baby, whatever you would like to make out of the situation at hand! Hence I cannot deny that there have always been cases of wife-rape accompanied by battering on other occasions in URUAN/EFIK nation.

But it seems to me it's assuming epidemic proportions in modern times. Since we may not have sufficient space for much of this, why not just deal with a few relevant points at issue. First of all, the subject matter is very clear to everybody and it is concerned with the woes and pains from all categories of domestic violence of which we can only mention but a few because they are raging across URUAN/EFIK and Nigeria nation even now. Secondly it seems to me that even with the preachments from the Christian Churches many still forget that relationships or marriages are meant to bring out the best persons in spouses and to make them enjoy marriage not endure it, but the contrary is the case in the society. It is a paradox that a love-relationship being nurtured by spouses would suddenly turn into a theatre of absurdities leading to injuries and scattered homes and this is happening all the time and in most cases by men who resort to domestic violence against their spouses or domestic intimate partners because they think they are right to continually talk down on their life intimate partners. It is a sad commentary of love gone awry and bitter or is it the bitter sweet. Apart from physical batterings, once a spouse is physiologically or emotionally abused, he/she is no longer free, no longer valued, respected or safe. But why all this? Why should marriage which should produce love, enjoyment and charm become awry and bitter?

1. Possible Causes of Domestic abuses & Violence: Women battering: To begin with, since this treatise is on traditional and cultural matters and heritage, I think we can presume straight away that the main causes which often come to mind are due to religious, cultural and traditional beliefs which seem to

encourage domestic violence and these affect women in all the ethnic and socio-economic strata. It is also related to poverty and socio-economic challenges. There is so much economic and financial hardship, unemployment as well as frustration and emotional stress for many young men and women who then visit their predicament and anger on their counterparts through battering, sexual assault and the like. For the women and spinsters especially, the fear of financial insecurity has made them to embrace the culture of silence even in the face of great dangers and death threats. Poverty and socio-economic challenges apart, domestic violence as indeed other forms of violence against women/ young girls is the situation of power relationship whereby most men and boys feel they have power and control on women and young girls, hence they physically and sexually assault them into submission. In fact, violent behaviour often originates from a "sense of entitlement "which according to some sociologists, psychologists and "Gender in Nigeria" NGOs, support this culture of sexist, racist homophobic and other discriminatory attitudes to subjugate the women folk. This "male privilege" seems to operate to a certain extent here in order to maintain a situation of male dominance where men have power over women and children **(Cf. Saturday Vanguard, Vol17:No.856, June 15, 2013).**

Domineering, pride and excessively possessive attitudes also with jealousy add to this situation of things thus making the females fear annoying their male partners. The age-old culture of **polygamy** even if not openly practiced as most men who are up there may prefer to get separate homes and estates for their consorts and their so-called mistresses so as to keep the official wives at ease, yet people hide under the mantra of "it's our culture" and "the African culture allows it" because the women should be submissive, to keep women in bondage and abusive relationships. There is also another cause of concern in domestic violence through a kind of – a typical weird relationship whereby a male or female is involved in an intimate affair with multiple lovers at the same time. It can be between married or single people, but usually by married women. It is common to hear some women without any sense of shame boasting and talking glibly concerning their "**polyamory"** marriage about offsprings they have given birth to with an Igbo, Tiv, Yoruba or whoever consort they had affairs with. The people even accord special status and privileges to those children born from such relationships. Polyamory, for instance is a time – honoured practice among the Ngwas of Abia State and is also practised among the Tivs of Benue State and Kabba in Kogi State. According to these lovers, this isn't swinging or wife/husband swapping. It is simply giving partners all the sexual freedom they need. They explain that human beings by nature are not programmed to be monogamous. It is inevitable that people will always meet those they fancy. But more often than not, polygamy or polyamory, the men always get on rage and battering their consorts becomes inevitable. Because of this, many women have come even now to accept the physical violence as the side effect of African marriage such that the more the men beat them the more they become sexually aroused and submissive.

On the part of religious culture, most Religions if not all, seem to encourage women and the young ones in relationships whether orthodox or not, to endure the atrocities of men in order to uphold the over-flogged mantra "to keep their homes as home-makers" at all cost even in the wake of violence and abuses against them. The Catholic Church Catechism of Christian Doctrine puts it this way: **"Mm? ekpenyene ndikpe ub?k nyu ndahado nn? kiet eken"**, as a sort of plead-bargain as if we are advocating separation or at worse divorce here; and a typical URUAN cultural mantra is: **"Ed?h? yak ebe akam anam se esinamde, mm? ema esuh?re enana kiet, kpukpru ut?k oro odobo; kam du?k odudu ufi?kke nte akasa ade-o, udunam ntre umen mfina uf?k owo ubiom!** So when once the husband or the young man has settled her, they will enjoy their fun and the matter ends there? The reason is that with the attitude of our Nigerian police and even the Judiciary, should the victim take the matter to the police or court, invariably the only thing that will be done is to advise the victim to respect the tradition and keep the peace because it is a "domestic affair", despite the fact that the harm is barbaric. On the part of Government in these parts, there is so much politics shrouding the whole matter to the extent that

young girls especially are very bitter and take seriously the issue of domestic and sexual violence and the resultant health implications because in most relations the male partners have gone to the exasperating extreme of assault with weapons such as knife, gun, matchet, burning, pushing, punching, kicking, grabbing, hitting, beating and even killing. There are also reported cases of restraining and confinement with intent to hurt, control where to or not to go, what to or not to do including limiting access to money, phone or car. Certain situations abound when a new relationship has been started owing to the failure of the first which in some cases are just unfortunate, such as, the demise of one of the first partners, divorce or something else of which no one is to blame. But supposing the new relationship starts with one or both partners bringing along children from the previous relationships what happens? This also can lead to a lot of conflict whereas the innocent children are made to bear the brunt of the cross-fire, and if they are of age, one can only gaze their avowal to avenge the pains and humiliations inflicted on their mother or father as the case may be.

There are also cases of the male partners forcing their female counterparts to participate in unwanted, unsafe and degrading sexual activities. The gender inequalities are so dramatized in these circumstances because they are still rooted in patriarchal traditions of URUAN/EFIK. There are cases when frustrated young men get drunk and sometimes indulge in the use of narcotics and other drug abuses and all these can lead to violent behaviours on the part of the male partners. A drunk or high person is less likely to control his violent impulses at the slightest provocation. But it should also be noticed here that in these parts domestic violence is not limited to the partners alone, others in the extended families often join in making matters worse than anticipated. There are cases of children of either parties and parents or even tenants/neighbours joining in the affrays especially when they take sides fueling the confusion instead of quelling the conflagration as it is so difficult for them to continue to live with these emotional and physiological attachments. Sometimes there is the threat to life also and this often happens especially in the case of the female partner who can hurt or even kill her partner and if one of them opts out of the relationship. This is very possible if the female partner discovered that all along she had been deceived, cheated, used, ignored, discarded, exploited or taken advantage of. It can be a situation that can cause even neighbours and well-wishers to avoid her whenever the partner is around. This is because initially she had given in to “too much love” but nothing to show for it since now her partner's brutality has become uncontrollable. This as often happens can lead to such scuffles and punches that can cause the loss of a pregnancy, or even loss of life as cases of the like abound.

2. Possible Causes of Domestic abuses - Husband battering: In URUAN/EFIK it is not unknown that men also can become victims of domestic violence caused by their wives. What is common is that many such cases go unreported simply because men are often thought to be stronger and domineering while the women who often are responsible and initiators of domestic violence are pitied and protected even though they are on the offensive. Besides, men more often than not resort to silence in the face of obvious persistent battering by their partners. The reality is that even if a husband is so physically abused by the wife, they will take the beatings rather than hit back to defend them and risk harming their attackers.

Most of these women quarrel over very trivial issues. And even if they do, they are aware that they will then risk being termed the abusers themselves. While the majority of domestic victims may be women, male-oriented abuses occur more often than many think. Men may claim to be stronger but that does not necessarily make it easier for them to have their way all the time. It is not that these abuses are always physical on the contrary a lot of men just like the women can face daily emotional, verbal and psychological abuses in silence for years while their self-esteem is being slowly eroded on a daily basis. An abused man faces a shortage of resources, skepticism from the Police and other serious obstacles especially when it comes to gaining custody of the children from an abusive wife-mother. Since men are often thought of as strong and macho – even boys at their young age are taught that it is unmanly to cry

before a woman – the idea of a grown up man, married for that matter, being vulnerable or being frightened by a woman is regarded as taboo. In fact, the very idea of a man being battered is laughable to say the least. Hence to think that women are the only victims of domestic violence is equally ridiculous in URUAN/EFIK. The fact is that most men are ashamed to tell their stories as no husband is ready to come out in the open and admit that his wife dominates and abuses him.

But what can be the possible reasons for such abuses, we wonder! Everybody knows how women can be jealous. Many a time wives discourage their men from seeing old friends especially old female friends threatening to use violence against them but only to turn around and scream that their husbands are insanely jealous whereas they are the ones flirting with his men friends and denying that they were seducing them behind their husbands' back. Nothing could be more cruel, intimidating and traumatic than a splash of pepper sauce on the face of husband. Some women abusers even go to the extent of pouring petrol on their husbands and setting them ablaze for suspicion of their husbands having affairs outside. In fact, most abuses by women are murderous because they can pick up anything even a knife or a gun to finish it all and leaving themselves as widows. Some women apart from being physically violent, like attacking their husbands with knives or kitchen pestles, biting and wounding their husbands. They can do worse by smashing and destroying valuable property accumulated over the years. Some even destroy the wedding albums, cut off or tear clothings, refuse to prepare meals, resort to verbal abuses and insults by calling their husbands names and ridiculing them, etc. Some wives after initiating the fight and throwing punches they call in the police to report that their husbands are violent abusers.

3. A call for Restraint and Action: First of all, this matter goes beyond URUAN/EFIK and other communities. It is a global problem all over the world. While the society is undoubtedly biased against the males as is happening in Great Britain, I think it is high time State Governments take a cue from Lagos State and enact laws to curtail domestic violence. Whether men or women, this matter affects so many innocent people especially children who have to bear the brunt of being turned into orphans overnight in situations they know nothing about. Think of the situation of a nursing mother who has been punched and made useless such that she cannot tend the baby again. Think also of the husband who is the sole bread winner that has been soaked with acid or even knocked out. What happens to the wife attacker now that she has instantly made herself a widow and what of the children left behind by the bread winner father? Domestic violence should be condemned in all its ramifications whether it is from husband to wife, wife to husband or parents to children and vice versa because nowadays children are known to batter their parents to submission. All efforts geared there towards battling with the situation should be supported and the police in particular should not take sides arguing that "it is a domestic affair when women are involved. On this there ought to be a clear, effective and definitive response from Government including welfare, justice, health and social service sectors as a step towards curbing and even eliminating all forms of domestic violence not only in **URUAN/EFIK** but also in the larger society of the Nigerian nation.

4. Some Suggested Remedies: First, it should be possible for spouses and those in responsible relationships to have at the back of their minds from the very outset that: **Eso iba idoreke ke ubiom k'unana mm? ndituaha ye kiet eken**. It is certainly not possible for two human beings to live together all the time without any frictions. Therefore, they should always be wary about any signs of abusive relationships and that should be the first step, for prevention is better than cure. "It takes two to tangle" as the saying goes, but many a time the tangle becomes unpleasant and repeated, therefore there is need to take a break and get to the marriage counsel experts in time at the first intimation of hostilities in order to end the music and nip it in the bud. Nowadays most victims especially if they are young, prefer judicial separation at least to save themselves from further bodily harm, humiliation and frustration. But what of the children from the relationships? Because of this, many women in URUAN/EFIK quite unlike those in

Western societies still prefer not to walk out on their marriages/relationships to save the union for the sake of their children because over the centuries wives are obliged to hold on to their marital vows to remain" till death do them part." Infidelity apart, every adult girl therefore knows that there is a death penalty to the bargain for anyone who commits adultery especially when these marriages have been contracted under native laws and customs under traditional marriages as they are called. The ghost of Adultery in **Ekpo ? ka-owo** and **MBIAM** are always the beginning of wisdom.

Specifically, the time is now ripe for **URUAN/EFIK NATIONAL ASSEMBLY** to institute the Domestic Violence Law with aggressive mass sensitization and awareness creation targeting at the public, the police and the judiciary because when these matters are brought to them everybody knows the inevitable outcome which leaves the matter worse than it ever was. Very few victims can even afford all the costs and attendant problems as the courts will indulge in frequent adjournments and the police officers will require provision for their transportation, bringing the victims to hospitals, paying for medical tests, telephone calls and all that. There is also the issue of stigmatization as victims embrace the culture of silence rather than cry out for help. Who bales the cat then? This is not a welfare issue which is a governmental agency; here we are talking about dealing with the matter on the spot before it reaches crisis point. There are also the issues of unemployment, economic and financial hardship mentioned above which must be tackled head-on by getting young men specially to wake up and organize themselves for self-help and gainful employment. Everywhere in URUAN/EFIK at present, it is the young women and girls even while still at school that have taken up the challenge and are making good money with their hands to assist their families and parents. On the part of Government, this is an area where the implementation of pro-people policies and programmes come in order to put a roof on people's head, food on their tables and safe movement from place to place and then violence will stop. Women NGOs also can come in handy here to ameliorate the situation.

In order to arrive at the solution of this malaise I think it is necessary to get to the root of the system and institutional collapses in URUAN/EFIK nation. Systems and institutional collapses occur because of various reasons and for one, our so-called traditional rulers, family/ kindred/village and Clan Heads including the Nsomm/Obong as father of the nation have failed in their responsibility to make URUAN/EFIK systems, customs and traditions operational as in yester years when everybody was concerned with peace and order in the nation, including the marriage institution. URUAN/EFIK of recent has lost touch of all those age-old systems and institutions like **Iban Is? , ? ka ukp?ti?, ? ka Asian, ? ka Ukpak Is?n, ? ka Uyep-Vigilantes** which among others put sanity in the land and dealt with issues including domestic violence and abuses. Most of them are simply lazy, nonchalant and incompetent; they simply lack the capacity and commitment. Of course everybody knows the reason why? The operation of the Presidential system adopted by the Federal Government of Nigeria in modern times concerning governance leaves so much to be desired owing to the monetization of almost all the institutions and systems in the country. I have lamented this on quite a number issues in this book, especially on our traditional and Chieftaincy Institutions. No so-called Chief or Royal father has the time to look into issues and problems affecting the people they are supposed to protect and rule any more. They are now Government paid servants because Government has supplied their daily needs and why agonize or bother about the citizenry? Are they paying me even if they were to bring the traditional goats, cocks, yams and wine? Readers should holistically and sincerely look at this point I have raised unless they have other better solutions to proffer. No traditional Ruler any longer has the time, charity or patriotism to feel concerned about people's domestic problems and predicaments or of the rank and file in his domain.

We are dealing with human nature here; for no one who has had his/her bread buttered will be bothered about what happens outside his own peculiar interests and comfort zone even if it his responsibility to do so, hence the collapse of these age-old institutions which people now come to blame it

all on modernism and civilization. Surely civilization which the Lord Jesus came to foster on earth was to make mankind his brother's keeper; charity to all and malice to none "he came so that men (everybody) may have life and have it more abundantly"**(Jn 1010).** Therefore there are pertinent questions craving for answers from all those involved with governance and management at all levels and strata of our societies including URUAN. These authorities cannot just afford to give up like that without anybody raising questions, and then the failures become pervasive. The people deserve this national orientation and transformation to solve these problems, not just of a domestic nature but other societal ones. Therefore, **URUAN/EFIK NATIONAL ASSEMBLY** must rise up to these challenges by providing the necessary intervention to reassure the citizenry that the authorities concerned have taken the bull by the horns by setting up their technical instruments to restore these systems and institutional collapses in the nation.

G. THE SEX SCOURGE & PRE-MARITAL RELATIONSHIPS AT COURTSHIP

People need to do something and be shown what they have to do or at least be given the necessary assistance they need to do them. It is amazing how many of our brides are giving birth five to seven months after their wedding and the babies they give birth to are not born premature! What then are the real needs of our mature singles and what can be done for them to start having sincere courtships and relationships among Church members or even between ordinary citizens of **URUAN/EFIK** who need not be church goers? This is a situation where our young men in the church are continuing to tell lies to the girls even to the extent of duping many of them financially in addition to the "sex trip "bonuses because they believe they cannot be caught. The Church also seems to be hoodwinked into believing that she is making progress by having 20 or more couples get married in three months whereas there are 20,000 who are equally ready, but are not married in church at the time, simply because they seem not to have found their partners yet. When URUAN/EFIK people seem to be sleeping and do not feel the need to talk about the sex scourge in the polity, they are only trying to be condoning young people's making of babies without the blessings of either the Church or kindred. Then, we will sooner or later become powerless as we are becoming already. I think our children should be taught to promote and maintain true friendships between themselves when they become intending couples as in yester years. We should encourage such friendships that are not out to use their fellows even in intra or extra ethnic relationships that can add value to their lives. They should be encouraged to keep friendships that are out to make sacrifices and make others truly happy because friendships maintained over time though costly are really enduring and beneficial. They should not only make an effort just to keep up with someone when both of them are moving around with their careers. They also require even more effort to deal with personality quirks, misunderstandings and slights. Lacking the willingness to pay attention and invest on emotional energy, friends etc. can make them become mere acquaintances and eventually strangers to themselves all over again even when married.

Have we ever pondered to note why the Scriptures represent the Church as the family of God and why she pictures the members as brothers and sisters to one another in the Lord Jesus? The deeper such an association the better, for we all belong to one another in a significant way and so we are expected to look out for one another "in a pinch" and look up to one another when the neighbourhood ie. Satan's bullies come calling with the sinister intent of doing real harm to one of us. It is therefore necessary to remind couples never to forsake their highest ideals because the most intimate of human relationships is the one between husband and wife in marital covenants. With more than half of first marriages according to sociologists crumbling or failing, something must be done because we seem not to be thinking about these things as we are seen to forget about the "excellence" we should be building into our roles as mates and parents. Even the mantra "Till death do us part" is being laid aside as archaic convention in the wedding ceremonies as of late, whereas couples are now talking of "for as long as our love shall last, or until our time together is over", and all these are open-ended. The whole reason is that we are becoming so

shallow in our faith, cartels in our character and weak in our commitments to one another. We betray our spiritual potential and so we are bound to abandon the ethical path as if the Church or **URUAN/EFIK** society has approved of pre-marital sex and illicit liaisons. **URUAN/EFIK** should get back to organizing true and decent social functions and ceremonies as formerly that will encourage true friendships leading to and ending in marriage.

H. THE MARRIAGE CATECUMENATE AND COUNSELLING

URUAN/EFIK custom and tradition had from time immemorial observed and kept the preparatory and official 'Catechumenate' so to speak, in order to usher in the signaling of bad preparations for Marriage through the age-old institution of **NKUHO**. The author has documented this in a well-researched book titled MAIDENHOOD. **(Ekarika J.P. 86 ff).** This institution is still going on but in low profile owing to the collapse of our value systems not only concerning marriage but also in many other systems of politics, social life, economics and education even past times and health care. In some churches especially the Catholic Church, the Marriage Catechumenate is a **conditio sine qua non** for all intending couples who want to solemnize their marriages in the Church. As is usual nowadays, a three-month programme of instruction and Retreat is demanded and the Church organizes this for both group and individual couples, the latter often arranged for single couples who are often not resident in the parish. It is a quasi-packaged and scheduled programme of study, instruction and practice. This is an approach through Catechesis, reorientation and integration – a missionary evangelization approach to meet the new synthesis of concrete possibilities for **URUAN/EFIK** and African insights and traditions in order to bring about authentic Christian living in the Church and the society. The course is anthropocentric and programmed to meet the great events and stages of human life including politics, maternal care, births (child care), puberty, sex education, fecundity (responsible parenthood/family planning techniques of the Church), sex in marriage, community of goods and finances, old age, death, life after death etching order to sacramentalize the moments of Christian context and living.

The programme presents a renewed Theology of community life and personal values on African consciousness and experience as an incubation of the Christian mystery in the genius of **URUAN/EFIK** African peoples so as to present 'a chorus of voices' in both the society and community of the Universal Church. In practice, when a man and woman have decided and have begun to embark on 'moving along the aisles', and the parents and kindred have agreed and concluded all the traditional formalities of betrothal and ritual, the parents and by implication the couples should bring themselves to the parish to be registered by the priest/pastor or Catechist where the celebration is to take place and be registered in the Catechumenate of Marriage. It is now that the couples have officially pledged themselves that if no obstacles intervene, they will come and have their marriage 'blessed' in the solemn ceremonies of the Church within the specific time agreed upon by all the parties concerned. As in many dioceses in the Catholic Church, marriage encounter and Guidance centres have been set up to organize and conduct these programmes. But should anything go wrong such that the engagement is broken, then the couples should do well to report such a false start before they are allowed to get engaged with another partner so as to enter into a new arrangement for a fresh Catechumenate.

(1) Managing Finances in Marriage Relationship: Many couples especially in URUAN/EFIK find it difficult to face the divisions and roles each should play in their relationships. Many of them when they go out into other climes like Europe and America, they cannot understand the seeming confusion because of the stark differences between their African culture they had left behind at home and the one which they now have to live with. This need not be so. In URUAN/EFIK the typical husband is the sole bread winner and need not share pay bills even if both of them go off to work even if at times the woman may earn more to the chagrin of the husband. Then love can fly out of the window as quickly as money problems enter

through the doorway. Therefore, and for this reason the couples should sit down together and discuss these issues because they can lead to disaster if not tackled frontally before the husband and wife begin to settle down in their new home. Couples earnestly need to sit down and talk about topics like: how many children do we want to have? How are we going to pay for their University education later? Where and how do we buy land for our permanent abode etc? It is important to look at several themes on how their finances will be controlled because such topics will help them set the tone for dialogue for a better and healthy financial future. Though some may think in terms of their eventual retirement investments, but this can be a very serious false start unless they are lucky and pretty well off. Yes, working couples are expected to grow old and retire sometime, which means that they need to continue living well after their working years, but they would have to begin to save against retirement if they do not want a burden on their children and relatives to care for them at this point of their lives. They must therefore start talking early and often about the value of money and how they will save it as part of building up good money management habits that will assist their retirement years. It may also help couples to decide by asking themselves: What are our plans for retirement? Where do we intend to live and how close to our families? If either of us becomes ill, who would care for the other and how? Having this kind of conversation early can save couples from arguments later and certainly from high-pertension and worry.

As typical of Africans many URUAN/EFIK couples still hang on to the tradition that bestows authority and superiority on the man and therefore encouraging their women to stay at home and run the domestic front, while the man, the HOH (Head of Household) goes out there to work as king and master of the manor. The man based on these expectations might never allow his wife to work and sooner or later will experience difficulties that could quickly have been resolved if the home were blessed with two incomes instead of one. But unfortunately his ego and self-pride as instilled upon him by the culture, inhibit him from asking help from his wife. In the meantime, the wife who is unemployed begins to suffer due to financial constraints that often lead to hot arguments which can end in conflicts in the home. The wife may have a hard time trying to understand why she cannot work outside to augment the family income. Soon enough such arguments often turn into fights and love begins to wane. Couples should therefore discuss how they would sustain each other and the family income. In this way, they could decide that their saving might be for one parent caring for the children and the other for the house upkeep. Whatever is decided between them should be respected. Money arguments take different forms because some husbands can refuse to discuss with their spouses on how much food allowances should be given to their wives. Some would give just what is available" while some would give more or less than a certain fixed amount regardless of the fact that circumstances and needs might change the mathematics with the way the economy is going. When the husband acts in this way, the wife naturally feels marginalized and sidelined and soon she will react. Although some women who work outside will often subsidize food money, it is necessary to agree on their limits. All in all, it is important in the household to share whatever ideas can work out.

(II) THE CATECHUMENATE DIRECTIVES FOR THE FEMALE SPOUSES

Now that the woman who has been praying, fasting and waiting had got a man coming to ask her hand in marriage and she on her par had accepted to be with him come what may and to be named "Mrs. Somebody", it is necessary to warn her from the outset before the family relations, friends and well-wishers that a successful marriage entails a lot of hard work and even more prayers and fasting than before. She should also understand that the fun of wedding will be over and the hard reality of having to face living with each other every passing day, it should be a living together "with the one you love". No doubt she can be very enthusiastic about the future of her marriage, so how can she make this new marriage a success? By now she could have been given more advice than she could ever understand: from parents, friends and other well-meaning people and well-wishers on how best she can become the wife

who is clearly loved by her husband. But then marriages do not usually fail for the dearth of advice, no; they often fail for the lack of good counsels and the failure to heed them where they are available, hence the following tit bits for the wives:

1. Sowing seeds of happiness and making the husbands and others happy: Most women enter marriage hoping that it will bring them the much desired happiness and peace, because they see "you only carry over whom you are when you marry"; it may well be. But as all know, marriage cannot change anybody even a sadist overnight unless he /she works very hard to make it work. The woman must first of all be honest with herself in order to bring happiness into her marriage since 'you cannot give what you do not have'. If you want a happy married life, try being a happy person throughout because 'happy wife – happy life'. When the wife is happy, everybody in the household will know. Some days you may not feel fine and smiling, fake it by putting on a plastic smile first and most likely, your natural beautiful smile will emerge shortly after because your smile communicates. Your husband will understand the language: "I am happy to be married to you and I thank my stars for such a great life with you." Try to keep at it all the time; you will be happy with yourself and with all in the household.

2. Achieving a successful marriage through selflessness: Since the wife should begin immediately to assume fully all her responsibilities as a wife, she cannot wait until her husband does all the things he is supposed to do. She cannot begin to complain about her husband's many shortcomings and arguing about why she should make her husband happy when he is not making her happy in the first place. It means she has even begun to break the first law on her personal happiness above. But if she is selfless the game changes when she makes up her mind to bring joy to the marriage for the glory of God. It is no longer about "what has he done for me today or yesterday, but what have I done for him lately?" It makes all the difference! Instead of being unhappy and frustrated for what the husband has or has not done to make her happy she tries to do everything she can to bring happiness to the home, then she can experience great peace of mind and satisfaction knowing that the good not evil she is doing him will continue to be remembered all the days of their married life. When the wife practices to make her husband happy he will turn around and pour that love right back to her.

3. Respect and kindness to in-laws: This is the key to a successful marriage, you cannot gainsay. One major problem young wives find it difficult to handle is dealing with their in-laws especially the mothers in-law and it has become so terrible that many unmarried ladies often pray that their mother's in-law should not be alive by the time they eventually get married. Getting married means taking on additional responsibilities and the very few weeks after marriage are spent on making impressions. First impressions are Lasting impressions and the new wife may not get another chance to rewrite a bad impression before her in-laws. It is therefore necessary to endeavour to be at her best as much as possible to endear themselves to and win the approval of her in-laws especially if they share the same compound or home. It is for her own interest to be in good terms always with her in-laws. She should start by getting up early in the morning and starting off with morning Devotion and by trying to complete her daily chores beginning with taking her bath and getting ready for the day's work whatever it is. She should be mentally alert and ready to do everything necessary to impress her in-laws by helping the mother in-law with respect and affection so that she can appreciate her presence in the household.

4. Keeping their Sex life in Place: Sex may not be a problem for many newlyweds but thereafter. Hence every woman should learn to understand at least intellectually that sexual fulfillment is a top need of men. Their actions should always demonstrate that they are ready and are really getting it. When a wife has to endure a heavy traffic back from work or wherever, think about the kids, cook a delicious dinner, the next thing she may be thinking about is not about warming the husband's bed but having a nice sleep. When she

does that she may be discounting on her husband's need for a fulfilling sex life. The fact about it is that most husbands would rather have the dishes waiting in the sink till the next morning than the wife waiting in the bedroom. All the same, she should avoid using sex as bargaining price. She should not be apologetic on this though.

5. Allowing the Man as Leader & Head of the Family: Many married women in modern times do not seem to allow their husbands their rightful place in the home, but the holy books say they are the head and leader. The idea of submission has led many women up in arms, but that need not be the case. It does not mean the wife becomes a doormat either. What it does mean is that the husband should be given the respect he is due as also the recognition that the husband's role is the leader of the home, after weighing it all on a topic or issue, the final decision belongs to him. And when he does decide the wife should give him all the support and make it a success. It is unfortunate some wives would sit on the fence and wish the decision should fail so she could snap in satisfaction and tell her husband: 'But I told you' instead of doing her best and helping to make it at success. Even if the man may not take on the entire wife's suggestions, his failure to do so should be seen as also her failure. Though this may not be easy, still she should join hands and work at it to make it succeed whether she believes in his decision or not.

6. The Home should be a Haven for all: The woman should always strive to make her home a place where everybody and the husband feel welcome. The world can be a tough place, but when her husband walks in at the door, he needs to breathe a sigh of relief and joy. Think on how you can greet and welcome your man into the home. To achieve a clean and comfortable environment the wife needs to delegate appropriately because as a human being she cannot afford to carry the entire burden by herself. She doesn't have to take the whole and sole responsibility of the home. She should share out; to the husband, children, to the sister in-law, mother in-law etc where they are available.

7. Taking care of themselves and their appearance: Wives should remember to take care of their appearance all the time. It should be the rule of thumb it should not end after dating and wedding ceremonies when they made themselves attractive. Now that they are beset with house chores and care of the children, it is important they still make themselves attractive. They should take time and effort to watch their weight, dress and appearance because it communicates volumes as if to beckon to their husbands: “We still care and want your approach.” They should also endeavour to speak kindly of their husbands and not heaping on criticisms and sarcasms instead of praise and encouragement. They should treasure their husbands 'efforts to please and provide for the family. They must avoid trash either before or behind their husbands' back because their words and actions matter more to them than anyone else's.

N O T E S

1. The couples should be encouraged to get back to their homes and be reconciled with one another. It should not be the concern of others as they would soon get over it and go back to perform their marital duties.
2. Ed?h? yak ebe akam anam se esinamde, mm? ema esuh?re enana kiet, kpukpru ut?k oro odobo; kam du?k odudu ufi?kke nte akasa ade-o, udunam ntre umen mfina uf?k owo ubiom!

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CHAPTER VII

URUAN CULTURE & CHIEFTAINCY INSTITUTIONS IN POLITICAL, ECONOMIC, SOCIAL AND TRADITIONAL DIMENSIONS THE ANTECEDENTS MASS ECONOMIC & SOCIAL DIMENSIONS

DREAMS OF LANDS FLOWING WITH MILK AND HONEY

URUAN/EFIK emigration as also many other nations and groups because of the specificity of their missions fall under those intimate and felt needs technically speaking arising either from considerations of politics, economic, social, family squabbles, or simply from adventure. Corroborating this assertion, A. M Rose opines that in their economic as well as love of adventure most European citizens have migrated from their city states to other parts of Europe with so many socio-political and political problems of adjustment **(Rose A. M.43).** The question now is: What are the antecedents to their departure, how did they leave and specifically, how did they fare on arrival at their present locations in general? It appears however that these related and other lines of thought to secure a sustainable life of ease, comfort, economic independence and a rich and stable existence as well as the pushed dreams and hopes to be realized in their sojourning for security and freedom motivated and prompted these great and hazardous migrations. Indeed, these two factors more than any other have eclipsed the accompanying social stress inherent in those places they finally found abode. But the good news was that with little luck part of their initial dreams were often realized. Yet the prelude to the anonymous **liminality** of URUAN/EFIK migrants in their present locations was the destruction of the preconceived flamboyant fantasies about life and opportunities thereto. Van Gennep and Victor Turner who respectively developed the concept of liminality in their study of the Rites of Passage opine that the **liminal** is that second stage of transition rites accompanying any change of state or social position or even from a certain point of age and in this case, it refers to the social passage from Uruan ancestral settlements to their new places in the Diaspora **(Van Gennep and Turner Victor; 116; 231).**

It has become obvious that most traditional African societies even up to this have always desired social integration and harmony and this is evident in URUAN/EFIK traditional Institutions which she shares with other African societies of which she is a part to wit: her methodology for crime detection, prevention, policing and controls and there are various of them according to the different URUAN/EFIK communities and clans owing to influences and interactions with which they share common borders. Invariably Uruan North having affiliations with Itam/Itu, Ibiono, Ikono and Annang/Ikot Ekpene borders tends to exhibit Ibibio/Annang institutional values and controls; while Uruan Central with affinities with core Ibibio environs viz Uyo, Iman, Abak/Ibekwe, and Ikot Abasi does get involved with some traditions of these neighbours; and by the same token Uruan South sharing borders with Okobo/Oron, Nsit, Ibesikpo/ Asutan and Eket also imbibe similar fundamental dispositions and cultural traits.

A COMPARATIVE ANALYSIS WITH OTHER TRIBES OF NIGERIA

Many people regard the Chieftaincy institution as not a serious institution, but this is speaking from a position of the ignoramus, speaking from outside the box as it were, but from my own position I can say

with confidence and with all authority that it is the greatest institution ever. It is an institution that can be best used for the development of URUAN/EFIK traditional society or even any nation for that matter and more so our great nation, Nigeria, because despite the fact that URUAN/EFIK is now becoming a republican society, people are still cultural just like the Yorubas and more so the Hausa and most of the Northern Traditional Institutions in their organization of Obaship and Emirate Institutions. At least to a very large extent they believe and have utmost faith in their monarchs and Royal Fathers. Their lives revolve around the Kings whether the Oba or the Emir. The King represents the present, the past and the future of their communities. He is the representative God Almighty here below. The King represents the soul of the society even today because things revolve around the Monarch especially in terms of the development of the community as everybody can see in these parts of Nigeria. Indeed, it is also a moral institution that should be tapped for the development of Nigeria at large. In the Benin Kingdom today, His Royal Majesty, Oba (King) Omo N'Oba N'Edo, Uku Akpolokpolo, Oba Erediauwa, CFR, the Oba of Benin, son of the famous King Akenzua II (1933-78) one of the most powerful and highly revered and influential traditional rulers in Nigeria, stands aloft as a colossus, an epitome of traditional rulership and governance, a bastion of transformation, growth and renewal of a new Edo nation. Since his accession to the ancient throne of his ancestors. Today, his son, Oba Ewuari II is giving effective leadership to his subjects, always pledging to unite all Edo speaking peoples including those in the Diaspora.

Regarding the Hausa Fulani their royal fathers are often designated as Emirs excepting the Royal father of Sokoto who is also the supreme leader of the Muslim Community in Nigeria who is designated as the Sultan of Sokoto and the supreme leader of the Fulanis, designated as the El Kanemi who is also the Shehu of Borno. But as to the question, who are these Hausa/Fulanis, it is sufficient to pause here and have a brief overview of who they are, their evolution and what they stand for in modern Nigeria.

ORIGINS OF THE HAUSA/FULANIS OF NIGERIA
NOTABLE PERSONALITIES IN HAUSA-FULANI LAND



The **Hausa-Fulanis**, **SANNU** in **URUAN/EFIK**, derived ostensibly either from their greetings or from the sound of the bellowing of their cows "**sannu-uu!"**, are one of the largest ethnic groups in Africa. They are a diverse but culturally homogeneous people based primarily in the Sahelian and Sudanian Daura area of Northern Nigeria and southeastern region of Niger Republic which forms the northern border of our country Nigeria. There are also significant numbers living in parts of Cameroun, Côte d'Ivoire, Chad, Togo, Ghana, Sudan, and Gabon. But the largest population of Hausas is concentrated in Nigeria and Niger Republic. These predominantly Hausa-speaking communities scattered throughout West Africa, are often seen going on the traditional Hajj en route around North and East traversing the Sahara Desert and in the town of Agadez. Other Hausas have also moved to large coastal cities in Nigeria such as Lagos, Port Harcourt, as also Accra, Abidjan, Banjul and Cotonou in the West African region, as well as to parts of North Africa such as Libya over the course of the last 500 years. Most of the Hausas, however, live in other small villages or towns in Africa, where they grow crops, raise livestock including cattle and engage in trade. They speak the Hausa language, an Afro-Asiatic language of the Chadic group. Hausa aristocracy has historically developed an equestrian based culture as a status symbol of the traditional nobility in Hausa society. The horse still features in their Eid day celebrations, known as **Ranar Sallah,** the Day of the Prayer. Daura city in Katsina in northern Nigeria is the origin of **Hausawa** ie. Hausa people. The town predates all the major Hausa towns in tradition and culture.

A BRIEF HISTORY OF THE HAUSA-FULANI IN NIGERIA

A Fulanis in particular: The Fulanis or Fula or Fulbe are an ethnic group of people spread over many countries, predominantly in West Africa, but can be found also in Central Africa and the Sudan viz. the Tutsis. The countries in Africa where they are presently located include Mauritania, Senegal, Guinea, the Gambia, Mali, Sierra Leone, Benin, Burkina Faso, Guinea Bissau, Cameroon, Côte d'Ivoire (Ivory Coast), Niger, Togo, the Central African Republic, Ghana, Liberia, and Nigeria, also as far as Sudan in the East. Fulas are not a majority in every country they live, but in Guinea they represent the largest single group – the Futa Jalon because it is from that ethnic stock that the Fulanis evolved and it is from there that they emigrated to other parts of West Africa. There are also many names and spellings of the names used in other languages to refer to the **Fulbe** which is **Fulani** in English and is borrowed from the Hausa term. A closely related group to the Fulani is the **Tukolor** ie. **Toucouleur** in French popularly used in the central Senegal River valley. Traditionally, the Fulanis are a racial mix of generations of nomadic, pastoralist people of North African Berbers/Tuaregs and the local indigenous blacks of Guinea in West Africa, which explains their beautiful light complexion and well refined visage, their height and slight frame. They are trading people, herding cattle, goats and sheep across the vast dry hinterlands of their domain, hence their designation as: "**Fulani herdsmen"** in Nigeria. About the 18th century most of them migrated to northern Nigeria and settled in Sokoto originally called **"Sakkwato**". They try to keep somewhat separate from the local agricultural populations eg in Plateau, Benue, Kwara, and Ondo States of Nigeria. If the truth be told, they are proud, physically attractive, and in terms of temperament, they are patient, calculating, subtle, and courageous. They have very long memories and are capable of making their thoughts and emotions very well and so they never forget slights done them. They easily recognize a common group cause and consequently, they are in a better position to further the political and economic interests of their people and their collective cause than anything else.

HAUSA-FULANI ORIGINS AND EVOLUTION

HISTORY: The early origin of Fulani People is most fascinating and the mystery deepens with widely divergent opinions. Many scholars believe that they are of Judaeo-Syrian origin. However, it is generally recognized that the Fulanis descended from nomads from both North Africa and from sub-Sahara Africa. They also came from the Middle-East and North Africa and settled in Central and West Africa. From the

Senegal region they created the Tekruur Empire which was contemporary to the Ghana Empire. Then, they spread in all the countries in West-Africa, continuing to lead their nomadic life style. They created here and there mixed states where they sometimes were the dominant group. It was after their mass migration to Nigeria that they successfully infiltrated the Hausa kingdoms. Later, Sheik Uthman dan Fodio as their master mind unleashed his violent and bloody jihad, conquered and established various caliphates throughout northern Nigeria. But more often, they were absorbed by the indigenous populations whom they had dominated such as Sokoto, Zamfara, Kaduna, Katsina, Kano etc. Sometimes they tried to dominate and colonize the indigenous populations as they did in Kwara and Plateau States. While some have speculated over the origin of Fulani people, current linguistic and genetic evidence suggests an indigenous West African origin among the Futa Jalon. The vast majority of genetic lineages associated with them reflect those most commonly seen in other parts of West Africa. Their language is also of West African origin, most closely related to that of the Wolof and Serer ethnic groups but in Nigeria they speak Hausa. The Fulanis were the first group of people in West Africa to convert to Islam through **Jihads**, or holy wars. Thus they were able to take over much of West Africa and establish themselves not only as a religious group but also as a political and economic force. They are the missionaries of Islam and continue to conquer much of West Africa. In different places, small groups of Fulanis choose to follow the way of Christ and become Christians. However, the vast majority are Muslims, most of them practicing a version of folk Islam by integrating animistic practices into their Muslim religious duties including the use of charms and amulets as well as voodoo by their Muslim **Malabout** juju clerics. The Fulanis are primarily nomadic herders and traders. Through their nomadic lifestyle they established numerous trade routes in West Africa. Many times the Fulani go to local markets and interact with the people, getting news and spreading it through much of West Africa. As a child, I noticed that this is exactly what they used to do since they were living in my uncle's compound adjacent to ours. I have mentioned this elsewhere in this book.

The History of the Fulanis obviously seems to begin with the Berbers of North Africa around the 8th or 11th century AD. These Berbers are said to have migrated down from North Africa and mixed with the peoples in the Senegal region of West Africa. It is here that the Fulani people came into existence. Fulas are primarily known to be pastoralists, but are also traders in some areas. Most Fulas in the countryside spend long times alone on foot, moving their herds. They were the only major migrating people of West Africa, though most Fulas now live in towns and villages. Over a thousand-year period from AD 900 - 1900, they spread out over most of West Africa and even into some areas of Central Africa. Some groups of Fulanis have been found as far as the western borders of Ethiopia. As they migrated eastwards, they came into contact with different African tribes. As they encountered these other peoples, they conquered the less powerful tribes and colonized them as it were. Along the way, many Fulanis completely or partially abandoned their traditional nomadic life in favor of a sedentary existence in towns or on farms among the conquered peoples. The nomadic Fulanis continued eastward in search of the best grazing land for their cattle. Their lives revolved around their cattle as they were so dedicated to their herds. The more cattle a man owned, the more respect he was given. Today their population is estimated at about 18 million stretched across the countries of West Africa. They remain to be the largest group of nomadic people in the world.

FULANI RISE TO POLITICAL DOMINANCE

As early as the 17th and 18th centuries, but mainly in the 19th century, the Fulas and others took control of various states in West Africa. These included the Fulani Empire as well as other smaller states viz. Fouta Djallon, Massina and others founded by Usman dan Fodio. In 1804 Usman Dan Fodio, a studious and charismatic Muslim Fulani scholar, began to preach the reformist ideology in the Hausa kingdoms of

Northern Nigeria. His movement became a revolution when in 1804, seeing himself as God's Vicerents and instrument, he began to preach a jihad against the Hausa kings whom he felt were not following the teachings of the holy Prophet. A great upheaval followed in which the Fulanis took control of most of the Hausa states of the North as also western Sudan. They later moved into and Islamized the Yoruba Empire through modern Kwara State of Nigeria. They moved to and developed a new kingdom based in the city of Sokoto, under Dan Fodio's son and brother. The Fulani expansion was driven not only by religious zeal but by political ambitions, as the attack on the well-established Muslim kingdom of Bornu has demonstrated. The result of this upheaval was the creation of a powerful Sokoto state under a caliph, whose authority was established over cities such as Kano and Zaria and whose rulers became **Emirs** of provinces within the Sokoto caliphate. The historian, M. Delafosse has suggested that with the expansion of the Fulani from Futa to Darfur, all these regions became known to the Arabs. Over 99% of Fulani are Muslims. It is said that to be a Fulani is to be a Muslim. Probably that is why we are having the problem of **Boko Haram** in our hands as they took over the entire North East of Nigeria with their capital territory of Borno State.

B. THE HAUSA-FULANI IN GENERAL: THE SOKOTO CALIPHATE SINCE THE 19TH CENTURY

Daura, in Katsina State in northern Nigeria is the oldest city of Hausa land; but it is the Hausa of Sokoto, also in northern Nigeria who speak the oldest surviving classical vernacular of the language. Historically Sokoto was the centre of Hausa Islamic scholarship. The Hausa are culturally and historically the closest to the other Chadic groups in Northern Nigeria, while the Fulani form the Zarma and Songhai groups in Tillabery, Tahoua and the Dosso in Republic. The Kanuri and Shuwa Arabs are found in Chad, Sudan and Northeastern Nigeria. The Tuaregs are to be found as observed above in Agadez, Maradi and Zinder while the Gur and Gonja live in Eastern Ghana, Northern Togo and Upper Benin Republics. There are also the Gwari in North Central Nigeria. The Mandinka and Soninke at the border are to be found in the traditional western areas of Mali, Senegal, Gambia, Ivory Coast and Guinea. Migrants from these areas introduced Islam to many of the Hausa speaking peoples by the 1300s, although Islam itself has had a presence in Hausa land as early as the 11th century AD. All the groups mentioned above live in the Sahel, Saharan and Sudanian regions, and as a result, have influenced each other's cultures to varying degrees. Today some Fulani people cannot be distinguished from Hausa people in many northern states of Nigeria due to inter-marriages and cultural assimilations. It is instructive to note that in Agadez and Saharan areas of central Niger the Tuaregs and Hausa groups are indistinguishable from each other in their traditional dressing codes since both wear the **tagelmus** and **indigo Babban Riga/Gandora.** But the two groups differ in language, lifestyles and preferred beasts of burden. The Tuaregs use camels, while Hausas ride on horses.

Some of the Hausas have mixed with some ethnic groups such as the Yoruba and Shuwa, incorporating their foods and styles of dress into local Hausa customs, as well as heavily influencing the cultures of these groups. Islamic Sharia law is loosely the law of the land in Hausa areas of Northern Nigeria and Hausa is well understood by any Islamic scholar or teacher viz. the **M'allams.** This pluralist attitude toward ethnic-identity and cultural affiliation has enabled the Hausas to inhabit Nigeria which is one of the largest geographic regions of non-Bantu ethnic groups in Africa. The Nok culture appeared in Northern Nigeria around 1000 BC and vanished under unknown circumstances around 300 AD in the region of West Africa. It is believed to be the product of an ancestral nation that branched to create the Hausa, Gwari, Birom, Kanuri, Nupe and Jukun peoples in the North Eastern and Plateau States. The **Kwatarkwashi** Culture of Sokoto located to the North West of Nok is thought to be the same as or an earlier ancestor of the Nok. Nok's social system is thought to have been highly advanced. The Nok culture

is considered to be the earliest sub-Saharan producer of the life-sized **Terracotta**. The refinement of this culture is attested to by the image of a Nok dignitary at the Minneapolis Institute of Arts. The dignitary is portrayed wearing a "crooked baton". The dignitary is also portrayed as sitting with flared nostrils, and an open mouth suggesting performance. Other images show figures on horseback, indicating that the Nok culture possessed the horses that are so visible in these parts

By the 12th century AD, the Hausa were becoming one of Africa's major trading powers, competing with Kanem-Bornu and the Mali Empire. The primary exports were leather, , cloth, salt, kola nuts, , animal hides, and **henna**. Certainly trade has influenced religion. By the 14th century, Islam was becoming widespread in Hausa land as **Wangara** scholars and traders from Mali and scholars and traders from the Maghreb brought the Islamic religion with them. The architecture of the Hausa is perhaps one of the least known but most beautiful of the medieval age. Many of their early mosques and palaces are bright and colourful, including intricate engravings of elaborate symbols designed into the facade. This architectural style is known as **Tubali.** The ancient Kano city walls were built in order to provide security to the growing population. The foundation for the construction of the wall was laid by Sarki Gijimasu from 1095 - 1134 and was completed in the middle of 14th century. In the 16th century, the walls were further extended to their present position. The gates are as old as the walls and were used to control movement of people in and out of the city. By the early 15th century the Hausas were using a modified Arabic script known as **Ajami** to record their own language. They compiled several written histories, the most popular being the **Kano Chronicle**. Many medieval Hausa manuscripts similar to the Timbuktu Manuscripts written in the **Ajami** script have been discovered recently, some of them even describe constellations and calendars. The **Gogbaru** Minaret was built in the 15th century in Katsina. It is a 50-foot edifice located in the centre of the city of Katsina, the capital of Katsina State. The **Gobarau** minaret, a symbol of the state, is an early example of Islamic architecture in a city that prides itself as an important Islamic learning center. The minaret is believed to be one of West Africa's first multi-storey buildings and was once the tallest building in Katsina. The mosque's origin is attributed to the efforts of the influential Islamic scholar Sheikh Muhammad al-Maghili and Sultan Muhammadu Korau of Katsina. Al-Maghili was from the town of **Tlemcen** in present-day Algeria and taught for a while in Katsina, which had become the centre of learning at this time, when he visited the town in the late fifteenth century during the reign of Muhammadu Korau. He and Korau discussed the idea of building a mosque to serve as a centre for spiritual and intellectual activities.

The Gobarau Mosque was designed and built to reflect the Timbuktu-style of architecture. It became an important centre for learning, attracting scholars and students from far and wide, and later served as a kind of university. Muhammad Rumfa was the Sultan of the Sultanate of Kano, located in modern-day Kano State. He reigned from 1463 until 1499. Among Rumfa's accomplishments were extending the city walls, building a large palace, the Gidan Rumfa, promoting slaves to governmental positions and establishing the great , which is still in use today. Kurmi Market is among the oldest and largest local markets in Africa. It used to serve as an international market where North African goods were exchanged for domestic goods through trans-Saharan trade.

Muhammad Rumfa was also responsible for much of the Islamization of Kano, as he urged prominent residents to convert. The legendary Queen Amina or Aminatu is believed to have ruled **Zazzau** between the 15th century and the 16th century for a period of 34 years. Amina was 16 years old when her mother, Bakwa Turunku became queen and she was given the traditional title of **Magajiya,** an honorific borne by the daughters of monarchs. She honed her military skills and became famous for her bravery and military exploits, as she is celebrated in song as **"Amina, daughter of Nikatau, a woman as capable as a man.**"

Amina is credited as the architectural overseer who created the strong earthen walls that surround her city, which were the prototype for the fortifications used in all Hausa states. She subsequently built many of these fortifications, which became known as **Ganuwar** Amina or Amina's walls, around various conquered cities. The objectives of her conquests were twofold: extension of her nation beyond its primary borders and reducing the conquered cities to a vassal status. Sultan Muhammad Bello of Sokoto stated that, She made war upon these countries and overcame them entirely so that the people of Katsina paid tribute to her and the men of Kano. She also made war on cities of Bauchi till her kingdom reached as far as the sea in the south and the west." Likewise, she led her armies as far as Kwararafa and Nupe and, according to the Kano Chronicle, "The Serkin Nupe sent her i.e. the princess, 40 eunuchs and 10,000 kola nuts."

From 1804-1808, the Fulanis, another Islamic African ethnic group that spanned West Africa and shared the area with the Hausa, invaded the Hausa states, starting with Gobir under the leadership of Sheikh Usman Dan Fodio. He declared a Jihad on the traditional Habe[1] dynasty kings for their alleged greed, paganism, injustices against the peasant class. He also accused the Hausa overlords of imposing heavy taxation on the citizens in violation of the standards of Sharia law. However, the Fulani and Hausa cultural similarities as a Sahelian people allowed for significant integration between the two groups. But when these Fulanis took over the Hausa city-state of Kano during the expansion of the Sokoto Caliphate, the new Emirs ended up speaking the Hausa language instead of their Fulfulde tongue over the years. Since the early 20th century, these peoples are often classified as "Hausa-Fulani" within Nigeria rather than as individual groups. In fact, a large number of Fulanis living in Hausa regions cannot speak Fulfulde at all. They speak Hausa as their first language. Many Fulanis in the region do not distinguish themselves from the Hausa, as they have long intermarried, thus sharing the Islamic religion with many being integrated into Hausa culture

CENTRAL ADMINISTRATION: ETHNIC RIVALRIES – KANO AND KADUNA

When the British General, Frederick Lugard came, he caused rivalries between many of the Emirs in the south and the central Sokoto ditto North and Southern Kaduna administration just to prevent any defense as he worked toward the then Capital of Calabar, later Lagos, which he masterminded in 1906 as discussed in Chapter one above.. Then as the British approached the city of Sokoto, the new Sultan Muhammadu Attahiru I organized a quick defense of the city and fought the advancing British-led forces. The British forces won, sending Attahiru I and thousands of his followers on exile ie. the **Mahdist Hijra.** On the 13th of March 1903 at the grand market square of Sokoto, the last Vizier of the Caliphate officially conceded to British Rule. The British appointed Muhammadu Attahiru II as the new Caliph. Lugard also went on to abolish the Caliphate, but retained the title **Sultan** as a symbolic position in the newly organized Northern Nigeria Protectorate. In June of the same year, 1903, the British defeated the remaining forces of Attahiru I and killed him. By 1906 resistance to British rule had ended. The area of the Sokoto Caliphate was divided among the control of the British, French, and Germans under the terms of their Berlin Conference of 1884/85 presided by Otto van Bismarck of Germany. The British established the Northern Nigeria Protectorate to govern the region, which included most of the ancient Sokoto Empire and its most important emirates. Under Lugard, the various Emirs were provided significant local autonomy under his contrived **Indirect Rule**, thus retaining much of the political organization of the Sokoto Caliphate.

The Sokoto area was treated as just another emirate within the Nigerian Protectorate. Because it was never connected with the railway network, it became economically and politically marginalized. But, the Sultan of Sokoto continued to be regarded as an important Muslim spiritual and religious leader; the

lineage connection to dan Fodio has continued to be so recognized till today. One of the most significant Sultans was Siddiq Abubakar III, who held that position for 50 years ie. from 1938-1988. He was known to be the stabilizing force in Nigerian politics, particularly in 1966 after the assassination of Ahmadu Bello, the Premier of Northern Nigeria. This was the issue that led to the civil war. Some of the most notable Hausa People like Abubakar Rimi, Abubakar Sadiq, Adammu Ada, Ahmed Musa, Alhaji Ahmadu Bello, Alhaji Abubakar Tafawa Balewa, General Hassan Katsina, General (DR) Yakubu Gowon, General Rabat Muhammed, General Jeremiah Useni, General Theophilus Danjuma, Alhaji Shehu Shagari, Alhaji Abdulsamadu Rabiu, Alhaji Alhassan Dantata, Alhaji Aliko Dangote, Alhaji Isyaku Rabiu, Alhaji Mamman Shata Katsina, Alhaji Mohammed Indimi, Alhaji Sayyu Dantata, Alhaji Umaru Mutallab, Ali Nuhu, Amadou Moutari, Amina Sukhera, (Prof) Attahiru Jega, Baballe Hayyatu, Alhai Balaraba Musa, General Muritala Muhammed, Balaraba Ramat Yakubu, General Muhamadu Buhari, General Ibrahim Badamosi Babangida, General Sani Abacha, General Abubakar Abdulsalam, Carmen McCain, Maman Vatza, Dan Muren, Dan Maraya, Daouda Malam Wanké, Haruna Babangida, Ibrahim Baré Maïnassara, Ibrahim H. Umar, Jamila Umar, Mahamadou Issoufou, Mahamane Ousmane, Moussa Maâzou, Muhammad Rumfa, Musa Mai Sana'a, Namadi Sambo, Rabilu Musa, Sani Danja, Sani Kaita, Shamsuddeen Usman, Sheikh Ibrahim Al-Zakzaky, Tijani Babangida Umar Farouk Abdulmutallab, Zainab Indomie, Zaynab Alkali, Alhaji Bayero, Alhaji Maitama Sule, Zaynab-Alkali Zaynab including the Sultans to-date, Alhaji Abubakar Saad III.

Following the construction of the Nigerian railway system, which extended from Lagos in 1896 to Ibadan in 1900 and Kano in 1911, the Hausas of northern Nigeria became major producers of groundnuts. They surprised the British, who had expected the Hausa to turn to simply cotton production. However, the Hausas had sufficient agricultural expertise to realize cotton required more labor and the European prices offered for groundnuts were of more economic advantage and attractive than those for cotton. "Within two years the peasant farmers of Hausaland were producing so many tonnes of groundnuts that the railway was unable to cope with the traffic. As a result, the European merchants in Kano had to stockpile sacks of groundnuts in the streets, known in Nigeria then as "**the groundnut pyramids of Kano**" **(Shillington 338)**. Thereafter the British and French colonial forces imposed **Boko** script on the Hausas and made the official Hausa alphabet in 1930. **Boko** is a Latin alphabet used in the writing of the Hausa language. The first **Boko** was devised by Europeans in the early 19th century and developed in the early 20th century mostly by the British and French colonial authorities. Since the 1950s **Boko** has been the main alphabet for Hausa. The Arabic script **Ajami,** is now only used in Islamic schools and for Islamic literature. Today millions of Hausa-speaking people, who can read and write in **Ajami** only, the Talakawas - Almarijis who study in the so-called Islamic schools are considered illiterates by the Nigerian Government. Despite this, it is this **Hausa Ajami** that is put on Naira banknotes. But in 2014, the centenary (1914 - 2014) year of Nigeria amalgamation, a very controversial move, **Ajami** has was from the new 100 Naira banknotes.

Nevertheless the Hausas still remain the most preeminent in Niger and Northern Nigeria. Their influence in Nigeria is paramount, as the amalgamation has controlled Nigerian politics for much of its independent history since 1960. In terms of overall ancestry, an autosomal DNA study has found the Hausa **(Tishkoff et al.2009)** to be most closely related to the Nilotic populations from Nigeria, Cameroon, Central and South Sudan. This suggests that the Hausa and other modern Chadic-speaking populations originally spoke Nilo-Saharan languages, before adopting other languages from the Afro-Asiatic family after their immigration into that area thousands of years ago.

HAUSA CULTURE, RELIGION, CRAFTS AND SOCIO-POLITICAL LIFE

Iron used, in smelting and forging for tools, appeared in Nok culture in Africa at least by 550 BC and possibly earlier. Christopher Ehret has suggested that iron smelting was independently discovered in the region prior to 1000 BC. In the seventh century, the Dala Hill in Kano was the site of a Hausa community that migrated from Gaya and engaged in iron-works. The Hausas began to adopt Islam as early as the 11th century AD although in small numbers. The vast majority still practiced Hausa Animism – paganism at this time. The Hausa **Bakwai** kingdoms were established around the 7th to 11th centuries. Of these, the Kingdom of Daura was the first, according to the Legend. The Hausa Kingdoms were independent political entities in what is now Northern Nigeria. The Hausa city states emerged as southern terminals of the Trans-Saharan caravan trade. Like other cities such as Gao and Timbuktu in the Mali Empire, these city states became centers of long distance trade. Hausa merchants in each of these cities collected trade items from domestic areas and from the rain forest region to the south through trade or raiding. They then processed and taxed them and then sent them north to the cities along the Mediterranean. The trade influenced their political development as these ideas and people from the Middle East and made their way to the cities in the south. In fact, the Hausa city state creation myth suggests this northern influence. According to the **Bayajidda** Legend, the city states began when **Bayajidda**, a prince of Baghdad, arrived in Daura, the oldest of the Hausa city states as observed above, and married the queen of the town. Their seven sons founded the other states of Katsina, Zazzau, Gobir, Kano, Rano, and Biram. These seven cities are known as the Hausa **Bakwai** which means Hausa "7".

The Hausa language in the Ethno-linguistic territories of the Hausa people in Nigeria has more first-language speakers than any other . It has an estimated 35 million first-language speakers, and 20 million second-language speakers. The main Hausa-speaking area is northern Nigeria and Niger. Hausa is also widely spoken in northern Cameroon, Chad, Sudan and the Ivory Coast among Fulanis, Tuaregs, Kanuris, Gurs, Shuwa Arab and other Afro-Asiatic speaking groups. There are also large Hausa communities in every major West African city in neighbourhoods called **mangos** or **bongos**, meaning "camel-caravan camps" denoting the trading post origins of these communities. Most Hausa speakers, regardless of ethnic-affiliations, are Muslims. Hausa often serves as a lingua franca among Muslims in these non-Hausa areas. There is a large and growing printed literature in Hausa, which includes novels, poetry, plays, and instruction in Islamic practice. There are books on development issues, newspapers, news magazines, and technical academic works. Radio and television broadcasting in Hausa is ubiquitous in northern Nigeria and Niger, and radio stations in Cameroon have regular Hausa broadcasts, also international broadcasters such as the BBC, VOA, Deutsche Welle, Radio Moscow, Radio Beijing, RFI France, IRIB Iran, RAI - Italy and others.

Hausa is used as the language of instruction at the elementary level in schools in northern Nigeria, and Hausa is available as a Course of study in northern Nigerian universities. Besides, several higher degrees - (masters and PhD are offered in Hausa in various universities in the UK, US and Germany. Hausa is also being used in various social media networks around the globe. Hausa ranks as one of the world's major languages, and it has widespread use in a number of countries of West Africa. Hausa's rich poetry, prose, and musical literature, is increasingly available in print and in audio and video recordings. The study of Hausa provides an informative entry into the culture of Islamic West Africa. Throughout West Africa, there is a strong connection between Hausa and Islam.

The influence of the Hausa language on other languages of many non-Hausa Muslim peoples in West African is readily apparent. Likewise, many Hausa cultural practices, including such overt features as dress and food, are shared by other Muslim communities. Because of the dominant position which Hausa

language and culture have long held sway, the study of Hausa provides a crucial background for other disciplines such as West African history, politics, particularly in Nigeria and Niger, where gender studies, commerce, and the arts are studied. Sunni Islam of the **Maliki Madhhab** is the predominant and historically established religion of the Hausa people. Sizable but visible minorities of Muslims belong to the **Tijani, Mouride and Qadiri sufi tariqas,** and more recently**, Shia and Salafi** groups. Islam has been present in Hausa land as early as the 11th century as noted above. The Islamic populations grew as the religion was brought by traders and Islamic preachers from North Africa, Borno, Mali and Guinea. Muslim scholars of the early 19th century disapproved of the hybrid religion practised in royal courts. The desire for reform contributed to the formation of the Sokoto Caliphate. The formation of this state strengthened Islam in rural areas. The Hausa people have been an important factor for the spread of Islam in West Africa. Today, the current Sultan of Sokoto is regarded as the traditional religious leader - **Sarkin Musulmi** of Sunni Hausa-Fulani in Nigeria and beyond. **Maguzawa**, the African Traditional Religion, was practiced extensively before Islam. In the more remote areas of Hausa land, the people have continued to practice **Maguzawa**. However, closer to urban areas, it is not as common but with elements still held among the beliefs of urban dwellers. Practices include the sacrifice of animals for personal ends, but it is not legitimate to practice **Maguzawa** magic to harm people. People in urbanized areas tend to retain the **"cult of spirit possession,"** known as **Bore.** It incorporates the old religious elements of African Traditional Religion and magic.

HAUSA DRESS CODE AND FOOD

The Hausas have a restricted dress code related to their religious beliefs. The men are easily recognizable because of their elaborate dress which is a large flowing gown known as **Babbariga** and a robe called **jalabia** and **juanni** an equivalent of the Senegalese **HYPERLINK "https://en.wikipedia.org/wiki/Senegalese_kaftan"Kaftan**. These large flowing gowns usually feature some elaborate embroidery designs around the neck. Just like the **Grand Boubou** worn in French West African countries Senegal, Cote d'Ivoire, etc. Men also wear colorful embroidered caps known as **Fula**. Depending on their location and occupation, they may wear a Tuareg-style turban known as **Alasho or Tagelmust** around this to veil the face. The women can be identified by wrappers called **Abaya**, made with.

The Hausas were famous throughout the Middle Ages and were often characterized by their Indigo blue dressing and emblems. They traditionally rode on fine Saharan camels and Arabian horses. Hausa architecture known as **Tubali** is a distinct sub-style among the various Sudano-Sahelian architectural styles found throughout the Sahel-geographic region stretching from Senegal and Mauritania in the West to Sudan in the East. Hausa buildings are characterized by the use of dry mud bricks in cubic structures. Multi-storied buildings are for the social elite. They also use parapets which are related to their past military/fortress buildings and the traditional white stucco and plaster for their house fronts. At times they decorate the facades with various abstract relief designs, sometimes painted in vivid colours to convey some information about the occupants easily recognizable because of their elaborate dress which is a large flowing gown known as **Babbariga** and a robe called **A jalabia and juanni** an equivalent of the Senegalese. These large flowing gowns usually feature some elaborate embroidery designs around the neck. Just like the **Grand Boubou** worn in French West African countries Senegal, Côte d'Ivoire Cote d'Ivoire, etc. Men also wear colorful embroidered caps known as **Fula**. Depending on their location and occupation, they may wear a Tuareg-style turban known as **Alasho or Tagelmust** around this to veil the face. The women can be identified by wrappers called **Abaya**, made with.

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The most common food among the Hausa people consists of grains, such as sorghum, millet, rice, or maize, which are ground into flour for a variety of different kinds of dishes. This food is popularly known as **Tuwo**. Usually, breakfast consists of cakes made from K**osai** ie**.** fried ground beans. **Funkaso** cakes for breakfast can also be prepared from wheat flour soaked for a day, fried and served with sugar. Both of these cakes can be served with **Koko** ie. porridge and sugar. Lunch or dinner usually features a heavy porridge with soup and stew known as **Tuwo da Miya**. The soup and stew are usually prepared with ground or chopped tomatoes, onions, and a local pepper sauce popularly called **Daddawa** or Dawadawa in URUAN/EFIK Spices and other vegetables, such as spinach, , or okra, are usually added to the soup during preparation. The stew is prepared with meat, which can include goat or cow meat, but not pork, due to Islamic food restrictions. Beans, peanuts, and milk are also served as a complementary protein diet for the Hausa people. The most famous of all the Hausa food is most likely the ubiquitous **Suya**, a spicy **shish kebab** like skewered meat which is a popular food item in various parts of Nigeria and is enjoyed as a delicacy in much of West Africa. The dried version of **Suya** is called **Kilishi**. Perhaps it would be profitable to conclude this account of Hausa culture by indicating the **Hausa symbolism:** The Hausas have an eternal knot, a traditional symbolic indicator of Hausa identity. It is the supposed Hausa Ethnic flag which is a banner with five horizontal coloured stripe - from top to bottom viz. red, yellow, indigo blue, green, and khaki beige. The older and traditionally established motif of Hausa identity, the Eternal Knot in a star shape, is used in historic architecture, design and embroidery.

In Nigeria whether they are the real Hausas, or Fulanis or whatever, for many Nigerians all these seeming Hausa speaking peoples in Northern Nigeria Viz. North East, North West and North Central, they are all Hausas as far as they are considered. That is why we have taken the trouble to make the distinctions between the Hausas and the Fulanis, it now left for us to make a further distinction especially regarding the seeming Hausa speaking peoples of the North East who are distinctly known as the Kanuri whose language is also known as Kanuri language. Our next article is therefore about the Kanuri speaking peoples of the old Kanem-Bornu Empire stretching across Northeastern Nigeria, the Republic of Chad ditto Niger and Cameroun.

CULTURE HISTORY AND EVOLUTION OF KANNURI PEOPLES

The mere mention of Kanuri conjures up in modern times the names of prominent politicians like the former H.E., Alhaji Ali Modu Sheriff, the seeming controversial predecessor of H.E. Alhaji Ali Modu Shettima, incumbent Governor, Prof. Babagana Umara Zulum, etc. The **Kanuri** peoples ie. "**Kanouri**" a.k.a "**Kanowri**" as also "**Yerwa**" and several other subgroup names are an African ethnic group living largely in the lands of the former Kanem and Bornu Empires in those countries immediately bordering Nigeria viz. Niger, Chad and Cameroon. Those ethnic groups generally termed "**Kanuri**" include several subgroups and dialect groups, some of whom feel themselves distinct from the Kanuri. Most of them trace their origins to the ruling lineages of the medieval "**Kanem-Bornu Empire**" together with its client

states and provinces. In contrast to neighbouring "**Toubou"** or "**Zaghawa**" pastoralists, the Kanuri groups traditionally have been sedentary peoples, engaging themselves in farming and fishing in the Chad Basin. They are also engaged in trade and salt processing (Cf. Idrissa, Abdourahmane; Decalo, Samuel, 2012, 12-15; See also Kanuri. Encyclopaedia Britannica. 2009. (Encyclopaedia Britannica Online. Accessed 2 April 2009).

Another important land-mark for which the Kanuris are notorious as also famous is their knack for horse riding. The first picture that comes to mind of those who studied history and Geography in Primary and Secondary Schools of the 1930s - 1940s as also 1950s - 1960s somewhat, is the picture of Ceremonial bodyguards of their overlords and kings called the "**Sheikh of Bornou" aka Shehu of Bornu** in their full regalia together with the line-up of soldiers in battle array. Right in the 1820s when the British colonials came, these ubiquitous knights on their mounts were very visible and were central to the Bornu state, and many Kanuri people still value horsemanship and horses till this day. One recalls the history of the "almighty" Kanem-Bornu Empire, founded around 1000 AD.

Tradition has it that the Kanuris were one of many Nilo-Saharan groups indigenous to the Central South Sahara. About the late 7th century, they began their expansion around the area of Lake are Chad and absorbed both the indigenous Nilo-Saharan and Chadic and Afro-Asiatic speaking groups. Originally they were pastoral people who tended their camels and cows. They continued their nomadic pastoral life until one of them by name "**Sef"**, the son of Yemen, arrived in Kanem in the ninth century and united all the populations into the. This tradition however seems to be a product of later Islamic influence of the 7th century AD during the reign of the holy prophet Muhammad. Evidence of indigenous state formation in the Lake Chad area dates back to about 800 AD at **Zilum**. But the Kanuri became Muslims in the 11th century. Thereafter Kanem became the centre of Muslim learning and the Kanuris soon controlled all the area surrounding Lake Chad and a powerful empire called Kanem Empire, which reached its height in the sixteenth and seventeenth centuries emblossomed when they ruled much of Middle Africa right into what is now Northeastern Nigeria **(Cf. Fuchs, Fachi Peter, 1989, 54-61).**

KANURI PEOPLE AND SUBGROUP

Kanuri peoples include several subgroups. They are identified by different names in some regions viz. Kanembu, Zaghawa, and Baggara speaking peoples. The Kanuri language was the major language of the Bornu Empire and still remains a major language, northeastern Nigeria and northern Cameroun Republic but in the Chad Republic it is limited to a handful of those who speak Kanuri and mostly in urban centres **(Cf. Idrissa, Abdourahmane and Decalo, Samuel, 2012, 12-17).** The Kanuri peoples Inherited the religious cultural traditions of the Kanem-Bornu state and therefore are predominantly Sunni Muslims. In Chad, Kanembu speaking Kanuris seem to be different from the large Kanuri ethnic groups inhabiting Nigeria. They are centered in Lac Prefecture and southern Kanem Prefecture. Although Kanuri was the major language of the Bornu Empire, in Chad, Kanuri speakers are just a handful who are to be found mostly in urban centers. But the Kanuri tongue remains the major language in South Eastern Niger, North Eastern Nigeria and Northern Cameroon. In the early 19th century and even beyond the core ethnic group of the Kanem-Borno Empire covered all those territories which included North Eastern Nigeria and Southern Libya and the Kanembu region with ties beyond the borders of Chad. That is why there is such a close family and commercial ties binding them with the Kanuri of North Eastern Nigeria. Within Chad, many Kanembu of Lac and Kanem Prefectures identify with the **Alifa** of **Mao** who was the governor of the region in pre-colonial times **(Fuchs, Fachi Peter, 1989, 54-53).**

Today, the largest population of Kanuri reside in the North East corner of Nigeria in Borno and Adamawa States where the ceremonial Emirate of Bornu traces direct descent from the Kanem-Bornu Empire. There are about 3 million Kanuri speaking peoples living in Nigeria, not including the over 200,000 who speak the **Manga** and **Mangari** dialects. The **Nga** people in Bauchi State also trace their origins to a Kanuri in the Diaspora. In South-Eastern Niger, where they form the majority of the sedentary population, the Kanuris are commonly called **Beri Beri** in Hausa. The population of the Kanuris in Niger is about 400,000, but there are those who also speak the Kanuri language in the **Manga** and the **Mangari** sub-group and these number about 100,000 in the area east of Zinder. But these regard themselves as distinct from the **Beri Beri**. Around 40,000 members of the **Tumari** subgroup, sometimes called "**Kanembu"** in Niger, are a distinct Kanuri subgroup but they live in the "**N'guigmi**" area and are distinct from the Chadian Kanembu peoples **(Cf. Ethnologue KRT, 12-13)**. Other Kanuri peoples speak varieties of Kanuri dialects and they are of the Nilo-Saharan languages. These divisions include the Manga, Tumari, and **Bilma** dialects of Central Kanuri and the more distinct Kanembu language group.

Following the collapse of the Bornu Empire and the Scramble for Africa of 1883/4 in the 19th century, the Kanuris were divided under the rule of the British, French and German Empires all depending on the countries partitioned for them according to the Papal Bull of Demarcation of Pope Martin V (1415 - 1423). The Bornu Empire flourished until the arrival on the scene of Sir Frederick Lugard which has been discussed at length above. The Kanuri tribes consist of the **Yerwa** Kanuri, the **Manga** Kanuri, and several other sub-tribes. The majority of the Kanuris live in the Borno State of North-Eastern Nigeria, where they are the dominant group. They are also located in the countries of Niger, Chad, and Cameroon, and areas around Lake Chad. This region was once the powerful Borno Empire, ruled by the ancestors of the Kanuris. Others can be found in Western Sudan. The Kanuris began losing power in this region when the British took control after the 1914 amalgamation. Nevertheless, they have remained politically active and still have much influence on the surrounding towns and villages. Despite the loss of the Kanuri-led Empire, the Shehu of Bornu has continued to reign as the spiritual and political head of the Bornu Emirate. This traditional Kanuri/Kanembu state has maintained a ceremonial rule of the Kanuri peoples based in Maiduguri the headquarters of Borno State of Nigeria today. He is also being acknowledged by the other four million Kanuris in the neighbouring countries of Niger, Chad and Cameroun. The Shehu a.k.a "**Sheikh**" of Bornu drew his authority from the state founded before 1000 AD in the Kanem-Bornu Empire **(Cf. History: Ngas-Kanuri Link. "News Tower Nigeria" Vol. 1, No. 7 2006; See also The Guardian. Naija Pundit. March 6th, 2009).**

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KANURI SOCIO-CULTURAL PATTERNS AND TRADITIONS

Most of the Kanuris are farmers; however, they usually practice some other occupation during the dry

season. Those who farm raise millet as their staple crop, and supplement it with sorghum, corn, and peanuts. They raise sheep, goats, and some horses. Among the Kanuri, horses are a symbol of prestige. The Kanuris who live in cities are involved in government jobs, public service, construction, transportation, and commerce. The Kanuris who have occupations that are related to politics or religion have a very high social status; whereas, those who work as blacksmiths, well-diggers, or butchers have a low social status. The majority of the Kanuris, however, are farmers, craftsmen, and merchants. The Kanuris live in settlements which vary in size but most of their ancient compounds contain walled-in compounds surrounding several mud or grass houses with thatched, cone-shaped roofs. These houses are very cool during the hot months. Some of these are still kept till today for these obvious reasons. Their farmlands surround these settlements. Most towns serve as local markets and administrative centres. Some of thier settlements also contain the local schools and mosques. Attached to the mosque are smaller schools for religious teachings mostly Qur'anic schools for the almajeris.

For the Kanuris, the household not the family of course, is an important economic unit. The greater the number in a family, the greater the prestige the family head is given. For this reason, young men are often 'loaned' as it were to households to help with field work in order to provide support, and to help in defending the family in case of attacks. In return, the head of the household sees to clothings, feeding, paying the bride price, and possibly providing brides for the young men. At times they will leave to go start their own households **(Cf. History: Ngas-Kanuri Link, 32-37).** This type of relationship is widespread in Kanuri society. It is similar to the father-son relationship in that supreme loyalty and respect is given to the head of the household at all times. Kanuri men marry while they are in their early twenties. Polygamy is common and according to Islamic tradition, a man may have as many as four wives. Young girls marry while they are in their teens. Ideally, a man wants his first wife to be a young virgin. However, the bride price for a virgin is quite expensive, so men often take divorced women as their first wives. The divorce rate among the Kanuri is extremely high, with eight out of ten marriages ending in a divorce. The traditional Kanuri dress consists of large robe-type garments that are worn with turbans or brightly embroidered caps. The large robes provide protection from the consistent heat. This attire is never worn while working out in the fields, but rather at festivals and Islamic ceremonies.

KANURI RELIGION AND BELIEF SYSTEM

As commented above the Kanuris have been Muslims since the eleventh century. The Koran emphasizes the importance of the family and the supreme authority of the father. Women are considered inferior to men in the Islamic scriptures, and are treated as such in Kanuri society. Some traditional beliefs and practices are still carried on in conjunction with Islam. Charms and amulets are worn around the neck or in pockets for various reasons. There is a charm to ensure a good pregnancy for a mother. There is also another to keep the ghost of the dead from haunting its descendants and so on. Some of the Kanuri tribes have the Bible translations in their native language. Among the nearly five million Kanuris, there are several thousands of believers, mostly among the **Ngizim (Cf. Kanuri. Encyclopaedia Britannica)**. In North Eastern Nigeria many Christians abound and there are still more materials and Christian labourers desperately needed. The Christian Congregations among them have promoted a number of prayer points requesting God to call people who are willing to go to Northeastern Nigeria and share the love of Jesus with the Kanuris. They also pray that God will use the small number of Kanuri believers to share the Gospel with their friends and families. Finally, they also pray to the Holy Spirit to soften the hearts of the Kanuris towards Christians so that they will be receptive to the Gospel and co-exist happily together in Kanuri land but most especially that the Lord will raise up strong local Christian Churches among the Kanuris.

The current ruling line, the al-Kanemi dynasty, dates to the accession of Muhammad al-Amin al-Kanemi in the early 19th century, displacing the Sayfawa dynasty which had ruled from around 1300 AD. The 19th Shehu, Mustafa Ibn Umar El-Kanemi, died in February 2009, and was succeeded by the reigning Abubakar Ibn Umar Garbai El-Kanemi **(Cf. Dudley, Billy J.1968, 86-89)**. To-date some of the most famous post-independence Kanuri leaders include the politicians Kashim Ibrahim, Ibrahim Imam, Zannah Bukar Dipcharima, Shettima Ali Monguno, Baba Gana Kingibe, former GNPP leader Waziri Ibrahim, and the former military ruler, Sani Abacha, Alhaji Atiku Alhaji Ali Modu Sheriff H. E. Alhaji Shettima and the incumbent Prof. Babagana Umara Zulum. In the Niger Republic, Kanuri political leaders include the former Prime Minister of Niger Mamane Oumarou, and the former President of Niger, Mamadou Tandja.

ANALYSIS WITH THE YORUBA TRIBE IN PARTICULAR

In Yoruba land in particular Lagos, the Oba is seen both as the leader and ruler of his people. Everything revolves round the king. He is the life wire of the community. He must concentrate on his royal duties because he now represents all the culture, norms, traditions and values of his people. He must stay within the kingdom, listen and give counsel and advice to all and sundry once he has been chosen and sanctioned by the Ifa as the rightful one. Even if he was not seen as the probable successor to the throne by reason of age, influence or other qualifications, as long as he belongs to the accepted ruling house the elders who have consulted the Ifa have pronounced him as the rightful one, no other elder in the family is supposed to contest with him. He then has to go through the traditional procedure of electing a **Kabiyesi** and crowned accordingly assuming the title hither was to pronounced by the **Ifa.**

This is the type of traditional rulership and governance which obtained in ancient URUAN. This is the culture envisaged in the accession of every Traditional Ruler and Royal Father in URUAN/EFIK, nay the Nsomm and the Obong to the ancient URUAN/EFIK kingdoms. This is a culture and tradition in line with our ancient best practices but which norms are still current and acceptable to our modern societies. A leader and invariably an Obong, Nsomm, Village/Clan Head, Etubom, President, Governor, Chairman of LGA or whichever name called, is elected or selected/appointed to solve the problems of the people over whom he/she is elected. It doesn't matter whether the problems were created during his/her reign or not. A leader is elected to find and work out solutions, to organize and bring harmony, development and progress to his kingdom, village or clan or even country. There is a whole lot of difference between politics and governance because in politics the leader as often happens especially here in Nigeria merely tells the people about the problem and perhaps the gravity of the problem but hardly solves them; rather he tells them who to blame for it. But in governance on the other hand, he is expected to identify the problem and work hard in order to solve it. Unfortunately, or emphasis in our interesting country here the emphasis is on more politics than on governance. That is why we allow the politicians – the President, Governor, Council Chairman etc. to lord it over the Traditional Ruler who is the natural vicegerent of God Almighty to whom the people owe allegiance and from whom they expect their wellbeing and happiness. Governance should be a shared responsibility between the politicians and the natural Rulers and not overlordship or subservience simply because of paying them a pittance of allowances all of which go to expose the mighty weakness of our so called leaders. **"Nte adia ke ?b?r? ?n?"**, and this explains why our Traditional Rulers cower and pander to the whims and caprices of political leaders and officials. With his Nsomm in Council/Etubom's Council, which system should also normally include the Head of Administration ie. President of UNEC, the organization of URUAN/EFIK Traditional Ruler should be able to execute all manner of administration worthy of the mandate handed to him by the people as their Sovereign.

Great kings and traditional rulers are known by their dynamism, and great heroic deeds and actions

because as the Romans say:**" servire est regnare"**, which when translated means: "to serve is to reign/rule". When these actions translate into the unity and development of their communities, the people enjoy unabridged peace, tranquility and upliftment, for

> **"when the righteous are on the throne, the people rejoice; but when the wicked are in power, the people groan" (Prov. 29:2).**

The antecedents of this history and heritage, nay political mentoring and promotion of political players in URUAN/EFIK, even Nigeria is that it may be very difficult to find those kind of genuine, natural, authentic and committed Traditional Rulers today except upstarts, men soaked in bloodshed and evil trying to struggle to become Royal Fathers and Traditional Rulers and Leaders or politicians or even the Obong/Nsomm or Group/Clan Heads and Etuboms, whereas such officials and leaders used to be sourced and when found, certain traditional rites or ceremonies would be performed on them for a proof that such and such are the ones the land has approved or sanctioned to assume office. The Nsomm of URUAN ditto the Obong of Calabar as every other Royal Father whether as Village or Clan Head is seen as God's Vicegerent on earth and the citizen's revere and honour him as such. It is drummed into the ears of every male child of royal descent and houses in the land and in fact every male child, that these supreme values of honour and integrity must adorn those who are to lead a decent society like URUAN/EFIK. He must learn to be seen and recognized as a gentleman whose virtues among others uphold him as a lover of peace, one who promotes justice, peace, harmony and reasonableness in his undertakings and dealings with the people. He must be a respecter of persons not an abuser of any sort whether verbal, emotional or physical. He is one who must seek to build up and not to disintegrate and to contribute as a moral pillar of the community. But more importantly, his word must be his bond such that he honours commitments as a man of honour.

POLITICS WITHOUT INTEGRITY, GOVERNANCE WITHOUT PRINCIPLE

People often remark and very poignantly too, that there is no integrity in politics. Similarly, our governance is often without principles. Some even agree that politics is a dirty game, but I find this very amusing and intriguing to say the least. Yet what we have nowadays in URUAN/ EFIK, nay Nigeria are a bunch of cheats, vagabonds, impostors, cultists and people full of every coloration of conceit, corruption, wickedness, debauchery and hedonism, whose certain behaviours whether charismatic or natural can never be found in them, those who want to be elected to political offices or to be crowned Traditional Rulers through litigation and law-suits and to be promoted by the courts. To build enduring Institutions whether in the political or traditional domains, there must be integrity and transparency. There must be will power, initiative and drive in would-be aspirants. The people vying for such positions and power must be ready to buy into these institutions, believe in them and also be able to appreciate what these institutions stand for and not just for their economic and self-aggrandizements. What we are having today is that people are just going into **politics** or as they say "**government"**, and having got in there, they say **"what can we do to help ourselves!"**; and that is why we will never get it right. 99% of those going into **government** are not going in there for service, and this is the reason for our present political and economic nightmare and predicament in Nigeria today. Mark my words. One of the problems now cropping up in URUAN/EFIK is that most of these aspirants have neither integrity nor high moral probity and authority but are only those like jobbers looking for appointment or to be elected whereas we only need people who are not looking for these positions but just want to serve the common good. It should be only people who already have names, means, integrity and clout, people who won't mess up when in office because they know they have their integrity to protect and something to fall back to.

These are people who do not go into oblivion when they leave office or die because they were always known in the society even before they were crowned or elected into office. Our traditional stools and

political positions and offices have been bastardized by cheats, upstarts and those "who are fake and smart" who mount the soap box to talk glibly of the positions they want to occupy in the land and what miracles they will be able to perform for her upliftment and progress. In fact, in most cases we see sons and daughters of slaves and even aliens whose parents went to school or had in time acquired some position especially wealth, also corrupt political elites whose delusion and bogus sense of entitlement to influence and royalty or political office. We see them coming to struggle and cause confusion and mayhem even bloodshed and litigations to win the stools of office and positions to which they are not even entitled to aspire in the first place.

We also are confronted with a bunch of ambitious and selfish upstarts and jingoistic charlatans, opportunists, greedy and ambitious humans, often desperately masquerading as future messiahs claiming eligibility and authentic qualifications to the throne or political offices purporting to uplift and save the people from the morass they find themselves. They promise to provide transformative, democratic and purposeful leadership in URUAN/ EFIK and Nigeria. They even begin to claim to be natural blue-blooded descendants of kings and leaders in URUAN/EFIK - positions and titles that are in anti-thesis to URUAN/EFIK culture, tradition and heritage. Whereas most of these impostors and nonentities were never born at, nor lived in the communities they claim to be bona fide indigenes, but because they have by nook or crook acquired money power and influence, they begin to claim relevance and hoodwink the people hinging their political élan and royal dynasty on money and wealth simply because the generality of citizens are too gullible, poor and powerless to challenge their bluff. Most of these our so-called leaders whether in the political or civil orders, particularly politicians, and those who aspire to be governors, Chairmen of Councils, Royal Fathers, etc. never lived in those domains they claim to belong. They live at Abuja or Lagos or wherever. But when it is time for elections or there is a vacancy in a royal stool, it is now time to come home and they are all over the place. They have never stayed with; neither are they known by the citizens. One of the worst mistakes anybody can make, consciously or unconsciously, is to allow a distance between himself/herself and the people; it does not matter how lowly those people may be in the hierarchy. All we have are only ambitious-driven politicians and so-called leaders who neither know nor care about the plight of their people they want to rule over.

The politicians of today have not been able to practise the politics that gives credence to good governance; instead, they go after their immediate interests and those of their parties. This has made the masses to be at the receiving end of their self-aggrandizing politics thereby denying them the promised dividends of democracy and good governance. These politicians can sacrifice good governance at the altar of their political interests and will not do a thing in the land except for political gains and what can promote their political future. According to His Lordship, Bishop Matthew H. Kukah, we depend so much on the so-called political class who to his mind, are such **"ill-equipped and ill-prepared people who have stumbled and fumbled their ways to power"**. The problem here especially in Nigeria is that these same people who are caught up in primitive acquisition become so rich and enamoured that they have no brains anymore and as such require the psychiatrics for their mental health. Because the poor masses have no voice; there is no competition, thus allowing the politicians to hold sway. Yes, these people are holding power but they actually have neither the idea nor any skill acquisition – they have no brains, no strategic action plan of what to do with it because they always win power by accident and default of abracadabra. What examinations did they sit for and what qualifications did they have to make them the best suited to govern or hold political offices? None! That is the situation we have on our hands because these people who have this wonderful opportunity to govern us never have the benefit of requisite competence and savvy to assume such an exalted responsibilities and as such more often than not the goodwill and trust of the people always evaporate because of their lack of requisite knowledge in governance and human/economic managerial capabilities. There should be competition not just

"academic exercise" of election debates. And even then, if we allow such public election debates, no aspirant should be allowed to use any written paper so that when they talk people will know whether they are speaking from their brains and heart or not and whether the person aspiring to be President, governor or whatever is fit to lead. However, the assumption has always been that every public office holder is there to look after himself/herself.

The political mantra or slogan in **"politics is about who gets what"**; nobody talks about legacies because there is so much cynicism between those who govern and the governed. Whereas all the renowned leaders like Chief Obafemi Awolowo, Dr. Nnamdi Azikiwe, Alhaji Ahmadu Bello, Chief Nyong Essien, Dr. Kwame Nkrumah, Ahmadu Ahhijio, Mahatma Ghandi, etc. had dependence on and were themselves intellectuals who never separated themselves from their people. They lived with them, ate with them and tried to be like them. Chief Nyong Essien as an **Ekpe** Adept, never missed any local **Ekpe** festival or celebration in URUAN/EFIK. He would come down from Lagos when he was in the House of Representatives in the 1930s -1950s or in the House of Chiefs in the 1960s. But today nobody seems to know our political and chieftaincy aspirants from Adam, yet tomorrow they will come and vie to become URUAN/EFIK leaders and rulers overnight and the poor masses will jump at that as they are often sprayed with peanuts, rice and salt even though they have lots of these bags of rice and salt in their homes. These are our so-called big wigs with dirty money and acquired wealth of filthy **lucre** which sources nobody cares to find out. Governance is not about charity or stomach infrastructure, even if it is, those who want to govern must have the competence and vision-driven aptitude and sense of leadership with a good dose of good intentions to serve for the benefit, upliftment and progress of their suffering masses. Politicians, religious leaders and preachers of the Gospel of affluence and prosperity, especially our rich industrialists, business tycoons, money magnates, politician moguls, the military elites, the rich oil barons and the Bill Gates, the Dangotes, the Otedolas and the Adenugas of this world should know that inequality in the sharing, distribution and amassing of the goods of this world **ARE THE ROOT CAUSE OF SOCIAL IllS AND THE BANE OF SOCIAL UNRESTS AND INJUSTICES**. They should be ashamed and scandalized that there is quite enough food and means for everyone in this country but that they are the source and cause of the national shame in the poverty of Nigerian citizens.

In fact, our people have gone beyond the state of **POVERTY** to the state of **DEPRIVATION**. It is all that bad and is getting worse by the day because some Nigerians are still living in caves and coves especially in the core North and core southern Riverine fringes, called water fronts. They should also realize that the misery, poverty, hunger and want including drug abuse rampant in our society today, is as a result of the poor distribution of the goods, the incomes and services of our commonwealth such that only an infinitesimal proportion of the citizenry amass 99.99% of all the riches of Nigeria leaving the 0.1% of the goods and services for the masses to struggle for, thus making them go hungry on daily basis and in geometric progressions with some youths subjecting themselves to indescribable insecurities. A whole generation of young people are unable to find work or learn new skills, freezing them in economic and social stasis. Then these begin to drink and smoke in order to gain self-confidence and ending up in criminalities. These are Nigeria's present day, kidnaps, armed-robbers and bandits, most of their graduates, educated Almagivis and hendsmen. Our leaders must be reminded of the well-known nexus between joblessness and criminality; as the saying goes, "an idle man is the devil's workshop." It is just the very tiny elite of the political and military class that monopolize and control the Nigerian State and her resources with their surrogates and family/political members and rotating between civilian and military. Worse still is that, this posture inevitably constitutes the Government with the insidious and more profound consequence that the masses can neither know, hear nor see what Government is doing or whether there is anything called Government in the land in the first place. A situation where Government is of the urban elite, for the elite and by the elite cannot be said to be a **DEMOCRACY**, it is an aberration

because goods and services are simply meant for the elite and nothing gets down to the rural populace including infrastructure. Roads, railways, airports etc. are provided simply for the benefit of the rich in the cities and the neglected majority of its citizens are virtually cut off from Government. All that Government knows and does is **"self-talk"** by way of information dissemination through its media agencies especially by the Minister/Commissioner of Information. The end term is **"bad press"** because Government is talking to itself while the populace look askance and bewildered at what the tested Government media professionals are doing by busying themselves and expending ample energy such that their information is hardly credible and nobody is ready to believe what Government is saying or doing in this nation. All these have paled in comparison to the magnitude of the social malaise threatening the posterity of our great nation. A situation where the entire wealth of a nation like Nigeria is in the hands of the privileged few, and they are all known by the generality of the citizenry is quite unacceptable to say the least. This is the politics of the winner takes all as practised in this country. It is praiseworthy and ennobling to have the "richest" man/woman in Nigeria. But I prefer rather that it would be better and nationally, socially, and economically more profitable to have thousands and millions of average rich people in Nigeria than to have only few of the "richest" men/women in a country, nay in the entire World.

Nevertheless, it should not be at the expense of inequality through monopoly and absolute autonomy. It is evil to have one or two or even few who practice autonomy and monopoly so that nobody else can get there. It is better to have thousands and millions of average rich people who are patriotic and nationally inclined who would be ready and willing to drive the economy better. They would readily and easily provide millions of jobs for our teaming youths by galvanizing thousands of industrial concerns especially by setting up millions of SMEs all over the place.

Privatization for the privileged few is evil. When only a few are allowed access to the wealth and resources of this country and allocate authority to themselves, then it makes it impossible for goods and services to trail round and down to the masses of the citizenry due to their **"invidious greed"**, primitive acquisition and monopolistic mentality. Everyone is always afraid of the authorities and whoever is in authority that is regarded the right one. They become the angels and the nobility and everybody else becomes docile and acquiescent. Governors, political leaders, military politicians etc. are the only authorities wielding power, it is only those who can allot offices and positions such that nobody can win any election or be selected for anything even in his own family and ward. Nobody can get elected unless the **AUTHORITIES ON HIGH** prime it so. Nobody gets any appointment or job in any Ministry or Department or anywhere. Nobody collects any benefits of the state or whatever without the directives of the **AUTHORITIES** or from the **TOP** whether with or without adequate and requisite qualifications or expertise! That is the situation we are now in this country. Too bad! I recommend a situation where many citizens can be brought in such that doors are opened for many to be able to own oil blocks, establish cement factories, rice and fabric industries, etc. Then prices in goods and services will go round and down even to the masses so that nobody is essentially and actually poor **(Cf. PP. Benedict XVI; Allocutio: Towards eliminating the Structural Cause of Global Economic Dysfunction, Brazil, Jan 8, 2007).** The problem gets worse by the generalized practice of wastefulness, individualism and greed. There is therefore the need to radically resolve this structural cause of poverty in this country and it should not be delayed any longer, hence the call for **RESTRUCTURING**. Nigeria urgently needs to be cured of this "sickness unto death" which is weakening and frustrating and can only lead to crisis of unknown proportions and assume an unprecedented and frightening dimensions if not to anarchy and doom vis - a - vis revolution; God forbid! Nigeria of today has killed the middle class.

Unfortunately, they are the people who are not willing or ready to be part of the forces of this programme

of change that will create results in the kingdoms. Everybody knows that the only Institution that somehow seems to proffer hope to the citizenry in this age of the so-called 'civilized, modern and of 'democratic dispensation' is the Traditional Institution. The so-called **"DEMOCRACY"** is a farce in Nigeria because there is a difference between participation and representation – between political power and governance. Our Democracy allows people who are not supposed to lead them to represent them whether as President or Governor, Senator and what have you. It is even more so worrisome and disheartening that soon after the civil war; people have become so extremely fixated to decipher this predicament. The Nigerian version of **DEMOCRACY** makes office seeking a way of life with the result that those who seek public office or rulership as chiefs and kings more often than not, run the risk of being disconnected from the people they are supposed to represent whether elected or appointed. They move from Commissioner to Governor and from Governor to Senator living in a glass house or ivory tower to feather their nest and by grandstanding with cosmetic edifice surround themselves with stupendous trappings of instant wealth to win accolades and adulation of the poor and deprived populace. The Nigerian version of politics is politics of the winner takes all and survival of the fittest. If you are not a politician, a Governor, a Senator, Chief of Staff or any of that stuff you cannot vie to be the President whereas so many have become Governors, Senators etc. without first of all being politicians and former office holders unlike Governor Peter Obi who held everybody spell bound with his adroitness at governance and Nigeria has millions of governorship/presidential materials like Obi. Governance is about managing people and scarce resources. No wander the recycling syndrome in Nigerian brand of politics!

ROYAL FATHER ONLY REMEMBERED AS LAST RESORT

Wherever and whenever matters get to crises point and the situation turns awry as the problems become so intractable and hopeless, then is the time to run to the so-called but humiliated and trivialized as also monetized "Royal Fathers" as the only beacon of hope and salvation, though very often things get cleared up by their divinely inspired and directed interventions. People fail to reckon they remain but the avowed representatives of God Almighty. Nevertheless, these new upstarts of the political class would not want to give them that recognition or let them be. Newspaper stories are rife with bickerings on whether the Royal Institutions - Chieftaincy affairs, the monarchy etc. should not be done away with by now. Yet this should be another reason why the position was and should never be contestable because of the general belief that anyone who ascended the throne as a result of fraudulence, greed or sharp practices normally died before or within months after installation.

But modernity, globalization and what have you have defaced all that giving way to cheats and nincompoops to assume importance as well as perjuring themselves to be the bona-fide inheritors of **UBONG EKURIKU** from the ancestors. URUAN/EFIK is becoming a laughing stock before respectable Royal fathers and traditional Rulers in the country as these imposters are now having a field day simply because most of the blue-blooded sons and daughters have either chickened out in fear of their lives or just have got neither the verve nor the nerve and stamina nor the wherewithal to fight it out or take on these impostors in a free and sane contestation. Edmund Burke, the 18th century Irish statesman and philosopher politician has said it all to the effect that **"all it takes for evil men and nincompoops to seize society and corrupt it is for good people to sit back and do nothing"**. Nothing could be clearer and more apt to describe the situation of URUAN/EFIK as of now because the situation has allowed so much evil to triumph in Uruan society simply because the good people have either abdicated or surrendered their positions. Men and women, even though they may be few and far between, simply shut their mouths and eyes, doing nothing. With money and a little bit of **'brusai' (1)** upstarts and fraudsters with rotten money and ill-gotten wealth have taken over the leadership and bona-fide blue-blooded citizens have

become 'hostages and refugees' overnight such that anybody can now claim legitimacy and orthodoxy to get crowned or elected/appointed to political office in URUAN/EFIK, nay in Nigeria today. But the greatest philosopher of all times, the great Greek Philosopher Aristotle **(+384 BC)** articulated it this way "**If the wise become too lazy and off guard to rule because they have allowed fools to capture power, be sure they (fools) will make laws which they (wise and men of nobility and dignity) must obey; and if they don't obey the upstarts will deal with them no matter how wise or powerful they claim to be"**. This is because our Elders are sitting tight looking askance, and they are allowing fools have a field day to do what they are doing. When citizens and the natural rulers/leaders allow incompetent and the wrong people to emerge as rulers/leaders invariably they have to suffer the rule of fools; it does not matter how powerful or influential they may be. Since they equally do not need to belong to any party, but they must know that whichever Political Party wins it is that Party that will provide the maximum Ruler – ie. the President or Governor or Chairman of LGA Council and as one to assume the mantle of Rulership. The moment power slips from the hands of the rightful leaders/rulers into unknown and lawless hands, the result is anarchy and doom if not disarray.

THE NIGERIAN VERSION OF GOVERNANCE & COUPS AGAINST THE MASSES

It is therefore to expedient not too warn and at the same time admonish and exhort the handlers of this country – the so-called representatives of the people; the President, Governors, Senators, Members of the Houses of Representatives and State Houses of Assembly, ditto Chairmen of LGAs and Councilors of this country who have put the gentry and the masses including even our revered age-old Traditional Rulers into their pockets, thus making themselves the owners of this blessed country of ours. This is because they are the people who offer peanuts or what they call **"stomach infrastructure'** to the people especially during elections in order to sweet-talk, hoodwink, fool, inveigle, persuade, cajole and even bamboozle the people to vote for them if not out rightly and openly buying their votes. Yes, these are men of timber and calibre of our political class and military ex-this and ex-that. There are just a handful of them, the cabal who subjugate the masses and keep them prostate for all you care by amassing all the wealth and good things belonging to this nation and the Commonwealth for themselves, their families, cronies and stooges for eternity because they have no conscience and don't care a damn for the masses. They are also the big wigs with dirty money and acquired wealth of filthy **lucre** which sources nobody cares to find out. As mentioned above most of them are our Politicians, Religious Leaders and Preachers of the Gospel of Affluence, Prosperity, and Breakthroughs. But most importantly these also include our rich industrialists, ex-military generals, business tycoons, money magnates, kingpins and moguls, to wit; entrepreneurs of commerce, the military elites, the rich oil barons of Nigeria. They have no conscience and political will to serve as it is said," **SERVIRE EST REGNARE',** which when translated means that those who want to rule must be prepared to serve as servant leaders of the people. Governance is not about charity neither is it stomach infrastructure; and even if it is, those who want to govern must have the conscience, the integrity, the morality, the competence and vision-driven aptitude and "**sense of leadership with service and humanity".** Rulers of the people should also be imbued with a good dose of good intentions to serve for the benefit, upliftment and progress of their suffering masses whom they have brought forth on their hands on account of the system they are operating.

They should know that inequality in the sharing, distribution and amassing of the goods of this world is evil. The suffering of the masses and the near-absence of morality in the distribution of wealth in this country is indicative that the Government is out of touch with the people. Whatever they have amassed, whatever comes forth from whatever name called system of Governance, belongs to the people and must be for the benefit of all who are the real owners of the Commonwealth and Nation. But we come to notice that the so-called RULERS/Leaders/Governors are mostly the military turned civilian, who after running

their home States as Governors or Heads of Military Departments promote themselves to the Senate or even when as Senators and Hon MHRs and even whenever they age, return home to become Monarchs in their Communities to continue with their sons and cronies to lord it over the masses and keep them forever marginalized. This has been the situation ever since Independence. It is the same people, members of their family and cronies who hold sway as rulers and owners of the Nigerian state. They are barely .5% or in clear figures less that 500,000 out of the nearly 200Million estimated population of this country who exercise sovereignty in goods and services. In politics and the economy of Nigeria, it is this cabal who have become both the conscience and competitive venues in their primitive accumulation, who pocket the Nigerian treasury to the exclusion of their localities such that it is near impossible for the emergence of the genuine bourgeois class except theirs. The masses cannot access wealth independently apart from what may ever come from government finances and patronage with the elite class as **god-fathers** and **benefactors**. It's this regime of primitive acquisition that has killed the middle-class in this country to the detriment of the encouragement and emergence of both the horizontal and vertical development across the entire spectrum and the nooks and crannies of this country. Things cannot just go round including infrastructure on account of the ever diminishing potentials in the citizenry which has stalled communities to accumulate any surplus not to talk of developing their productive capacity in wealth and human resources, except making state power an attractive avenue for looters who have left the masses prostrate. As a paradigm to our above situation read this:

THE 'NMTC 1962' EXAMPLE WHO STILL RUN NIGERIA

They, (the Nigeria political cum ex-military cabals) joined the army as teenagers. They rose rapidly thanks to the Civil war and in their thirties were holding plum positions. As septuagenarians, these men are still calling the shots. All of them began life at the Nigeria Military Training College (NMTC) Kaduna in 1962. Members of Course Five include Muhammadu Buhari, Shehu Musa Yar'Adua, Muhammadu Jega, Chris Ugokwe, Juventus Ojukwu, Ola Oni, Paul Tarfa, Abdullahi Shelleng, Ibrahim Bako, Duro Ajayi, Alfred Adoloju and Tony Hananiya. There are also Course Six, made up of Ibrahim Babangida, Sani Abacha, Abdusalami Abubakar, Mamman Vatsa, Muhammadu Magoro, Sanni Bello, Paul Omu, Gado Nasko, Garba Duba, Sani Sami, Robert Akonobi, Ifeanyi Aniebo, Godfrey Nebo, Raphael Iluyomade and Ozoemena Igweze. Now let us not make any mistakes about this, Tunde Idiagbon, Sunday Ifere and Zamani Lekwot also joined the Army in 1962, two years after the NMTC was established to prepare soldiers for further training as officers abroad. From the July 29, 1966 Coup till date, Nigeria has virtually become the property of the above mentioned officers, dead or living. They have produced four Military Leaders: Buhari, Babangida, Abacha and Abdusalami. Buhari has also become President as a civilian. If we go through the books, you will discover that all the names mentioned above have enjoyed juicy positions as Governors, Ministers, or Heads of Agencies. Some are still on top now as Traditional Rulers. Yar'Adua and Idiagbon were Vice President equivalent. Bello, Sami, Omu, Jega, Shelleng, Ifere, Oni, Lekwot, Useni, Abacha Nasko, Duba, Akonobi, Aniebo, Tarfa were Governors. Buhari and Idiagbon also occupied same position in Borno. Vatsa, Kure, Yar'Adua, Buhari, Magoro, Useni, Abacha, Nasko were Ministers. Ugokwe Hananiya and Nebo headed Government Agencies. Hananiya was also an Ambassador. They also veered into Politics. It began with Ojukwu who represented Idemili in the House of Representatives of the Second Republic. Yar'Adua tried his best but was frustrated by Babangida and eventually died in the hands of Abacha.

Today, Useni is a Senator just like Magoro, and wants to go to the Plateau Government House soon even before Buhari plans to continue as President beyond 2019. Sami and Jega are Emirs. Omu's wife, Stella, was in the Senate. Bello's son, Abubakar, is the Governor of Niger State. His wife is the daughter of Abdusalami. And we note that at the time Governor Bello won election in 2015, his mother-in-law was

the Chief Judge of Niger State. These NMTC '62 officers really worked their way into power and are not in any hurry to leave the scene. It all started in 1966 when the first coup consumed Prime Minister Tafawa Balewa and some military officers. The man who led the coup, Chukwuma Nzeogwu was Chief Instructor at the NMTC. The Commandant, Col. Raphael Sodeinde had moved to the newly established Nigeria Defence Academy [NDA] as Commandant leaving Nzeogwu as the de facto Commandant of the NMTC.
The counter coup of July 29, 1966 catapulted NMTC 1962 boys into power. And when war broke out in 1967, they fought on both sides. Akonobi, Ojukwu, Ugokwe and Aniebo joined Biafra and distinguished themselves as Brigade Commanders. Aniebo was detained by Ojukwu after his sector was lost. The 1962 Boys came into power in 1975 following the ouster of General Yakubu Gowon. Adoloju, Babangida and Yar'Adua were key figures in the plot and were rewarded as members of the Supreme Military Council [SMC]. Buhari, Omu, Bello and Lekwot became Governors and were later joined by Shelleng and Jega. Idiagbon, Nasko, Duba, Tarfa and Oni also became Governors a year to the Second Republic. Buhari struck on December 31, 1983 to herald the rise of the 1962 Boys. His Deputy was Idiagbon. Abacha announced the coup. Babangida turned out to be Army Chief of Staff. Bako died in the process. Useni, Jega, Sami and Duba were appointed Governors.

The new SMC comprised such officers as Omu, Vatsa, Magoro, Abacha Kure, Nasko, Babangida, Idiagbon and Buhari himself. They were fully in-charge. At the same time, they had issues among themselves. In August 1985, Babangida sacked Buhari. He formed an Armed Forces Revolutionary Council [AFRC] and retained Abacha, Kure, Nasko, Omu, Vatsa and Duba. Much later Abdusalami joined them. When Babangida stepped Aside, he paved way for Abacha to emerge as leader. Abacha took in Useni and Abdusalami. He dealt with Yar'Adua who was injected to death in Abakaliki prison. Abdusalami took over following Abacha's death in 1998. He would have been sacked by his Course mate the same day leadership felon him. What Abdusalami did was to arrange with Babangida to foist General Obasanjo on Nigerians. And that has been the trade mark of the 1962 Boys. Divide and Rule. It is the policy that has kept them in power. For 56 years they have had Nigeria in their pockets. Apart from Sanni Bello who passed out from Sandhurst on July 29, 1965, most of these officers did not attend elite British and American Military Schools. From Dehra Dun, India to Mons, Aldershot, they have been able to relegate others to the background. Take Babangida for instance. What He did was to favour officers of the Nigeria Defence Academy Course Three while in power. Tunde Ogbeha, Mike Akhigbe, Raji Rasaki and Chris Garba were appointed Governors. Buhari started it all when he made Lt. Col David Mark of NDA Three Governor of Babangida's State, Niger alongside Major Generals like Jega and Abubakar Waziri. Useni, a Brigadier was posted to Bendel State. Abacha was not fair to NDA Course One at all. He sacked Allison Madueke as Navy Chief and brought in Akhigbe of NDA Course Three. Another NDA Three Office, Alwal Kazir became Army Chief. The worst form of humiliation came from Abdusalami who Appointed Jubril Ayinla of NDA Course Two as Navy Chief after Akhigbe who was elevated to Chief of General Staff. During the hand-over, Ayinla had to salute his junior. The 1962 Boys made sure no NDA trained officer Ruled Nigeria. Today, their man Buhari is there. **[Courtesy of Emeka Obasi: Saturday Vanguard]**. Of course this has now changed hands with the civilian-military cum politicians taking over and pocketing the Nigerian gentry and masses as noted above. Alas Nigeria! Who will free her from this cabal? Time will tell.

TOWARDS TAMING THE AMBITIOUS-DRIVEN POLITICIANS AND THE SO-CALLED CIVILIAN RULERS VIS-À-VIS URUAN-EFIK

With the new **URUAN-EFIK** Constitution soon to come into force, let these nincompoops and charlatans go to **Iso Atakpor/Efe Asabo** whether for their crowning and adoption by the people as their

representative: Natural Ruler, Governor, Senator Chairman etc. and we shall see. For royalty or even political office requires that aspirants be imbued with the virtues of humility, truthfulness, broadmindedness, sensitivity to little things and yearnings of the people and whatever upholds the dignity of the beneficiaries, particularly meritocracy and resourcefulness, justice, sacrifice and prudence. The road map should be to purge this kind of nonsense and situation in the Nigerian society and get back to what it used to be. Before anything else, everything should be done by the not too young to rule a.k.a the new generation to tame the cabals by stemming above all, violations of freedom of speech, unaddressed perception of nepotism and favouritism as entrenched in the NMTC '62 articulated above. Onslaught against the parliament and parliamentarians, religious bigotry and rise of ethnic nationalism, intimidation of the major opposition party and disorderliness of the ruling party through the use of the police and state agencies to terrorize and fight political enemies; must also be tamed: disobedience to court orders and resistance to the rule of law, public perception of credibility and moral problems of members of the parliament over corruption issues as also tyrannical and autocratic tendencies by heads of governments from the Presidency down to Chairmen of Council including of course the **"revered"** Traditional Rulers coupled with arbitrariness, hate-speech and increasing lawlessness of security agencies, compromised and subservient States Assemblies, and emperor Governors parading above law in the polity. To be added to and to stem all these must also be tamed contemptuous attitudes regarding democratic values by being surrounded by vicious cabals with the NMTC '62 as paradigm. Yes, it is all these that have threatened the Nigerian State and her adorable citizens such that people in in positions of power and authority are shielded while **"ordinary Nigerians**" are made targets to the rabid political and economic interests, primitive acquisitions and draining of State treasuries for the benefit of and assuaging the ambitions of the political elites over the peace, progress and unity of the Nation.

That is why we are having cases of some of these pretenders dying young or mysteriously or living in the world of amnesia and tyranny because they would never go through the traditional rites like being adorned with **UDAK** and going to be sanctified and anointed at **EFE ASABO/ISO ATAKPO, (2)** which we are advocating as from now before any other ceremonial and swearing in of whatever accepted designate/elect. They are always afraid, but why? There is nothing to be afraid about if their hands are clean! There is no juju or any metaphysical rites performed or contemplated, simply that this is the tradition and every aspirant must as from now on go through the institution by going thither and returning thence using the traditional canoe paddling if he is of the blue-blooded royalty ancestry, but will they even do this even if permitted to arrange his going thither? However, they now have an option of going there using any water craft at their personal disposition and convenience and with whoever sea/water craft captains to man their crafts if they care, provided two traditional appointees are on board with them and provided they can also arrange to be joined by the traditional regatta through the hallowed waters of **AKWA AKPA URUAN.** Every Obong/Nsomm designate wearing the **IKPAYA** as also those others mentioned in **ARTICLE XVI paragraph 4** of the Constitution of URUAN/EFIK NATIONAL UNION must make make pilgrimage and on arrival at the threshold /precincts of AKWA AKPA URUAN – Atlantic be prepared to take a sip of the water from the water of the **OCEAN** with a glass or cup after the traditional delegate appointed has first done so and given the glass/cup to him. Then the convoy can either proceed to St. Peter's Catholic Church further down or back to EFE ASABO for the OBONG/NSOMM designate (and/or any other traditional Ruler designate, Etubom, Village/Clan Head etc.) to be decorated with the UDAK Ubong EFIK/URUAN. As in the Constitution, this requirement is also mandatory, a **conditio sine qua non** for all aspirants to any political office/position, whether as Chairman of a party, LGA Chairman, Councilor, Senator, or Member of the House of Representatives/State Assembly. This is a ceremony which should not be performed as a secret hush-hush event, but one carried out in full view of the people with pomp and grandeur after all the formalities of selection have been complied with. The use of the traditional means of transportation instead of the modern marine craft is just an aspect of the

custom, why should a true **URUAN INYANG ATAKPOR** or **EFIK EBURUTU** citizen – a blue blood off-shoot of ancestral Royalty for that matter be afraid of water. URUAN/EFIK people in modern times are simply too timid, too docile and lazy such that they easily acquiesce to illegalities and abominations of which we now find ourselves like going to the courts to settle matters of customary laws and traditions. What an abomination and desecration of our ancient traditions and norms! It is simply **anathema** in URUAN/EFIK tradition.

In truth, money makes some people mad just as others madly pursue it. It is mostly the political class who are the forerunners of this madness such that others who have become highly placed persons either by birth or association with the politicians at the state or federal level come home to fight and institute lawsuits to claim relevance and rights to the throne of ancestors or whatever. To them politics or ascendancy to chieftaincy becomes essentially a game in which **"the end justifies the means"** and: **"power is might."** Unfortunately, these glaring inconsistencies and noisy posturing of the **neaveau riche** and cash and carry politicians will never have a rendezvous nor reckon with history in this treacherous terrain of power politics in our country today. Come to think of it, has anybody ever bothered to ask these simple questions: **"Where does this man/woman come from?" What is his/her family tree"? "And from which clan or kindred is he/she standing for election whether in politics or for chieftaincy or Royal heritage and succession, etc."?** Political offices, chieftaincy, nationality, citizenship and above all genealogy have now come to be articles of cash and carry and sold for filthy lucre to the highest bidder, now that titles and positions have become cartels for buying and selling - what a shame for URUAN/EFIK and Nigeria.

THE CONSECRATION OF ISO ATAKPOR THE SYMBOL OF URUAN NATION AND UNITY

Precisely in December 1962 when at Akwa Akpa Uruan the pre-Vatican II Solemnity and Feast of the Holy Family (represented by Jesus, Mary and Joseph of Bethlehem) which then always fell due on the second Sunday after Chrismas was being celebrated, the expatriate indefatigable erstwhile and legendary charismatic Bishop of Calabar, His Excellency Bishop James Moynagh announced the solemn consecration and dedication of St. Peter's Church Akani Obio Uruan which by implication is situated at the Iso Atakpor, the mystical symbol of URUAN/EFIK nation and unity immediately after the Holy Mass. Before the end of the Holy Mass attended by a mammoth crowd from all the Clans in URUAN including representatives from the twelve Clans of the EFIK, somebody behind tapped me on my shoes where I was kneeling and beckoned me outside. I rose tip-toed following behind him. He then whispered to me that the His Royal Highness, Etinnyin Okon U. Ndok, the Traditional Ruler of Uruan Central, had ordered some of the "pagan priests" to make several **EKETE** and wanted me to beckon to the Paramount ruler of Akwa Akpa Uruan to bring the eggs to be put into the **EKETE** for offerings at Iso Atakpor before the consecration by the Bishop. It was real pandemonium to say the least as unwittingly I had raised my voice questioning what the **EKETE** were meant for in the up-coming event already announced. What should have ended with the consecration at the venue of the Mass now had to be transferred to the mystical Iso Atakpor, as I had relayed and explained everything to the Very Rev Fr. H. Keough, the presiding Priest in-Charge of St Joseph's Parish, Uruan Central. He immediately communicated to the Bishop who having understood what all this meant in an African traditional setting, promptly ordered that the consecration should now take place at the so-called Iso Atakpor URUAN. Those ceremonies concluded, nobody has ever been in doubt about the fact that thenceforth Iso Atakpor is sacrosanct through the generations in URUAN/ EFIK.

Anybody now alive, from 40-50 years and above, even if not born at the time has come to accept that the

traditional pilgrimage and visit as it were to the mystical **ISO ATAKPO URUAN** is for real. That is why with the publication of the Constitution as contained in this book, it will be a **conditio sine qua non** and mandatory for every Royal designate to whatever Chieftaincy stool or category of Royal Authority in URUAN/EFIK ie. from the Village Head, Clan Head, Etubom to the Nsomm/Obong. Such a Royal elect/designate is to make the solemn voyage to the St. Peter's Church at Akwa Akpa Uruan for his decoration with the **UDAK UB? n URUAN INYANG ATAKPOR/ EFIK EBURUTU** provided he has been previously elected/appointed to the office, and this has been ratified by the duly recognized Royal delegates on Chieftaincy Affairs in URUAN/EFIK, to wit, through the unanimous consent and ratification by the Royal Chiefs/Etuboms so designated as the case may be. Therefore, let any impostor, upstart, provided he has accumulated billions of blood money and tainted wealth which can buy whatever position, office or grade whichever of the Chieftaincy stool do his self-examination and be convinced first, that he has a title to the office in question. Then let him with impunity dare make this holy voyage without running the risk of incurring the wrath of the **ATABRINYAn** in shipwreck or crash whether on land or in the air and getting himself drowned/killed for desecrating the sanctified ancestral waters of the great River, **Akwa Akpa Uruan/Cross River** which traverses and confluences with all the rivers throughout the states of the Federal Republic of Nigeria and West Africa.

But what all this implies is that the Royal designate from head to toe as it were, must be above board and a man of integrity, honesty, honour and transparency before, during and after his coronation/swearing-in and/or investiture. If he hasn't been upright but now with the Grace of God tries to be law-abiding and humbled, forsaking all his former evil ways and actions, eg. taking bribes, aiding and abetting law-suits and litigations, corruption and nepotism, as also oppression, womanizing, witchcraft, 419, fraud, blood-letting, injustices etc. and is seen to be so doing, he should not be denied the stool of office in URUAN/EFIK since the Grace of God has caught up with and justified him. But if after his accession to office he begins to live and act in an untoward way indulging in all manner of evil as if to say **"ebe mmi adaha uwat se mama nnam" (I am now acquitted and freed)**…. let him presume to acquiesce the mandate and see. More often than not in human nature, once one's previous precarious position either by nook or by crook improves, eg. the person becomes wealthy, famous, gets elected to a political office, etc. and this popularity gets into his head and he /she now uses this to perpetrate all manner of evil: He/she will certainly see what **URUAN/EFIK** stands for even as most often happens such a person begins to go cultist and diabolical thinking that no evil can now happen to him/her. The same is the situation when a typical wife of an URUAN/EFIK fisherman says **"my husband is away to the seaside, "Ebe mmi adaha uwat, se mmade nnam: I can do whatever I please; my husband has left for the sea-side."**. She then begins to indulge in all manner of debauchery and making herself a sex maniac. "I am now in-charge, I am the Alfa and Omega; **Ami nd?h? ik?t aka, ik?t aka; ami nyu nd?h? ik?t ?ny? , ik?t ?ny? "**, let him know that the laws, customs and traditions of URUAN/EFIK are sacrosanct and therefore are both retroactive and proactive, then dying let him die, because the wrath of Atabrinya will visit and catch up with him/her wherever he may be, despite his becoming the **neaveau riche** with the peps and perks of office from the now governmental monetization of Chieftaincy Affairs and other institutions and other benefits appertaining including his initiation into demonical and diabolical cults, societies, Ekankar etc. to make him potent, invincible and invisible.

The Government of Nigeria has introduced the politics of monetization into everything now, and people have become tin-gods overnight through the benefits of office at Government expense. Nobody gets anywhere now. Kings and Royal fathers have become the Government party card carrying members. Once a person has ascended to the throne of his ancestors he doesn't need to work again, be he a farmer,

fisherman or palm wine tapper. Government provides all his needs, housing, cars, security apparatus and what have you provided and because **'cujus regio ejus religio'**, (3) all the people with franchise in his domain will vote for the government party. That is Nigeria for you, and with this we cannot get anywhere as evil and abominations reign supreme. Such kinds of people abound everywhere nowadays, who play God by exhibiting their ill-gotten wealth, women, goods, landed property, etc. and all those who have become hopelessly lawless and routinely iniquitous. They are these new comers of royalty with political intent and lust for material acquisition, personal aggrandizement and others with flabby morality, political lasciviousness, elaborate living and lack of self-discipline. They suffer a disconnect with the people and keep the masses perpetually subjugated for their private primitive acquisition and political hegemony thus leaving their communities worse than they met because most of them lack this moral stamina of maintaining any respectable level of integrity. They are also those who now begin to behave like the political class, whereas they are supposed to be the fathers of their communities they aspire to govern. The Holy Book captures this very well as people turn into chameleons overnight because they presume to be so well endowed and settled:

> **But if a man is upright, his actions law-abiding and upright, and he does not eat on the mountains or raise his eyes to the foul idols (of the nation) does not defile a neighbour's wife, oppresses no one, returns pledges on debt, does not rob, gives his own food to the hungry; his clothes to those who lack, does not lend on profits, abstains from evil, gives honest judgements, keeps God's laws and sincerely respects His judgements, living he will live, he shall not die... If the wicked however renounces all his sins he has committed, respect God's laws and is law-abiding and upright, he will most certainly live, and he will not die. None of the crimes he committed will be remembered against him from then on... But if the up-right abandons uprightness and does wrong by copying all the loathsome practices of the wicked; all his upright actions will be forgotten from then on, he will most certainly die. (Ezk. 18:5-25)**

But the Lord similarly and by implication, the **Atakpor URUAN** and whatever it stands for, does not take pleasure in the death of anyone - so let anyone vying for the throne in URUAN/EFIK repent and live. Let them be purged and sanctified from now on. Let everyone be mindful of himself and be warned in his own interest to live uprightly as befitting the true sons and daughters of this great nation. A certain degree of devotion and singlemindedness is needed to bring about substantial change in URUAN/EFIK which is steeped in permissiveness, untampered arrogance, naivety and held bondage by elite pompousness, youth and area boys/girls restiveness, bitterness and schisms all of which impede socio-economic progress and transformation in our various communities today.

URUAN/EFIK CULTURE/INSTITUTIONS AND TRADITIONS

Many aspirants to URUAN/EFIK Chieftaincy or any titled positions for that matter simply get so involved in petty politics sometimes so much so that they do not make sufficient effort to be acquainted with the only functional organ of the society and this is true all over Nigeria. That is why we have problems everywhere. Everybody has certain ambitions, but essentially I believe that those ambitions are realizable if people know and want you. If they do not, I think it is a pipe dream because these positions are not necessarily political as they tend to turn and play politics with them now. Very importantly, anybody who has the intention really of running for political office may do so but not when he thinks he can just come from nowhere and start causing confusion and masterminding the age-old institutions as also the customs and traditions of the place simply because they have become some of these **neaveau riche.** Everybody should be reminded that they must be ready to fulfill the interests of the people in such a way that they can trust them enough to put their interest and future into their hands. That is why it is the view of this writer that there is urgent need for traditional rulers to be accorded a visible role in the proposed post-conciliar constitution of Nigeria Willy Nilly as this will enable the nation tap from the wealth of

knowledge of the custodians of our culture. They should also be insulated from politics because on key matters in nation building they are those who in their charismatic way can help eminently to stabilize the polity especially in moderating crises. The advisory role of traditional rulers should also be properly recognized to ensure that both the polity and the civil society can benefit from their fountain of knowledge and their royal dignity preserved. In the absence of true and lasting political leadership as we now have, the Emirs, the Chiefs and Obis can easily be consulted on critical issues and their counsels can go a long way towards taking whatever decisions are necessary to restore order and sanity in the land. It is therefore fitting and wholesome that since they have impacted the lives of the people and the livelihood a reasonable recompense and security be accorded them. There should therefore be a new social order and constitution based on national ethos that guarantees stable social systems development and devolution of powers.

CONSTITUTIONAL STATUS, MONETIZATION & POLITICIZATION OF CHIEFTAINCY OFFICES

Heads or tails, it will always be the polarization of the chieftaincy office once the royal Fathers are assigned constitutional roles especially with the kind of politics practiced here in Nigeria. For sure, Traditional rulers will be messed up, it will be ridiculed and since they are fathers to all, they cannot be tied to any form of political gerrymandering. The fact of the matter is that the role of traditional institutions everywhere especially in civilized societies like Great Britain, Spain, etc. are always advisory so that the Royal personalities can command the respect which they deserve. We must come to terms that without them, there can never be peace and progress in the society. Here in Nigeria the Obas, the Emirs, the Obis and by implication the Obongs, Muris, Ntoes and Ezes play vital roles in stabilizing the polity. What is required is that those who govern beginning with the Head of State, Governors, Chairmen of Councils etc. exercise their democratic duties and try to operate in harmony with their Royal Fathers. In climes such as the Yoruba kingdoms, one can notice monumental projects and developmental programmes executed through the instrumentality and direction of the Royal overlords. I can remember the laudable programmes for the development and progress of URUAN when the Nsomm, His Royal Highness, Edidem Atakpor James U. Afia put forth as his blue print, which if they were followed, URUAN kingdom would have been a different society to emulate today. Why, because they reason and act with conscience and in total collaboration with the civil and political authorities. But today every one of them is on its own with the result that there is massive disconnect with and discontent of the people. In some kingdoms in Yoruba land there are gigantic projects aimed at bettering the lot of the citizens; some Royal fathers are known to be architects of prime projects like secretariats, post offices, asphalt plants, rice mills, macadamized thoroughfares, industrial estates in their kingdoms, just to mention a few. All these are not possible with thins present politicization and monetization of chieftaincy stools.

That is why URUANEFIK has put in her Constitution that nobody even from the class of royal apparent should presume to assume the lofty and sacred title of "**Royal Father"** if at any point in his career, he had even feigned political ambition not to talk of being a political party card carrier in his life. Such a person even if he is 90 years of age at the time of his promotion will never do well as a Royal Father without bringing politics to bear on the kingdom. Such should never nourish any chieftaincy position in URUAN/EFIK. A Royal Father must always exhibit and regard himself first and foremost as a servant-leader who among other things brings down himself to the level of the least member in his kingdom. His doors must always be open to all and sundry 24 hours of the day and seven days of the week to mix, relate and interact with his people because he must always be there for his people. The ideal situation should ensure that the traditional institutions are allowed to play their role, and let the civil authorities and

politicians defer to them and find peace and harmony in so doing. The Royal Fathers will ever remain the stabilizers and pillars of society and our political leaders will always require their support and respect to succeed. That is why we need these traditional institutions as also visionary and traditional leaders who are imbued with values and zeal as the ideal to move our nation forward.

SUSTAINING AND UPDATING THE TRADITIONAL ROLES OF TRADITIONAL RULERS/KINGS IN THE CONSTITUTION

As to whether Traditional Rulers should have specific roles in the Constitution as obtained in the 1st Republic, ie. before the civil war or the 1989 Constitution, I think the answer is neither here nor there simply because it is simply not possible to outline the role/s of Royal Fathers and insert them in the Constitution. Traditional Rulers have been there from time immemorial as the traditional Head of their ethnic communities and people even the modern civil Authorities always look up to them to resolve a lot of issues. A traditional ruler is the natural Ruler whose exercise of power covers both political, social, cultural, economic and in some cases religious dimensions of his society. Tradition accords him absolute legitimacy such that it inculcates in the people a measure of respect, deference and obedience towards him on account of his Royal authority and influence. The role of Traditional Leaders in national development did not just start today; it has always been part and parcel of national existence globally, so every government in the world needs traditional leadership to survive. Refusal or negligence to do so is to the society's peril on account of the significant role in the enhancement of good governance and the rapid socio-economic development the institution engenders at the grassroots tier of governance, especially in the area of peace and security in the land. It is very pivotal to nation building. Supposing they are assigned Roles in the Constitution, what specifically will they be and what are the implications? Whatever can be their specific roles and authority since after all the Constitution covers the exercise of authority with the present 3-tier structure in place? I think the problem in all these stems from the refusal or to put it mildly, the failure of our modern politicians and political office holders beginning with the President, Governor, Senator, etc. to accept and to understand the place of traditional Institutions in the polity.

Civilized and developed nations who know this uphold and treasure the importance of Traditional Rulers in the polity. For one, a Royal father or whatever name called, Etubom, Obong, Oba, Ntufam, Eze, Emir, Obi, etc. is not like a person who accepts or buys or assumes a chieftaincy title from his community of settlement because he cannot. He cannot and will not automatically become a member in the class or Cabinet of the natural "Traditional Rulers". For example, Chief Emmanuel Ezenwenyi is not only a recognized holder of Chieftaincy title in Calabar, he holds the highest Traditional Chieftaincy title of **ADA IDAHA KE "EFIK" EBURUTU**, but Efik leaders accord him the position of only "Adviser" to the Obong of Calabar Supreme Council in civil matters concerning Efik citizens, because he is a bona fide citizen of Efik Eburutu having satisfied the conditions mentioned herein in our Constitution for alien settlers in our midst, Period. There is a very clear distinction between traditional Institution and Politics and politics is not the same thing as governance as already discussed above. Politics when defined can be the quest for power and to be at the helm of affairs of government in order to direct who gets what and how the material and human resources of the land should be managed, utilized and distributed. But this power should be known and accepted as belonging to God and given to the people, the electorate, who give the mandate to their preferred candidates that vie for the different posts whether as the president, governor, senator or councilor. Therefore, the proposition whether the Royal Fathers should officially have any role in the Constitution is antithetical to the principles of true democratic practices because democracy has its origin and legitimacy in the grassroots, the citadel of traditional Institutions which are usually led by Royal Fathers. They are closer to the people, they relate more to their communities than the government

which has its raison d'être from politics and political party affiliations and organizations. The very stool of the Traditional Ruler is the symbol of power, leadership and authority, hence the respect it commands because the traditional authority is built upon the history, heritage, religion and culture of the people.

In civilized societies, these are the types of unwritten matters in the Constitution like that of Great Britain because they are universal and eternal. Traditional Institutions get their roles directly from God which are embedded in their customs and traditions and are set to be taken as no go areas – they are divine institutions because Royal Fathers are accepted as God's Vicerents on earth for the people. What situations, organizations or political/civil matters are there which do not involve the Royal Fathers? Is it elections, security, boundary disputes, titles or what? Why not re-introduce the age-old Council of Chiefs as they were in the three Regions of Nigeria as was the case in the first Republic such that now we can have both at the Federal level and the States the National Traditional Rulers' Councils or Parliaments/Assemblies? The latter can consist of Paramount Rulers in LGAs while Presidents of the Traditional Rulers' Councils in the States will constitute the former? Traditional Rulers are those who can effectively organize community policing to take the war effort against crimes like armed robbery, kidnapping, banditry, child trafficking, insurgencies etc. to the grassroots. Nobody is closer to the people than the Chiefs and Kings to such an extent that the peace and security of their communities, in this case villages and districts /LGAs which revolve around them. It is easier and quicker to use them to disseminate important state or national information and to maintain law and order. Grassroots mobilization for elections, census, tax/levies collection, even the distribution of Government of goods and services and other amenities, immunization of children, campaigns, war on sanitation and environmental issues, etc. is better handled by the chiefs and Elders of communities. Most cases and matters bordering on inheritance, land disputes, divorce/marriage issues, etc. are better and conscientiously handled by them quicker, with dispatch and better optimal effect rather than the High Court's including Customary Courts because they are adepts in handling restorative justice and peace making. All that is therefore needed is to assign them constitutional recognition and to be appropriately funded because they come in handy as the last bastion of hope to the point of giving mature, sincere and courageous direction and impetus to the government and the political class.

When the British colonial masters came calling, they discovered to their amazement and even to their utter admiration but bewilderment that the so-called “natives” were not living like wild lawless animals in the jungles; they were living in an organized civilized manner with their Chiefs and lieutenants in tow. They were sitting over very ordered and organized communities and peoples with “workable institutions and unwritten Constitutions” ie. Customs and traditions for the overall welfare of their people. The British discovered they could neither proffer a better arrangement of their own, nor find a better form of civil governance and native administration than what they saw, hence they shamefacedly imposed the **INDIRECT RULE** straight away and established the **NATIVE AUTHORITIES** everywhere to aid them in their administration of Nigeria, thus recognizing the “divine rule of kings”. The question could be put; since the non - recognition of Royal Institutions in our 1989/99 Constitutions, has Nigeria fared any better? Then, and mark you, these Constitutions were masterminded by the Military who used horse whips on Royal Fathers and drove them far away so that they could exert and exercise maximum power and authority over the people. Yet history has shown there is hardly any intractable problem like the ubiquitous **“man leopard,** the not to be forgotten Niger Delta Insurgency or the collection of taxes and other aspects concerning civil administration and good order which succeeded during those colonial days without the “royal touch” of these bastardized “useless and illiterate” Traditional Rulers and blooming “bloody civilians” then and now.

Yes, and no, Traditional Institutions should not be incorporated in any Constitution of the land but how, and why not? What is clear in all this matter is that "the Constitution is made for the people and not the other way round." If the non-insertion of the fact in the Constitution is the problem, then for goodness sake let it be inserted for its recognition so that politicians and Nigeria's office holders and Authorities will accept this glaring lacuna. For me and many Nigerians of like minds, it is a contradiction in terms that there is a third tier "grass root governance" ie. Local Government Authority/Area with political office holders" in terms of Chairmen, Councilors, Heads of Administrations or Supervisory Officers for Education, Works, Health etc. just as there are in the Federal Government viz. the President, Senators, Members of the National Assembly, Ministers etc. or as in the cased of States: Governors, Members of Houses of Assembly, Commissioners, etc. etc. Governance of the grassroots and its Administration thereof is the prerogative of Traditional Institutions. Any other set up is a duplication of functions and siphoning of resources; it is a fiasco that it has always been since the 1989/99 Constitutions. It can never and has never worked since 1979 Constitution; that is why men and women of wisdom and discernment have advocated that it be scrapped. It is a misnomer.

In Advanced countries like France, Israel for example, their **Communes** or **Kibbutz**, just to mention a few, do not require all these bottle necks. We want a situation whereby any citizen or resident thereof can easily go to his Local Government or District/Clan HQ or Divisional Headquarters and order or apply for or request whatever he/she wants and he/she will get it without any ado or boot-licking. The main authority on seat to attend to him/her could be any person/s of whatever status in the community or district, and working in synergy with the Traditional Ruler. He should be a seasoned career civil servant or an administrator with other assigns or subsidiaries not Chairmen or anything called. In the present set-up, he/she should be the Under Secretary or anyone next but lower in rank to the Permanent Secretary or Director General. Lagos State for example has done something like this by putting all the so-called LGAs of 20 LGAs and 37 Local Council Development Areas under five Administrative Divisions viz. Eko Atlantic Division, which constitutes exactly our overview on the history of Lagos above. Others are Ikeja, Ikorodu, Lagos Island, Lekki, Epe and Ojo, hopefully with an Administrator as Sub-Director General as Head of Administration with the Oba of Lagos in complete sync with him/her. It is my ardent exhortation and prayer that in URUAN/EFIK under the able-hand of Etuboms, Chiefs, Clan and Village Heads etc. with the Obong of Calabar as Supreme Head, the Administrative Divisions or Development Councils of Iboku Utan, Iboku Esit Edik, Akpabuyo, Ikoneto-Adiabo, Eniong for Calabar; and Uruan Edere/Iboku, Esin Ufot/Ibonda, Uruan Mbon-Inyang/Ikpa and Usuk Uruan/Mosongko will be so administered soonest. In 1962 for example and according to the evidence of His Grace, Archbishop Anthony Obinna of the Catholic Archdiocese of Owerri, a mere Standard IV pupil was said to have been able to write an application from an advert he read in the Regional Newspaper **"OUTLOOK"** to Enugu, the then HQ of Eastern Region, for cassava cuttings, pineapple suckers and oil palm seedlings. On receipt of the said application, the Authority on seat ordered a truck-load of these items to be promptly delivered to the school, the matter of which caused great consternation to the Headmaster and the admiration of the pupils. That is my prayer and hope for a new and restructured Nigeria before this 4th Republic ends. Amen.

ELECTION/SELECTION & CORONATION

The only Institution that somehow seems to proffer hope to the citizenry is the Traditional Chieftaincy Institution. Wherever and whenever matters get to crises point and the situation turns awry as the problems become so intractable and hopeless, then is the time to run to the so-called "Royal Fathers" as the only beacon of hope and salvation, and very often things get sometimes get cleared up. Another reason the position was never contestable was the general belief that anyone who ascended the throne as a result

of greed or sharp practices normally died before or within months after installation. Let us consider here the case of **Ali Nwa Adonu** from Mkpoanute Ulo Village who is the reigning **Onyeishi** of Enugu Ezike. Several times his compound was visited and no appointment could be secured for an interview owing to the various Village matters pending on his table. But it is on record that this reigning **Onyeishi** of a Royal Father of sorts, is capable of turning the tides of whatever raging configuration and set things right and in time before any escalation. To this day too, the Yorubas across the Niger in Kwara State to wit, the people of Ilorin have been having the burden on how to reverse the situation which has endured for decades on end, viz. the issue of changing the traditional rulership of Ilorin and re-instating a Yoruba Oba on the throne instead of the Hausa-Fulani as the Emir of Ilorin so that the blue-blooded descendants of **AFONJA** of true Yoruba descent to whom belonged the traditional staff of office, can take back the hegemony and rule Ilorin again in perpetuity as formerly. History has it that it was the Commander, General Esubiyi of the ancient Oyo Empire at Ibadan who became the first Attah of Ayede Ekiti that led the military expedition that stopped the rampaging Hausa Fulani Alli – led warriors from encroaching into Yoruba land through Ekiti in the early 19th century. It is this same event in Yoruba history that gives the narrative of how Ibadan warriors led by General Esubiyi defeated the invading Fulanis who had almost taken over the old Yoruba-Ilorin Empire. According to Chief (Comrade) Olola Kasum, the President of the **AFONJA DESCENDANTS UNION** set up since the 1970's by the administration of Major General Agbazika George Inih, then Military Governor of Kwara State, his recommendation was that the Fulani "settlers" and Ilorin Yoruba "aborigines" should rotate the traditional rulership of Ilorin. But as everybody knows, till date, the Fulani settlers in Ilorin want to hold on to the position of installing their member as Emir of Ilorin at all costs. And that is the position of things almost everywhere because once **"enyene ufok ama adaha, iny?ni esin ub?k ke aba ". (6)** Specifically, unless and until the traditions and customs are respected and preserved, there always will be trouble because the apple cart has been upset and the situation of things bastardized. What this comes to is that the position portents deep rooted enmities, misgivings and mistrust as for example, the relationship of late between the Itsekeri and the Ijaw in Delta State; and here in **URUAN** backyard, the same situation is blowing between former Ifiayong Obot (now gazzetted Ifiayong Usuk) v/s Mbiakong, or even v/s Idu; whereas centuries ago these people had always lived in harmony with one another as brothers from the same **URUAN** tribe. But how do you protect the so-called indigenes constitutionally without neglecting these settlers? How can these 'settlers' partake in trade and commerce, economic opportunities and political power of the place without taking undue advantage of the 'indigenes'? Here in our country Nigeria, a country without any genuine national ethos and goodwill, is it possible to wish away indigeneity? If for example the Berom and other minorities in Plateau State as also Idu Uruan, Mbiakong, etc. are fighting to save themselves and posterity from being swamped by a rampaging army of Hausa-Fulani and by implication, Ifiayong supremacists, how far can this get us? Questions like these will continue to blow in the wind of insecurity, rancor and disharmony as long as justice is not the first condition of our humanity because as they say: **"without justice, there can be no peace"** The same point can also be made in the use of the state apparata before commoners vis –a – vis the so-called "Ruling Party" v/s the "Opposition or Opposition Parties", one way or the other. The solution to all these lies in the proper organization of Chieftaincy affairs in the country and in the following of laid down traditional norms for the election/appointment of Traditional Rulers otherwise we shall continue to end up with problems every time. But who are the Yorubas to be given such recognition and where is their domain in Nigeria? Before we answer that question, let us first treat the history and evolution of the Berom peoples who bear the brunt of this provocation and violence from the Hausa-Fulani. Also to be studied are the other ethnic Nationalities like the Igala of Kogi and the Tivs, the Idomas, etc. of Benue State, all in the ancient Benue /Plateau of Nigeria.

ORIGIN AND EVOLUTION OF BENUE/PLATEAU PEOPLES ORIGIN OF THE CAMEROUN vis-à-vis NIGERIAN REGION



In our primary and secondary school days of the 1940s and 1950s the entire Benue and Plateau States of modern Nigeria were a single entity. They were formerly one single administrative division of colonial Nigeria. But during the Military regime of now General (DR) Yakubu Gowon as the Military Head of State and Commander of the Federal Armed Forces as it was so tagged during the Nigeria – Biafra war and military era, the two states were created as a single State on May, 27 1967 from the so-called monolithic Northern Region of Nigeria and existed thus until 3rd February 1976, when it was divided into two states of Benue and Plateau by General Muritala Muhammed administration. He was killed in a military coup of that same year on February 13. The city of Jos was the capital of Benue-Plateau State. Only two military Governors governed the Benue-Plateau State namely, Joseph Gomwalk from 28th May 1967 – July 1975 and Abdullahi Mohammed from July 1975 – March 1976. The history of this region or territory with those name tags of **BENUE** and **PLATEAU** dates back to about 1000 AD but some historians give a much later date ie. about 1400 AD. What has given grounds to this anomaly is the fact that the two name-tags as also the name of the Cameroun Republic take their nomenclatures from an ancient of Scottish history after a clan there known as the **"CLAN CAMERON"** from which the term Cameroun is derived in the first place. Recorded history from the fifteenth century, although quite an unsubstantiated one, has its roots reaching back to the reign of the first Clanal Chief by name **"ANGUS CAMERON"** who lived about the year 1000 AD. He it was who gave the name of **CAMERON CLAN** to the clan he governed. In Scottish history, he was said to have resided in the **"Cameron Country"** of "**Lochaber"** and this domain of his covered roughly an area of 182 sq. miles ie. 292 Km and situated near the present day town of "**Fort William"** in Scotland's West Highlands. The history of the Cameroons as a Scottish clan captures an extensive land often of combative peoples, for that was how men learned to survive and live till another day in those days of wars upon wars we read about in World History books.

But that is for another day, whereas our point of departure is that it was factually this Scottish chieftain who during the age of the discoveries in the 15th Century, sailed far into the so-called the **"DARK CONTINENT**" of **AFRICA.**

He did and, precisely rounded up the West African Coast and further on sailed and climbed up the mountains which he discovered as what is now known as the Cameroun Highlands or Cameroun mountains. This region or territory which he sort of founded, he later named "**CAMEROUN**" after himself, hence the designation of the territory now known as the Cameroun Republic. History also has it that it was this same Scottish high chief or one of his descendants who later also toured that mountainous country until he arrived at the now northern Nigerian region highlands which he also named after the River Benue with the designation "**BENUE – PLATEAU**" till this day.

ORIGIN OF THE NUPE PEOPLES IN NIGER STATE OF NIGERIA NOMENCLATURE, EVOLUTION/ CULTURE HISTORY

The name tag **"Nupe"** has been a sort of recurring decimal in this book beginning with the piece on the evolution of Nigeria vis-a-vis the Royal Niger Company in Chapter ONE. The Nupe ethnic race traces its origin to one "**Tsoede**" who fled the court of Idah in Kogi State and established a loose confederation of towns along the Niger in the 15th century. The proximity of Nupe to the Yoruba "**Igbomina**" peoples in the South and to the Yoruba-Oyo people in the South West led to the cross-fertilization of cultural influences through trade and conflicts between these ethnic populations over the centuries. It is said that the famous Yoruba king, "**Oba Shango**" also known as "**Oba Jakuta"** who was once an "**Alafin"** of ancient Oyo empire before being deified following his death, was the son of a Nupe "**Tapa"** woman **(Ibrahim Saidu, 1992, 17-28)**.

But with the coming of the Fulani king, the great and inimitable **Uthman dan Fodio** in conjunction with his jihadist campaigns, many Nupe citizens were converted to Islam by force of arms at the end of the 18th century AD **(Cf. Blench, R.M. 1984, 32-45)**. In fact it was actually **Mallam Dendo**, a wandering Muslim cleric and preacher who incorporated Nupe kingdom into the Fulani Empire established by the Jihadist Usman dan Fodio in 1806 during his Muslim campaigns as noted above. Nevertheless, the traditions of Nupe were retained and the people continued to live their lives as they hitherto were living. That is why the king or paramount ruler of Nupe is still designated by the title of **"the Etsu Nupe"** rather than being called "Emir of Nupe" till this day. The city of Bida which is the Headquarters of Niger State fell to the colonialist British forces after the Muslims had struck in 1897 when the paramount ruler then, Etsu Abubakar was deposed by Lord Lugard and replaced by the more pliable and docile "king" and Muslim **Alhaji Muhammadu (Cf. Vandeleur 1898, 34)**. As discussed earlier in this book, it was when this same Lord Frederick Lugard, then only a military officer of His Majesty, King George V's Army in Great Britain came in at George Goldie's orders that in January 1897, he employed the Niger Constabulary and captured Bida, the Capital of Nupe as also Ilorin. He then marched on to other territories in the heart of Sokoto Caliphate, viz. Gusau, Bermin Kebbi, Gwadabgwa, Raba, etc. In fact, this became an aspect in the history of Nigeria to the effect that the era of the West African potentates like King Jaja, the Etsu of Bida etc. was soon to come to an end and another was about to begin. During the reign of Muhammadu, a Prince named **Jimada** moved from Bida in the North East of Bida to **Patigi**. This is not to be confused with another nearly identically spelt town called **"Pategi"** which lies South West of Bida on the Southern part and opposite to the bank of the River Niger. Having settled there for some time, he then began to organize the protests against his people being ruled by a Fulani, ie. Alhaji Muhammadu **(Cf. Ibid; Vandeleur 1898, 35-36, See also Forde, Darryll, 1955, 83-89).**

Now Jimada's descendants are still fighting for the revalidation of the post of "**Etsu Nupe**" to the territory because as they claim and rightly so, they are the aboriginal sons and daughters of Nupe ethnic nationality and the only existing blue-blooded and pure Nupe ruling family. The present Etsu Nupe is Yahaya Abubakar.A more detailed exposé on the history of the Nupe kingdom can be found in the book written by Burdon the ethnographer Siegfried Nadel, whose book, "**Black Byzantium**", has remained a masterpiece and an anthropological classic **(Cf. Nadel 1942, 18-29; See also Burdon 1909, 78-83; Hogben & Kirk-Greene 1966, 261-282 and Mason , 1981, 45-47).** Today the population of Nupe aborigines is probably about 3.5 million and they are principally from Niger State, although there is also a small but growing number of Nupe citizens who can be found in "**Knowles**" in the West Midlands of England. The Nupe language is also spoken in Kwara and Kogi States and certainly so because as observed above, the progenitors of Nupe peoples originated from Ida in Kogi Yoruba-speaking peoples. They are primarily Muslims, with a few Christians and followers of African Traditional Religion a.k.a. ATR. The Nupe peoples have several local, Traditional Rulers. The Etsu Nupe of Bida is not really of Nupe ethnic extraction but is actually one of those who came from the part of the Fula in Futa Jalon tribe and settled in Sokoto area. Then during the Jihad wars of occupation and acquisition of territories which catapulted in the forceful conversion of these conquered aborigines, they moved further south and came to rule the Bida aborigines with force of arms in 1806 as discussed above. These at present have no capital, although they were those originally based at Rabah and only moved to Bida in the early 19th century.

SOCIO-CULTURAL AND TRADITIONAL WORLDVIEW OF NUPE PEOPLE

Traditionally and culturally the Nupe were great hunters and they were using "**Burtu mask**s" made from wood during their hunting especially in bird hunting. The hunter would tie the mask around his head and imitate the bird's movement then shoot and kill them point blank with bows and arrows. Nupe culture and traditions are similar to the customs and practices of ancient Egypt. The Nupe people used to have various traditions, but much of these were diluted by the Usman Dan Fodio jihadist occupation reformers. Nevertheless, they still hold on to some of their ancient socio-cultural artefacts and ways. Many Nupe people often have tribal marks on their faces similar to the old Yoruba tradition, some to identify their prestige and the family to which they belong as well as for protection, while some do it as jewelry adornment. But these traditions are dying out in certain areas. Their art is often abstract **(Cf. Perani, J.M. 1977, 46-52; See also Stevens, P. 1966, 88:21-35)**. They are well known for their wooden stools with patterns carved unto the surface. Our next port of call in that order will be the "**Berom"** ethnic peoples.

ORIGIN AND EVOLUTION OF BEROM PEOPLES OF PLATEAU STATE NOMENCLATURE AND CULTURE HISTORY OF BEROM PEOPLES

The recurring decimal of Hausa-Fulani rampaging army of occupation of several communities and their use of force to attack and decimate the populations of these communities especially in the Benue and Plateau States of Nigeria informs the writing of this piece to let Nigerians and the International Community rise and say "No" to this sort of violence, wickedness and impunity on our shores. If for example the Berom and other minorities in Plateau State have to suffer in silence because the Federal Government of Nigeria cannot rise to help them in their plight, then they cannot help but resort to self-help by fighting to save themselves and posterity from being swamped up and obliterated from the face of the earth by a rampaging army of Hausa-Fulani supremacists. But how far can this take us if we may venture to ask? Questions like these will continue to blow in the wind of insecurity, rancour and disharmony as long as justice is not the first condition of our humanity because as they say '**without justice, there can be no peace**.' Who then are these peoples called the Beroms, the Jukuns etc. of Plateau the origin of which can be traced to the Chadic-Speaking Groups in the Central Nigerian Area?

The **Berom** peoples sometimes also spelt as **Birom,** are the largest autochthonous ethnic group in Plateau state of Nigeria. Plateau State has so many communities, cultural and also linguistic groups such that it has been joyously described as the "most notorious for its extreme diversity of linguistic groups" **(Cf. Nengel, J. G. 2001, 14)**. It is like a mini Cross River /Akwa Ibom also similarly designated as **"an atomistic society"** of sorts by the inimitable Professor Emmanuel Ayandele, the erstwhile Vice Chancellor of the University of Calabar. Berom community covers about four Local Government Areas viz. Jos North, Jos South, Barkin Ladi a.k.a **Gwol** and Riyom. Berom speaking peoples are also found in some Southern Kaduna Local Government Areas in Kaduna State. Like the peoples of Western Cameroun and Cross River /Akwa Ibom of the Niger-Congo speaking family of Bantoid languages, the Berom also trace their origins and migrations to the sub/semi-Bantu tribe of the Cameroun Republic of Central Africa. The Berom language which widely spoken in Plateau does not belong nor is it related to the Hausa language which belongs to the Afro-Asiatic family. But most of the other Plateau languages are Chadic languages **(Cf. Fwatshak, S.U. 2002 51-56)**. Interestingly, the Berom people, the Fulanis and Tarok, are linguistically more similar to each other than the other groups. But although the Fulanis and the Beroms see themselves as belonging to the furthest poles of Northern Nigeria's political and cultural divides, especially in light of the recent internecine ethnic conflicts mentioned above, they not only belong to the larger Niger-Congo language family to which many languages in Central and Southern Nigeria belong, nevertheless, they actually belong to the same Atlantic-Congo subfamily of the Niger-Congo language family **(Cf. Farooq Kperogi, 2016, 21)**. That is why we have most of their words especially (name) words like Dalung, Dung, Chuwang, Gyang, Badung resemble names like Ekpenyong, Archibong, Ntambang, Bisong, Ubong, Atabong, etc. as in URUAN/EFIK and the Ekoi areas of Cross River State.

OTHER VERSIONS OF BEROM EVOLUTION AND IDENTITY

This brings us to yet a second affirmation on the evolution of the Bantoid Nigritic Peoples. As is often recounted in this Book, most of the communities trace their origins and evolution principally either from their languages or their food habits and cultural traits. It is simply not an overstatement to maintain that the introduction of the Malaysian complex led to the acculturation and migration of the Sudan - Nigritic Peoples. This is established from the fact that the cultivated crops of the complex hybrids could not have originated anywhere in Africa, for societies without agriculture cannot transmit cultivated plants **(Murdock. 221-222)**. We are therefore led to look for an unbroken corridor of agricultural peoples living around the 3rd or 2nd millennia B.C. The specific features of Arabic, Negroid and Malayo-Polynesian stock clearly reflect this assumption **(Grandidier, 192)**. Archaeological evidence has shown beyond question that most of East Africa from the Cape to Zambezi - **Zambia** and the whole of the Congo basin right into the Cameroun Highlands and the Plateau in Northern Nigeria and beyond, were occupied entirely by hunting and gathering peoples viz. Bushmanoids, Pygmoids, and Negroids until the time of the Polynesian diffusion as mentioned above, which also includes the Cameroun fringe we are talking about. There is a certain general history dealing with their evolution and migrations. In sum, the history and origin of the Berom peoples are that they most probably descended from the Cameroun Highlands to what is now the Nigeria Plateau. This overland transmission gives us a firm induction that the Malaysian complex of West Africa particularly Bananas, Breadfruit, Coconut Palm, cocoyams - Toro and Yams came from South East Asia to Northern Nigeria. The celebration of the **Nzem Berom** festival annually in March or April testifies in Berom land to the fact that this and other celebrations and festivals are primarily related to agriculture and hunting, which have been the main events revolving around Berom livelihood and cosmology.

In the past, the Beroms regarded "**Mandyeng/Nshok"** as the most important festival which ensured a

good farming, harvest and the hunting period. Not all the Berom communities celebrate **Mandyeng** and **Nshok**. Those performing "**Mandyeng"** claim their roots from **Riyom**. These include Vwang, Kuru, Zawan, Gyel, Rim, Bachit, Bangai, Lwa, Sop, Jol, Wereng Kwi, Gwo, Kakuruk, Kuzeng, Kurak, Kuchin, Rahos and Tahoss communities. The **"Nshok"** festival is slightly different from "**Mandiyeng"** owing to the fact that it is also associated with hunting and the rainy season of farming which is held around April and May to usher in the new season. The **Nshok** festival on the other hand was usually celebrated together with the other hunting festivals viz. "**Mado"** and "**Behwol".** But these are not as important as **"Nshok" (Cf. Nyam, S. D. 2005, 54).** Some of the instruments used during such festivals among the Berom include **"Yom Nshi"** which is a two-string banjo made from calabash and skin as resonators, "Yom", a straw string instrument, **"Kwag"** or "Gwashak" and equivalent of URUA/EFIK **"Nsak"**; this is scraper made from dry cactus played with a stick slid across the sawed dry cactus to produce a scrapping sound; "**Kundung" ie. a** Xylophone made of cattle horns**.** In those days the Beroms regarded hunting both as an occupation and a sport. Although hunting was not necessarily an important economic venture as was farming, it was regarded as an exhibition of skill and bravery so much so that most of the Berom names are derived from game animals such as the "**DUIKER".** These species of animals are not only smart, fast and strong they are also very beautiful. That is why the Berom name their babies after them. They give names such as Pam, Dung, Chuwang, Gyang, Badung to boys while girls answer Kaneng, Lyop, Chundung, Nvou, Kangyang etc. All these are names of these smart looking and beautiful animals. These are names for the different species of **DUIKER**. Other names like those of non-domesticated animals such as **Bot** (frog), **Tok** (fish), **Tsok** (toad) etc. are not given to children because they are not game animals. All this goes to show how important hunting for game animals was regarded in pre-colonial Berom society.

SOCIO-CULTURAL AND RELIGIOUS WORLDVIEW OF BEROM

When the Missionaries brought Christianity and Western Education to Berom, it paved the way for a lot of socio-cultural changes in the Berom land. The changes devalued the rich culture and traditions of the people and brought about serious dislocation of Berom socio-cultural life and world view. In fact, it brought a serious predicament of a severe social and cultural crisis. In order to avoid the danger of losing the socio-cultural practices of the overall pre-colonial era, activities such as the **Mandyeng, Nshok, Worom, Chun, Vwana** ceremonies mentioned above were brought into a single umbrella festival called "**Nzem Berom**". This festival is also held within the first week of April to tally with the period when Mandyeng, Nshok and Badu Festival held sway. The **NZEM** is a period when different cultural displays are exhibited from different parts of Berom land. This is more so especially in the aspect of music, dance, arts and cultural displays and programmes. The Berom have a paramount ruler called the "**GBONG GWOM**" Jos. The traditional stool emerged from the realization by the colonial administration of the Northern Nigeria of the need to have a paramount Ruler to oversee the colonial creation called "**Native Authority"**, NA. This had completely different linguistic and traditional features between the Bauchi Emirate groups and the ethnic systems of Plateau. This misconception initially encouraged the formation of vassal traditional heads which were alien to the culture and traditions of Plateau just as it did when this sort of administration and governance was forced down the throat of URIUAN/EFIK and other ethnic communities of South South Nigeria. As it happened, it was meant to highjack local leaders who need not be the choice of the people to oversee the created Native Authority Areas, a situation which proved tumultuous and precarious to the sensibilities of the native dwellers like the Berom peoples due to conflicting views and interests.

Between 1916 and 1927 when Lord Lugard regime held sway, the Resident or District Officer as he was addressed in Bauchi Province was instructed to send potential heads – the so-called **"WARRANT CHIEFS"** from various Native Authorities including District and Village Heads to be elevated as

Chieftains. But the Resident wrote back to the Secretary of the Northern Provinces at Kaduna recommending a paramount ruler to superintend the Native Authority areas. That was how the situation was saved from escalating into tumultuous conflicts between the Warrant Chiefs and Paramount Rulers. Whereas in the pre-colonial times, the Berom were divided into autonomous political groups based on regions, but during the colonial period they were all merged under the Gbong Gwom to help coordinate the activities of the Natives. This was when the first Paramount Ruler, Chief Dachung Gyang, assumed leadership from 1935 to 1941. Under him the traditional institution was designated the **"BEROM TRIBAL COUNCIL"** which comprised of all the local Chiefs within the Jos Native Authority Area. Its authority then only included mainly the Berom but excluded the Chiefs of **Buji**, **Naraguta**, **Jos** and **Bukuru**. However, later on the Government modified the list to those communities. When Da Rwang Pam became the Paramount Ruler, **(1947-1969)** he was elevated the head of the Tribal Council and to the Stool of the **Gbong Gwom Jos**. Since that 1969, those who have sat on the stool included the following, Da Fom Bot 1970-2002, Da Victor Dung Pam 2004-2008 and Da Jacob Gyang Buba 2009 to the present. The immediate past Gov. David Jonah Jang (2007-2015), was of Berom origin **(Cf. Jacobs, C.C & Nyam, S.D. 2004, 52-54).** Having given the brief spotlight on the Berom of Plateau State, we shall now treat briefly the origins and evolution of the Tiv and Iduma/Idoma ethnic peoples.

ORIGINS AND EVOLUTION OF THE TIV OF BENUE

In the 1940s up to and until the 1960s especially during my Higher School/Higher Elementary Teacher Training studies at St. Thomas HETC Ogoja, my idea and notion of the Tiv aborigines were not different from what the other surrounding tribes of Ibibio, ditto **URUAN/EFIK,** Igbo, Ekoi, Ejagham, Ikom, Koki, Bekwarra of Southern Nigeria, not of course excluding their Northern Nigeria neighbours, but most especially in my case the Ishibori and Igoli ethnic peoples of Ogoja where I often noticed them. There and then they were officially regarded as and even called "**MUNCHI".** Yes, because as at that time there was a great deal of robust interchange of commercial activities as also movement of peoples in the land coupled with the fact of the seeming Omni-presence of these ubiquitous **Munchi** people of a kind who were to be found everywhere. Most of them appeared very huge, tall, stout and robust looking. They also looked very strong and energetic, such that the Igbos who also were all over the place used to joyously and jokingly nickname them as **"onye bulus**" meaning "yam and rice carriers". They could carry two **mmami-wagon** bags of rice which **URUAN-EFIK** called "**EKPAT OFUNUMA"** on their shoulders from the yam heaps where they were bought and sold to the "7-10 ton lorries/trucks" of those days without raising and eye brow or showing any signs of fatigue and weariness. They were very lovely and admirable to watch. Similarly, they could carry large "**akpan**" hampers of yams on their heads for the buyers and sellers to these Lorries to be loaded to all parts of Nigeria; North and South, East and West. Although this was practically the case, but they themselves use the word **Tivi** a.k.a "**Tivs"** as the name of their tribe, and "**Dzua Tiv"** = "**Munshi** ie. **Mouth**", as the name of their mother tongue or language. However, this very soubriquet is not derived from them but was given to them by the Hausa-Fulani. But why? Because oftentimes, the Hausa-Fulani cow owners used to lodge within Benue territory en route South South through Northern Cross River. On occasions they would keep their cows in the care of these Benue part time landlords but on coming back some the cows would have disappeared. Then they would ask: "Where are the cows?" The Benue landlords would reply "Mun - chi" = "We ate them". From this scenario the Hausa-Fulani would derogatorily call them MUNCHI = Those who eat cows. In fact, it was in the same way the Hausa-Fulani nicknamed their Capital city Makurdi which they derived from **maa - kurdi** = the land of the money bags. The ancient story has it that once there lived a powerful rich cow Tiv merchant. He was so rich that he was almost adored on account of his extreme wealth. **"Kurdi"** = **money** in Hausa. Since the Hausa-Fulani are fond of addressing people with regard to a peculiar situation or circumstance, they decided to name the city which hithertos had no name or designation at all before this

time as “the land of the 'money man'” = **“M AA - K U R D I”**. Their numerous clans do not seem to show much difference in the language because there is very little dialectical difference in those various clans and communities. As a people, they consider themselves superior to the surrounding tribes, consequently they do not marry their Munshi women out from the tribe. It would lower their worth and prestige, they claimed. One interesting marriage tradition among Tivi peoples is that, they mostly prefer marriages from the village of grooms' mothers, but the girls must not be close relations. This makes it appear like the agnatic URUAN/EFIK custom of also marrying from “**edem eka**” ie. from the “mother's side/family”. Tivi women are very coquette to a fault. But their men, on the other hand could take wives from any other tribe outside Tiv country and by so doing they even raise the dignity, élan and importance of their women folks **(Cf. Jude A.S. 1916, 31-23; See also Duggan, E. C. 1932, 5-9).”**

NOMENCLATURE AND CULTURAL HISTORY OF TIV KINGDOM

Tiv ethnic nation as an ethno-linguistic group is what used to be known in the 1st. Republic of Nigerian Politics as the Middle Belt of Nigeria in West Africa. According to and Paul J. Bohannan the Tivs share common borders with the **Chamba** and the **Jukun** of Taraba State in the North-East; Alago in the North, with the Yala, Gakem and Obudu of Cross River State in the South; and the Idoma and Igede of Benue State to the West **(J. Bohannan, 1967, 45 and Rubingh, 1969, 58)**. The international road which runs through the border between Nigeria and Republic of Cameroon passes within Tiv territory. The Tivs who are the most populous in Benue State are among the majority ethnic groups in Nigeria, ranking as the fourth most populous ethnic group. Tradition has it that ancient Tivi peoples lived an egalitarian mode of living with no central government or administration being headed by a local chief or paramount ruler as found in other ethnic groups like URUAN/EFIK, which means there was no central authority and no king. Nevertheless, they lived in compounds administered by the oldest man. Many compounds formed clans and districts that were variously divided and sub-divided. The elders of the various clans “**Upyaven”** and districts “**Ityar**” usually met to discuss issues at those levels until they could arrive at some democratic decisions that bound their sections. On the other hand, if there were issues involving the whole ethnic group, the elders of the various sections and districts would meet and take a decision. But when the British came calling with the “**Indirect Rule”** and “**Native Authority**” type of civil administration all that changed. By 1946 the British colonialists established a Tivi central authority by creating the office of a paramount ruler. The paramount ruler the “Tor Tiv” was to reside and administer the people at **“Gboko”** which they made to be the Headquarters of the whole Tiv region. But by tradition, ascendancy to the **Tor Tiv** throne was not hereditary till today.

The Tivs number approximately ten Million both in Nigeria and the Cameroon Republic. In Nigeria the Tivs are to be found as an indigenous ethnic group in Benue State. They are also to be found in Nasarawa, Plateau and Taraba States. There are also millions of Tiv speaking peoples in Cross-River State, Kaduna, Adamawa, Lagos, Oyo and Abuja Federal Capital Territory. As often times discussed in this Book, one of the factors as also methodologies of tracking the origins of these ethnic nationalities it linguistics. (1934: 6–7), For instance, has compiled such piece of evidence of linguistic evidence from a list of 67 Tivi words and juxtaposed them with the words of the **“Bantu Nyanza_Province "YAZA”** speaking peoples and this has shown a very remarkable and striking similarity in both phonetics and semantics of Tivi language. Based on that, he Abraham concluded that the Tivs were Bantu peoples. As already discussed in relation to the Berom and URUAN/EFIK peoples, ditto Akwa Ibom and the other Cross River peoples. From this, we can safely conclude that the Tivs must have actually emigrated from the “Congo" and came to live where they now find themselves.

Also in the 1950s and early 1960s when the Congo music and dance were rife and the in-thing, it was

however noticed that most Tivs born in the early 1920s had a special dance routine which very probably was brought by their parents from their place of origin which was from no other place than the two Congos viz. Congo Brazzaville and the Belgian Congo. The Congo-dance-of-panama/"music and "dance Gramophone Records were to be found all over the place. Personally and from URUAN/EFIK perspective especially noticing the characteristics of Tivi peoples and their contiguous and other relationships with the Northern Cross Riverians, this bit of Tivi evolution history seems tenuous. A more respectable and generally acceptable Tivi culture history is that they descended from the southern Cameroun highland as cradle land and emigrated to Benue district as we are going to see. Hence to another version of Tivi evolution we must go.

SECOND VERSION OF TIVI EVOLUTION

Yes, there is also another version of the origin and evolution of the Tivi peoples. Oral tradition as also documentations by various scholars on Tiv migration stories notably Awai, G.K. and Rubingh testify that the Tivi original homeland was inside Southern Cameroun **(Cf. Awai, G.K. and Rubingh R.1969:62)**. They are said to have begun their migration northwards until after about eleven generations ago they arrived at where they now find themselves. This really general migration event into the present tribal area began around 1800 until they arrived at the south of the Benue River by 1850.

The Tivs must have begun to move down from the Sankwala hills located a few miles southeast of Obudu in Cross River State. Then they moved to Akiga located on the "**Swem Hills**", a Tiv name for the hills which is so revered in their history. Then they moved from there to Ibinda hills as the next stage on their journey. Finally according to a recent study conducted by Akpenpuun Dzurgba about the Tiv nation, he identified it was at Swem actually where the Tiv migrated from to their present location in Benue State. Dzurgba even concluded that perhaps of the three Cameroun sub-divisions, **Akwaya** sub-division is probably the land to which the Tiv refer, calling it **Swem** which they also claim as their ancestral home land. **Akwaya** sub-division is also the Local Government of the South-west Province in Southern Cameroon. Many ethnologists also corroborate this view and in fact from my earlier account above, Tivi cradle land has been in southern Cameroun, a fact which also shows her as contiguous to the Cameroun territory. Most of the Government areas like Obudu, Bekwarra etc. in Northern Cross River have trade links and other affiliations with Tivi land. It was on this note that, the Tiv must have followed River Katsina Ala from Cameroon down to the Benue where they discovered sufficient agrarian land mass for their agriculture **(Cf. Akpenpuun Dzurgba, 2007, 28ff)**. It is also significant to note that during this course of their emigration from the Cameroun to their final settlement in the Benue Valley of Central Nigeria, they had come in contact with different ethnic tribes like the Jukun, Etulo, the Chamba, the Idoma, the Igede etc. who had already occupied the present Benue Valley. It was also by the characteristic military might of the Tivs that they overcame these tribes, captured and shared the land amongst the sons and daughters of Tiv. It can also be noted from this moot point that the Tivs formed the largest contingents of the Federal troops that overran the strongholds of Biafran forces to liberate the entire Cross River and Akwa Ibom States under Brigadier Adekunle the "Scorpion "and from there they liberated Port Harcourt.

TIV SOCIO-ECONOMIC LIFE AND SYSTEM OF STORY-TELLING

The Tivs depend on agricultural produce for their commerce and economic base. The main occupation of the Tiv as was the case among their neighbouring tribes was subsistence farming. They regard yam cultivation as their birthright and commit themselves very energetically and conscientiously to its work with religious dedication. That is why they are to be found in almost all the states of Nigeria farming, hence my above preamble during my sojourn in Ogoja. The first contact of the Tivs with European culture was in November 1907 when Colonial Great Britain made an expedition of the Southern Nigeria Regiment led by Lieutenant-Colonel Hugh Trenchard into Tiv land. As was their custom not to topple the

apple cart, Trenchard came surreptitiously with gifts for the tribal chiefs. Soon they opened and constructed roads and trade links were subsequently established between Europeans and the Tivs. But before the construction of roads began, came Mary Slessor, the Scottish Missionary, who was then residing in Calabar to explore the entire region as well as see to the needs of the people. One very interesting aspect of the Tivs is their story-telling expertise. According Leo Frobenius a German traveler and visitor to the area in 1979, he declared that the Tivs are the "best storytellers in Africa" **(Cf. Frobenius Leo, Kiel 1979, 20)**. Laura Bohannan referred to above under the pseudonym "**Elenore Smith Bowen"**, has also often referred deservedly to the Tivs for their admirable knack in story-telling in her autobiographical novel, **"Return to Laughter"**. Then commenting on Bohannan's book, Frances Harding has also said that storytelling in Tiv life is not only in its performance the occasion of laughter but also that which gives healing as well as a binding force in the community **(Cf. Elenore Smith Bowen: Return to Laughter; See also Frances Harding, 1992, 156).** In fact, not only storytelling which can be a very dramatic event, the Tivs like the Igbos are very artistic in their dances. They are known experts for their crafts, poetic creativity and general aesthetic profundity. Their dancing outfits coupled with their curvatous dancing steps are something else. For example at the 1973 Festival of the Arts of former Benue-Plateau State which held in Jos "Nigeria, out of the 148 dances presented, the Tiv ethnic group alone accounted for fifty-four. Then of the over thirty ethnic nationalities in Benue-Plateau State which presented dancing troupes, the Tiv came fourth. This represents as it were, the statistical testimony to the dancing skills in Tiv land. Indeed, the ethnic group is generally artistically active. This artistic activity also exhibits itself in the avenue of nuptial poetry.

TIV RELIGIOUS GROUPS vis-a-vis THE N.K.S.T. AND CATHOLIC CHURCH

Let us close this odyssey of the Tivs traditional and socio-cultural life and customs by saying a word or two about their religious beliefs and artefacts. As in all cases of ancient African traditional life, the Tivs were considered as they pagans by the Europeans. But actually they also knew and believed in the Supreme Being, ie. they believed in one God whom they called "**Aondo u Abaver"**, "**Aondo u Yorkov**" which when translated means "God of Abraham", "God of Jacob". Some ancients Tivs referred to God as "**Aondo u Abaver jua**" meaning God of circumcision or "**AONDO U AKUM A SHA**" ie. "**God of the heavens"**. God was believed to be the creator of all and could be consulted by old men especially during excess rainfall and apparent disasters and dangers. They also believed in ancestral spirits and sometimes offered sacrifices to them. They did not pray to them or regard them as either good or evil because "**Tsav**" or "Evil" was to be found in the hearts of men. It is **TSAv** that is set in motion by evil men using forces that called "**akombo**" which causes misfortune and disasters.

With the advent of Christianity, many Tivs became converted and joined the various Christian sects especially the Roman Catholic Faith and the **"Nongu u Kristu u i Ser u Sha Tar"** meaning the "**Universal Reformed Christian Church"**, **N.K.S.T.** This Christian Reformed church which has its based in Nigeria with Headquarters in Benue state but which has now spread all over Nigeria. It had its foundation from the Dutch Reformed Church in South Africa. In 1911 it was introduced for the first time in **Sai**, a village in Katsina Ala. The members are predominantly the Tiv speaking tribe. The Headquarters has now been transferred to **Mkar.**

The Roman Catholic Mission first came to Makurdi Diocese which was part of the newly formed Catholic Mission of the Lower Niger between 1889 and 1920. The lower Niger Mission covered the populations within the river Niger down to the south of River Benue. The first Missionary priests to evangelize in this area were mostly French in the 1880s and were later joined by Irish priests who made direct contact with the Tivs also in 1911. Bishop Joseph Shanahan was the Vicar Apostolic for the Tiv project. He visited Pope Benedict XV in September 1920 and presented **Pere Douvry** who's blessing from the Holy Father posted him to Makurdi as a special blessing for the Tiv Mission. He became the first

Father in-Charge of the Tiv mission and was later succeeded by Father Eugene Goetz. By 1934 the areas of the civil territory of Benue province, Northern Nigeria was made into the Prefecture Apostolic of Benue with its centre first at Makurdi and later at Otukpo. The German priests and brothers of the Congregation of the Holy Spirit, the Holy Ghost Fathers (CSSp) made tremendous efforts and covered the whole area from Idah on the River Niger to Wukari near the boundary of Benue and Adamawa provinces. In 1945 the German fathers were replaced by those from the English province and Bishop Heerey who described the Benue as the most promising Mission in all of Nigeria after Onitsha-Owerri took over from Bishop Joseph Shanahan. In 1959 Monsignor James Hagan, the Prefect Apostolic of Otukpo was made a Bishop and in 1960 he transferred his Cathedral seat to Makurdi, thus becoming the first Bishop of Makurdi. The Tiv Mission project had metamorphosed into the Catholic Diocese of Makurdi. His Ill-health however, obliged him to resign in 1966.

This led to the emergence in January, 1968 of Bishop Murray who succeeded him as the second Bishop of Makurdi. After 21 years of Bishop Murray's administration, the Diocese was blessed with an indigenous Bishop in the person of Bishop Athanasius Usuh who was ordained the first Co-adjutor Bishop of the Diocese. With the phenomenal growth of the Diocese owing to the evident work of Bishop Usuh and his predecessor, today Makurdi Diocese has grown into four autonomous dioceses with creation of the Otukpo Catholic Diocese in 1995 and Lafia Catholic Diocese in the year 2001. Then on November 28th, 2008, Pope Benedict XVI appointed Msgr. William Avenya as the Auxiliary Bishop of Makurdi Diocese, and on December 29th, 2013 Pope Benedict XVI created Gboko and Katsina-Ala Dioceses out of Makurdi with Bishop William Avenya and Monsignor Peter Adoboh as the new Bishops. Small wonder that both at the National Universal Congress which took place at Jos in 1981 and Pope St. John Paul II visit to Nigeria in 1982, the contingents and Catholic delegation from the territory alone brought breath taking mammoth crowds of worshipers to the greater Glory of God, thanks to the motivation and dedicated work of the Tiv Catholic members.

Some notable Tivi personalities include Jerome Tilley-Gyado (**PHIILTHP**.) ,Joseph S. Tarkaa, Lt. Col. Gideon Orkar (**WAR LORD**), Abraham I. Akpeh (**P.COMPTRL**), Senator Barnabas Gemade, James Ayatse (**TOR TIV**), Justice Michael Aondoakaa, Justice A. I. Katsina-Alu, DIGP Farida Mzamber Waziri (**EFCC**), Footballer Barnabas Imenger Jr., Paul O. Orhii **(NAFDAC**), Gen. Victor Malu (**COAS**), Senator Gen. John Mark Inienger (**ECOMOG**), Hon Moses Adasu, Hon Aper Aku, Hon Iyorcha Ayu, Hon George Akume, Hon Gabriel Suswam, Hon James Ortom. etc. the last five including Chief Joseph Tarkaa and Chief Aper Aku being Benue State political fathers and leaders as also the executive Governors of the State; most of them Catholics. Some beautiful Tivi Proverbs can be found in the Appendix. With this odyssey of a piece on the Tivs concluded, let us also consider their neighbours and rivals, the Idomas of this God-blessed ethnic nationalities in Benue State of Nigeria.

ORIGIN AND EVOLUTION OF IDOMA OF BENUE STATE NOMENCLATURE AND CULTURE HISTORY OF IDOMA

The **IDOMA** ethnic nationality just like their rival neighbours, the Tivi, are an ethno-linguistic group that primarily inhabit the lower western areas while the Tivi settle on the upper eastern areas of Benue State in Nigeria. Their kindred groups just like the Tivs can also be found in Cross Rivers State as also Enugu State and Nasarawa State in Nigeria where they share common borders. I first came in contact with the Idoma people in the 1950s at Ogoja where I sojourned and later during the war, this time with their Catholic women groups "**THE ZOUGH U NGÔ MBA CHRISTU**" These women were very visible and vocal and were no push-overs. When one imagines the war situation and then these Idoma women also "struggling for space" among the other women ethnic groups in the army barracks at the Brigade Headquarters, Calabar Cross River and Odot Nsit as also Ikot Usekong - Eket all in Akwa Ibom State, then in South Eastern State of the Federal Republic of Nigeria, one can begin to understand where I am coming from and what I am talking about. I was then the Calabar Diocesan Local Army Chaplain, and

went in turns to serve the military Catholics around their different military formations where they were quartered. Then I later stayed put permanently serving at the Calabar Brigade Headquarters until 1971 after the war had ended and the khaki boys had also returned to their barracks in the various twelve States in Nigeria then. As their husbands were put in the war fronts, their women were left in the barracks and it was they who formed the main congregation whenever I went to minister to them in their barracks. Sometimes a group of soldiers would drop in from the war fronts and would without fail attend the morning devotions and Holy Mass. They were ever full of piety then but their women especially the "**Idoma Military Wives' Association"** were a different thing altogether. They were very punctual and regular at their spiritual exercises and devotions. That was why I promptly appointed one of their own without qualms to be the Woman Leader straight away. She really proved her worth and mettle to the point everybody accepted her authority and clout. They were generally in admiration and acquiescence among all her fellows.

ORIGIN AND EVOLUTION OF THE IDOMA PEOPLES

Now to the origin and evolution of the Idoma peoples. As would be expected, the evolution and history of the Idoma peoples precede that of Benue State which was created by General Muritala Muhammed with the other 18 States including Cross River in 1976 as also the history of the Federal Republic of Nigeria which event occurred at her Independence in 1960 popularly tagged "**the Nigeria Independence"**. Oral tradition and dance rather than linguistics form the primary methods of which the history of Idoma ethnic nationality is built and will be considered a central cultural institution here. At their tender age the young Idoma children usually learnt stories about how they (elders) of old were brought up around extended families from their elders. This made a multiples of historical resources available. When prodded the young Idomas in general would proudly recount where they came from, and it was not uncommon for the Idomas to be able to recite at least four generations of their progenitors. **"Kpo -kpo kuhure/berede usu nn? mmi"** was the age-old similar method of doing these things in URUAN/EFIK which regrettably are dying out among the young generations of today. Historically, these were being organized to the effect that, the youngster would be able to promptly and correctly be able to answer the question put to him/her by an elder: "who is your father? Who is your grandfather" Who is your great-grand father ...up to the seventh generation" Thereafter being unable to answer the emblematic question "Who is your father...grandfather, great great grandfathers etc. he/she would logically be disqualified from important roles and titles in Idoma land. Quite naturally, a number of villages were able to trace their origins to single ancestors and further. Several Idoma groups could trace their heritage to one common progenitor or ancestor considering the "father" of the different groups. According to certain oral traditional the history and evolution of Idoma was traced in this way. History has it that "**Iduh**" had several children and as time went on one of his sons who also became a father begot a son and during this game he correctly traced his great grandfather to "**Iduh**" hence the expression: **"Iduh the father of Idoma.**" Iduh who had several children who each established different kindreds became the progenitor and father of the Idomas, and consequently is regarded as the father who begot all the Idoma. Some of the children he also fathered were **Ananawoogeno** who begot the children of **Igwumale.** Similarly, **Olinaogwu** begot the people of **Ugboju**. Then **Idum** begot the people of **Adoka**; **Agabi** begot the people of **Otukpo**; **Eje** begot the people of **Oglewu; Ebeibi** begot the people of **Umogidi** in Adoka. **Edeh** begot the people of **Edumoga** and **Ode** begot the people of Yala **(Bennett, Patrick R. & Sterk, Jan P. 1977, 241-273).** While there may be some truth to the above, the Idoma cannot be said to have a unitary origin.

OTHER VERSIONS OF IDOMA EVOLUTION AND IDENTITY

Many Idoma groups and villages have also traced their own histories complete with stories about how their people arrived at their present permanent settlement in Benue State. All these are the different Clanal Headquarters we have in the Idoma land today. It means that through time, and with the ever-changing, generations and history makers, it seems difficult to have a unified Idoma cultural history.

Still some scholars like Professor E.O. Erim an Idoma and very close friend**,** who spent a long time in Gabon during the war and only came back around the 1980s is among those scholars who have combined oral history with genealogical data and analysis of kinship totems to trace the roots of the Idoma people as a whole. According to Erim genealogical data collected from most modern groups in Idoma have suggested that the Idomas are from several ethnic groups, each with different historical origin, hence there is in existence some diverse ethnic groups who descended from ancestors other than **IDUM**, the deputed progenitor of the Idomas. In most of these cases the claim of common descent is backed by both extensive genealogical connections and possession of common kinship totems. Erim has therefore come to the conclusion that while **IDUM** must have certainly been a migration leader, he was not the "father" of the Idoma in the same sense as implied in the above traditions **(Cf. Erim E.O. 1987, 12-16).** These two considerations make it difficult to simply accept the view that every group in Idoma land is descended from **IDUM**. Many Idoma kindreds have also claimed their ancestral homeland to be the town called **Apa**, which is located North-East of present-day Idoma land claiming that it was due to pressures from Northern invaders that they moved to present day Iduma land around the 1800s AD. The historical **Apa** was thought to be the ancient Kwararafa Kingdom or Okolofa Kingdom. This is a confederacy of several kindreds. The Jukuns have corroborated the existence of this kingdom or confederacy called **Kwararafa**. The Hausa book "**Kano Chronicle**" has mentioned that Zaria under Queen Amina conquered all towns as far as **Kwarafara** in the 15th century. At present there is a Local Government Area in Benue State called **Apa** and this is said to be the home of those who made the first migration from this historic kingdom. For many Idoma nationalists today, the name Apa elicits sentiments of a past glory and some political heavy weights have even gone to the extent of suggesting that it should become the name of a new Idoma state. There are still other scholars who have pointed to the historical and linguistic evidence that suggests that Idoma have ties with the Igala to the west. They conclude that the two ethnic nations came from a common ancestor suggesting that they must have fled from the same kingdom at some point in history.
It is interesting to note that during traditional ceremonies, the performers use certain spiritual chants, and **"secret"** tongues which are actually Igala dialects and there are also some Idoma citizens who assert they are of Igala ancestry. There are yet other Idoma groups notably in the southern regions, which claim their ancestors arrived at their present location from the Northern fringes of Igbo land as a result of land disputes. There are some scholars who believe these people had most probably fled **Apa** too and resettled where they now find themselves. Sufficient for now for these seeming confusing counter points, but let it be said that despite their heterogeneous origins viz. their trading, marriage, language and other interactions etc. The Idoma have cultivated certain traditions that have shaped the rich cultural identity as well as the distinct personality of the Idoma. A number of factors may have made it difficult to study Idoma historical origins of the Idoma people as a whole.

Other scholars point to historical and linguistic evidence that suggests that Idoma have ties with the Igala people to the west, concluding that the two nations came from a common ancestor. Among this group, there are those who believe both ethnic groups fled the same kingdom at some point in history. It is interesting to note that many traditional Idoma spiritual chants and **"secret"** tongues spoken during traditional ceremonies are actually Igala dialects and there are some Idoma themselves who assert their Igala ancestry.

There are yet other Idoma groups notably in the southern regions, which claim their ancestors arrived at their present location from Northern fringes of Igboland as a result of land disputes. Some scholars believe these people had most likely fled **Apa** too, settled and resettled. As suggested, a number of factors make it difficult to study Idoma historical origins of the Idoma people as a whole. In any event, it could be said that despite their heterogeneous origins, trading, marriage, language and other interactions among the Idoma have cultivated traditions and shaped a rich cultural identity distinctly their own. The popular idea is that the Idoma are an ethno-linguistic group, primarily found in the western areas of Benue State, Nigeria. This is because they are the second largest group in the state and occupy nine Local Government Areas (L.G.A.'s) which include: Ado, Agatu, Apa, Obi, Ohimini, Ogbadibo, Oju, Okpokwu and Otukpo. Besides, from the western parts of Benue, this tribe has settlements in other parts of the country including Nassarawa, Kogi, Enugu and Cross River States. The men are obliged by tradition to pound yam for their wives, unlike other cultures where the woman is expected to perform all culinary chores. The Idoma men are not always exempted from carrying out these chores in collaboration with their women.

The traditional colours of the Idoma people are red and black stripes. They can be noticed anywhere from the crowd and nobody can mistake their identity in the popular red and black loin cloths.

ETHNO-LINGUISTIC GROUPS IN NORTHERN AND SOUTH EASTERN NIGERIA

The Idoma people are not only to be found in the western areas of Benue State of Nigeria but as an ethno-linguistic group, they are primarily found in Benue. This is because they are the second largest group in the state and occupy 9 local government areas (L.G.A.'s) which include Ado, Agatu, Apa, Obi, Ohimini, Ogbadibo, Oju, Okpokwu and Otukpo. Aside from the western parts of Benue, this tribe has settlements in other parts of the country, including Nasarawa, Kogi, and Cross River States. The men are obliged by tradition to pound yam for their wives, unlike other cultures where the woman is expected to perform all culinary chores, the Idoma men are not always exempted. Through linguistic analysis the Idoma language is classified in the **Akweya** subgroup of the Idoma Idomoid languages of the Volta–Niger family, which include **Alago**, **Agate**, **Etulo** and **Yala** languages of Benue, Nasarawa and Northern Cross River States as discussed above **(Armstrong, Robert G. 1983. 54-58).** The **Akweya** subgroup is closely related to the **Yatye-Akpa** sub-group. The bulk of Iduma territory is in the south of River Benue about 72 Km east of the confluence with River Niger. The Idoma are known to be great warriors and hunters. They are also very hospitable and peace-loving. The greater part of Idoma land was largely unknown to the West until the 1920s but the British who came later with intent of acquisition and colonization did not touch the culture of the people so they left much of the people's colourful traditional culture and artifacts intact. The population of the Idoma is estimated at about 4 million.

IDOMA TRADITIONS, DANCES AND ARTEFACTS

The most famous traditional dance of the Idoma is known "**Ogirinya"** dance. It is a highly energetic dance that requires jumping at regular intervals on the toes in short period of time. The Idomas love food and they have an annual food festival ostensibly to celebrate women and their various traditional cuisines. The most popular among their delicacies is the "**Okoho**" soup which is prepared from the peculiar Okoho plant, bush meat and many other ingredients. The Idoma Deity is "**Alekwu"**. But their traditional belief systems have been completely eroded with the advent of Christianity, Islam and other foreign religions and by western practices and by other foreign influences. Most ethnic groups in the ethnic kingdom have been affected. However the majority of the Idoma people still believe in the "" the link between the living and the dead. The adherents organize annual '**Aje Alekwu**' festivals whereby the traditional religious practitioners commune and make sacrifices in honour of their ancestors. The Idomas have a strong belief that "**Alekwu**" stands as an invisible watchdog of their families and communities and that he too checkmates the committing of vices like adultery, theft and murder in the land. In Idoma land the marriage tradition is considered as a lifelong institution hence divorce is not permissible except on the possible grounds of adultery or other concrete reasons.

The marriage customs in Idoma land is similar to that of the Tivs. That was why it was not discussed, but referred thither. An Idoma Adult male at twenty-five years of age who also has the financial and physical capacity to maintain a wife and children can look for a woman of his choice for marriage. She must be at least eighteen years old. When he finds one, he then reports his findings to his family which will then choose a go-between who is familiar with the girl's family to investigate the family of the prospective bride to ascertain whether that family has any history of mental disease, epilepsy, stealing traits etc. If the result of this investigation is negative, the prospective groom's family then visits the woman's family with gifts of kola nuts and hot drinks to request for "the hand "of the prospective girl/woman. After this first visit, another visit is scheduled for the woman to meet her future husband, after which a final visit is scheduled for the future groom and his family to pay the bride-price and offer other gifts. This is the tradition common to all semi-Bantu tribes of Nigeria including the Tivi and URUAN/EFIK. If the woman refuses to marry the man after these gifts have been provided, the groom's family nevertheless retains them without any ado.

With regard to the Bride price they are in many forms but the groom must pay a dowry first to the bride's mother and then another dowry to the father. This involves a significant amount of bargaining. Every member of the bride's mother's family is usually given money, with the groom's family determining the

amount. The bride's age group including her distant relatives also get some amount of money. The amount paid varies according to bride's level of education and productivity. Thereafter the groom's family presents the bride a rooster and some money. The marriage rites and customs of the Idoma people are quite different from those of the Igbos and some other South-Eastern cultures. There are specific aspects that clearly distinguish their tradition and one of them is the fact that the groom and his family have to present the bride with a rooster and some money on the Wedding day after the dowry has already been paid. If she accepts, it is a sign of approval but it is a sign indicating disapproval and disinterest if she rejects the gift. While there are no specific reasons to justify the need for a rooster, it remains an interesting part of Idoma marriage ceremony. If she accepts these gifts and in turn hands them over to her mother this automatically indicates her acceptance of the groom, but if she refuses this signifies her refusal **(Cf. http://amarachia.blogspot.co.za/2015/08/traditional-wedding-made-in-idoma-land.htm).** If there is acceptance, both families arrange a date when the bride will be showered with gifts and money and a great festivity involving the two families, acquaintances and neighbours are invited to what is usually termed "**The Traditional Marriage/Wedding**" where there will be merriment and plenty to eat and drink together. Before the bride is finally handed over to her husband, however, her age group will pose as a "**mock barrier"** to those who want to take her and extort money from the anxious groom's family.

Sometimes it is also the tradition for the bride's family – usually her mother to present house-hold items like food items, cooking utensils etc. in what is called **"Housing Ceremony"** to the bride to bring to her matrimonial home because she is not expected to go to the market for the first five market days after her marriage. At the end of the eating and drinking, the wife is finally handed over to her husband's family **(Cf. Omokhodion 1998, 23-27)**. Virginity is highly valued in most cultures in Nigeria, it a thing of pride and joy to the girl's family. Wherever a bride is found not to be a virgin, she is taken to the husband's family' ancestral shrine for cleansing. After this the **Ije** is put on her to invoke fertility on her thus marking the beginning of married life among the Idoma. To conclude, in 1951, R.C. Abraham who had put to writing the Idoma Language as also Idoma Wordlists and Chrestomathy also published "**Iduma Proverbs"** on behalf of the then Idoma Native Administration, Government of Nigeria. But some beautiful Idoma Proverbs which I also gathered from other sources can be found after Chapter XII of this book. It is time we also treat at least briefly, the Idoma's close neighbours, namely the Igalas of Kogi State of Nigeria, and to Igala we must now turn.

ORIGIN AND EVOLUTION OF THE IGALA OF KOGI STATE NOTIONS ON NOMENCLATURE AND IGALA CULTURE HISTORY

The first mention of Igala land takes us back to the coming of the early Holy Ghost Missionaries CSSp. from France to Nigeria, namely Rev. Fr. Joseph Emile Lutz, Fr. Leon Horne Bro P. Hermas and Bro Joan Grotto who first arrived the shores of this great country in 1885 AD to plant the Catholic Faith in South Eastern Nigeria, which at the time was referred to as the Lower Niger or more appropriately **"NIGERIA Meridienale a.k.a Southern Nigeria"**. Already Lagos Colony had been annexed to Southern Nigeria with Sir Ralph Moore as High Commissioner and Northern Nigeria was under Sir Fredrick Lugard as High Commisioner but both under Sir Walter Egerton as Governor General of Nigeria then residing at Calabar as discussed on "**Nigeria in the Making"** above. With the impetus given by Lord Lugard in the modification of his stand on the invitation of Missionaries to evangelize in Northern Nigeria which by then was the stronghold of Islam already in the firm control of Dr. Edward Wilmot Blyden, Msgr. Alexandre Leon Lejeune, CSSp. acting on the opportunity given him by Sir Ralph Moore the High Commissioner at the Headquarters at Calabar, he Msgr. Lejeune with Lugard's willing cooperation saw to the establishment of a "**Freed Slave Home"** as a sort of **"Christian Village"**. Sir Lugard therefore promptly sent letters to the Holy Fathers to kick start the venture in the North. Msgr. Lejeune, the then Apostolic Prefect of the Nigerian Mission authorized by Pope Benedict XV to superintend the new mission then got work and started the building of the **Freed Slave Home** first at Dekina where the Holy Ghost Missionaries had hitherto opened up a new mission station in 1903. In fact, Lugard himself had promised to send a large number of freed slaves there to kick start the **Christian Village**. Later he wrote a

letter to the Colonial Office in London praising the work of the Missionaries at Dekina in Northern Nigeria, now in Kogi State. To succeed, Msgr. Lejeune adopted the Muslim method of making converts through evangelization from the top, ie. a method of concentrating attention on the upper classes and the notables in society. He had reasoned that focusing attention on freed slaves alone would make it impossible to reach out to the natives who were mostly pagans. Evangelization from the top downwards proved a better method of reaching every fibre of the society. Consequently, this method proved more successful than the "Christian Village Experiment" which was first championed by Fr. Joseph Lutz. **(Cf. Obi Celestine A. 1985, 83-84)**. That was my knowledge about the Igala peoples of Dekina. The second was my contact with some of Igala soldiers during the war, this time at Anua where I stayed on coming back from the war territory at Owerri Nkuorgi, Orlu, in Imo State. The third of course was when I visited late Bishop Ephraim S. Obot, Bishop of the Catholic Diocese of Ida in Kogi State. The last was through my informant who supplied the Igala Proverbs for the Index of this Book. Who then are the Igalas of Kogi State of Nigeria? First and foremost, Igala is the autonomous ethnic group in Kogi State of Nigeria which has two other main ethnic groups viz the Yoruba and Hausa speaking Kogians.

IGALA ORIGINS, EVOLUTION AND CULTURE HISTORY

Geographically, Igala Kingdom a.k.a the "**Kingdom of Idah"** is a pre-colonial West African state of what is now Nigeria. The kingdom was founded by the Igala, a people living north of the Igbo country specifically Nsukka region of Enugu State bordered on the south by Enugu Ezike//Obolo Affor in Nsukka East; on the North and East by Idoma and on the West by the Etsako of Edo. Its capital is Idah. The territory was greatly influenced by the , Yoruba, Bini and Jukun kingdoms. The first **"Atta",** the title later given to the ruler of the kingdom, was **"Ebule – Jonu"**. This Paramount Ruler of sorts curiously happened to be a woman. Of course traditional history is rife with stories about women being originally those who culturally were calling the shots. As time went on she was succeeded by her brother **"Agana-Poje"** who fathered **"Idoko"**. Idoko who succeed his father later also became the king and he took the title of "Atta". The king had two children "**Atiyele**" and "**Ayegba om'Idoko"** meaning "Ayegba son of Idoko". Atiyele the first son of Idoko migrated eastward of the kingdom to establish Ankpa kingdom while Ayegba the second son succeeded his father with the new title of "**Ata'Gala**" ie. the Atta of Igala. He led a war against the Jukun which resulted in the victory for Igala. Today Atta Idakwo Michael who was appointed as the new king in December 2012 is the reigning Atta of Igala **(Cf. Information Nigeria: "Igala Kingdom Gets New Attah"17 December 2012).** The Atta-ship of Igala is rotatory and it is said that since the 7th century AD it has rotated among four branches of the Royal Clans. Igala kingdom was founded by "**Abutu- Eje**" in the 7th century. The kingdom was ruled by nine high officials called the "**Igala Mela**" who were said to be the custodians of the sacred Earth shrine. The ancient kingdom of Igala survived well into the 19th century when it became a British protectorate in 1901**(Cf. Isichei, Elizabeth 1997, 67-72)**.

Igala is a Volta–Niger language. It is spoken by the Igala ethnic group of Nigeria. An estimated 800,000 spoke Igala mostly in Kogi State, Delta and Edo States of Nigeria. The Igala dialects include Ebu, Idah, Ankpa, Dekina, Ogugu, Ibaji and Ife. The Igala language is the official lingua franca and language of teaching used in primary schools in Agatu, Idoma, and Bassa. The Igala language as well as Igala culture and tradition have influenced other languages and cultures around the confluence of the River Niger and River Benue respectively.**(Cf. Hammarström, Harald; Forkel, Robert; Haspelmath, Martin; Bank, Sebastian, eds. 2016, 2-7; See also http://www.dailytrust .ng/Sunday/index Php/the-arts/20993-the-true-story-of-the-igala-people#s3v7Qg6VO7T26Agp. 99)**.

ORIGINS OF THE YORUBA (*Yorùbá*) PEOPLE IN PARTICULAR NOMENCLATURE, EVOLUTIONS & YORUBA CULTURE HISTORY


Jeremiah Oyeniyi Obafemi Awolowo


Lt. Colonel Francis Adekunle Fajuyi


Samuel Akintola Femi Okurounmu


Oba O. Gunnuga Amos Kolawole

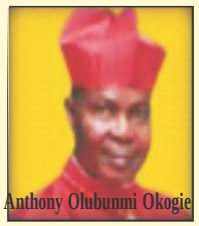

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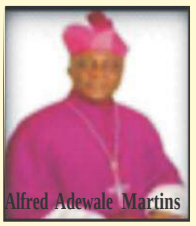

Chief Ebenezer Babatope


Olori Tayo Ajayi Adetunji

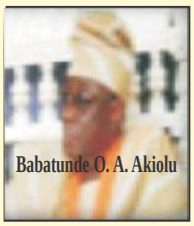

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Ogbeni Raul Aregbesola


Anthony Olubunmi Okogie

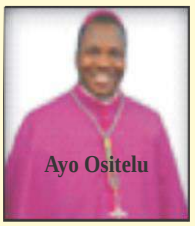

Alfred Adewale Martins

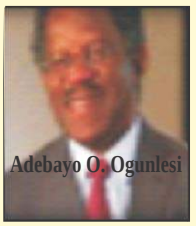

Bisi Akande

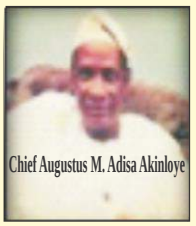

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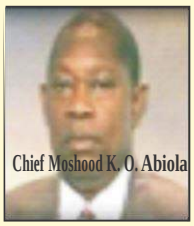

Oluyemisi Falae


Ayo Ositelu


Ayo Ositelu


Adebayo O. Ogunlesi

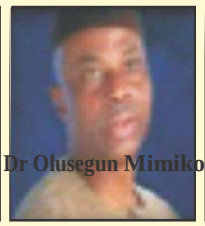

Chief Augustus M. Adisa Akinloye


Chief Moshood K. O. Abiola

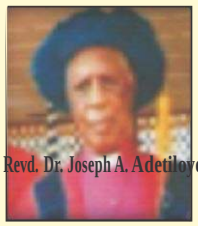

Msgr. Gabriel Maurice


Sen. Ibikunle Amosun

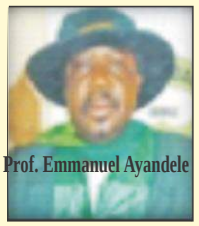

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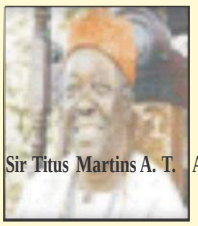

Dr Olusegun Mimiko


King Sunny Adé

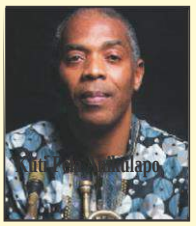

Revd. Dr. Joseph A. Adetiloye


Pastor Bolaji Idow


Prof. Emmanuel Ayandele


Sir Titus Martins A. T.


Ajibemi Femi Falana SAN



ORIGINS OF THE YORUBA (*Yorùbá*) PEOPLE IN PARTICULAR TURE, E S & YORUBA CULTURE HISTORY



ORIGINS OF THE YORUBA (*Yorùbá*) PEOPLE IN PARTICULAR NOMENCLATURE, EVOLUTIONS & YORUBA CULTURE HISTORY



Just as the d GERI France, Ibibio, Ekoi, Efik, Ibom, Annang, Igbo, Oruk Anam, Anambra State, O e lexicon of the world, because there was a time when they were not, so also the term and people, the Yoruba. Even the term **YORUBA** a.k.a **OKUSSA/EKUSSA** in URUAN/EFIK derived from their greetings **? kú àár? = good morning; ? kú àle = good evening!** did not always designate an ethnicity but was often used merely to describe speakers of the Yoruba language. The ethnic connotation of "**Yoruba"** both as a people and a geographical entity spread across West Africa and was institutionalized in ethnographies written in Arabic and Ajami. **Yoruba** or **Yariba** as an ethnic terminology did not come into use until the nineteenth century, and was originally confined to what was generally known as the "almighty" **OYO EMPIRE** in our primary school days. Prior to the standardization of the term, the Yoruba had been known by a variety of labels across the globe. Among Europeans the Yoruba were often known as **Akú**, a name derived from the first words of Yoruba greetings such as **? kú àár?!** ie. 'Good morning' and **? kú al?!** ie. '**Good evening;' "Okun,"** being a slight variation of the Yoruba word **Akú** as also seen in Europe. In Cuba and Spanish-speaking America, the Yoruba were called **"Lucumi,"** after the phrase **"O luku mi,"** meaning **"my friend"** in some dialects. It is important to note, however, that not all these terms are derived from the Yoruba language as noted in Chapter I with reference to the Ibibio. In Spanish and Portuguese documents the Yoruba were described as **"Nago," "Anago,"** and **"Ana,"** names which derived from the

name of a coastal Yoruba sub-group in present-day Republic of Benin; but the use of this label has continued to be in use into the present day Nigeria to describe the Yorubas of Francophone West Africa.

The Yorubas who number about 90 million people in Nigeria and the Diaspora viz the Sudan, Togo, Ghana, the Republic of Benin, USA, Brazil and other Caribbean countries form one of the largest ethno-linguistic groups in sub-Saharan Africa and constitute more than 20% of the total population of Nigeria, Most of the Yorubas live in the North West region of Nigeria comprising Ekiti, Lagos, Ogun, Ondo, Osun, and Oyo states, making these political areas decidedly in the control of the numerically superior Yoruba. There are also many Yoruba communities scattered throughout the entire region of West Africa reaching as far as the Benin, Ghana, and Togo Republics but the greatest concentration of Yoruba is found in Yoruba land in Western Nigeria. Many people of African descent in the Americas also claim a degree of Yoruba ancestry, due to the slave trade of the eighteenth and nineteenth centuries. The first documented mention of the term Yoruba as an ethnic group was written by the Singhalese scholar, Ahmed Baba in the 16th century. It is likely that the term **Yoruba** became widely popularized as an ethnic label due to its use as an ethnic connotation in the Hausa language since Hausa was widely used in West Africa at the time. Considered the nexus of the Yoruba cultural identity, Yoruba land is bordered in the West by the Borgu region variously called Bariba and Borgawa; in the North West by the Nupe and Ebira; in the South by the ? san and Edo kingdoms of Edo State and in the East by the Igala and other related States of North Eastern Nigeria.

A BRIEF HISTORY OF THE YORUBAS YORUBA EVOLUTION, CULTURE & RELIGION

The culture and ethnographic history of the Yoruba race and their evolution are built on a certain mythology. There are two varying views on Yoruba evolution which revolves around the man named **Oduduwa** who lived within the region now known as **Ile-Ife** and according to the legend; this was the site of the creation of the whole of humankind. The other creation mythology also regarding **Oduduwa** was that he had an extensive family which caused the population to spread out from Ile-Ife into the whole world. It is the more popular of the two versions based on Oduduwa's children whose version of creation is supported by historical facts. Subscribers to this version hold that Oduduwa sent his descendants out of **Ile-Ife** to conquer other existing people and that many of his children gained leadership positions in other cities of what is now Yoruba land. Eventually the flow of these descendants out of **Ile-Ife** region into other Yoruba areas brought about the unification and way of life of the race and tied together their different cultural practices. That first main creation myth of the Yoruba which focuses on the religious significance of **Ile-Ife** as the cradle of humankind describes **Oduduwa** as being sent by **Olodumare**, the Creator, in order to form humankind out of the clay of Ile-Ife. While this version endows Oduduwa with a religious role as a major player in the evolution of the Yoruba stock, some scholars argue that this version of creation is tied to the earth goddess **Odudua/Ododuwa** on account of the connection between the earth goddess and **Oduduwa** based primarily on the shared use of the **"odu,"** meaning knowledge. According to this myth, when Oduduwa was sent to create humankind he was given only a chicken and a sack of sand which was to be used primarily as a preventive measure, because at that time of Oduduwa's existence, the earth was covered with water. While Oduduwa was climbing down from the heavens, his grip on the chicken weakened and it began to spiral towards the ground. In a desperate attempt to catch the free falling chicken, Oduduwa let loose his sack of sand, which indeed plummeted unto the earth. Then after climbing up to the heavens he realized that his sack of sand had formed a small hill in the waters covering

the earth while the chicken was safely seated on top of the sandy mound. From this spot, later named **ILE-IFE**, the land began extending in all directions, thus was created the town of **Ile-Ife**.

From all accounts, pre-Colonial Yoruba History dates back to the Stone Age. Evidence abounds that the early inhabitants in the area had practised their metalwork and fine art techniques on baked clay that possibly relate to Nok Culture. But as often happens people are still wondering whether to ask the question regarding the identity of the new writers of Yoruba history, viz. the Arabs from Arabia, those of North Africa and the early European explorers into Yoruba land who have opined that linguistic history has proven a pivotal point in unraveling mystery of the first movement which brought about a population boom of the Yorubas to Ekiti, Ife, and Ijebu soon after 700 BC. This movement was followed by a similar increase of population in Oyo to the north. Yoruba legends have also claimed that the newcomers hailed from Arabia, an idea substantiated by the high percentage of Yoruba customs and traditions comparable to those found along the Middle Nile valley, particularly in the ancient kingdom of Kush as it seems. Both creation myths of the Yoruba culture articulate the same basic idea: that newcomers (personified by Oduduwa) settled in Yoruba land and had a significant effect on the pre-existing populations of the area. Archaeological evidence has also demonstrated that Yoruba land was already populated by the time of these newcomers, came, and that the area had probably been populated since. These two waves have also brought a flood of new political ideas and methods into Yoruba land, which began to take root because by 1000 BC, the Yoruba had developed a high political system dominated by town governments. These same towns were indeed a product of the new ways of thinking which grew out of increased interdependence among the Yorubas as there was certainly a rising need to rely on one's neighbors for survival. Where once was primarily a forest land, a farming area was developed under the influence of these Arab newcomers. Soon it became a highly urbanized society which multiplied from place to place. Thus evolved throughout West Africa the growth of towns in Yoruba land which have become the glory and crown of capital towns. These capital towns in Yoruba land were linked together in ancient times, forming loose confederacies under a senior Yoruba leader regarded as the **Oni of Ife.** Primarily serving as a mechanism for peace keeping, the confederacy that united Yoruba land left the states to govern themselves and served to minimize conflict among confederacy members. These chief Yoruba cities include Ibadan, Lagos, Abeokuta (Ab?okuta), Akure (Akur?), Ilorin (Il?rin), Ijebu Ode (Ij?bu Ode), Ijebu-Igbo (Ij?bu-Igbo), Ogbomoso (Ogbom???), Ondo, Ota (? ta), Ìlá ? ràngún, Ado-Ekiti, Shagamu (Sagamu), Ikenne (Ik?nn?), Osogbo (Osogbo), Ilesa (Ilesa), Oyo (? y?), Ife (Ilé-If?), Saki, and Ago-Iwoye. Political thought at this time focused on the idea of a kingdom as a large family with the **ONI** as the head and mutual respect among the sibling nations. Each city state was left to govern itself in most matters and was controlled by a monarch known as **OBA** and his council of nobles, guild leaders, and merchants, commonly known as **? GBE** in Yoruba.

More often than not, the throne was hereditary and passed on through the generations. Royal bloodlines alone, however, were not enough to secure a position of power ascendancy, as an eligible contender for the throne would not be allowed to ascend to power if any family member, servant, or slave belonging to the family was known to have committed a serious crime such as theft, fraud, murder, or rape. Some city states abolished the use of royal lineages altogether, preferring to keep the monarchy open for the election of any free-born male citizen. The kings were almost always polygamous, some boasting of up to 20 wives. Political power was often increased through marriage, and kings often sought women of royal families as their wives. A few female Obas rose to power in Ilesha and Ondo, but these were comparatively rare. There was no set power balance between the monarch and the council throughout the confederacy, and cities were left to decide for themselves whether to weigh the two opinions equally or to cast more weight to one. For the **Egba** of Yoruba land, the leadership and council exercised extreme control over the Monarch and carefully guarded against any excesses of royal authority. While the

extreme level of control that the council could exercise over the king was not the mode across all of Yoruba land, many other cities fostered a political sense of unity between the monarch and the council. For example, even in ? y?, the most centralized of the pre-colonial kingdoms, the **ALAAFIN** consulted on all political decisions with a prime minister (the **Bas?run**) and the council of leading nobles known as the **? Y? MESI**. When not exercising a political voice in the council of nobles, Yoruba could join in many of the other peer organizations in the region. One of these organizations was **? GB? ARO**, a militia group formed in the eighteenth century by **Lisbi** in opposition to **OYO'S AJELES** who were the appointed administrators. Other covert military resistance leagues such as the **EKITIPARAP?** and the **OGIDI** alliance were organized in the nineteenth century for the diametrically opposite reasons. These groups wanted to secure the dominance of the Yoruba and resist advances from Ibadan, Nupe, and the Sokoto Caliphate.

The political and urban development in Ife reached their apogee around 1300 AD. By this time the Yoruba language had spread across an extensive portion of West Africa and the amount of Yoruba settlements had dramatically increased. The most notable among the new settlements was **OYO**, a town in the Northern part of Yoruba territory. Oyo was later to become a kingdom in its own right and one of the greatest empires of yore, the great **OYO EMPIRE**, following the decline of Yoruba hegemony in sixteenth century. In 1914, Nigeria became an official colony of Great Britain, a move which legitimized the continual British presence in Southern Nigeria since the nineteenth century. The British colony of Nigeria politically united many of the various factions within Yoruba land and other nearby ethnic and linguistic groups. British colonization brought an influx of Christianity into Nigeria, a practice which led to a slow dissolution of many traditional Yoruba religious practices. Following World War II, public sentiment in Nigeria turned against the British colonizers and began to rally for an independent state. On October 1, 1960 Nigeria was declared independent of British rule. Greater Yoruba land was subsumed into the Federal Republic of Nigeria. It is important to note that there are also Yorubas in the Diaspora. During the decline of the great Oyo Empire, Yoruba land degenerated into a theatre of civil wars, in which military captives were sold into the slave trade. Most of the slaves that were exported as a result of the civil war were sent to Haiti, Cuba, Puerto Rico, Brazil, and Trinidad, bringing with them Yoruba religious beliefs. The Yoruba are one of the ethnic groups in **AFRICA** whose cultural heritage and legacy are recognizable in the Americas, despite the diasporic effects of slavery. Orisha religion, and various musical art forms popularized in Latin America, especially Haiti, Cuba, and Puerto Rico are rooted in Yoruba music.

The power of the Yoruba confederacy began a slow decline in the sixteenth century, primarily caused by conflicts with the Sokoto Caliphate in the **savanna region between the River Niger and the forest. The Sokoto Caliphate was a militant Muslim empire founded by the Fulani Koranic scholar Uthman Dan Fodio who seized control** of the northern Yoruba town of Ilorin and ravaged the Yoruba capital **OYO-ILE**. The early victories of the Caliphate caused the Yoruba to retreat to the northern latitudes, a move which dramatically harmed the remaining Yoruba population as tsetse flies in the area killed many of the remaining horses. The Caliphate continued to pursue the Yoruba. However, this advance was only stopped when they were decisively defeated by the armies of Ibadan in 1840. For pushing back the advances of the Sokoto Caliphate Ibadan he was named the **"Saviour of Yoruba land."**

YORUBA CULTURE ARTIFACTS AND RELIGION

The Yoruba are known for their excellent craftsmanship, considered to be the most skilled and productive in all of Africa. Traditionally, they work at such trades as blacksmithing, leatherworking, weaving, **glassmaking**, and **ivory** and wood carving. The many densely populated urban areas of Yoruba land allow for a centralization of wealth and the development of a complex market economy which

encourages extensive patronage of the arts. Statues & bracelets used by the Yoruba, from the sixteenth to the eighteenth century known as Smithsonian collection. This Yoruba performance repertoire includes various masquerade plays, folk operas, and a vibrant cinematic scene. Perhaps the most famous among Yoruba masquerade pieces, G?l?d? from the Ketu region of the modern Republic of Benin. This received the honor of being recognized as a **Masterpiece of the Oral and Intangible Heritage of Humanity** by the UNESCO. Other Yoruba cultural productions that have gained international recognition include the **Ifa corpus**, a collection of hundreds of poems used in divination ceremonies and the Osun-Osogbo Sacred Grove, one of the few remaining functional sites for traditional religious ceremonies in Nigeria and a magnet for visitors from all over the world. Recently, scholarly attention has focused on the performances of **Egungun** (representative of ancestral spirits visiting the living), Epa (symbolic performances variously promoting valor and fertility), and ? y?, a procession of masked dancers.

The term **ITAN** is the sum total of all Yoruba myths, songs, histories, and other cultural components. Traditional Yoruba religious beliefs recognize a wide variety of deities, with ? l?run or Olodumare venerated as the creator and other spirits serving as intermediates to help with the concerns of humans. Yoruba deities include "**? YA**" (wind goddess), "**IFA**" (divination or fate), "**? L? DA**" (destiny), "**IBEJI**" (twins), "**? SANYIN**" (medicines and healing) and "**? SUN"** (goddess of fertility, protector of children and mothers), and **? ANGO** (God of thunder). Each human being is also assumed to have his or her individual deity, called and "Ori," who is responsible for controlling destiny. In order to placate the Ori into providing a beneficial future, cowrie shells are often used to bedeck a sculpture of the personal deity. When not seeking guidance from an **ORI,** Yorubas may also turn to deceased parents and ancestors, who are believed to possess the ability to protect their living relatives. In order to receive protection from deceased family members, many Yoruba worshiped or offered sacrifices such as libations and kola nuts on the graves of their relatives, hoping that a suitable sacrifice would guarantee protection. Traditional Yoruba polytheism, however, was challenged throughout history, particularly by the contact with Islam through trade with the ancient Mali Empire. The Islamic establishment of the Mali Empire often used the military to spread religion, a movement illustrated through the jihads that plagued Yoruba land. Most Yoruba who converted to Islam found solace and community in urban centers such as Ibadan, that allowed Muslims to connect with one another and form political ties.

The second significant challenge to traditional Yoruba religious beliefs was Christianity, which was introduced to Nigeria by colonial powers roughly 400 years after contact with Islam. Conversion to Christianity was often brought about through the use of religious schools, set up by Christian missionaries to draw people away from traditional beliefs. Yoruba religion and mythology is a major influence in West Africa, chiefly in Nigeria, and has given origin to several New World religions such as **Santería** in Cuba, Puerto Rico and **Candomblé** in Brazil. Another permutation of traditional Yoruba religious beliefs, the religion popularly known as **VODUN** in Haiti combines the beliefs of the many different African ethnic nationalities taken to the island with the structure and liturgy from the **FON-EWE** of present-day Benin and the Congo-Angolan culture area, but Yoruba-derived religious ideology and deities also play an important role. The majority of contemporary Yoruba are Christians and Muslims, with indigenous Congregations having the largest membership among Christians.

Yoruba people have maintained a widely acclaimed system of traditions and manners. For example, when greeting an elder, a man is expected to bow and a woman has to curtsey. Sometimes, when greeting someone of high reputation, like an Oba or other monarchs and royal fathers but lower in rank eg, Aare, Balogun, etc. often designated as **KABIYESI** and even a member of a royal house, a woman or girl is to kneel and then get up quickly while a. man has to prostrate on the ground before the VIP and then get up. Yorood morninguba traditional popular sports include wrestling, called **GIDIGBO** or **IJAKADI**, foot races, swimming and the reggatta or canoe races in riverine areas, horse riding in the savannah region, and other various forms of combative performances. Combative performances like wrestling are

particularly popular during festivals and religious ceremonies as is common throughout the West African region, soccer is the most popular contemporary sport, followed by track and field events, boxing, and table tennis. Yoruba athletic events take place in either the National Stadium, Lagos with a capacity for 55,000 spectators, the Liberty Stadium, Ibadan, the first ever stadium in Africa constructed by the legendary Yoruba, Leader Chief Jeremiah Obafemi Oyeniyi Awolowo in the early 1950s, as also the Lekan Salami Stadium, Ibadan with 25,000 capacity. Many Yoruba also play "**Eyò"**, a popular board game called **MANCALA** elsewhere in Africa. Then with the last culture history, origins and evolution of some ethnic nationalities explored, let us return to our URUAN/EFIK patterns regarding Chieftaincy affairs and procedures.

URUAN/EFIK IN PARTICULAR: CHIEFTAINCY AFFAIRS AND PROCEDURES A COMPARISON BETWEEN EFIK AND URUAN CHIEFTAINCY AFFAIRS

Since the last inter-regnum in EFIK, when the controversy cropped regarding who should or should not be crowned the next Obong of Calabar in the late 1950s which led to the setting up of the Hart's Commission, in 1963/64, the EFIK ditto URUAN tried to follow laid down traditional norms bordering on a sort of Constitutional Review for the emergence and coronation of the OBONG/NSOMM, and this has still held sway until recently when the **IFUM UB? n EFIK** became a matter of controversy first following the election of His Late Eminence, Edidem Elijah Henshaw which was contested with the counter swearing in of Etubom Bassey Ekpo Bassey led by the Akpanika group who ganged up at the **Efe Asabo** and with impunity disrupted the hallowed stool of the OBONGSHIP of Calabar. This brought about such an outcry because it was nothing short of an abomination which had never been witnessed in the chequered history and annals of **Ub? n EFIK EBURUTU**. Nobody has ever attempted to discredit and bring **IFUM UBONG EFIK** into such disrepute and ignominy without incurring the vengeance of **Atabrinya** and the spirits of the ancestors. The tradition has always been that the throne of **Ub? n EFIK EBURUTU** is not for cash and carry, but this time around matters became so muddled up and the kingdom became so heated up which really brought the king makers to their wits ends as to what and how the problems were to cleared up. Thanks to goodness, they were equal to the task and things had come to pass as often happened. Wasn't it so and where are those imposters and nincompoops today? Even with the resolution of matters, after the official acceptance, nomination and election of this current Obong, His Eminence Edidem Ekpo Okon Abasi Otu V of Adiabo kingdom, there was a counter election of HRH Etubom Anthony A. Ani of Ikon Eto kingdom which led to the intractable court litigations only recently resolved in favour of the incumbent Obong. Then it had always been the tradition in ancient URUAN that once the monarch has been duly appointed/elected and accepted by the traditional Rulers and announced to the general acceptance of the citizens in the kingdom, no matter what happens, the nomination is irreversible as no other contender can be countenanced. The ancestors have accepted because "**vox populi vox Dei".** Who then can now come to oppose it?

What follows next is the setting up of committees to kick start preparations for the official coronation and matters appertaining. What usually happens, since there is to be no occasion to cause a situation for inter regnum to happen, once a king is known to have been gathered to his ancestors – a matter that must never be made public - the king makers in council have first to agree on who must be the successor to the vacant throne, then inform the traditional rulers ie. the Etuboms or Heads of royal houses who in turn seek the acceptance and final blessing of the Village/Clan Heads in consonance with the requirements in EFIK/URUAN kingdoms respectively. After this the "**Obodom Eny?** "is caused to sound signallying the departure of the monarch to his ancestors. Thereafter, the public announcement can be made using the media. Enough time between six months or a year's interval is usually allowed during

which time, the royal father is said to "have fallen ill and taken to the "hospital or healing home abroad". This period is usually announced as the "king's travel abroad – **"? b? aka isa** " followed by "**Eda ? b? ew?r? emen eka itie us?b?",** when adequate arrangements are almost concluded for the official announcement to be made. The rational is to make the citizens get ready in case the king travelled to a place of no return, since a king cannot just suddenly fall sick like that and die. It is unthinkable in URUAN/EFIK.

Then all is now set for his official Obsequies after which the announcement of the successor to the throne. Then a date is fixed for the coronation. This also applies in respect of Village/Clan Heads. As observed already, coronation in URUAN/EFIK is a two-part function viz. **eriyara Ntinya** at **AKWA AnWA** and **eriyara Anyanya** either at **URUA AnWA** or Church. The **Ntinya** rite which is the traditional ceremony involves the ceremonial which takes place at the **AKWA AnWA** using the traditional crown. This crown consists of the **"Bidak"** or beret – a round velvet woven cap encircled with netting rope or **Uruk iyire/Ibibio**, after which, it is further embellished with Ekpe brass, Ekpe (lion) teeth, Ekpe whiskers and Ekpe skin The entire superstructure is further overlaid with dazzling beads and **Mbamba** (cowry). The Obong crown in URUA/EFIK is a sacred symbol of royal authority and nobody no matter however highly placed in the two kingdoms is allowed to touch, let alone wear this royal crown under pain of death by **Ekpe NSIBIDI;** but in modern times a heavy fine is imposed instead in case of such an anathema being committed. The crown "dies" with the demise of the royal Father.

On the D day, the royal **kpoto** throne is set on a raised ground (with steps) where people can watch from every corner of the coronation grounds. In modern times it can take place on the dais at the town stadium where such a football stadium exists. The throne is adorned with all the paraphernalia of royalty including the Akata – royal stool, Ntu , usually two for the king to rest his feet; **Akpakaha ub?** , royal chairs for other royal fathers; etc. Then behind the throne, a small and well decorated hut is built behind the throne for the use of Ekpe MB? k? and nobody except the authorized Ekpe officials may go near this hut. From a special mat, usually ikpa Ekpe woven from Eke skins or purple carpet is laid to the grounds /spot where the royal procession is to take off since the king cannot march on bare ground/floor. Nobody is expected to get near or march on this royal carpet. Throughout the eve of the D Day, all sorts of activities in drumming and dancing take place to intimate the citizenry of the impeding royal function. The ceremony as observed above begins quite early with the women's train who sing and recite the ASE or litany of the profile of the new king. Then all the different groups with their banners join in the procession towards the throne. Then follows the royal train preceded by those carrying the **Mm?ny?**, the king's sceptre which must never touch the ground under pain of NSIBIDI death or great fine; the ISIM players, etc. followed by the different groups of royal fathers far and near. The king with his royal train carries the rear to the dais. When all are seated, then comes the sound of MB? K? from the hut and Ekpe MB? K? appears to give the traditional IK? n Ekpe to the King. The king then rises from the Akata and descends under the roof of the throne. The Oku Ndem pours water on the roof of the throne which drops fall on the head of the king as a sign of sanctification. The Oku Ndem now gives a knock on the head of the king signallying the last insult that could ever be given to him. Thereafter, it is expected that nobody, no matter however highly placed can do or say anything that tantamount to an insult to the king after this ceremony. It signifies total obeisance and respect to the king throughout his reign. Then follows the swearing in and oath of Office with the official putting of the crown on the king's head. After this there is merriment galore into the night and offering of gifts to the royal father. The second coronation as observed already is the bestowal of the golden crown and staff of office which in modern times is the one given after government recognition and takes place usually in the Church.

Up to this, it has always been that the seat of the Obong rotates between the Royal houses and this has never been questioned. The only problem arises when there are two contenders within the same Royal house that should produce the next Obong. Whereas in URUAN kingdom the matter is clear-cut, the traditional norm for the emergence of an Nsomm is absolutely rotatory, one following upon another in turns between the North, Central and Southern Kingdoms in URUAN. Once the Nsomm from the North dies, it is the prerogative of the Central Uruan Kingdom to produce the next Nsomm from among the traditional Royal families within the Kingdom. Then, when that Nsomm dies the next Nsomm would have to be elected from the South such that once his nomination /election has been accepted by all the Traditional Rulers and Village/Clan Heads, the Candidate is **ipso facto** declared the Nsomm designate without any further ado. Yes, but it is not as simple and clear-cut as that. What makes it a straight forward and easy affair lies in the fact that the next Nsomm designate to the stool is always known beforehand. Once a new Nsomm has been crowned the kingdom to produce his successor sets about scouting for and grooming the likely king to-be among the possible royal families which have the **EKURIKU** in that kingdom. Long before anything happens, he is being instructed to set his house in order and prepare himself as a possible successor to the NSOMM/OBONG URUAN/EFIK throne. Even if he knows he would have to be selected as the choice of and crowned by all the citizens of URUAN/EFIK, nevertheless, such a candidate must have complied with the traditional formalities of selection/election. He must be the most senior agnate of the founding ancestor from whose house the selection is being made, provided he is not incompetent or incapacitated by reason of physical or mental disabilities. The patrilineal descent is generally preferred but there could be situations where a candidate by virtue of his maternal connections is chosen in preference to the paternal lineage eg. my late step-grandfather HRM Ekarika Ekpo, who was a cousin of my grandfather HRM Edidem Edet I. Akpa-Inyang whom he Ekarika succeeded. The most important factor is GENEALOGY. But this is not the same kind of rotatory designation in EFIK land. What obtains is that he must in the case a prospective candidate in accession to the OBONG throne in EFIK kingdom, be an ETUBOM from a royal house of a lineage duly appointed as such and whose turn in the line of royal houses of that lineage falls due **(Cf. Constitution of the Efik Eburutu Kingdom, Calabar, 2008).** What follows next as observed already in the case of an Obong is the traditional anointing at the **Afe Asabo** at 19 Bocco Street – Marina, Calabar or more preferably as from now for both the NSOMM and OBONG designates, the investiture of and decoration with **UDAK/ISANDA** ie. palm fronds or Raffia Necklace at the **Iso Atakpo** at AKWA AKPA URUAN. This is a traditional ceremony signifying URUAN/EFIK belief in the protective influence of the palm against evil powers and influences. It is after that that the coronation takes place which in recent times consists of first the UYARA NTINYA ie. traditional coronation at the market or town square and second the **UYARA ANYANYA** which has to be in the Church, stadium or some designated **AKWA AnWA.** Then in general whether as an NSOMM or OBONG candidate, he should be a holder of an Ekpe Title at least of MBOKO in the case of URUAN kingdom or of any of the established **EFE EKPE EFIK IBOKU** in the case of EFIK kingdom ie. before his election as an **OBONG/NSOMM** designate. In extreme cases such a person may have the title conferred upon him, but usually a cosmetic one, provided he has fulfilled all the conditions appertaining to the initiation and conferment of any EKPE GLOBE/TITLE in URUAN/EFIK. Nobody can presume to present himself for enthronement without complying with all these customary formalities. For as Mbiti has put it so succinctly, this is a requirement from the corporate society, and it is a duty and rhythm of life in which anyone who is vying for such an exalted office must participate both as an actor and participant. Therefore, the aspirant, and this applies also even to every designate for the office of ETUBOM, Village /Clan Heads, including other titled MBONG IKPA-ISONG who disregards or fails to comply with the Constitution is a curse to the Kingdom. He is a rebel, a law breaker and a deviant; he is not fit to hold the office because he is not only abnormal but 'under-human'. The failure to get initiated into **EKPE** URUAN/EFIK including the fulfillment of other requirements under normal circumstances means that the designate has "rejected society and society rejects him in turn **(Cf. Mbiti J.S., 133).**

In any case, the observance of traditional rites and customs does not in any way imply fetishism. No true African traditional rite which has come from the ancestors and founding fathers of a region or tribe has ever been known to be tainted with fetish and unwholesome really heathen and diabolical overtones. In most cases it is the subsequent inheritors and elders who perhaps to astound and overawe the people add their own novel fetish exotic symbols and ceremonials mostly weird and grotesque to compound issues and make the rites appear more solemn, impressive and awe inspiring. This is nothing but what the Lord Jesus castigated and condemned the Pharisees for ingeniously getting round the divine positive customary laws and pristine commands which came from God through Moses in order to forge their own added traditions known as the "Tradition of the Elders" on the people **(Cf. Mtt 15:1-9; Lk 11:38-44).** Traditional rulers who want to go with novel fetish traditions and rituals and who do not want to know and serve God and promote good morals; justice and peace, **"ke emi Mbakara ema eked?k obot bringing the Good News of Salvation"**, by going into cultism are doing so at their own peril. They will neither be able to reign and rule the citizens of their respective kingdoms in justice and freedom nor know peace because there will be confusion and problems in their palaces for having divided kingdoms and being affiliated to groups, viz. cult groups. They will Willy Nilly be forced to perform pagan sacrifices with, and demanding for cows, goats, tortoises etc. They will also be involved in idol worship, obscenities and other profanities.

As URUAN/EFIK is getting more developed and civilized such accretions to ancient URUAN traditions should be done away with. Traditional rulers who go into cultism and fetish practices do not progress being weighed down by the spirit of limitation. They are bugged down with unnecessary observances to the detriment of practising good morals of generosity, patience, mercy, and other benevolent practices like looking for ways and means of providing for the widows, orphans and the handicapped in their domains as also securing and maintaining good and clean environments and moral/educational standards which of course are essentially Christian virtues and practices. God-fearing rulers can never be afraid of blood pressure because they sincerely believe God has taken over and is in control of their problems and those of their communities and will always take care of their needs. This is not like the case of some communities in URUAN; eg. to make sure that the royal stool has really and fully passed to their kingdoms, the royal fathers will after all the customary rites have been duly performed get in touch with the families and elders of their deceased predecessors, make an appointment and go **"collect sand" (earth)** from their compounds and in ceremonial procession bring and "pour it" in their compounds to signify that the reign of their predecessors has come to an end and has definitively passed on to them. I do not fathom anything fetish or cultic in this practice because sand, air and water are prime elements, without which nothing can live or be manufactured or constructed eg. house, motor car, radio, etc. Everything on earth requires at least these three elements which are divine gifts to humankind.

ROYAL HOUSES IN EFIK KINGDOM

DUKE HOUSE	ABASI OKU HOUSE	HENSHAW HOUSE
EYAMBA HOUSE	UPPER COBHAM HOUSE	LOWER COBHAM HOUSE
ARCHIBONG HOUSE	EKPE OKU HOUSE	ABASI OKU HOUSE
UPPER EFIOM EWA	LOWER EFIOM EWA	IKON ETO/OBOM ITIAT
EFIOM EWA NSA HOUSE	EDET NSA HOUSE	UPPER NTIERO HOUSE
LOWER NTIERO HOUSE	EFANGA OFFIONG HOUSE	EKPO ABASI HOUSE
MBIABO IKOT OFFIONG	ATABONG HOUSE	ADIABO AKANI OBIO
OTUNG HOUSE	EYO I HOUSE	EYO II HOUSE
EWA EKENG HOUSE	EFIOM EWA HOUSE	LOWER EFIOM EWA HOUSE
OBUTONG HOUSE	OBUTONG ITAK MKPA	ATABONG HOUSE
ADIABO OKURIKANG HOUSE	AKANI OBIO HOUSE	==========

A LIST OF SOME EFIK KINGS FROM THE FOUNDING OF IBOKU ESIT EDIK a.k.a. CREEK TOWN

EDIDEM EYO EMA ATAI IBOKU	EDIDEM EFIOM EKPO EFIOM (EPHRAIM)	EDIDEM ADIM ATAI EMA ATAI IBOKU
EDIDEM OKU ATAI EMA ATAI IBOKU	EDIDEM EKPO EFIOM EKPO	EDIDEM EKPO EFIOM EKPO
EDIDEM EKPO EFIOM EKPO	EDIDEM OKU ABASI OKU ATAI EMA IBOKU	EDIDEM AKABOM ENE EYO EMA ATAI EMA
EDIDEM NSA EFIOM EKPO (HENSHAW)	EDIDEM EDEM EFIOM EKPO EFIOM (HENSHAW)	EDIDEM EKPE OKU ABASI OKU ATAI EMA
EDIDEM EKPE OKU ABASI OKU ATAI EMA	EDIDEM MKPANG AKABOM ENE EYO EMA	EDIDEM EFIOM NSA EFIOM EKPO EFIOM (HENSHAW)
EDIDEM EWA NSA EFIOM EKPO EFIOM (HENSHAW)	==========	==========

SOME EFIK CLANAL KINGS FROM THE FOUNDING OF ATA - AKPA a.k.a. IBOKU UTAN - CALABAR (1698-1814)

The Efik Clanal Kings outlined below account for those became kings after the founding of Iboku Esit Edik a.k.a Creek Town and further discovery of ATA-AKPA a.k.a Atakpa = Calabar and Akpabuyo, Ikon Eto, Adiabo, etc. while who stayed put at Ibom are those now permanently settling at Enyong Abatim a.k.a EBURUTU.

SOME EFIK CLANAL KINGS B/4 THE FOUNDING OF IBOKU ESIT EDIK

ETINNYIN EYO NSA EYO ENE EMA (CT)	ETINNYIN EFIOM IWAT EFIOM EDEM (NEE EFFIWATT DT)
ETINNYIN EFIOM EDEM EFIOM EKPO (DT)	ETINNYIN EKPENYONG OFIONG OKOHO (EYAMBA DT)
ETINNYIN ESO ASIBONG AKABOM AKABOM(RK)	ETINNYIN OKU UKPONG ETON ANI (IKOT OFIONG)
ETINNYIN ATING ANWA EFIOM ESEMIN (ENWANG)	ETINNYIN OKON EKPENYONG EFA OTU MESEMBE (ADIABO)
ETINNYIN UKOREBI NENENG ESSIEN NDEM (IKON E TO)	ETINNYIN OROK ATING ANWA EFIOM ESEMIN ESU (T.S)
ETINNYIN ASIBONG ESO ASIBONG AKABOM (RK)	ETINNYIN NDEM ATING ESU EBETIM NDA (TS)
ETINNYIN ATING ESU EBETIM NDA EKPE (TOM SHORT)	ETINNYIN EFIOM ASIYA ESO ADIM ATAI EMA (OBUTONG)
ETINNYIN EKPENYONG ET A OTU MESEMBE (ADIABO)	ETINNYIN EYO ATING ANWA EFIOM ESEMIN ESU (ENWANG)
ETINNYIN ENE MKPANG ENE AKABOM EYO EMA (CT)	ETINNYIN NDA NDEM ATING ESU EBETIM (CT)
ETINNYIN ESSIEN EKPE OKU ABASI ATAI EMA (CT)	ETINNYIN OKPO ATIN ANWA EFIOM ESEMIN ESU (ENWANG)
ETINNYIN EDEM EKPO EFIOM OKOHO EFIOM (DT)	ETINNYIN UKPONG UKPONG NNENINNG ESIEN NDEM (I. ET
ETINNYIN OKU ESSIEN EKPE OKU ABASI OKU (CT)	ETINNYIN ABASI UKOREBI NNENNING ESSIEN NDEM INYANG (IKON ETO

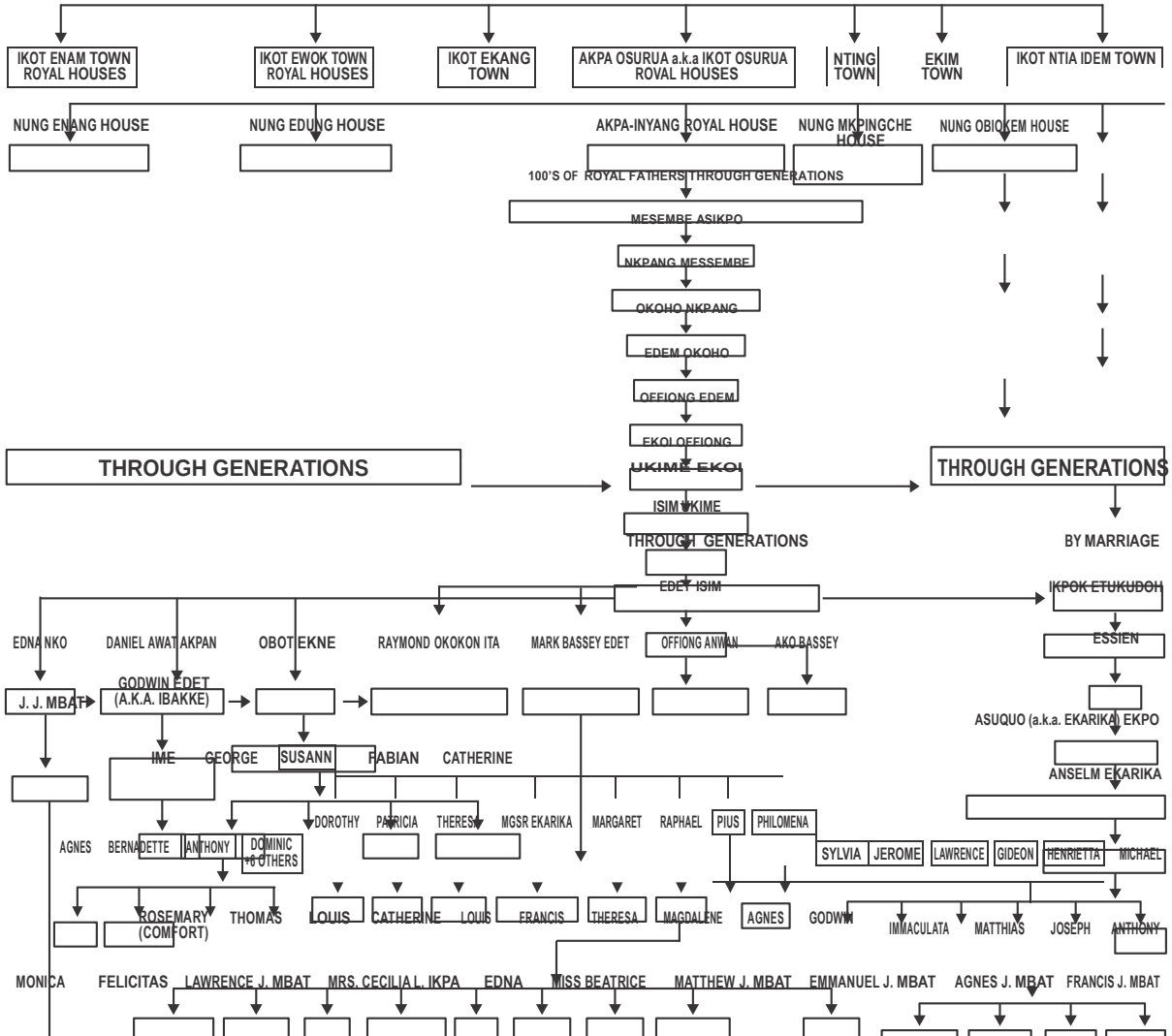
LIST OF EFIK KINGS - THE DICHOTOMY ERA: CREEK TOWN//CALABAR 1814 -1927

EDIDEM EFIOM EDEM EFIOM OKOHO (DT) DUKE EPHRAIM EYAMBA	ETINNYIN EYO EYO NSA ODO EFIOM EKPO (CT) KING EYO HONESTY I
ETINNYIN EDEM EKPENYONG OFIONG OKOHO (DT) KING EYAMBA	OBONG OROK EDEDEM EKPO EFIOM OKOHO EFIOM (DT) EYAMBA IX
ETINNYIN EYO EYO NSA ODO EFIOM EKPO (CT) KING EYO HONESTY I	OBONG EDEM EFIOM EDEDEM EDAK EDEM ETIM (DT)KING ADAM I
OBONG EF-IO OKOHO ASIBONG EKPOEFIOM (DT) KING ARCHIBONG I	OBONG EKPO EYO ASIBONG EKPO EFIOM OKOHO (DT)ARCHIBONG I
OBONG EDEDEM EKPO EFIOM OKOHO (DT)DUKE EPHRAIM	OBONG EKPENYONG EFIOK EYO NSA ODO EFIOM (CT)EYO HONESTY VIII
OBONG EYO ASIBONG EKPO EFIOM OKOHO (DT)ARCHIBONG II OBONG	OBONG EDEM EFEFIONG ESSIEN EDEM EKPO EFIOM (DT)KING DUKE V
EDEM ASIBONG EKPO EFIOM OKOHO (DT)ARCHIBONG III OBONG NSA	OBONG OROK EDEDEM EKPO EFIOM OKOHO EFIOM (DT) EYAMBA IX OBONG
OKOHO EYO NSA ODO EFIOM EKPO(CT)EYO HONESTY VII	EDEM E FIOM EDEDEM EDAK EDEM ETIM (DT)KING ADAM I
OBONG EDEM EFEFIONG ESSIEN EDEM EKPO EFIOM (DT)KING DUKE V	OBONG EKPO EYO ASIBONG EKPO EFIOM OKOHO (DT)ARCHIBONG IV
EDIDEM EFIOM EDEM EFIOM OKOHO (DT) DUKE EPHRAIM EYAMBA	OBONG EKPENYONG EFIOK EYO NSA ODO EFIOM (CT)EYO HONESTY VIII
ETINNYIN EDEM EKPENYONG OFIONG OKOHO (DT) KING EYAMBA	==========

A LIST OF EFIK KINGS IN MODERN NIGERIA TITLED: OBONG OF CALABAR 1927-2014

OBONG EYO EYO NSA ODO EFIOM EKPO (CAL) EYO H. IX	EDIDEM ABASI EYO EFIOM EDAK EDEDEM EDAK EDEM A DAMIII
OBONG EDEDEM ASIBONG EKPO EFIOM OKOHO (CAL)ARCHIBONG V	EDIDEM OTU UKPONG OKON OTU EKPENYONG EFA AKABOM (CAL)
OBONG EDEM EKPENY ONG EFIOM EDEDEM EDAK (CAL) ADAM II	EDIDEM BOCO BOCO ENE EYO ENEYO MKPANG ENE ENE MKPANG COBHA
EDIDEM EFANGA EKENG EWA NSA EFIOM EKPO (CAL) HENSHAW V	EDIDEM NTA ANSA EFIOM EKENG EWA NTA ELIJAH HENSHAW
EDIDEM EDEM ASUQUO EKPENYONG OKU ESSIEN EKPE OKU (CAL)	EDIDEM EKPO OKON ABASI OTU UKPONG MBO OTU OKON ABASI OTU V

ROYAL HOUSES IN URUAN KINGDOM
IDU URUAN vis - a - vis AKPAINYANG ROYAL HOUSE/FAMILY TREE



The issue yet to be appropriately addressed in URUAN Kingdom is the "understanding" or "misunderstanding" of the Democratic process vis-à-vis Chieftaincy/Royalty affairs. When one considers the arrangement of the Royal Houses in Efik Kingdom in contra-distinction with that of URUAN, one notices that it is near impossible to locate and count the number of Royal dynasties in URUAN considering the era in question, to wit, over 8000 years ago of ancient URUAN dynasty and evolution. The Nigerian democratic experiment does not attempt to reckon with the fact that here we are dealing with thousands of generations and by implication of Royal Houses in URUAN. What is regarded

as EFIK kingdom today was made up of just a handful of original URUAN persons from Atai Iboku and Efiom Ekpo kindreds – the deputed EFIK founding progenitors who on navigating and exploring the depths beyond the Cross River discovered this expanse of water they called **ATA AKPA** in **AKWA AKPA URUAN** of the Atlantic over three or four thousand years ago as seen already. Now EFIK Kingdom has grown to nearly one million citizens scattered into more than 500 communities/Villages of ethnic nationalities in Akpabuyo, Odukpani, Calabar, and Enyong etc. Then one can imagine what they could be in terms of URUAN which is the parent stock. Another scenario which is altogether not really unconnected with Royalty or Chieftaincy affairs, but which also goes to explain our point of view is that what is now the Metropolitan Archdiocese of Calabar was only a zone or in Catholic terminology, a deanery/Zone/Circuit out of the six Deaneries in old Calabar Diocese before the creation of Akwa Ibom State by the Ibrahim Babangida Military Administration in 1987. Today that zone of which the EFIK Kingdom is only a fraction is what has become the Archdiocese of Calabar from only four Parishes to now almost forty. This has come as it were to confirm the biblical mustard seed, the smallest of the seeds on earth, but which on germinating sprouts becoming a tree, such that it now becomes **"the greatest of shrubs which becomes a tree, so that the birds of the air come and make nests in its branches." (Mtt 13:31-32).** Yes, this is the "Lord's doing and it is marvelous in our eyes" **(Mk 12:11).**

One can also digress further with another scenario which is altogether unconnected with but relevant to the issue at hand. It is about the issue of incompetence and nincompoops, upstarts and impostors who parade themselves as citizens of URUAN/EFIK and members of the Royal Houses which is dramatized as it were here. Sometime ago the Comrade Governor Adams Aliyu Oshiomhole of Edo State, Nigeria presented a ridiculous but very poignant situation about us Nigerians when he was trying to find out what was wrong with his Education Programme in spite of the massive investment in education and expenditure in terms of infrastructure, personnel and his state-of-the art school buildings and furniture for Edo State Education programmes. On a tour round the schools, he discovered to his embarrassment as also amazement that certain school children were wearing uniforms different from those expected to be worn by pupils/students attending "Government schools". He alighted and accosted some the children and parents about which schools they were attending while wearing different uniforms. Some replied: "My mummy /daddy said no, I should attend this one." The parents also in tow answered: "We are happy about the way you build the public schools, but we are not sure of their teachers." But why? Because on probing further during his physical encounter with some of the teachers, he, Governor Adams Oshiomhole discovered that most of the so-called Government teachers could not read even an Affidavit of "I solemnly declare" but saying instead: 'I Solomon declare' or saying 'Onitsha Prophet' instead of the correct rendering of "Judicial Province" thus exhibiting stark illiteracy and crass ignorance for the worst part. **(Cf. Nanna Occherreome, 33).**

To underscore the point at issue vis-à-vis this scenario concerning quacks/inconsequentials and nincompoops especially incompetent persons masquerading as teachers vis-à-vis Chiefs and Etuboms of Royal Houses in URUAN/EFIK, we can understand the problem of mass acceptance of Royal houses/families/kindreds in URUAN Kingdom. Some State Governments as was customary in the past often conduct competency examinations to Grades "C/D", "B" and "C" teachers either for the purpose of promotion or for weeding out incompetent ones. Cases have been known whereby the Examinations being set were as low as Standards III and IV Primary School Annual Promotions and most teachers were known to have woefully failed these examinations. In a number of cases less than 50% passed the examinations.

In the case of URUAN/EFIK while adhering to and insisting on competency requirements nowadays,

quite a number of Royal Families do not seem to follow the ancient custom of strict possession of the **Ekuriku** spiritual endowment and other Ekpe in-built qualifications, because it is this that determines the true genealogy of every Royal Family/Kindred in URUAN/EFIK. This also seems to be the **conditio sine qua non** for the election/selection of an ETUBOM or Chief. A good example can be garnered from IDU Royalty and Chieftaincy tradition. In Idu URUAN, whereas there are just three designated Kindreds/Houses/Villages which have been known to be the possessors of **UBONG-EKURIIKU** viz. Ikot Osurua, Ikot Enam and Ikot Ewuk, and only from these can the Traditional Ruler – Obong Ikpa Isong Idu who can vie for the stool of Village Head/Clan Head and/or the NSOMM of URUAN emerge. There are also certain kindreds in Idu, which although they have the prerogative of possessing the **EKURIKU** as in the case of the above mentioned kindreds, but are nevertheless designated as the traditional "King makers" in Idu from time immemorial, viz. Nting Village and Ekim Kindreds in terms of the actual coronation of the King designate. The former are the designated authority to crown ie. put the crown on the head of – the King/Ruler designate, while the latter are those with authority to invest and decorate the "King elect" with the **UDAK UBONG** and the **NTINYA** as also the instruments of Royalty viz. **Ikpaya -** raffia robes, **Nnuk Enin-**ivory, **Oti -** Gong for Ase recitation, **Mmonyo** sacred scepter – to be held by an **Ekpe** Adept in confirmation of the King's coronation, **Aya -**broom **Ubong, Isanda -** and even sitting him on the **Akata** stool and **Ntung/Ndang** –foot rest which signify weight-balance, authority and stability of Office. It therefore means that Idu right from the time of their founding ancestors and from time immemorial can only authorize two grades of Houses, five in all, and grant them the prerogative of access regarding the stool of Office of the Royal Fathers in URUAN with the specific stool to the Royal titles appertaining.

But it does not end there because the matter is not as clear-cut as in EFIK kingdom as we have seen. There are also from time immemorial certain designated kindreds/Houses or Families which have the prerogative of producing the ETUBOMS of the Royal Houses. In IDU, there are at least fifty such Royal Houses. eg. Ikot Osurua Kindred which as observed already has the Ekuriku, but it does not mean that a Royal Father with the rank of Village/Clan Head and/or the NSOMM of URUAN can be produced/come from all of the Royal Families in Ikot Osurua. It means for example that in Ikot Osurua ethnic Kindred/ Village, **Mbat Eso Enang Ubong** House can produce an Etubom like late Etubom (Kgt) J.J. Mbat, but if at any point in time there is nobody in the kindred/House with all the qualifications of an ETUBOM appertaining to fill the vacancy for the House, then **ipso facto**, the Head of the House viz. **Nnu Enang** House for the time being, can only be elected to the Chieftaincy rank and not to the ETUBOM status. Period. That is why certain Chiefs can be elected to the office of Traditional Rulers like Village Heads, Clan Heads etc. without the qualification of an ETUBOM as obtains in EFIK Kingom, because an ETUBOM is both born and/or made and there are people that cannot measure up to that material and rank **(Cf. Ancient ETUBOM in URUAN structure, designation/qualification in Chapter I).** Similarly, and still on Ikot Osurua Kindred: Ufok Nung Edung Royal House elected ETUBOM Bede E. Nya and Etubom Michael Edem U. Essien as their Royal Heads in the last three but one dynasties, till date even the present occupier of that position/rank as Head of the Royal House (which is still in contention perhaps due to the fact that they have one of the largest number of households/families in IDU) has not been deemed fit to be saddled with the office and dignity of an **Etubom Uf?k** Nung Edung. The same also applies to **Nkpingyehe House** where Etubom Magnus Udo Eka and Etubom David Efiong were respectively elected Village Heads of Ikot Osurua Town, whereas the son of the latter, Chief Cletus David Efiong was also elected Village Head of Ikot Osurua Town without meriting the title of **ETUBOM**. Even as at now, the de facto Village Head of Ikot Osurua, His Highness, (Elder) Jerome E. Ekarika whose father Etubom (Prince) Anselm A. Ekarika was the last in Akpa-Inyang but adopted "Nung Ikpuk" House, is not being decorated with the ETUBOM rank. URUAN believes in maintaining tradition and standards. Laid

down custom and tradition must be strictly adhered to in these matters viz. genealogy and **Ekpe** Rank and other qualifications as discussed in Chapter III; "**koro owo isika ake ada a eset"**.

Some Houses may or may not produce even an ETUBOM within their kindreds. They can only produce perhaps one who may be invested with only the Chieftaincy status/rank. But in certain cases such a person can be so recognized and accredited by both the Village/Clan Head even to be elected to the exalted office of the NSOMM of URUAN. The last Nsomm but one for example, Edidem Atakpor Titus Williams, alias Okon Udo Ekpe, on account of his personal endowments was previously elevated to the rank of **"Esukwa"**; **"koro kp? ama odot owo eyak en?"**. It is such a title holder who can be made an Adviser to the Village/Clan Head in Council or even the Prime Minister - Esukwa. He may in turn be authorized/permitted to attend the Village Council of Kindred Heads' and/or Etuboms' Council. It sounds somehow complicated, but that is why the Nigerian Constitution or any other African Constitution for that matter has inserted the "Chieftaincy Clauses" in their Constitutions. In Nigeria, every State Government also has among others, a Ministry of Chieftaincy Affairs. This may well explain the place of Constitutional Lawyers in the polity who are vested with the authority and competency of dealing with such matters in Chieftaincy cases in Courts. That may well also explain why more often than not, such cases are either "dismissed", "thrown out" etc. as lacking merit, **locus standi** and/or Court jurisdiction. I have gone into all this because this is exactly the raison d'être viz. to give guidance, direction and force to URUAN/EFIK in the administration and governance of the kingdoms so that people will abide by the time-tested and age-old customs and traditions of our forebears and save URUAN/EFIK nation from confusion, rancour and impunity.

COMPARISON BETWEEN EFIK AND URUAN CHIEFTAINCY AFFAIRS

In EFIK Kingdom, due to their long association with the Europeans but most especially with imperial Britain for over five hundred years, Chieftaincy/Royalty Affairs seem to be clear-cut following what the multi-nationals and the Supercargoes and later, the colonial British N/A Administration adopted as a sort of compromise and conventional governance. Either a person belongs to a Royal House and therefore is entitled to become an ETUBOM with all the qualifications appertaining, or a person is simply accorded the Chieftaincy title and it ends there. Then he may be afterwards presented before the Obong of Calabar in Council for recognition and ratification. But URUAN Kingdom has a completely different set of regulations and conditions for any title whatever. In the first place nobody can be accorded or rewarded with a Chieftaincy title/rank, because the raison d'être is simply that a person by reason of his birth, kindred, position, etc. is accorded the Chieftaincy/ETUBOM title from such and such a Kindred/House. He/she becomes so and so for life except where he/she has committed crime/s against the kingdom or makes himself or herself despicable and abominable before the law and gentry and has to be deprived of the title or honour. Therefore, nobody can become a **King, paramount Ruler, Chief or Etubom nullius,** to use the Catholic Church Canon law terminology. URUAN has no honourable titles to dispense without fulfilling laid down conditions and customs, so nobody should go there for one, since Chieftaincy and Royal titles are not for cash and carry. But as with every law there must be exceptions. In living memory there was this case of Etinnyin, Obong Effiong U. U. Okon of Itiam Etoi now in Uyo Local Government Area. He was a detribalized philanthropist and followed all the customs and norms laid down in URUAN Constitution. He was not only accorded the Chieftaincy title of Honour but given the most conspicuous piece of land to build at **ESUK MBEHE IDU** of the Slave Trade fame around 1892. His mansions still stand strong at **Anwa Mbakara** along the Marina, IDU till this day. As youngsters we used to go there after picking balls at the Golf Course which is still where the Five-Star Meridien is located today. His children and grandchildren used to treat us to the releasing of pigeons while we would try to feed them with **garri, tinapa and ekpum? ny?** delicacies. IDU children of this generation should do well to fortify

and maintain at least one of the historic mansions for posterity viz. the iconic "**Uf?k Eny? Udo Udo Okon"**.

ORIGINS OF ITIAM AND MBIABONG ETOI IN UYO LGA

The issue of Etinnyin Effiong U. U. Okon brings one to the nostalgia of the exploits and the lives and times of personages of Itiam Etoi and Mbiabong groups of villages now in Etoi Clan of Uyo L. G. A. logically driving us to include the origins of these groups of villages as part of our discourse on **ANWA MBAKARA** and **ESUK MBEHE IDU.** Originally those two groups of villages are said to be a scion from the great Nung Abin dynasty of Ibiaku Uruan some kindred of which also can be found in Idu Uruan grace Ü la **ESUK IKOT ETUONG** from which all these groups originated. A great bulk of the kindred groups as can be surmised especially from oral history, moved en mass to Ibiaku Uruan while some of the remnants as always happens" koro **ek? isimaha udim",** were said to have stayed put at the main **ESUK IKOT ETUONG** – **IDU**. It is this group which as they multiplied in their generations moved on for more space and greener pastures until they found themselves in **ETOI CLAN** in **UYO** country, viz. Mbiabong and Itiam groups of villages. While of course as often happens, some of the families continued to reside at and populate **ESUK IKOT ETUONG** till this day. One still recalls the great dynasty of Etinnyin Efiong U. U. Okon whose exploits especially in his mercurial adroitness and tenacity in merchandise during the Great Trade a.k.a Slave Trade, led to the establishment of **A? WA MBAKARA** with the two-storeyed buildings to boot and still standing strong today. Another notable personality in their line was the charismatic Obong Otor Umo Okon Inyang who bought a BSA motor cycle ever to be seen in the entire ancient UYO Province. A story which still goes round indicated that on a certain sunny day while returning from his business empire, he was said to have single-handed built estates with state of the art mansions both at Uyo and **ESUK IKOT ETUONG** now gazzetted Ifiayong Beach or Esuk Ifiayong. He is said to have stopped to refill at the Daily Idu market a.k.a **URUA UFET**, a market which holds principally in the mornings and evenings on daily basis except on the great market days of OBO and EDEMETAHA which hold at the **MAIN IDU MARKET.** While noticing appetizing eel fish being sold there, he called for and bought some and even proceeded to eat it sitting on his motor cycle. This action attracted many who noticed it and one gentleman was said to have slowly and respectfully gone up to him to enquire why a great Chief like himself would do that sort of thing. But in his jovial but princely manner had replied: "the small / little ones also are important. According to his explanation when further plodded, he said that little things also matter in life. That saying has stuck to the people's sensibilities till this day. His junior son, Effiong Otor also became a charismatic merchant leader of sorts, but resided not at the Marina **ESUK IKOT ETUONG** at his father's estate but at Idu at a very strategic location opposite the Colonial Barracks and Idu Customary Court along Uyo Nwaniba Road. He was a great merchant leader, very generous and philanthropic. His mansions still stand strong till this day.

On all counts it is evident that most of these kindreds which trace their progenitor from the founder of continue to exhibit a certain aristocratic class, splendour and good breeding. They have always made it in life through their generations. One needs to go to their new abode in Mbiabong and Itiam country home along Uyo – Oron road to verify the veracity of this observation anywhere, any time – a testimony to URUAN dynasty of the high and lowly. Check up including Afaha groups of villages all over Ibibio land and throughout Annang country today. URUAN still continues to respect and uphold the ancient order of giving honour to whom honour is due especially regarding those belonging to the class and institutions of **EYEYEN – EDEMEKA** Grandchild, the class of **UKOT** - In-law and most importantly IMAN, **KITH** and **KIN** in the kindred groupings and ethnic institutions till today.

Continuing on the situation of granting honourary awards we also discover another award of an Honourary Chieftaincy title never to be forgotten in URUAN history, whose awardee was no other than my master, Very Rev. Father Daniel Dolan SPS, an expatriate priest who arrived on the coast of AKWA AKPA, Nigeria in the early 1940s. While being appointed to the "mother Church", St. Joseph's Anua, he made URUAN zones comprising Uruan Northern zone with Eman URUAN as HQ, Southern with Ndon Ebom as HQ and Central with IDU as HQ the primary sectors of his ministry. But when Ndom Ebom was officially created an autonomous parish he capitalized on this and worked marvelously in URUAN by opening schools, health centres and giving scholarships to both qualified boys and girls to study in Schools of Nursing and the Teacher Training Colleges notably Holy Child Afikpo for Girls and St. Augustine's Urua Inyang for boys. Rev. Fr. Dolan's activities in URUAN kingdom did not stop at that. As one of the most senior expatriate priests in the land and having performed the best part of his ministry in URUAN, he used to organize Retreats for which many stations had applied. His principle and methodology were that everybody in the town/village should be formally given an invitation card to attend any Retreat he was to moderate. Thousands of people from all works of life and church denominations used to flock to these Retreat centres. Before long the name "Dolan" had become a household word. He was known all over the place; children, men and women, youths, Royal Fathers, Protestants, etc. all knew him. During the war he was said to have indicated that if anything happened and the other Rev. Fathers and Rev. Sisters were asked to go back to their country in Europe, he would not budge. As the war progressed and reached the climax point with those bombardments of the Federal troops close by, he was persuaded to leave as many others had in fact found their way back to their countries of origin, being ferried across in canoes and other native water crafts or locally constructed engine boats through AKWA AKPA URUAN to the Cameroons. But he chose to stay with some of the Holy Child Rev. Mothers at CCC Afaha Oku who also had vowed to stay and die with "our people." All these were not lost to URUAN Authorities. As soon as Uyo Province was "liberated by the Federal troops", the Authorities in URUAN while he was still lodging there at CCC rolled out drums and crowned him with the Honorary Chieftaincy title of" AKPAN **URUAN"** ie. the 1st born of URUAN denoting "one who looks after and never abandons his brethren."

THE LEGENDARY FICTION AT ABANA - BAKASSI

Another example of this issue which played out could also be seen in the legendary fiction at Abana - Bakassi, now ceded to Cameroun. But this time, the story concerned the EFIK kingdom though the majority of residents there were of direct URUAN stock many of them from Idu Uruan town and environs. What exactly happened was that there was this slave boy, Ekpe Ekpenyong Abasi, of the Abasi Ekpenyong dynasty fame. He had graduated from being a slave boy to becoming a famous Chieftain in the kingdom, because at that point in time there was practically nobody in the kingdom except perhaps the king himself and his peers who ever knew that Ekpe was in indeed a slave boy turned an indispensable ally to the king to the extent of being appointed the **ESUQWA** – the Prime Minister and Adviser at the Palace. When matters developed to this extent, the king placed his kinsmen and nobles on oath to vouch that Ekpe was a **bona fide** citizen and heir apparent, rising from the ranks. But what happened? Along the line and in the course of time, the king saw himself childless with no true blood heir-apparent to the throne. Before all this, his first two children – a boy and a girl "had died at childhood" under inexplicable circumstances which of course only Ekpe had known being the schemer as we will soon discover: **"Koro odudung/ifun esin ntime, enye anam asari onyu ebi ubi, kpa enye ko esisin udi ye ntime ye**

afanek? …! Everything was being done including the king marrying countless wives and concubines yet still without fathering any issue male or female.

In URUAN/EFIK ancient tradition and custom, an heir apparent could come from the agnatic line and be crowned/ recognized in lieu of Regency pending when a true blue-blooded son became of age. As this moot story must come to an end, and to cut matters short, one fine day the king summoned Ekpe, his Special Adviser and heir apparent and went into a long confidential and heart to heart discussion with him. He requested Ekpe to search for and purchase two slave children who would by then be of the same age as his "two dead offsprings" no matter the amount put on their heads. But the game was up, his heart beating with remorse. Ekpe the imposter could not hide his tricks any longer; he was beaten on his tracks. He knew that revelation time had dawned. True to his innate good nature, he decided to lay matters bare. He indeed set sail for many months and returned with two smart and handsome adolescents who as events revealed were really the "two dead children" of the king whom the king, Abasi Ekpenyong Abasi and everybody had given up for dead. The king received the "slaves" with unutterable joy and fondness, and gratitude to his heir apparent, Ekpe. But since the cat had been let out of the bag and nothing could be hidden anymore; as the king had been watching the "slaves" closely. Then on a certain occasion "after having made his personal discovery from his observations", he summoned Ekpe to his side:"Have you noticed 'these two slaves children?" he asked him. "They resemble my dead son Nyong Abasi and my adorable daughter Ekenwe Abasi Ekpenyong Abasi". Pause! Being the crafty, but sagacious, intelligent, docile and good-natured servant he had always been, yet now turned 'Prince', Ekpe had to kneel down before his perplexed lord and master and confess the whole truth, from beginning to the end and why he master-minded all this by kidnapping the two kids and selling them off and giving them for dead, though he actually was visiting and taking care of them while in bondage. Yes, as always happens, it is all a matter of greed, self aggrandizement, ambition and the ways of "strangers, aliens and slaves within and in our midst". Ekpe could no longer pretend because he never wanted his master to have posterity except himself. So beware, because ancient URUAN might indeed have become **URUANG**, but they will still retain their wits. No cash and carry Chieftaincy titles and no Ministers and Commissioners without portfolios in URUAN even if the 1999 Constitution has found a place for the so-called "Minister of State" and other redundant titles and portfolios for siphoning and stealing the Nigerian State blind. So URUAN/EFIK beware of aliens in your midst: "**Ama okut Ibibio/odudu kun? ika / kp?: koro idem ama asat Ibibio adahada, eyewot owo!**

In IDU in 1896 or thereabouts, there was this not-to-be-forgotten scenario whereby a son of URUAN was duly elected King because he seemed to have had all the qualifications and fulfilled almost all the required conditions, but whose election was said to have been annulled and himself promptly deposed in favour of another who happened to be Edidem Efiong Eno. The said impostor was Etubom Benjamin Efiong Anwa alias, Udofia Anwa of Ikot Ntiaidem Kindred – a seeming impostor and upstart because he was said to be a descendant from a Royal House connected by marriage to the aforementioned **Ekuriku** Kindreds. But the question was which Royal House? Was his kindred ever known to have produced the King of Idu URUAN from yore? Nobody seemed to have been able to answer the question satisfactorily because money and "kola" came in between, and there was plenty of horse-trading along the line.**"Udari onwum nsek eny? : Ik? etebe enyene okuk**". Is it not so? However, to cut the long story short, the matter snow-balled into a series of litigations and sundry problems in the town and people from both sides

tried to “find out” especially as the impostor mysteriously took ill with an unknown malady. Some chiefs were said to have gone to Annang country some went to Ekoi ie. Ejagham land in present Cross River/Akwa Ibom States respectively in search of dibias and expert diviners. At the height of it all, there was no place where his people did not go to find a cure and solution for the imposter who lay a dying with an inexplicable disease from head to toe. In the long run and on all counts, trust the wisdom of the Elders; the unmistakable declaration from the oracles all came to this: “The Royalty/Chieftaincy imbroglio in your kingdom is the cause. Go back and observe your tradition and keep the peace”. Yes this was the inevitable verdict from the ancestors and the metaphysical powers of Mbia Idi? diviners. When the right things were done, the man “rose as it were from the dead” and lived till he clocked 107. My mother told me about this even at the time my Grandfather HRM Ekarika Ekpo died in 1945, and by the time I grew up I was able to identify and recognize this very impostor king one on one, because his house was close to my maternal uncle's in Ikot Enam kingdom. That is the story till today. Here we can only conclude that while there may be hundreds of Royal Kindreds/Houses in URUAN, what obtains is that in modern times and with the politization of Chieftaincy Honours and the 'cash and carry syndrome' the ancient Royal House System has been unwittingly bastardadized and seriously eroded, and this leads to our next issue.

URUAN CLANAL KINGS B/4 THE FOUNDING OF IBOM COUNTRY

Ancient **URUAN** as observed already pre-dates the Christian era and dates back to at the latest 8000 BC which means that it existed before the introduction of Egyptian Hieroglyphs (4000 - 3000 BC) into formal education of reading and writing. It was the first orthography ever known to mankind. It would therefore be unthinkable that oral history could have managed to subsist all these years such that people could still remember most of the names of **URUAN/EFIK** progenitors vis-à-vis the founding fathers and traditional rulers up-to-date beginning with names of their ancestors in their cradle settlement from **URUAN-AKPE** to **IBOM** and to **AKWA AKPA URUAN** before their dispersal to the towns and villages on the large coastline now bordering **AKWA IBOM STATE**. Nevertheless, some names of ancient Paramount Rulers and Kings are still extant including and beginning with those who migrated from **URUAN AKPE** to **IBOM** and from **IBOM** to **AKWA AKPA** but most especially those who became kings and Traditional Rulers after the dispersal to the mainland in what is now known as Akwa Ibom State of Nigeria between 1300 – 2016 AD. Whereas the EFIK were able to conserve the names of most of these paramount Rulers as outlined above because they became an autonomous entity shortly before the coming of the early European Explorers namely, the Portuguese and Spaniards around 1400 AD, URUAN could not as explained above. Below are some of the founding fathers and paramount Rulers of **URUAN** in particular starting from those who reigned from their migration from **URUAN-AKPE, IDOMBI.** Four phases of Clanal kindreds are treated below covering movement from Uruan Akpe to Ibom, then to Akwa Akpa. The core Uruan must have moved to their present day location on the mainland when their founding Fathers discovered **ATA-AKPA** and made it their permanent settlement in what thereafter became the Efik properly so called.

URUAN CLANAL KINGS AND FOUNDING FATHERS IN URUAN-AKPE CRADLE LAND

KINGS AND FOUNDING FATHERS	CLANAL GROUPS	DESIGNATION AND REIGN
EDIDEM ASUQUO EKPE NDEM AFAHA OTU EFIONG OTU ITA EDEM	**URUAN AKPE – IDOMBI**	**+ 8000 BC – 3000 BC**
EDIDEM OKOKON ITA ASIKPO OROK EDEM ESESSIEN ENO UKIME	**IDOMBI/BAROMBI**	==========
EDIDEM NTIERO AKPANYUNG UKPABIO EFIONG OKON ODUSU EDET	**A.K.A AKPAYAFE - CAMEROUN**	==========
EDIDEM AKABOM OKON ASIBONG EKPE OTU EYO OKOHO OFFIONG	ESSIEN MUTAKA	==========
EDIDEM NSA EYO OKON ODUSU ESSIEN EFIOM USEN EDO EKPE	ESSIEN IBOKU	==========
EDIDEM ITA EFEFFIOM EYO ORO ABASI UK IME OKU ITA OKON ASI	ESSIEN AFAHA	==========
EDIDEM BOCO EDEM OFFIONG EKANEM EDET OTU EKPE ESESSIEN	ESSIEN IBONDA	==========
EDIDEM UKPABIO ENEYO OKOKON IYAMBA OKUNE NTI ETUK EDIM	ESSIEN IBIAKU	==========
EDIDEM ESSIET UMO EKANEM ETUK AFIA ITIABA EYO ITA UTUK	ESSIEN IKPA	==========
EDIDEM ENEYO EKPE UKIME ASIBONG MKPA ASUQUO EYO EYO	ESSIEN IKONO	==========
EDIDEM NYONG ASUQUO ASIKPO OKON AMAYAK NDUESO ITIABA	ESSIEN EKIM	==========
EDIDEM UTIBE EKPO ABASI UDEME UKPABIO ASIBONG NYONG	ESSIEN MOSONGKO	==========
EDIDEM EDEDET OTU ESSIEN OFFIONG EFFIOM ITA MKPANG ITA EYO	ESSIEN EKIM	==========
EDIDEM BASSEY OKOKON ISIM EDEM ESSIEN EO OKU EDEM OKON	ESSIEN ETONGKO MKPE	==========
EDIDEM EFIONG ODUSU NYA ASUQUO EKANEM EKPO OTU EFIOK	ESSIEN EKONDO	==========
EDIDEM ENEYO EKPENYONG EDEM ASIKPO NYONG NYONG ITA	ESSIEN IBONDA	==========
EDIDEM EKANEM ASUQUO AKPA INYANG ESIEN ODUSU UMO EDET	ESSIEN MUTAKA	==========
MKPANAM OFFIONG EKE OKU EYO UTIBE UMO AFIA EYO OKON	ESSIEN EKIM	==========
ASUQUO EKANEM EKPE OKON MKPA EDEDET OKON EKPE UTIN	ESSIEN IBOKU	==========
EDIDEM ASUQUO UKPONG ANTIGHA UTUK UKEME OFFIONG EDEM	ESSIEN ETONGKO MKPE	==========
EDIDEM ANDEM AKPANYUNG BAS SEY BASSEY ITA ETUK OFFIONG	ESSIEN MOSONGKO	==========
EDIDEM EKPE AKABOM ITA ASIKPO ASIBONG ETIM ESSIEN OFFIONG	ESSIEN IKPA	==========
EDIDEM OKON NDAEYO UMANA EFFIOM OROK OYO ETIM MKPA	ESSIEN IBONDA	==========
ANDEM EKPENYONG UKIME N YA ESSIEN EKPE OTU ITA OKOKON	ESSIEN EKIM	==========
EDEDEM URUA INYANG ETUK OKON ABASI ESSIEN USEN ETIM OKON	ESSIEN IBIAKU	==========
EDIDEM OKON OROK EKPE UKARA UMANA AMAYAK ESSIEN ETIM	ESSIEN MUTAKA	==========
EDIDEM EKPO ASUQUO AS IBONG UKIME EDET MKPA ASI INYANG	ESSIEN EKONDO	==========
EKPENYONG OKON ABASI OTU EDEM AFIA BASSEY BASSEY ITA	ESSIEN IBOKU	==========
EDIDEM UKPABIO ESESSIEN ETIM UKIME EDET INYANG OKOHO	ESSIEN AFAHA	==========
EDIDEM BOCO EDEDET EFFIOM OROK OYO ASIBONG UKO EDET	ESSIEN MOSONGKO	==========
EDIDEM UMANA USEN EKPE ASIBONG OKON MKPA BASSEY UKIME	ESSIEN EKIM	==========
EDIDEM UTUK NYONG ESSIEN OKOKON MBAKARA AKAN UMO ETIM	ESSIEN IKONO	==========
EDIDEM ENEYO ETETIM OKO N EFFIOM UMO INYANG ITA ESSIEN	ESSIEN AFAHA	==========
EDIDEM BASSEY EDET ISIM UKPABIO MKPANG EDET INYANG UKO	ESSIEN IKPA	==========

SOME URUAN CLANAL KINGS AND FOUNDING FATHERS: URUAN AKPE TO IBOM

KINGS AND FOUNDING FATHERS	CLANAL GROUPS	DESIGNATION AND REIGN
EDIDEM ASUQUO NDEM AFAHA OTU EFIONG EKPE OKU ENEYO	**IBOM SETTLEMENT**	**3000 BC – 200 AD**
EDIDEM ASIKPO OROK ESESSIEN ENO EDIM ITA OTU EDIM OROK	ESSIEN EKIM	==========
EDIDEM UKPABIO EFIONG OKON ODUSU ASUQUO UTIBE MKPA	ESSIEN MUTAKA	==========
EDIDEM NKPANG EBONG ASIBONG NKPANG ESESSIEN OTU EKPE	ESSIEN IKPA	==========
EDIDEM ANSA EKANEM UKIME EMA OTU OKOKON USEN ITA ETIM	ESSIEN IBOKU	==========
EDIDEM EKEFRE AKPANYUNG OKORO NDAEYO UKPANYANG OKON	ESSIEN MOSONGKO	==========
EDIDEM MESEMBE OKOHO ITA EFEFIONG ANDEM EKANEM OFFIONG	ESSIEN EKIM	==========
EDIDEM AMAYAK OKU EKPENYONG EKPO OTU MESEMBE ANTIGHA	ESSIEN IKONO	==========
EDIDEM EKPO ENE ASIBONG UKIME EKPO BOCO EDEDEM ESSIEN	ESSIEN IBONDA	==========
EDIDEM OKU EYO NDON ABASI EKPO AKAN EYO OKU OKON EYO	ESSIEN AFAHA	==========
EDIDEM EFFIOM EKPENYONG AKABOM AKAN BASSEY ETIM BASSEY	ESSIEN EKONDO	==========
EDIDEM NKENTA EKPO EYO ASIAN OKON IKOP UMO EDEM ETIM	ESSIEN MUTAKA	==========
EKPENYONG UKIME ESSIEN OROK ETUK MBAKARA EDET OTU EDET	ESSIEN ETONGKO MKPE	
EDIDEM ANSA EDEDEM ABASI ESSIEN EMA NSA EYO EDEM USEN	ESSIEN IBIAKU	==========
EDIDEM OSUKP? NG EDEM OTU ASIBONG OTU UMO EDEM ITA EKPE	ESSIEN IBONDA	==========
EDIDEM UKIME MESEMBE UKPABIO NTETE UDEME ASINYANG	ESSIEN IKPA	==========
EDIDEM ASIBONG ASIBONG MKPA OKONO OKOKON UMOREN EDEM	ESSIEN MOSONGKO	==========
EDIDEM OKOHO OKU ESESSIEN UKPABIO USEN OROK EDEM ESSIEN	ESSIEN MUTAKA	==========
EDIDEM ANSA OKON EKPENYONG ESSIEN AWAYA ESSIEN UMO OTU	ESSIEN AFAHA	==========
EDIDEM NSA EFEFIONG NYA ETETE OROK EYO EKPO OKON EDEM	ESSIEN IBOKU	==========
EDIDEM EDIM NDUESO NTIENYONG EKPO NTA OKON EKPO OTU	ESSIEN EKONDO	==========
EDIDEM ASIM ITA EDEM OFFIONG ESSIEN EDEM ETIM OFFIONG	ESSIEN IKONO	==========
EDIDEM ETUK EKPENYONG EMA EYO NSA UTIBE ENO OFFIONG	ESSIEN EKIM	==========
EDIDEM ENEYO UKIME ABASI EDEM EKPE ANI EKPO ASUQUO EYO	ESSIEN IKPA	==========
EDIDEM ENEFIOK MESEMBE OTU OKON OTU AKAN EDEM ESSIEN	ESSIEN ETONGKO MKPE	==========
EDIDEM OSUKP?N G EMA ESSIEN EDEM UKO EFFIOM EKPO EYO	ESSIEN MUTAKA	==========
EDIDEM ESSIEN NTIERO OKON EKPE AKAN OTU USEN EDEM OKON	ESSIEN IBIAKU	==========
EDIDEM AKABOM NSIMA INYANG EKPO AKAN EKPO MBAKARA ITA	ESSIEN IBONDA	==========
EDIDEM ASIBONG MKPANAM MBAKARA USANGA UKIME EDEDET	ESSIEN MOSONGKO	==========
EDIDEM UMOH EDEM EKPO ESSIET UKPABIO ESSIEN ETIM OKOHO	ESSIEN IBOKU	==========

SOME URUAN CLANAL KINGS AND FOUNDING FATHERS: IBOM TO AKWA AKPA URUAN

KINGS AND FOUNDING FATHERS	CLANAL GROUPS	DESIGNATION AND REIGN
EDIDEM NDEM AFAHA OTU EFIONG ASUQUO EDET EYO UMO	AKWA AKPA URUAN	200 AD - 1300 AD
EDIDEM OROK ESESSIEN ENO ASIKPO OTU ANI OSIM ITA ESSIEN	ESSIEN IBOKU	==========
EDIDEM ASIBONG ABASI EDEM NSA EKANEM EKPE ASIKPO ETIM	ESSIEN MUTAKA	==========
IBANGA ASUQUO ESSIET AMAYAK MKPA OTU EKPO EYO AKAN	ESSIEN IKPA	==========
EDIDEM ANSA EDEM EKEFRE OTU AKPANYUNG EKANEM ESSIEN	ESSIEN IBONDA	==========
EDIDEM ABASI EDEM OKON OTU EKANEM U KIME OKON INYANG	ESSIEN IKONO	==========
EDIDEM DIA-NA ABASI UTIBE OKOKON ANDEM OROK ETIM ABASI	ESSIEN AFAHA	==========
EDIDEM EYO OKON ABASI EKPO UMOH EDEM EDEDET ESSIEN	ESSIEN IBIAKU	==========
EDIDEM ESESSIEN MKPANG UKIME BASSEY OROK EKPE ITA ESSIEN	ESSIEN MUTAKA	==========
EDIDEM ASUQUO AKABOM NSA EDEM OFFIONG OROK EYO ETIM	ESSIEN IKONO	==========
EDIDEM EFFIOM ONYUNG EDEM ASIKPO OTU MBAKARA INYANG	ESSIEN ETONGKO MKPE	==========
EDIDEM EKPE ABASI OKON EKPO ETETIM IKOT USEN ITA EFFIOM	ESSIEN EKIM	==========
EDIDEM EDEM UKONO UKPABIO ESSIEN EDEM OKON ABASI OTU	ESSIEN EKONDO	==========
EDIDEM EKPO NDUESO NTIERO OFFIONG OKON MESEMBE UTUK	ESSIEN IBONDA	==========
EDIDEM EFIONG IBANGA OKOKON OTU ASUQUO NDUESO ESSIEN	ESSIEN IBIAKU	==========
EDIDEM ESSIEN NTIERO OROK OKON ODUSU EDEM OKON UMO	ESSIEN MUTAKA	==========
EDIDEM EKPO ASUQUO OKON ENE ABASI ASIM ITA EDEDET OKON	ESSIEN AFAHA	==========
EDIDEM BASSEY OROK UTUK ASIBONG OKON EKPE EFFIOM EDEM	ESSIEN ETONGKO MKPE	==========
EDIDEM EFIONG ESSIEN UKIM EDEDEM NTIERO EYO OROK ABASI	ESSIEN IBOKU	==========
EDIDEM ASUQUO EDEM EKPENYONG OKON ANI UMO ESESSIEN	ESSIEN IKPA	==========
EDIDEM ANTIGHA ANI EDEDEM MESEMBE EDIM OKON INYANG	ESSIEN EKONDO	==========
EDIDEM ASIKPO OKON EKANEM UKPABIO ENO OKON ITA UMO	ESSIEN MOSONGKO	==========
EDIDEM EKPO EKANEM, NDUESO UYIRE AKAN EKPENYONG EDEM	ESSIEN IKONO	==========
EDIDEM ENIANG EDEM OKON MBAKARA UTANG ASIKPO ESSIEN	ESSIEN IBONDA	==========
EDIDEM ESESSIEN NTIERO EFFIOM ASIM OKON ANDEM OFFIONG	ESSIEN AFAHA	==========
EDIDEM ESSIEN OKON ODO OKOKON NYONG NSA EFFIOM OKOHO	ESSIEN IBIAKU	==========
NKANGA EDET ASIKPO UKARA ESSIEN EKANEM AYI ASIBONG	ESSIEN MUTAKA	==========
EDIDEM ESSIEN NTIERO ABASI EDEM OFFIONG ESSIEN UMANA	ESSIEN IKPA	==========
EDIDEM OKOHO ANDEM EKEFRE ASIBONG ANI BASSEY ODUSU	ESSIEN EKONDO	==========
EDIDEM NYA ETETIM MBAKARA UKIM ESSIEN USUA EFIONG EKPE	ESSIEN ETONGKO MKPE	==========
UTIBE OKOHO ENE EDIM EYO ITA NSIMA ITA EDEM ASIKPO ITA	ESSIEN AFAHA	==========
EDIDEM EKPENYONG EDEM EDEDEM ESSIEN ETUK ENEYO EDEM	ESSIEN IBONDA	==========
EDIDEM EKEFRE ITIAT OTU EYO EKPENYONG ITA EKANEM OKON	ESSIEN IBOKU	==========
EDIDEM EFFIOM EFFIOM ESSIEN UKPABIO EYO NSA ASIBONG ETIM	ESSIEN EKIM	==========
EDIDEM BASSEY OROK USANGA NDE ETIM UKO UMANA EDEDEM	ESSIEN IBIAKU	==========
EDIDEM ENE ASUQUO EDEM ITA USANGA EKPO ENE OKON ABASI	ESSIEN MOSONGKO	==========
EDIDEM EFFIOM ESESSIEN EDEM EKPENYONG USEN ETIM EFFIOM	ESSIEN MUTAKA	==========
EDIDEM ETIM ASIKPO OKON EKPO ETETIM ANI ENEYO ANI OTU	ESSIEN EKONDO	==========
EDIDEM UKPABIO ANDINAM USENITA BASSEY EYO OKON-OBONG	ESSIEN IBIAKU	==========
EDIDEM NTIERO ESSIEN OTU NYA EKPO UKIME BASSEY UKPONG	ESSIEN AFAHA	==========
EDIDEM ESSIEN EKPENYONG MBAKARA NKENTA NYONG EDEM	ESSIEN ETONGKO MKPE	==========

SOME URUAN CLANAL KINGS AND FOUNDING FATHERS: AKWA AKPA TO AKWA IBOM

NAMES OF CLANAL KINGS	TOWN/VILLAGE	CLAN REGION/SECTION	REIGN-YEAR
EDIDEM OKOKON ABASI OTU EKPENYONG MESEMBE IDAHA ESSIEN OUT	ESUK ODU	IKPA CLAN – URUAN CENTRAL	1303 - 1349
EDIDEM EFIONG ESESSIEN OTU IYAMBA OTU NSA OTU EYO OKOKON ITA	EMAN URUAN	IBOKU CLAN – URUAN NORTH	1349 – 1377
EDIDEM ENEFIOK OKOKON ASIKPO EFIONG UKIME OTU ASIKPO EDEM	EKIM ENEN	MUTAKA CLAN – URUAN SOUTH	1387 – 1412
EDIDEM AKABOM ESESSIEN ASUQUO OROK AKPAINYANG MKPANG ETIM	IDU URUAN	IBONDA CLAN – URUAN CENTRAL	1412 - 1448
EDIDEM AKPANYUNG NDARAKE EKEFRE NDUESO UKIM EKPO ABASI OTU	IBIAKU URUAN	IBOKU CLAN – URUAN NORTH	1448 - 1461
EDIDEM OKON UKPA NTIERO ASIKPO EKENYONG AKAN UKOAMAYAK	NTRUKPUM URUAN	IKPA CLAN - URUAN CENTRAL	1461 - 1488
EDIDEM ETEBOM OKOHO UKPABIO ITA EYO ANI OKONO UKIME ESSIEN	EMAN URUAN	IBOKU CLAN – URUAN NORTH	1488 – 1506
EDIDEM ENEYO BASSEY OKOKON EKPO ANIETING ESSIEN ITANDARAKE	NUNG IKONO UFOK	IKONO CLAN - URUAN SOUTH	1506 – 1533
EDIDEM EKEFRE ESSIET OKOHO NYA EKPENYONG OKON NSA ENE ETIM	IKOT INYANG IDUNG	MOSONGKO CLAN – URUAN CENTRAL	1583 - 1597
EDIDEM NYONG EDEM USEN ETIM OTU UTUK ITA ETUK ITA EFIONG ITA	IDIKPE URUAN	ETONGKO MKPE – URUAN NORTH	1597 - 1622
EDIDEM OKOKON ESINYANG ESSIEN EDEM URUA ETUKEREN ETIM MKPA	EMAN UKPA	MUTAKA CLAN – URUAN SOUTH	1622 - 1647
EDIDEM ENEFIOK UDOEKA ASUDO AKAN OKOKON OBOT EKPE ESSIEN	IDU URUAN	IBONDA CLAN – URUAN CENTRAL	1647 - 1666
EDIDEM BASSEY BASSEY UKIME ASUQUO EKPENYONG EFFIONG AKAN	Mbiaya Uruan	EBONGKO CLAN – URUAN NORTH	1683 – 1698
EDIDEM OFFIONG NDEM AKAN ESSIEN OKON NYA AKPAN NYA EDEM	Ikot Akan	MUTAKA CLAN – URUAN SOUTH	1698 - 1723
EDIDEM EDEM EKPONG EYO OKU EFIONG EKPO BASSEY OKOKON ETIM	Esuk Odu	IKPA CLAN URUAN CENTRAL	1723 - 1741
EDIDEM NYONG ETIM ASINYANG USEN UKPABIO AKAN BASSEY AKAN	Mbiaya Uruan	EBONGKO CLAN – URUAN NORTH	1741 - 1776
EDIDEM NYONG OKOKON ESIEN OTU EKPENYONG ASIKPO ISO OTU	Ifiayong Obot	ETONGKO MKPE – URUAN NORTH	1776 - 1792
EDIDEM EDEDET BASSEY UMO ESSIEN OKON ASIBONG INYANG EDET	Ikot Inyang Esuk	MOSONGKO URUAN – URUAN CENTRAL	1792 - 1822
EDIDEM OKON EKAM ASINYANG EKENG ANWA EKPENYONG EFIONG ETIM	Ibiaku Obio Ndobo	IBIAKU CLAN URUAN SOUTH	1822 - 1841
EDIDEM EDEM ABIN EKEFRE ABIN EKONG OKON ANYE ITA ESSIEN	Afaha -Ibiaku Uruan	IBOKU CLAN- URUAN NORTH	1841 - 1859
EDIDEM MBANG ASUQUO OBOT OKOKON ESSIEN ENEYO UTIT UDOBIA	Ikot Oto Inyie	MOSONGKO CLAN – URUAN CENTRAL	1859 - 1863
EDIDEM ESSIET UMO NYA EKPO UKIME ASIKPO MKPANG ESSIET UMO	Idu Uruan	IBONDA CLAN - URUAN CENTRAL	1863 - 1878
EDIDEM UDOSEN EKAETTE EDET EFIOM UMO INYANG ASUQUO NDON	Abak –Ibiaku Uruan	IBOKU CLAN - URUAN NORTH	1878 - 1884
EDIDEM EDET ISIM MESEMBE UKIME ASIKPO MKPANG AKPA INYANG	Idu Uruan	IBONDA URUAN –URUAN CENTRAL	1884 - 1892
EDIDEM IBANGA EYO AKAN ASIKPO ABINDE EKANG IBANGA NKENTA	Mbiaya Uruan	EBONGKO CLAN – URUAN NORTH	1892 - 1928
EDIDEM AMAYAK ESSIEN AKAN UDOSEN AKPA IBIT OKON ESSIEN UMANA	Ibuno Issiet	AFAHA CLAN – URUAN SOUTH	1928 - 1934
EDIDEM EKARIKA (ASUQUO) EKPO ESSIEN IKPOK UKIME UDO OBIOKEM	Idu Uruan	IBONDA CLAN – URUAN CENTRAL	1934 - 1945
EDIDEM ABASI UBONG EKANEM MBIKPORO OKON AFAHA ESE UDOM	Mbiokporo Ibiaku Uruan	IBOKU CLAN – URUAN NORTH	1945 - 1951
EDIDEM STEPHE N NYONG ESSIEN ETIM MBANG EFEMBE OKOKON ESSIEN	Issiet Ekim	AFAHA CLAN – URUAN SOUTH	1951 - 1976
EDIDEM JAMES ESSIEN UDOAFIA UMANA USEN ENIANG UKPABIO ETIM	Abak - Ibiaku Uruan	IBOKU CLAN – URUAN NORTH	1976 - 1991
EDIDEM WILLIAM OKON UDO EKPE NYONG ASUQUO OFFIONG OKON	Idu Uruan	IBONDA CLAN – URUAN CENTRAL	1992 - 2009
EDIDEM EFIONG BASSEY ASUQUO OKON ESSIEN ASINYANG ITA EKANEM	Ituk Mbang	IKONO CLAN – URUAN NORTH	2009 – PRESENT
EDIDEM UDOSEN EKAETTE EDET EFIOM UMO INYANG ASUQUO NDON	Abak –Ibiaku Uruan	IBOKU CLAN - URUAN NORTH	1878 - 1884

SOME PERSONALITIES ANCIENT & MODERN IN THE I



This article is a continuation about indigenous peoples of Niger Delta peoples which began with the Opobo peoples as also those of Rivers ethnic groups in Chapter One. Here we begin with Ika ethnic peoples.

IKA, NOMENCLATURE, LOCATION AND CULTURE HISTORY

The "**Ika" OR "Ika Igbo"** ethnic peoples are a sub-Igbo group to be found in Delta and Edo States of Southern Nigeria. The Ika people speak Igbo language. They linguistically share borders in the West with Edolites in the North ie. the Edo "**Ishan"** speaking peoples, in the East with the **"Aniocha"** language speakers and in the south with the "**Ukwuani**" ethnic speaking peoples **(Cf. Delta State TV Series).** But the **Ika** people are specifically located in the North-West of Delta State except those communities like ": **Igbanke", "Inyelen"** and "**Ekpon**" which spill over into Edo State. Ika communities mostly comprise the following in Delta State viz. Agbor, Owa, Umunede, Mbiri, Abavo, Orogodo, Otolokpo, Igbodo, Ute-Okpu, Ute-Ogbeje, Idumuesah, Akumazi, Igbanke, as also Ekpon, Inyelen, Owanikeke, Owa-Riuzo Idu and Igbogili in Edo State. Geographically the Ika speaking peoples settle and share borders linguistically in the west with the Edo speakers, in the North with the Ishan speakers, in the East with the Aniocha

language speakers and in the south with the Ukwuani speakers. G.T. Basden has written three Volumes on the evolution, culture history and patterns of life of Ika Igbos **(Cf. Basden G.T Vol III, 79-86).** The Ika people do not trace their ancestry to common origin; their various clans have heterogeneous origins. Similarities of the language with Igbo suggests they might have had Igbo connections but oral accounts and cultures as well as ancient Ika names suggest the "Bini" origin as noted elsewhere. Ethnologists and historians have always politically argued that changes in language can occur due to large migrations, trade, communications and other factors as in the case of URUAN/EFIK today.

Politically they are mainly found in the two local government areas of Ika North East and Ika South both of which were created in 1991 from a single Ika Local Government Authority in Delta State. Ika North and South occupy a land area of 117.45 Km² with a total population of about 240,000 persons. There are other Ika speaking people that are politically outside the Ika North East and Ika South local government areas. The exact population of speakers of the Ika language or those with Ika as mother tongue is only a guess as this was not included in the 1991 census (**Cf. Delta State Government Website, 1999)**. The Ikas do not have any shared physical characteristics distinguishing them from other ethnic and language groups in Delta State. Their language has both elements of Benin and Igbo and this makes the language unique. To keep the language alive there is now news in Ika language as a different language on Delta radio. The Ikas have commenced writing the Bible in Ika language and have already published SS Mathew, Mark, Luke and St. John's Gospels in Ika language as well. The Ikas are predominantly Christians although traditional religion is still much in practice because they too like the Igbos, ditto URUAN/EFIK and other Niger Delta nationalities progresses are recorded to have kicked against the white Early Europeans and colonials. In Ika the religionists refer to God as "**Oselobue**" a.k.a "**Osebuluwa**" in Igbo. To date some of their VIPs include Jim Ovia of Zenith Bank, Godwin Emefiele - Governor of the Central Bank of Nigeria, Nduka Obaigbena - Nigerian media mogul, Nduka Irabor - Chairman Nigeria Professional Football League, DR. Arthur Okowa Ifeanyi - Governor of Delta state, Godson Echiegile-Nigerian Ambassador to , Godwin Obimah, President of "Umunede National Association" USA, Inc. Professor Jim Ijenwa Unah, Vice Chancellor and of Philosophy of Premier University - São Tomé and Principe and Dr. Ngozi Iwuola, the Finance.

A BRIEF PROFILE OF DELTA STATE OF NIGERIA

Tagged most probably by Nigerian Journalists " the Big Heart of the Nation", the Nigerian Delta State is one of the oil and agricultural producing states in Nigeria. Delta State is situated in the region known as the South-South geo-political zone with a population of 4,098,291 made up of 2,674,306 males and 2,674,306 females 2,024,085. The capital city is Asaba, located at the northern end of the state with a land mass estimated @ 762 Km² ie. 294 sq. miles. Warri mostly of Itsekeri ethnic tribe, is the economic nerve centre of the state and also the most populated. It is located in the southern end of the state. Delta State is located on coordinates 530' N 600 and has a total land area of 16,842 Km² ie. 6,503 sq. miles **(Cf. Website www. http://www.deltastate.gov.ng/")** and has a total land area of 16,842 Km ie.6,503 sq. miles. The state was created on 27th August, 1991 by the Babangida Military Government. Since then the following have served both as Military Governors/Administrators: HE. Denis Osadebe, Lt Col David Ejoor, Brg. Gen. Samuel Ogbemudia, Chief James Ibori, Dr. Emmanuel Uduagham, Dr. Arthur Ifeanyi Okowa as PDP Executive Governors since the 4th Republic in 1999. The present Deputy Governor of the State is Barr. Kingsley Otuaro. Geographically, the State is bounded in the north and west by Edo State on the east by Anambra, Imo, and Rivers States on the southeast by Bayelsa State and on the southern flank is the Bight of Benin which covers about 160 kilometres of the state's coastline. Delta State is generally low-lying without any remarkable hills except that at the border with Edo State. The state has a wide coastal belt inter-laced with rivulets and streams, which form part of the Niger Delta region in question.

As noted above, the State was carved out of the former **Bendel State** on August 27, 1991. It was created following agitations for the creation of a separate distinct state by the peoples of the old Delta Province viz. the Urhobos, Itsekiri, Isoko, Ijaw (Izon) and Ukwuani ethnic peoples who later joined Anioma. There was yet another state creation movement designated as "Niger State" comprising the old mid-western Igbo-speaking of Asaba divisions and Ukwuani-speaking Aboh division of the old Midwest region. This was transformed into what became tagged as "Anioma" following the creation of Niger State from the old North-Western State by the Muritala Muhammed Administration in 1976. The then Military President, Gen Ibrahim Babangida created the state with the new name "Delta" advanced by Niger Delta region and "Asaba" which is a prominent town within the "Anioma" axis as Capital. Asaba was previously designated as capital of the proposed Anioma State. The proposed capital was a virgin land ie. "Anioma city" which in the heart of the two constituent divisions that had evolved to become the "Anioma" area. Originally Delta state was once part of the defunct Mid-Western State of Nigeria - 1963 to 1976 and later named Bendel State - 1976 to 1991 by the Gowon Armed Forces of Nigeria Administration. The name "Bendel" was coined from the old Benin and Delta Provinces of Western Region to reflect the integration of Benin and Delta provinces

Delta State has seven major languages and dialects with ethnically diverse peoples. The first is the "**ANIOMA"** Igbo speaking group which consists of Aniocha/Oshimili, Ndokwa/Ukwuani ethnic nationalities and Ika. They occupy Delta North senatorial district of the State. The second comprises Urhobo/Isoko Edo speaking groups. The Itsekiri Yoruba speaking group, and lastly the seventh, which is the Izon/Ijaw ethnic group. These ethnic groups occupy the Central and South Senatorial districts of the state. The Urhobo and Isoko speak very similar dialects unlike the Izon and Itsekiri people but have a loosely related culture as they traded and intermarried for centuries before colonization. The Itsekiri are linguistically and culturally related to the Yoruba and Edo ethnic groups of Western Nigeria as noted already in our discourse on the Yoruba, Edo and Itsekeri above. The Izon/Ijaw are a branch of their kith and kin in neighbouring Bayelsa state. Most inhabitants of the area are Christian HYPERLINK but a very few still practice ATR though the "**Ukwuanis**" also have many cultural affiliation with these groups most especially in their cosmic sphere. Some most recent VIPS mostly politicians in the State include: Dr. Arthur Okowa Ifeanyi – Governor, his deputy Barr. Kingsley Otuaro, Senators James Manager, Emmanuel Aguariavwodo, late Pius Ewherido, Chief Ighoyeta Amori whose election was annulled, Senator Ovie Omo-Agege and Chief Peter Nwaoboshi. The Executive, Legislative and Judicial Chambers are housed in Asaba with a government house Annex in Warri, the second most important city in the State. Some beautiful Proverbs denoting Igbo, Itsekeri, Ika and Urhobo can be found in the Appendix at the end of Chapter XII of this Book. We can now also go on to make brief profiles of other ethnic nationalities in the Niger Delta viz. Ogoja, Boki, Yakurr, Urhobos etc. since the Ijaw and Itsekeri have already been covered. But meanwhile let us close the State profile with the Chart below showing the present 26 Local Government Areas since the 1999 Constitution viz:

ETHIOPE EAST	200,792		ANIOCHA NORTH	104,711		BOMADI	86,644
ETHIOPE WEST	203,592		ANIOCHA SOUTH	140,604		BURUTU	209,666
OKPE	130,029		IKA NORTH EAST	183,657		ISOKO NORTH	144,155
SAPELE	171,888		IKA SOUTH	162,594		ISOKO SOUTH	227,712
UDU	143,361		NDOKWA EAST	103,171		PATANI	67,707
UGHELLI NORT	321,028		NDOKWA WES	149,325		WARRI NORTH	137,300
UGHELLISOUTH	213,576		OSHIMILI NORTH	115,316		WARRI SOUTH	303,417
UVWIE	191,472		OSHIMILI SOUTH	149,306		WARRI SOUTH WEST	116,681
=======	=======		UKWUANI	120,390		==========	=======

ORIGIN AND EVOLUTION OF URHOBO ETHNIC PEOPLES

URHOBO: NOMENCLATURE, LOCATION & CULTURE HISTORY

Today, when people are talking about the Urhobos, invariably their minds run straight to the great wonder son of Urhobo, who strut on the Niger Delta region like a colossus, and the sure bet is no other than the inimitable high flier politician and strategist who also lived at Chief Osadebe's mansion and Government house, ditto Col. David Ejoor of Biafra War fame. He is James Onanefe Ibori, who went to the gates of hell and came back unruffled. Another Niger Deltan in like garb was the great Governor General, D.S.P. Alamieyeseigha who was the 1st Civilian Governor of Bayelsa. But we may venture to ask are these Urhobos of a people so "fantastically" corrupt and depraved? Who are they? Indeed the **Urhobos** like the other Niger Deltans are people of South Southern Nigeria, North West of River Niger. The Urhobos are the major ethnic group in Delta State of the Federal Republic of Nigeria. The Urhobos speak the Urhobo language. As usual, Urhobo culture is related to the other several cultures in the Niger-Delta. The Isokos are very closely related to the Urhobos in language and culture. In fact, this is what had led the early Missionaries coming to the area to erroneously label the Urhobo and the Isoko cultural groups as "**Sobo"** people, not being able to pronounce the **U-H-R.** But that nomenclature was vehemently objected to and therefore strongly rejected by both tribes. However, there are those of the opinion that Isoko is a dialect of Urhobo. The largest of all Urhobo sub-groups is "**Okpe**". Isoko used to be regarded as a part of Urhobo nation until the late 1950s when they were granted autonomy. The Urhobos have social and cultural affinity with the Edo speaking peoples of Nigeria **(Cf. Northcote Thomas, 1910, 13-17).** The Urhobos are physically located in the Atlantic forest belt that stretches from Senegal in West Africa to Angola in central Africa. This forest belt in West Africa was traversed neither by the early Christian Missionaries which had a field day in URUAN/EFIK, specifically Calabar nor in North Africa where they had a large foothold and stretched its tentacles as far south as Hausaland by the eleventh century. According to Professor Peter Palmer Ekeh, Founder of Urhobo Historical Society in his book: **"Studies in Urhobo Culture"**, neither Christianity nor any other Western influence affected Urhobo because while East Africa and even Central Africa were touched by Asian and Arab influences from across the Indian Ocean, as the amalgam of Swahili language bears out, no similar trans-Atlantic influences breached the forest belt until the Portuguese arrival in the late fifteenth century. Historically, this region was the most pristine and untouched of all the territories in Africa with its thick forest lands and natural habitats until the arrival of Portuguese navigators into the territories of West Africa in the late fifteenth century as discussed above. These Urhobo forest peoples therefore cultivated their own forms of civilization, untouched by

outside influences. There are about two million Urhobos. The word Urhobo refers to a group of people and not the geographical territory. The Urhobo nation is made up of twenty-four sub-groups, including Okpe **(Cf. Ekeh Prof Peter Palmer, 34-39).**

Historically the Urhobos belong to the group of people who like the other preliterate groups have unwritten and undocumented history. Most of what we read comes from oral tradition and eye-witnesses who are still alive especially those who are old enough to tell us what they know and have experienced all along. There is almost an absence of records on the Urhobo as the early European arrivals were preoccupied with their economic interests on these coastal communities as discussed already. However, about the 1500 AD, some of the early Portuguese explorers had navigated the West Coast of Africa. Then in 1938, Pereira, one grandson of those who explored this area observed that in the hinterland beyond the Forcados River the "**Subou**" or "**Sobo"** name for which the inhabitants of this area was known was corrected to Urhobo. But there is no tradition of origin of the various Urhobo groups which contains any specific reference to the ancestors of the Urhobos except what the people used to claim that **"we are or we know we are Urhobo"**. All that is certain is that generally the Urhobos trace their history of origin to an Edo territory supposedly around where the ancient town of "**Udo**" and **Benin City** are currently located. This is so because at the end of the Ogiso dynasty recounted already, many Urhobo and Edo-groups departed **Udo** in different directions, each group on its own and at its own pace in search of more habitable land masses and peaceful territories. It was natural that in those compelling circumstances, peace-loving and less powerful groups had to leave the territory to seek for fortunes in less populated but more expansive and economically resourceful territories. The Urhobos in tow were said to have left under separate leaders in different directions to found separate settlements and communities to continue their living and governmental organizations **(Bradbury R. E. 1957: 129).** When some of these emigrants left Benin, they discovered with profound dismay that on arrival at their destinations some Edo-speaking settlers were already there in their different clans. The word "**URHOBO**" is used to describe these Urhobo emigrants. There are 22 socio-political Urhobo units or "clans" were designated by the earlier writers, especially the British Colonial Officers in their various Intelligence/Assessment reports. But traditions among the Urhobos are replete with assertions of original dwellers and owners of Urhobo territory. These autonomous people were believed to be Urhobo with no known history of migration from elsewhere. That is why in 1948 R.E. Bradbury had referred to these traditions as without documentary or archaeological evidence **(Cf. Bradbury R. E. 1957: 129)**.

But the suggestion that the distinctive characteristics of the various Urhobo and Isoko tribes are a result of the super imposition of Ijaw, Ibo and later Edo immigration upon an aboriginal stratum of already speaking Edo-type dialects cannot be sustained. While allowing for the absorption of immigrants and their languages as well as for the impact of routes and group sojourns on the history of the Urhobos, linguistic evidence provides a strong principle for integrating and validating other traditions of the Urhobo origin **(Thomas V.T. 1910, 45-47).** The absence of archaeological prehistoric evidence gives credibility to the above traditions of Urhobo origin. The structure of Urhobo ideas and language as well as their culture and other institutional forms imply historical links between them and their neighbours, particularly the Edo-speaking peoples, It also implies Urhobo links with other socio-linguistic groups and areas in the Sudan/Egypt **(Cf. Talbot P.A.1926 Vol IV:80 See also Bradbury R. E. 1957: 136).**
Geographically, the Urhobo territory is bounded by latitudes 6°and 5°, 15° North and Longitudes 5°, 40° and 6°, 25° East. They are to be found in both Delta and Bayelsa States of Nigeria. Urhobo territory is bounded on the South-east by their neighbours, the Isoko; to the West by the Itsekiri; to the North by the Bini and to the South by the Ijaw and to North-east by Ukwuani peoples. Urhobo land has a large evergreen forest with numerous oil palm trees which provide the lucrative palm produce and booming

palm produce industry for which the Urhobo have the technological preserve. The territory is also covered by a network of streams and rivulets whose volumes of water and flow are directly concerned with the climatic conditions of the region viz. the wet season - April–October and the dry season - November–March. A bulk of the Urhobo people reside in the South South-western States of Delta and Bayelsa as the part and parcel of Niger Delta. "**Ofoni"** is an Urhobo community in Sagbama Local Government Area in Bayelsa State. **Ofoni** is about 40 kilometres by water to Sagbama. Many live in small and major cities in regions or Local Government Areas in Ughelli, Warri, Abraka, Okpe and Sapele. Some Urhobo major cities and towns include: Okparabe, Arhavwarien, Warri, Sapele, Abraka, Ughelli, Effurun, Aladja, Ovwian, Orerokpe, Amuekpe, Eku, Oghara, Evwreni, Agbarha-Otor, Agbarho, , Egini, Kokori, Olomu, Kiagbodo, Isiokoro, Mosogar, Akpobome, Orhokpokpor, Jesse, Ogharaefe, Effurun-Otor, Ewu, Jeremi, Emadadja, Okwagbe, Ovu, Orogun, Owahwa, Otogor, Edjekota-Ogor, Ofone, Otor-Udu, Ekpan, Jeddo, Uwheru, Urhowhorun, etc.

OKPARABE	ARHAVWARIE	WARRI	SAPELE	ABRAKA
UGHELLI	EFFURUN	ALADJA	OVWIAN	ORERORPE
AMUEKPE	EKU	OGHARA	EVWRENI	AGBARHOTOR
AGBARHO	OKPARA INLAND	EGINI	KOKORI	OLOMU
KIAGBODO	ISIOKORO	MOSOGAR	AKPOBOME	ORHOKPOKPOR
JESSE	OGHARAEFE	EFFURUN-OTOR	EWU	JEREMI
EMADADJA	OKWAGBE	OVU	OROGUN	OWAHWA
OTOGOR	EDJEKOTAOGOR	OFONE	OTOR - UDU	EKPAN
JEDDO	UWHERU	URHOWHORUN	======= ==========	==========

The following are Local Government Areas where Urhobo traditional homes are located in Delta State and Bayelsa State

ETHIOPE EAST	ETHIOPE WEST	OKPE	SAPELE
UDU	UGHELLI NORTH	UGHELLI SOUTH	UVWIE
WARRI SOUTH	PATANI	SAGBAMA (IN BAYELSA STATE)	IKPOBA OKHA (IN EDO
ETHIOPE EAST	ETHIOPE WEST	OKPE	SAPELE

SOCIO-CULTURAL PATTERNS, POLITICS AND DEVELOPMENT

The Urhobos are currently organized as political kingdoms. They seem to practise a type of gerontocracy ie. a government by elders based on the age grade-system in the community while some of the affluent and important personalities, mostly the oil barons and money magnets practise a government of the rich and for the rich and affluent in evolutionary plutocracies and also retaining some elements of gerontocracy. Small wonder why people like James Ibori, the former State governor, the oil magnet Kokori, etc. are seen as lords of the manor, and Ibori in particular is held in high honour as the Sheik of Urhobo kingdom. Although it is not clear which kingship is older among the kingdoms, these kingship developments reached their climax in the 1940s and 1950s. Urhobo politics and government are at two levels namely the kingdom level and town level. An outline of Urhobo indigenous government and politics has such titles as "**Ovie"** for their king and Paramount Ruler. This is the highest political figure in the kingdom. He is the symbol of his kingdoms', culture and also of his royal predecessors. His Councilors are called "**Otota**"- Speaker; "**Ohoveworen**" or "**Okakoro**", who are addressed collectively as "**Ilorogun**" and singularly as "**Olorogun**". Other title holders are the executioners "**Ikoikpokpo**" and warriors called "**Ogbu**". Although there are other political titles peculiar to the different kingdoms, the judicial aspect of government among the Urhobo places a clear distinction between civil and criminal

offences which ensure justice to the parties concerned. The Urhobos live very close to and sometimes on the surface of the River Niger. Thus most of their histories, mythologies, and philosophies are water-related. Annual fishing festivals that includes masquerades, fishing, swimming contests, and dancing, are part of the Urhobo heritage. There is an annual, two-day, "**Ohworu**" festival in Evwreni, the southern part of the Urhobo area when the Ohworhu water spirit and the Eravwe Oganga are displayed. The king in an Urhobo clan or kingdom is called the Ovie. His wife of the queen is called "**Ovieya**" and his children "**? m? Ovie**" namely, child of the king also known as Prince or Princess. The Urhobos also give these designations to certain children without royal heritage. A number of Urhobo cultural divisions, have other titles other than **Ovie** eg. the Okpe call their traditional ruler "**Orodje**" whereas those Urhobos in Olomu Kingdom call their King "**Ohworode**" while the Urhobos in Okere-Urhobo call theirs "**Orosuen**".

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In Urhobo tradition there is the belief that no marriage is properly contracted unless prayers are first offered to the ancestors ie. **Erivwin** and God "**Oghene**". The marriage ritual known as "**Udi Arhovwaje**" takes place in the ancestral home of the bride or a patrilineal relation of the bride as agreed by the family. For the marriage ceremony proper, on the agreed day, the fiancé goes with his relatives and friends to the fiancée's father's home with gifts of drinks, salt, kola nut and sometimes food as requested decided by the bride's family. Formal approval for marriage is given by the bride's parents or whoever is representing the bride's family and traditional libation rites of pouring the **"gin"** brought by the fiancé to the father's ancestors to bless them with health, children and wealth. This is because the ancestors are believed to be witnesses to the marriage. It is only after this marriage ritual that the husband can claim a refund of the bride price if the marriage breaks down irretrievably. Urhobos believe that it is only the physical body of the wife that is given to her husband in the marriage not her **Erhi**/spirit which always remains in her family home. This explains why in Urhobo culture; a woman is brought back to be buried in her family

home when she dies. In the ancestral home of the man, the wife is welcomed into the family by the eldest member of the family. Thereafter she is expected to confess all her love affairs during and after her betrothal to her husband (if any) and she can now be absolved from all her wrongdoings to chart off a new and chaste marital way of life. But one may ask why the wife's family has not got the same right to demand this confession from the intending son in-law. That is African culture and pattern for you! After these rites she is presumed protected by the supernatural **Erivwin**. This rite symbolizes an agreement between the wife and the **Erivwin**. But should the wife later become unfaithful, it is believed that she will be punished by the **Erivwin** – this is believed to be the reason why married Urhobo women are very faithful to their husbands.

Ancient Urhobo traditional religion was the worship and adoration of **"? gh?n?"** whom they designated as Almighty God, the supreme deity. They also recognized other divinities of "**Edjo"** and "**Erhan**". Some of these divinities could be regarded as personified attributes of **? gh?n?** himself. In their worship the Urhobos used "**Orhen"** ie. white chalk in their rituals. Whenever an Urhobo man/woman felt oppressed by someone he/she would appeal to **? gh?n?** to adjudicate between him and his opponent because he/she believed that God is an impartial judge and would take neither bribes nor sides. Urhobo divinities can be classified into four main categories and these probably coincide with their historical development through the ages. They equally also believe in guardian divinities like war divinities, prosperity divinities, fertility and ethical divinities. It should be noted that the fundamental factor and manifestation of all these divinities in Urhobo religion and culture is **? gh?n?** himself. Urhobos believe in the cult of ancestors and predecessors viz "**Erivwin**" and "**Esemo**". Another important element in the Urhobo belief system is the cult of the dead "**Iniemo**". The Urhobos like many other ATR worshippers believe the dead akaka ancestor to be living and looking upon the active members of the family. They are said to watch over the affairs of the living members of their family. Urhobos also believe in the duality of man, namely, that man consists of two beings viz. The physical body – "**Ugboma"** and the spiritual body – "**Erhi"**. It is this **Erhi** 'spirit man' that declares man's destiny and controls the self-realization of man's destiny before he incarnates into this physical world of men. **Erhi** also has the responsibility of controlling the total wellbeing "**Ufuoma**" of individuals. **? gh?n?** (God) is seen in Urhobo Weldtangschaaung/world-view as the constitutional Monarch who sets his seal on the path of destiny set by a man's spirit. Urhobos also practise "**Epha"** ie. divination, similar to the Yoruba "**Ifá"** and practiced by many West African communities using strings of cowries.

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Urhobos also believe that in the spirit world **Erivwin** man's destiny is ratified and sealed in a person's final journey after his/her transition. While the physical body **Ugboma** decays the spirit in man ie. his/her **Erhi** remains indestructible and goes back to join the ancestors in the spirit realm. That is why the Urhobos perform such expensive, elaborate and symbolic burial rites in order to prepare the departed **Erhi** for a happy re-union with the ancestors in the spirit world. However, the influence of Western civilization and Christianity is fast catching up with all that is becoming the acceptable religion in most Urhobo communities **(Tonukari Ochuko J. 2003, 5-20)**. Urhobos also practice Christianity, with many belonging to the Catholic and new Pentecostal and Evangelical denominations. There are about 1,261 deities ie. **"Ejo"** including the one-handed, one-legged mirror-holding whirlwind-god Aziza in Urhobo land.

Another important socio-cultural Urhobo pattern and specialty of is their food. In Nigeria certain foods are associated with a particular tribes and even considered to belong to or originate from them , for example, pounded yam and egusi soup from the Igbos, Eba to the Yorubas and Ogbono soup made from "**Irvingia gabonensis**" ie. **Ogbolo soup"** as Esan or Etsako specialty and descent. This may well be, but most of these foods are also specialties in URUAN/EFIK, ditto Akwa Ibom and Cross River, only the dialectical names differ. However, there are certain foods and manner of preparations which belong to the Urhobos, similarly the Igbos, Yorubas, Binis and Hausas etc. and this should not detain us. For the Urhobos there are two main foods considered Urhobo in nature. They are "**Ukhodo**" prepared from yam and unripe plantain with either beef, poultry or fish and spiced with lemon grass and potash and "**Oghwevwri**" ie. emulsified palm oil soup **"Oghwo"** and starch ie. "**Usi**". This indeed is Urhobo specialty and staple food. The starch is made from cassava plant and is heated and stirred into a thick mound with palm oil added to give the starch its unique orange-yellow colour. Oghwevwri is composed of Smoked or dried fish, bush meat, etc. with other unique spices, potash and oil palm juice go with **Oghwevwri**. Other Urhobo delicacies include palm nut oil soup "**Amiedi"** or "**Banga soup"**, often eaten with "**Usi**" garri. Banga is prepared from palm kernel. Urhobos' other culinary delicacies include **Iriboto, Iriberhare, and Okpariku.**

Let us conclude this interesting culture history of this Niger Delta ethnic nation with their contributions to the upliftment of Nigeria in terms of their man-power personalities including personalities like the 1st Governor, Lt. Col. David Ejoor, other Governors are Felix, James Onanefe Ibori; then Alibaba Akporobome, Grand and Father of Comedy, Blessing Okagbare, IAAC and Olympic medalist, Michael

Ibru, Money magnet and businessman, Mudiaga Odje OFR, SAN, Stephen Oru Federal Minister, Fred Aghogho Brume, Senator and Industrialist, Justus Esiri, Veteran OON, veteran Actor, Richard Mofe Damijo actor, politician and Federal Minister, Gamalieliel Onosode, Nigerian administrator and politician, M. G. Ejaife 1st Republic Senator and 1st Principal of Urhobo College, Isidore Okpewho scholar and novelist, Ben Okri poet and novelist, Harris Eghagha career soldier, Tanure Ojaide poet and writer,1st Republic Senator, Bruce Onobrakpeya, visual artist, sculptor, poet and painter, etc.

ORIGINS OF CROSS RI ATIONALITIES



OGOJA: NOMENCLATURE, LOCATION & CULTURE HISTORY

Ogoja as such is not a linguistic ethnic and cultural group but actually a Local Government Area in Cross River State of Nigeria. Its headquarters is also Ogoja town in the northeast of the area at 6°39'17?N 8°47'51?E with an area of 972 Km² and a population of 171,901 - 2006 Census. I have often mentioned Ogoja in this book hence it would be superfluous to bring it up here. Suffice to say that it was one of the pre-colonial provinces before Independence. It consists of many tribes, which include Ishibori with a number of different clans viz. Uhmuria, Ikaptang, Ikajor, Ishinyema, Ikariku, Imerakorm and Igoli as the central town. Mbube is also one of the major tribes comprising different villages, including: Odajie, Adagum, Ekumtak, Idum, Ojerim, Egbe, Nkim, Ogberia Ogang & Ogberia Ochoro, Oboso, Benkpe, Edide, Bansan, Aragban, etc. The major source of livelihood is subsistence agriculture, basically farming in cassava, yams, oil palm, wine palm etc. Ekajuk is one of the major clan in Ogoja Local government area and is also the major and central dialect for all the clans. Ogoja is divided into Ward I and Ward II, and includes major communities such as Nwang, Ekpogrinya, Esham, Egbong, Nnang, Ewinimba, and Bansara which also are a collection of a group of villages.

The current administration has three arms namely, executive, legislature and judiciary. The executive arm is made up of an elected Chairman and a deputy chairman and supervisors appointed by the chairman and confirmed by the legislature. The current Chairman is Madam Rita Agbo Ayim, while the Vice Chairman is Mr. John Orim. The legislative arm comprises ten Councillors who represent the ten wards in Ogoja. The leader of the legislature is Mr Austin Ayungbe - Ekajuk ward II, while the deputy leader is Mr Thomas Ori - Mbube East Ward II. Others are Ms Sarah Amu - Mbube East Ward I, Mr Tom Egbang - Mbube West Ward I, Mr Peter Odu - Mbube West Ward II, Mr Vincent Uga - Nkum-Irede ward, Mr Iyang Nnang - Nkum-Iborr ward, Mr Paul Aganyi - Ekajuk ward I, Mr Anthony Ntaji - Urban ward I, Mr Wogor Umari - Urban Ward II. All the officials in the executive and legislative arms are members of the People's Democratic Party (PDP). Their tenure expired in December 2016. The judiciary is headed by the Chief Judge of Ogoja. There is a mini Airport, an airstrip at **Bebi** quite close to Ogoja. Since the pre-colonial era Ogoja has been the deputed and accepted Headquarters of ancient Northern Cross River a.k.a **ATAM PROVINCE** as it was called. The principal lingua franca has been "**Bekwarra"** which is actually another important Local Government Area in Northern Cross River State, Nigeria. "**Abuochiche"** or **"Abuo Chiche**" is the Headquarters on the A4 highway. There are other languages spoken in Ogoja including Efik, Ejagham and Boki. The Efik language is very widely spoken in Cross River State, even as far as Arochukwu in neighbouring Abia state. Other towns in the LGA are Nyanya-Ulim, Nyanya-Idigwe, Gakem, Itekpa, Ugboro, Ibiragidi, Utukwe, Afrike and Ukpah, ijibor, Beten and others. Ogoja has an area of 306 Km² ie.118 sq miles and a population of 105,822 - 2006 Census. "**Gagem"** is worthy of historical note and importance in the annals of the chequered Nigerian history specifically as the town where the first war gun-shot was fired in the Nigeria-Biafra war. The **URUAN/EFIK** speaking people live mainly in the Calabar Municipality, and in parts of Akamkpa and Odukpani LGAs. There is also the Qua communities in Calabar, who speak Ejagham a.k.a. "**EKOI"** But the Ejagham group occupies mostly the northern sections of the State. The other groups north of Calabar are known as the Ekoi. The Ekoi group are the people of Biase in Biase LGA and the Bahumono in Abi LGA. Other colonial big time Divisions with many LGAs in former Ogoja province are Ikom, Obudu and Obubra. They were the main administrative districts of colonial era **(Cf. Archives of 7th October, 2009 Retrieved, 10-20)**.

THE ETHNIC PROFILE AND EVOLUTION OF EJAGHAM NOMENCLATURE, LOCATION AND CULTURE HISTORY

Whenever and wherever the word Ejagham is mentioned the inexorable re-action would evoke people to

hold up their two hands above the ears and swirl them away sideways in utter trepidation and awe as if one should never mention such a place. Then what one utters with real dread and apprehension if not dismay is: **"aka mkpa**" = "do you want to go there and die?" But why if one may ask? Because to the URUAN/EFIK the unmitigated antonym C-a-l-a-b-a-r which is the acronym for: "Come and live and be at rest" is the raison d'être for the reaction. The alternative name for "**Ejagham**" is "**Ekoi**" which as noted in connection with the "**QUAs**" means in URUAN/EFIK a people with a different "tongue"/ language since in their first contact, they could not understand each other, and so regarded them as people living far away from the city hence "**Ekoi** and which also connotates, the land of thick forests. Ejagham region is a massive territory in the Equatorial rain belt with thick forest, the habitat for snakes, lions and "**Okukubarakpa"** such that should anyone venture to go there or miss his/her way, or wander into this terrain, he surely would not come back alive. He/she would be swallowed up either by the forest itself or the wild inhabitants. Calabar was by implication the land of the living, while Ejagham a.k.a Akamkpa which happens to be the Headquarters of the region means land of the dead. Go East it is **Aka mkpa**; go West it is inevitably **"Aka nso ko?**" = why are you going there to die? Heads or Tails: that is Ejagham for you- either **Aka mkpa** OR **aka nso ko**! Ejagham language as also the language family is "Niger-Congo" or "**semi-Bantu**". But, there are different dialects of the language listed by Ethnologists viz. Southern Ejagham: Ekin, Qua, Kwa, Aqua, Abakpa and Western Ejagham, and Eastern Ejagham languages. Ejagham peoples are spread over.

Latitude/longitude Latitude: 5 9' 37" Longitude 8 3' 36". But according to my informants including Rev. Fr. Paul Offiong, his mother and also Ejagham tradition and folklore, the history of the Ejagham nomenclature **"AKAMKPA = (akãm kpã)"** in their dialect does not actually mean **"aka mkpa**?" as inteprpreted by URUAN-EFIK people who first came in contact with this vast territory before the advent of the early Europeans to the West Coast of Africa as commented above. The nomenclature according to Ejagham cultural history came about as a result of their encounter with some Cameroonian travelers who seemingly had missed their way and wandered into the territory. Then, as they decided to take a bit of rest being tired and worn out as also being famished from their long journey, they encountered soldiers also travelling through the same area. On seeing the soldiers and beign scared and frightened, in their desperation and exasperation they began to wander whether it was better and safer to run for their dear lives or to stay and seek refuge from their new hosts of Ejagham. As they were contemplating what to do, one of them had suggested: "let us ask them (Ejagham) if we can stay and **"LET THEM ACCEPT FIRST"** …ie. = **"akãm kpã",** when translated. Yes, from their desperation: ***"akãm kpã",*** which when translated means **"LET THEM ACCEPT FIRST"** …to be our hosts, the place and by implication the territory came to be known as **"AKAMKPA"**. However, considering all this, every discerning reader of this Book can discover for him/herself that this looks like a revisionist bit of history to counter what URUAN-EFIK had said already. On all counts it would appear there was never any such nomenclature **"AKAMKPA"** = translated **"akãm kpã"** before the unkown soldiers and the Cameroonians came calling in the first place, talkless of the name pre-existing as AKAMKPA before URUAN-EFIK peoples who first encountered them. Head or Tail, it is **"akãm kpã"** and this should confine all further options on the matter.

From Oral tradition Ejagham peoples were very brave and skilled warriors but they lived peacefully for the most part with their neighbors. From 1500s they had to face slave raiders and traders. At the turn of the twentieth century the Europeans began to settle in Ejagham country. Their territory was divided into the German sector and British territory. The British sector became what is now called Nigeria and the German portion was Cameroun. The Ejagham fought in the beginning and tried to resist, but in the end they were forced to surrender. In 1918, when Germany was forced to surrender her territories in

Cameroun water the 1st World War, the Cameroun sector was split between Great Britain and France. The Ejagham had no national freedom until 1960 when Cameroun and Nigeria became independent Republics. Even though, the Ejaghams remained separated by the boundaries of the two nations influence of missionaries/schools/governments/powerful neighbors kept them together till today. The Europeans also had great influence on the Ejagham people. They divided their territories such that today they face many obstacles because of it. For example, when a family member from Cameroun section wants to visit his kith and kin in Nigeria they have to get Visas and change to the new currency and laws in vogue.

Ekoi villages are built near rivers and streams. Around the villages are crops and beyond them lay forests some of which have given way to roads and towns

POPULATION, VILLAGE SIZE, HOME RANGE AND DENSITY OF TOWNS

There are over 150 villages and small towns throughout Ejagham territory and these are connected by roads or footpaths. Coconut trees abound and often indicate the vicinity of a village, similarly huge silk cotton or "**Mboma tree**" standing near the entrance indicate the approach to villages. Villages are in all sizes and similarly the sizes of houses vary depending on the wealth of the male head or **pater-familias**. Ejagham main food crops consist of carbohydrate staples viz. Grains, yams, corn, sweet potato, cassava, banana, and vegetables. Their main protein-lipid sources are fish, buffalo, elephants, wildcats, antelopes, rhinos, pythons, crocodiles, and monkeys. The weapons used for hunting are bows and arrows, blowguns as well as dane guns. They equally use flint-lock gun brought by the early Europeans spears, clubs and crossbows. There is a very interesting oral tradition in connection with oral history that reveals a different type of weapon used by the Ekoi people. It is said that ancient Ekoi peoples used to own war charms, which they used to confuse and hypnotize their enemies. They are said to have used scarecrows as puppets held with strings. They put these on the battlefront and jiggled them to make them seem alive. The enemy on seeing this would shoot at them. While the enemy was distracted they would then capture them alive. Very interestingly the Ejagham were able to prepare food storage for their seed crops and grains during the dry season. They usually built small houses along the fields where they stored crops near their farms. The Ejagham are also noted for their cocoa and coffee plantations and although they generally put them on sale, they always stored the pods in pottery before selling them. They had division of labour and women generally would farm and fish while the men folk hunted and helped with certain aspects of farming like bush clearing as well as planting especially yams. Land tenure in the Ekoi tradition was that land could not be outright sales because land belonged to the ancestors as first settlers even if they had been abandoned for a 100 years. But people could be made to pay for the rights to settle in the land after negotiations.

EJAGHAM ARTEFACTS, CULTURE AND SOCIAL PATTERNS

More of what is recounted here about Ejagham was as a result of the extensive interviews and comprehensive questionnaires undertaken among the Ejagham/Ekoi peoples within the country and in the Diaspora simply because it was noticed that they had many cultural patterns similar to URUAN/EFIK, ditto Northern Cross Riverians. The Ejagham are noted for their industry especially in artistry. Their Ceramics and different types of pottery from the making of jars for food and water pots to china wares with all manner of shapes and sizes are beautiful. Some are for domestic use only. They come in varying in colours shapes and sizes. They are a masterpiece to behold. I have mentioned this already in Chapter One with regard to the Quas who also are of Ejagham stock. Some of the ceramics are for decorations. The Ekoi peoples also have what they call "**prescribed/proscribed"** sharing patterns, eg. If men go hunting together there is a sharing of the game within the community, but there are cases of men hunting and women farming only for themselves and their family. There are also food taboos. Here

neither men nor the women folk are allowed to feed on scavenger birds such as vultures. The kingfisher is forbidden food. Women may not eat wildcats, crocodiles, and the first animals caught by their husbands. There are also very strong taboos about distribution of animals killed in a chase. For example after the so-called the "general village/town hunt" one fore-hand and one hind leg of each game killed must be given to the townsfolk. The neck becomes the property of the man who stood nearest during the "kill". The tail belongs to the mother of the hunter, one leg and the back to the father or the head of his household while the head and remaining fore-legs are left to the actual hunter. The Ejagham just like URUAN/EFIK are great Canoes/watercraft rowers. Paul Amaury has also provided us with a glimpse into some Ekoi Anthropometry information. But he does give us other information about the size eg. For Mean adult height m and f : 3.2 Mean adult weight m and f as follows: Head: L-191, B-146, IND-76.2 Nose: L 45, B 43, IND 95.9

Face: L 61, B 139 IND. 43.5. Thus judging from the pictures and the type of work required, the Ekoi peoples are very well built and do maintain a healthy weight. They are not very robust and overweight. Regarding mating and marriage the age of menarche/ménage is between 9 and 10 and this was one of those objectionable habits which the early Europeans and Missionaries often disagreed about Ekoi culture and customs. Culture patterns like these are simply grotesque and bizarre.

In Ekoi country some children can take wives of an age as young as 10 or less even 8, but they do not get pregnant till their teenage years since African menstrual cycle generally starts around 12-13. This often happens at their first giving to birth (m and f) usually soon after marriage. The complete family members (m and f) of the Ekoi people are patrilineal. Everyone related to the father, grandfather or great grandfather is a member of the family and sometimes this can go up to 100 people. The wives are not considered to be family members since they belong to their own father's family. Inter-birth-interval is dependent upon live births and/or life span of the child. For example, there was a woman who gave birth and her child died within days. This woman became pregnant twice after, in what seemed like a relatively short time in both deliveries. Sometime later, her child passed away yet again. There are other stories of women with only 2 children and some stories with 6. So birth spacing in this culture seems to vary a lot. At "first marriages" (m and f), these usually take place during their teenage years. There is a formal marriage ceremony which takes place after the accepting of gifts by the bride's family. After the acceptance which happens privately between the parents (m/f), there is a public proclamation before the chiefs and other people in the community. To do that a bell is rung round the town to announce this purpose to the people. One often hears when the bell or drum is sounded he proclamation: **"Oho Oho Owe,"** to signal forth coming of marriage in the community. These are words used in the ceremony and they mean **"our own."** One wonders if that is not what the Europeans call **"Wedding Bells"** too. The proportion of marriages ending in divorce is about 4.6. There is no actual number, but it is often stated that divorce is very easy for the women in Ekoi culture. A daughter always lived with her parents and moved in with her husband's family after marriage. The most common way for the husband to get a divorce is to rub white clay **"Ndom"** on both hands of the wife. Similarly, a woman can get a divorce by giving a slave to the husband instead. Polygynous marriages are a tradition in Ejagham, but the percentage of male polygamous marriages to the percentage of males married polygynously is 4:7. The Bride price in most cases can be simply through "bride service" given as dowry like the case between Jacob and Laban **(Cf. Gen 29:15-30)**. A man who wishes to marry an Ekoi woman has to serve her people for a period of 2-3 years. He can as custom demands help to clear bushes for a few farming seasons. He is also expected to give gifts depending on his ability. Inheritance patterns also vary. If it is by a male, the man's brother inherits everything. His wife may inherit if the husband has so designated it to her but only if she has been delivered of children.

PROCEDURES AND OTHER USAGES & CUSTOMS IN EJAGHAM

Concerning parent-offspring, interactions and conflicts, the mother is completely in charge and in control of the children and so be it if she decides to leave and allow the children go with her. Homosexual activities and other social attitudes towards homosexuals indicate that Ekoi peoples do not accept these unnatural attitudes. Heterosexual sexual contact is always to be preferred. As a matter of fact, there has been found no such information about homosexuality in Ejagham. The pattern of exogamy vis-a-vis endogamy shows no such marriage restrictions among the Ekoi. The role of males in conception is the belief that paternity is not partible. No "other fathers" are recognized there can be only one father. Regarding the belief of what exactly the mother's role should be in procreation vis-à-vis the "receptacle in which fetus grows"; the Ekoi say a mother is expected to be very vigilant and careful throughout her life and to be able to observe the restrictions from certain foods in order to ensure a healthy child. To the question as to whether conception can be an incremental process ie. Whether semen can build up over time, the Ekoi say No! Females are supposed to be absolutely and truly faithful hence there should be no occurrence of sexual coercion or rape. Therefore, there should not be found any pattern of rape. But young girls are known to be tricked into taking "gifts" and when they accept, the men take them into their compounds. Should even an 8-year old girl accept a ring from a male, his relatives would come and bring her to his compound. The Ejagham have no preferential category for spouses eg. cross cousins but the females enjoy a lot of freedoms but not sexually. They are expected to be faithful, but they can easily divorce their husbands. The Ekoi peoples are not wont to giving gifts to extramarital partners or extramarital offsprings. When a mother dies the father and other wives raise the children. The adult sex ratio ie. the number of adult males divided by the number of reproductive females shows that men seem to be married to multiple women in most cases although there are no actual statistics.

There are also certain customs among the Ekoi eg. the father cannot eat elephant's flesh from the moment he finds out that his wife is pregnant. Again after the birth of the child, a mother is secluded for 1-2 months and the father is barred from "visiting" her. Another tradition is that whether the potential fathers are lesser/younger v/s. major/older, the understanding is that there can only be one father. A woman must be strictly faithful to one husband and not sample preferences. The elders of the group are much respected without question. There is usually a sense of animosity between in-laws eg. a mother in-law may convince her daughter to divorce her husband. Patterns of descent whether bilateral or matrilineal have certain rights and privileges but in Ejagham the pattern of patrilineal associations is preferred because for them a family is created from the father's line. Anyone related to the father, grandfather, or great grandfather is a part of the family. Certainly, a wife is not a part of the husband's family but rather her fathers. That is why in some Niger Delta ethnic groups eg. Esan in Edo State, the Itsekeri in Delta; if a wife dies her corpse is sent home to be buried among her kindred. Dorothy A. Talbot has written exhaustively on these Southern Nigeria patterns and regarding incest taboo, there are no avoidance rules in Ejagham because according to him "there are practically no marriage restrictions among these people." "It is not even forbidden by native law for half brothers and sisters to marry, though, cases of these kinds are very rare" **(Cf. Talbot D.A., 1968, 32-45) 4.28.**

In what way(s) does one get a name, change their name, and obtain another name? A child's first name is given based on the day, time, or place of birth. For example, "should it be born on a native Sunday it would be called "Edet" if a boy and "Ared" if a girl. If the child is healthy for a year then the name is permanent, but if he/she falls ill then the child is taken to the diviner who chooses a name. The name of the father or father's brother is added to the surname. In Ejagham, as noted already there are no restrictions as to whether marriage usually within or outside the community should be preferred and whether m/f. although it seems that the Ekoi people marry each other. Parents can arrange marriages, but in the end if the woman

does not accept, then there is no marriage. There are sometimes conflicts of interest over who marries who because there may be competition among suitors for the same girl. When this happens men usually try to win her affection through magic rites. For example, they may put a curse on the other man vying for her attention.

In warfare/homicide fighting was usually out-group. It was a situation of one village going to war and fighting with another village or another group of people who might have started or brought about the aggression. Again Paul Amaury Talbot also stated that before the coming of the British colonial administration, the Ekoi people fought quite a bit. They made sure nobody flouted or wandered beyond their boundary. To this end the people used coconut trees as a sign on the boundary points to their villages. In certain communities like URUAN/EFIK, Okono trees were used especially the light green called **"Afia okono". Afia Okono trees** were used by Idu and Mbiakong in Central Uruan to mark the boundary between both towns. That might have informed the siting of the old parish centre at this parcel of land between Idu and Mbiakong which has borne the name **Afia Okono** to this day. It was to be the epi-centre for all activities and occasions occurring for all the villages under Central Uruan No. 1. Every community knew the boundaries of their villages. When the early Europeans came and wanted to trespass into their land, they offered serious resistance. At one point they even posed some resistance to British and German rule **(Cf Amaury Paul, T. 1967, 138-46)**. There were village and house organizations. A few coconut trees indicate the vicinity of the village and boundary. At the entrance there was to be found a silk cotton ie. **Mboma tree**. At the center of the village was the community hall where town meetings took place, and behind it were charms to protect the village. In ancient times houses were built only along the main roads with gardens behind them.

There were always reported cases of in-group and out-group fighting and killings. Thereafter the Ekoi had to defend their land and resist against Europeans annexing or taking over their land. The Ekoi had trade networks with neighbors, especially Western Cameroun. "This was so because they had almost secured a monopoly of trade with the South-Western Cameroun where they found ready markets for salt, tobacco, cloth, and hardware from Calabar, which they themselves purchased in exchange for fowls, dried meat, sleeping mats, rubber and palm kernel. Besides there were indications of social hierarchies because they also kept slaves, although by the time Amaury wrote the book around 1912 slavery was scarcely practised since the British government had outlawed. Yet, the Ekoi people understood a distinct difference between those that were born free and born slave. Sometimes slavery could result from debt **(Amaury Paul T. 1912, 478)**. Often those who owed substantially were sold or taken into slavery until they could free themselves upon the repayment of the debt. Personal as well as other group conflicts were inevitable. A number of times the conflicts snow-balled into open confrontations arising from the diversities and relationships with neighboring societies in the form of external aggression or relations. The Ekoi are not known to practise cannibalism since they had socio-political organizations and interactions with their neighbours. Cannibalism was practised only by communities which had conflicts with others and certainly not with their fellows. In the history of nations nobody is known to have eaten the flesh of one of his own. Ejagham villages usually comprised regarding their group or community size of several large families. With regard to their mobility pattern they always tended to live in the same place all year around unless some disaster or misfortune arose thus causing them to move.

Ekoi political system: consisted of the village which was governed by a chief and his council of elders comprising of the oldest living member of each family. They also had a village head or chief called "**Ntufam"** ie. "**Ntufam Etek**". The council of elders was responsible for the making of laws and decision-making. They also had certain clubs or organizations/ societies whose members helped the

elders govern. They were usually empowered and sent by the elders to enforce laws. For example, they were given power to punish criminals. Hence they had to wear masks and run around the village until their work was completed. Similarly, in URUAN/EFIK, it was the "Ekpe" in their wearing outfits which also went round the communities to enforce the law and bring defaulters to face the law. In Ibibio land also the "**Ekpo"** masquerades who are law enforcement officials were the instruments and agents of enforcing the law.

For their past times and community amusements the Ekoi had clubs for boys, girls, and mixed groups. But there were age restrictions and these clubs were very exclusive. They held meetings of long sessions because they always had an aim in view the target of which they wanted to reach. Some even had great secrets. In order to get enrolled in a club, a prospective member had to apply and be accepted, and then he/she would pay an enrolment fee. Also in the Ekoi old age typifies wisdom. Therefore, the older generation was always to be respected. Youngsters were always to listen to the older people. Even siblings too were to listen and obey if they have only a year's difference apart. Members of clubs and organizations could form special relationships in order to forge special friendships and joking relationships. The Ejagham have specialized village structures including men's houses. There are also special places for women called the "fattening house". Usually before marriage women are secluded from everyone and they go to live in fattening houses to be taken care of. These are where they are to prepare for marriage. Whenever they are ready to give birth, the husbands and relatives arrange for where they will nurse their babies. After giving birth, if their parents are wealthy enough they are moved into these fattening houses. There are also the community centres where meetings are held. In the olden day's people used to sleep in hammocks or on elevated clay sofas. These are prepared in special sleeping rooms within the house. Usually the beds are made of clay, the same material used in mudding the houses.

In Ejagham land puberty initiations are practised and they are very similar for men and women. They are based on enrolment into different clubs, and as people get older, they raise different clubs to suit their status. The major difference is that men begin their initiation at age 10 and girls after giving birth. Palm wine is used at all festive occasions. Also imported liquor is used for libations especially at funeral ceremonies and at "plays" in honor of dead chiefs. In the past, funerals were very important to the Ekoi people since they hold great reverence towards their ancestors. The more important the member of the group the more elaborate the ceremony. When a person dies, the corpse is generally cleaned and dressed up. For important personalities they are buried with the pouring of libations.

Finally, we can conclude that when the Missionaries came at the beginning of 1900s the Ekoi transformed into Christians. Many of them did not understand the Ekoi religion and equated certain aspects of their religion as related to the devil. For example, the Missionaries did not understand **"NJOM"** and charms which the people raised to protect themselves and to ward off the devil. Today although some still hold on to their original beliefs there is also a church in almost every Ejagham village.

ORIGINS AND EVOLUTION OF YAKURR ETC. IN CROSS RIVER STATE

This short article covers some ethnic nationalities whose cultures bear striking similarities to the Ejagham; hence it will not be necessary to articulate any exhaustive treatment of their culture history. Also similar are their music, drumming, dances, mode of dressing, as well as their traditional religion. Traditional festivals in Northern Cross River State are primarily related to farming activities, the predominant occupation in the state. Such festivals are practised in Yakurr, Obubra, Ikom, Ogoja, Yalla, Obudu and Obanliku which are treated here. The Yakurr/Agoi speaking peoples are located in Yakurr LGA, while the Mbembe are predominantly found in Obubra LGA of which the Yakurr was a part in

colonial Obubra Division. Further north are also to be found several sub-dialectical groups, among which are the Etung, Olulumo, Ofutop, Nkim/Nkum, Abanajum, Nseke and Boki all in both Ikom and Boki LGAs. The Yalla/Yache, Ukelle, Ekajuk, Mbube, Bette, Bekwarra and Utugwang are found in Ogoja, Yalla, Obudu and Obanliku LGA's in Northern Cross River State. All these epitomize the nation's linguistic and cultural plurality. But it is important to note that, in spite of the diversity of dialects, all these ethnic groups have a common linguistic root in **Bantu** and **Semi-Bantu (Cf. Ute, Roschenthaler, 1966, 6-65).** Most of the festivals in these communities are observed to celebrate their rich harvests especially the New yam festivals, like the "**Leboku"** of Yakurr, the "**Ibibum"** and the "**Ahakpo**" of the Mbembes of Obubra. These festivities still exist and serve as the traditional bond between the people and the supernatural. Among their popular dance groups are **Keeled, Oban, MONIKIM, Giza** and **Aminakwol**.

Culturally, the Efiks, because of their coastal location, have been most conspicuous internationally, nationally, and within the Cross River State. This is partly due to the primacy of Calabar in Nigerian history, and partly on account of the outstanding rich and elaborate cultural repertoire of the Efiks. Before now and especially in the colonial era and immediately after, namely during the First Republic, Efik was the language of learning, commerce and diplomacy since it was among the first to be written and officially taught in Nigeria. Throughout my sojourn in Ogoja and Ebonyi State in the 1950s, Efik was the lingua franca used both in text books and primers especially Reading Books. That is why its use and the cultural patterns both in dance and plays were Efik throughout the then Prefecture of Calabar which covered the entire Cross River State, Ebonyi and parts of Abia States. Among the broad cultural inventory of the Efiks are "**Ekombi**" which is the Efik classical music as also the "**Ukwa**" –Fencing Dance and displays, the only fencing match in sub Saharan Africa. Folklores and stories, the "**Mbuk"** namely, a collection of Efik folklores, myths, legends and stories formed the pre-literate pastimes of the peoples. The **Ekpe** cult organization which was elaborately discussed in Chapter III and of course the famous local cuisine the "Edika **ik? "** and a host of traditional dance forms formed the specialties of the URUAN/EFIK.

CULTURE HISTORY OF IKOM IN NORTHERN CROSS RIVER

The Mystery arts and cults of the Ikom language group in Cross River called the Ikom "**Monoliths**" are a group of stone sculptures found in a small area around Ikom. The place is inhabited by the Ekoi people who live in scattered villages. The stone monoliths are known variously as **AKWANSHI** or **ATAL** or **ALAPTAL** in Ekoi dialects. Of significance was the importance of commerce in Ikom during the 19th and 20th centuries. Before the coming of the early Europeans to Ikom, the people were living in their separate communities independent of one another. In short there was nothing like a central government, but each kindred group had its own set of village administration under a local chief. But one significant trait among them was their knack and expertise in commerce.

What really brought about the importance of Ikom and her instant development was her trade among the Cameroonians. Ikom communities prospered as they brought their goods and wares along the Cross River to Mamfe in the Cameroun Republic and in turn exchanged them with the French merchandise which they subsequently ferried to the Eastern town of Calabar, which was an important commercial town masterminded by the Supercargoes – the British, French, German and Spanish merchants from Europe. This success story of the Ikom traders was also made possible through their favourable position of being able to bring slaves from the interior of Bamenda to the slave port of Calabar. In practice, it favoured them doubly: they could bring European goods to the melting pot trading city of Calabar as also slave cargoes from their Cameroonian coasts as well.

At the beginning, most of the items of merchandise included palm kernels, palm oil and ivory. They even used their young boys and girls in the trade as those who gathered and unshelled the palm kernels while the girls in particular helped their mothers to prepare the palm oil. They also gained doubly when these girls would be betrothed by their parents commercial partners. Before the official introduction of the Nigerian currency then, most of these articles of commerce were exchanged for their kind which was known as "**trade by barter".**, Later small pieces of brass known as **"sitim"** were used instead of money. When the British traders arrived in the region and discovered that commercial activities in Ikom and environs were greatly developed, they introduced a new system whereby young people without parents or money could procure articles on credit and transport them to Calabar and bring back the proceeds which the British masters would in turn give them a percentage from the profit margin. This also greatly boosted the high profile commercial enterprises of the Ikom peoples. As a child, especially before Independence, this booming trade of the Ikom peoples was replicated in the villages of URUANEFIK especially among the coastal peoples. It even extended including trade with the Spanish in Fernando Poo. Ikom peoples enterprising acumen represents the irony of traditional tribal populations able to square up to the commercial revolutions of civilized peoples. This brief piece on Ikom bears testimony to the enterprising nature of preliterate peoples in most parts of West Africa, especially among the "**ATAM**" peoples of Northern Cross river. In fact, that "**nom de plume"** a.k.a pseudonym **ATAM** derives from the commercial enterprises of Northern Cross River peoples as the most successful traders of Ancient Calabar Prefecture. It was the name URUAN/EFIK bestowed on them for their excellence in trade (**Africa: Journal of the International African Institute 1967, 43-51**).

ORIGINS AND CULTURE HISTORY OF BOKI ETHNIC PEOPLES

The **Boki/Bokyi** ethnic group of Northern Cross River were originally under Ikom Division in the old colonial Administration of OGOJA Province. It is now an autonomous Local Government Area in the Cross River State of Nigeria. It was created on 28th August 1991, and its capital is Boje. The region has a contiguous border with the Republic of Cameroon and is known internationally as a commercial centre for agricultural commodities such as cocoa, coffee, timber, and palm products (**Archived copy - Archived from the original on 2014-08-19**). The Etymology of the name is derived from its original name which is actually the native tribe of **Boki** peoples who reside in the same geographical area called Boki. But the term originates from the word "**Bokyi"** which is from the Boki language and name of the tribe also sometimes referred to as **Nki**. Despite the fact of their being part of ancient Ikom some of which villages terminate in tributaries of the Cross River, Boki region is a completely landlocked area. The Local Government Area is bounded on the East by the Republic of Cameroon as well as five other Northern Cross River clan viz. on the North by Obudu and Obanliku LGAs; on the West by Ikom and Ogoja LGAs and on the South by Etung to the south LGA. The region is probably the most rugged terrain in Nigeria because it is almost completely covered by the Cross River Rainforest and is also part of the **Afe** mountain range of which 60% is almost inaccessible to vehicles throughout the year **(Cf. http://www.cross river.com).** Boki land is also prone to mudslides due to frequent high levels of rainfall. In July 2014 for example, mudslides swept away many bridges and this isolated communities including the region's capitol of Boje.

Boki district has many settlements with autonomous communities including:

ISOBENDEGHE	BANSAN -OSOKOM	BANKPO	BITIAH
BASHUA	BUNYIA	BEKPO	NJAWA
KAKWAGOM-IRRUAN	NKANYIA	OKUBUCHI	KABIESU
KAKUBOK	ESEKWE	NDIMECHANG	NSADOP ABO
OKUNDI	BUMAJI	WULA	KATCHUAN
BATERIKO	OMINDA	DADI	IMAN
BEEBO	ORIMEKPANG	BIAJUAW	BUANCHOR
BOJE	KAKWAGOM	NJUA -BANO	IRRUAN
NTAMANTE	OKU-BUSHUYU	BORUM	NEYMAR
OSOKOM	IRRUAN	==========	==========

SOCIAL TRAITS AND CULTURAL PATTERNS IN BOKI LAND

Boki ethnic nationality is the agricultural hub of Cross River State. As noted above, it is the largest region surrounded and covered by rain forest. This makes the region a viable territory for investment in agriculture. The Boki people have various traditions and customs that are unique to the district. Traditional dress for men consists of loincloths and a white long-sleeved shirt with a broad hat. Some men also carry a . Women usually wear wrappers with blouses and head scarfs. Some major events in Boki include the Boki New Yam Festival, the **"Alobe"** festival in Irruan and the "**Etcen**" in Borum as also Cassava Festivals. Music and dances are a common cultural feature in Boki tradition. They are usually organized during these festivals as well as on social occasions like marriages, chieftaincy and honourable prestige events etc. The common instruments used include: the Obam, Mgbe, Ndugho, Etcheh, Atam, Obon, Bekarim, Awaribo, Obashi and Enya-Atu. Other traditional events include inter-village cultural dances and competitions, age-grade meetings, burial ceremonies and communal farming. Not to be forgotten is another very important cultural identity of Boki including their war dance apparels and other outfits is their war dance. It is this war dance that has put Cross River on the map globally especially with regard to the National Festival of Arts and Culture.

In ancient times Boki used to be notorious for its practice of male and female circumcision, ostensibly to exhibit their abundant yams and other agricultural products without which they could not have got the where withal to keep their young men and women in seclusion doing nothing except eating and drinking while the quarantine lasted. In July 2000, female genital mutilation was made illegal by the Government of Cross River State in an attempt to stop violence and abuse against women. The penalty for such actions is fixed at a fine of up to ₦10,000 (Ten thousand Naira) ie. about US$600 or by a prison sentence up to three years **(Cf. Ayang 2013, 11-16).** Boki is also known for its traditional African markets and many towns have their own market days, such as in Okundi, Ntamante, Kakwagom, Wula and Katchuan.

The vast wildlife habitats within the thick forest region and vegetation presents a very unique topology. This continues to give Boki such an interesting environment for activist as well as conservationist groups to explore. The Okwango Division of the Cross River Park set up by the World Wide Fund for Nature (WWF) was established in Boki and continues to provide visitors the opportunity of witnessing wildlife in its natural habitat.

The **Afi** Mountain Wildlife Sanctuary mentioned earlier was created in May 2000 and is managed by the Cross River State Forestry Commission. The protection and research of the wildlife sanctuary are sponsored in partnership between the Government and four NGOs viz. Pandrillus, Wildlife Conservation

Society, Nigerian Conservation Foundation and Fauna & Flora International. The Afi mountains gorillas belong to the most endangered species of the Cross River gorillas. Generations of hunting groups for Afi's gorillas, chimpanzees, drills and other endangered species have left them wary of humans, and years of protection may be required before they can more easily be seen again. Every day people are seen on day hikes and multi-treks into this "sanctuary of endangered species". It is hoped that in the near future a comprehensive programme of visits will be put in place preferably by the Drill Ranch Authority. To-date guided hikes are available for an additional fee, which the Drill Ranch collects on behalf of the Forestry Commission.

Afi Mountain is also listed as an **"Important Bird Area"** in Nigeria and there is a migratory swallow-roost at the Headquarters Boje which is one of the largest in Africa. Bird-watchers are welcome, but mist-netting is not permitted except by special arrangement with the state wildlife authorities.

CULTURE HISTORY OF YAKURR IN CENTRAL CROSS RIVER
ORIGINS AND EVOLUTION OF YAKURR PEOPLES

Ugep both as an autonomous community as also an ethnic entity of the great Yakurr peoples has been much around in this piece because like the Aros of Arochukwu, Abriba, Bende, even up to and including Afikpo, has been part and parcel of ancient Ibom country and primary settlement of the great **URUAN/EFIK** peoples. Up till the 1960s the pupils were still using the Efik primers in the Primary School system. To demonstrate this even till today, the symbol of greeting and invocation at councils and public assemblies is the slogan: **"Ugep/Umor-Otu-Tu/Ugep Ebrutu!"** As Ugep is popularly known, it is one of the largest units that constitute Yakurr sub-tribe which though as mentioned already was part of the ancient and colonial **OBUBRA DIVISION** in **OGOJA PROVINCE.** Ugep is also mentioned in African world history as one of the communities of ancient **AKPA** tribe who also jostled for space in ancient **IBOM**. Historians accept that Ugep originated from a place or village called **"AKPA**". It was one of the Eastern Ejagham races/clans in the Central senatorial district of Cross River State, Nigeria. They are known to have masterminded the expulsion of the Ibibios from **IBOM** after URUAN/EFIK had left the scene as recounted in Chapter I. They were often regarded as a warring lot. The reason advanced for their leaving **Akpa** was due to a religious clash between the two paternal groups that make up the Akpa family exacerbated by their ritual differences in the performance of burial rites for their deceased whenever a person from either of the families died. It was such a simple coincidence of sorts. As they often say and even in **URUAN/EFIK" kp? mbre aman ut?k, ut?k aman mkpa"**, which when translated literally means: "A small thing/argument often leads to death." However, the story making the rounds was that the failure of the Ugep people to do the normal ritual performance for the decease person is what leads to what was called "**The Great Trek**" where the **AKPA** people are said to have pursued and forced the Ugep people out of the village by force of arms while they were pursuing a man called **Edem Omilakpa** who was tired and weak with his pregnant wife during the **Great Trek.** The story continued that a stone was pushed from the apex of a hill down to the Akpa warriors and the stone killed all the warriors and landed at the feet of the **King of Akpa.** That ended the war between Akpa and the people of Ugep, but the **Great Trek** continued. That stone is referred to as the "**Ancient wonder and saviour stone** "till today **(Cf. Ubangha Bassey Onen 1978, 3-8).**

Geographically, Ugep has often been referred to as the largest village in West Africa. I have mentioned this elsewhere in connection with Idu, the Headquarter of **URUAN INYANG ATAKPOR.** The indigenous peoples speak the "**LOLA**" language which is the general language spoken in Yakurr.

SOCIAL TRAITS AND CULTURAL PATTERNS IN UGEP

The people of Ugep did not just leave Akpa without bringing along their cultural heritage. In fact, they also left with most of the cultures that were practiced in Akpa, and that is the culture still in practice today. Some of these traditional patterns include the **New Yam Festival** which is now one of the most renowned festivals in Cross River State and beyond. In fact, it was the rebranded **Leboku Festival** that brought Ugep international recognition and the festival the State staged at the National Festival of Arts and Culture during the Governor Donald Duke Administration in 2005; Ebelembi, Obam; Ndebra. etc. Actually colonial Ugep according to Eteng, enjoyed the status of a local council – the NA Council in 1923 **(Cf. Eastern Region of Nigeria Gazette No. 37/1955)** and today Ugep/Yakurr has a very special, enviable position as a Local Government Council LGA in the Federal Republic of Nigeria 1999 Constitution. With the total number of inhabitants estimated at 250,000 citizens, Ugep ranks as one of the most populous ethnic groups in Cross River State. The traditional authority and high Chief of Ugep is "**Obol Lopon**" who is the spiritual and cultural head. He has full control of the place. He it is who and administers and controls the people. But the real chief priest is the "**Ojokobi**" who is also the fertility spirit of the land. The central figure in the administrative system with a powerful priest is called "**Bi-Nah".** Together with the other priests and the "king" they play their religious roles like the "**Atewa Wu-kang** – **kang"** with "**Opebelede**" as the chief celebrant of the Ugep New yam festival.

Ugep people are among the most educated, enlightened, liberated, egalitarian, industrious, resourceful; courageous and politically conscious of Cross Riverians. Their men and women are brave and people of substance in the Nigerian political arena. Their identity cannot be mistaken anywhere, any time. Some of their major native food items of the people include "**EJAKPO"** which is a delicacy prepared from the smoother part of cassava leaf;" Yedamblongh**"** is used in the eating of salad with mixed fresh palm oil, pepper and kola. "**EBELEBELE**" is cooked sliced cassava which is left till the following day before use. Ugep also has tourist sites eg. the "**Ketabebe monolith**". As a historical monument the "**Uleng"** and other monuments of Kiwel, Ekumini Del, Mma Itam Kema of Yatiyomoh, Ojokobi Deities and Ojonen are kept. To date Ugep people, at least the locals are very hardworking, courageous, brave, resourceful, well-educated. They are also lovers of truth and transparency whose major source of livelihood is farming and seasonal fishing. Many foreigners have come to find Ugep as a very accommodating area for all because an average Ugep citizen does not believe in discrimination and being sentimental. They are a peace loving people and there is always enough food for all. Ugep has many higher educational centres including schools and colleges viz. Institute of Technology and Management, Ugep, Business Management and Entrepreneurship Centre Ugep, etc.

A TABLE OF URUAN LAND, CURRENT DISTRICTS/TRIBES/ CLANS & TRADITIONAL RULERS

TRIBE/DISTRICT/CLAN	PARAMOUNT RULER	C L A N S	CLAN HEADS ETC.
IBONDA URUAN	HRH EDIDEM NICHOLAS U	IDU URUAN	HH ETINNYINJEROME E.EKARIKA
HQ. IDU URUAN		OBIO ESSIET	HH ETINNYIN ETIM INYANG ESSIET
		OBICOKON SAM	HH ETINNYIN KILIAN MBAT ESO
		EMAN IKOT EBO	HH OBONG EDEM UDO ESSIEN
		NWANIBA	HH OBONG EMMANUEL BEN
		BEACH TOWN	HH ETINNYIN BASSEY EKPO ESSIET
		MBIAKONG	HH HYACINTH O. EKPENYONG
		IFIAYONG USUK	HH ANTHONY E. EKPENYONG
AFAHA URUAN	HRM EDIDEM (DR) EFFION	ADADIA	HH OBONG OKON E.U.EKA EBA
HQ ADADIA		AFAHA IKOT	HH OBONG EDET BASSEY
MOSONGKO URUAN	HRH EDIDEM NICHOLAS U	NUNG URUAN	HRH EDIDEM NICHOLAS UKPONG
HQ NUNG OKU URUAN		IKOT OTO INYIE	HH ETINNYIN OBONG MFON EDEM
		IKOT INYANG ESUK	HH OBONG COSMAS D. EFFIONG
		NNA ENIN	HH ETINNYIN OKON EDET EFFIONG
IBOKU URUAN	HRH ETEBOM (DR)P. N. J. Effion	EMAN URUAN	HH OBONG EDET OKON
HQ EMAN URUAN		IBIAKU URUAN	HON/OBONG BASSEY A. ADA
		UTIT URUAN	HH OBONG OKOKON NYONG
		IKOT OKU URUAN	HH OBONG OKON UDO ONYUNG
IKPA RIVERINE		AKWA AKPA URUAN	HH ETINNYIN EFIONG A. AKPAN
HQ AKANI OBIO URUAN		UFAK EFFIONG	HH ETINNYIN OKON ETIM OKON
		AKPA MFRIUKIM	HH OBONG EDEDET UDOFIA
		EDIK IKPA	HH ETINNYIN ETIM EDEM
		AKANI OBIO URUAN	HH ETINNYIN EFFIONG ASUQUO
		ESUK ODU	HH ETINNYIN ETIM OKON INYANG
		NTRUKPUM	HH ETINNYING PETER E. AKPAN
IBIAKU URUAN		IBIAKU ISSIET	HH WILLIAM EFFIONG ETIM
HQ IBIAKU ISSIET		IKOT EDUNG	HH OBONG COSMAS EDET BASSEY
EKIM URUAN	HRM EDIDEM (DR) EFFION	USE URUAN	HH ETINNYINAUGUSTINE O.FRANCIS
HQ ISSIET EKIM		ISSIET EKIM	HH PRINCE OKON ETIM ESSIEN
		EKIM ENEN	HH JOSEPH ESSIEN ASUQUO
EBONGKO URUAN	HRH ETEBOM (DR)BASSEY	MBIAYA URUAN	HRH ETEBOM (DR)BASSEYE.AKPAN
HQ MBIAYA URUAN		ITA URUAN	HH OBONG OKON NDON AKPA
		IKPA URUAN	HHOBONG EFFIONG AKPAN
MUTAKA URUAN	HRM EDIDEM (DR) EFFION	EKPENE IBIA	HH OBONG EFFIONG E. ASUQUO
HQ EKPENE IBIA		EMAN UKPA	HH ETINNYIN OKON EFFIONG UDO
		IKOT AKPA EKANG	HH OBONG FRANCIS O. MARK
		IKOT AKAN	HH OBONG ALBAN OKON ASUQUO
ESSIEN URUAN	HRH ETEBOM (DR)BASSEYE.AKPAN	OSONG URUAN	HH OBONG OBIO IKOT IDEM
IFIAYONG OBOT	HRH ETEBOM (DR)BASSEY	IKOT UDO URUAN	HH OBONG EDET B. AMA
	HRH ETEBOM (DR)BASSEY	IBIKPE URUAN	HH OBONG EDEM UDO ESSIEN
		AKPA UTONG URUAN	HH OBONG INYANG OKON AKPAN
IKONO URUAN	HRM EDIDEM (DR) EFFION	ITUK MBANG	HRM EDIDEM EFF. B.A.EKANEM
HQ NUNG IKONO UFOK		NDON URUAN	HH OBONG EDEM OBO
		NUNG IKONO OBIO	HH CHRYSANTHUS O.NYONG

IMPUNITIES: THE /BRUASAI ABUSE OF AUTHORITY IN NIGERIA

One of the issues yet to be appropriately addressed in this country is "understanding" or "misunderstanding" the "Democratic **INSULATION OF SOCIETAL INSTITUTIONS** vis –a vis authority and power from **PARTISAN POLITICS** and the **ABUSE OF OFFICE**. The operators of the Nigerian democratic experiment do not seem to be ready and willing to so do. In other words, they do not seem to have the political will and love for their fatherland to give the democratic experiment a chance. Partisan politics herein, as well as other democratic and civilized ways of doing things simply do not seem to count, not to talk of functioning in a way that permits the effective performance of statutory functionalities. In a situation where the rule of law and democratic norms are not respected neither do they count, then there is **IMPUNITY** which inevitably leads to **ANARCHY** and **DOOM**. The ugly and uncivil arrests, intimidations and harassments of persons and groups especially the "so-called opposition" sometimes by the once gallant Nigeria Police together with the EFCC, the SSS/DSS etc., speak volumes of and lends credence to the fact that our democracy is indeed collapsing irretrievably. The Government of our day has continued to exert such undue influence within key Government Agencies thus giving the impression that they are gradually degenerating into the secret police of Government to bamboozle and stifle perceived enemies and opponents of Government and other voices considered now as **hate speeches** inimical to Government. An example or two will suffice because of the mantra – "**nothing will happen"**.

People just speak and do things with braggadocio, with the "**BRUSAI**" and most of the time with military Commando or Gestapo style of the Nigerian polilitics using the NSO/DSS and Mobile Police/Fire Brigade of the Nazi Germany Hiltleric era, because they fear neither God nor man, nor the consequences for their actions because nothing will happen. They are tin gods. Violence and dirty money have drowned decorum, good sense, the rule of law, civility and morality. One of the failures to do this has always been due largely to the inability to observe the fine divide between the Ruling political party and the government of the day via-a-vis respect for traditional rulership. There is so much abuse of power, authority and position in this country. Economic power can be brazenly abused in this our beloved nation; so too managerial power and authority can be ruthlessly deployed to oppress ordinary citizens; and of course political power can so imprudently and ruthlessly be deployed to repress society and norms. So we need to educate URUAN/EFIK people and by implication the Nigerian people to learn to conquer fear such that where there is danger they see great opportunities and challenges to be overcome. Yet like 7 UP the difference is quite clear! The only way to create a new or third force, call it what you like whether a new political party or movement, but not exactly like what **AYCF, IPOP, NDAFF, OPC, XYZ** etc. are doing, is to re-orientate and re-organize a new process as difficult as it may sound, and not allow the generality of citizens sitting down doing not thing but expecting may be angels, to fall from heaven and do something to challenge the situation. No, URUAN-EFIK, nay Nigerians must wake up from their slumber and break down the barricade and walls of the powers that be. They must be resolute and angry enough present a new agenda to stop this recycling of the old regimes and ways of doing things and have the courage to present a new business model and enterprise.

That a government is formed by a particular party that happens to be the winning party, in an election year in the country, does not mean that the government so formed and that political party are one and the same thing. They are not. According to Prof.Tonnie Iredia, Former Director General of the Nigerian Television Authority – NTA, whereas a political party is made up of ONLY the segment of the civil society that subscribes to its membership fold, a GOVERNMENT on the other hand is for all the citizens in the polity viz. children, boys and girls whether in school or not, young people whether they be students or self-employed, teachers, professors, farmers, artisans, workers both in the private and public sectors,

housewives, merchants of all categories, directors and managers of organizations and institutions, the armed forces and the paramilitary lot, political parties both the ruling and the opposition, marketers, the critics in society etc. Accordingly, party events and party functions of whatever kind are not and cannot be seen as government functions ie. events bordering on the common weal for the common good and public order. Therefore, the government party, Conventions or rallies or whatever must not be seen as a government function though it may be of good purpose in the long run and for the organization of the common good of all citizens; even if the Head of State and other Government functionaries both of the same political party attend that event or rally. Accordingly, and not being "a government function", therefore the over-engagement of certain government institutions in such an event calls for concern, because it is not right and should be objected to by every discerning citizen of this country to wit, of the Federal Republic of Nigeria. Period!

In fact though it was in order to engage the police, and or the army and the paramilitary of the "Civil Defense Corps" ditto the Nigerian Television Authority - NTA, the Federal Radio Corporation of Nigeria – FRCN, etc. to help secure public order and for the good organization and media coverage of an event for the benefit and public reception of Nigerian citizens, the over-engagement of these Government apparata by just a political party that happens to be the "Ruling party" is anything else but what borders on impunity, immorality etc. and are offensive to the sensibilities of Nigerians and must be condemned in the strongest terms possible. When one considers the entire scenario, one wonders how such over-engagement could run counter to public security by dispossessing the police, the military and Para-military from their public places of primary assignments to the place of party events and more so, the loss of revenue and services in tow to the public and the Government media outfits, by having to cancel their public engagements and programmes in order to reschedule the whole day or even two or three days in each case, simply to satisfy the whims and caprices of a "Ruling Party". This is not seen or done anywhere in civilized realms like the Governments of the West and the Americas, even their Asian counterparts. It is equally a tall order to expect that in Nigeria, the IGP or the Directors of Governmental Media outfits would have to disengage their services to the public good - which is unethical /immoral anyway, but ironically expect the same Government apparata to sustain not only their maintenance quota, but also credibility-wise, to redress the national subsisting cynicism just to project the so-called Government of the day, positively.

Another abuse of the political ethos is in the discrimination and over-engagement of public and Government apparata for the SOLE benefit of the Ruling or "Government Party" as they call it in Nigeria, to the disadvantage or even exclusion of other groups and segments of the society and the so-called "Opposition parties". Whereas in the 2nd Republic to be precise, The Ruling Party, the NPN was seen to have given equal opportunity for the engagement of Government functionaries and apparata, viz. the Police, the media outfit notably the NTA and FRCN, so it appeared. In fact, proportionate time and air space were equally allotted to all the opposition parties viz. UPN, ANPP, APP, NAP, and PRP to mention just the main political parties officially registered and recognized as such by FEDECO at that time and now, their counterpart of INEC. But what do we see or notice in the so-called 4th Republic? Perhaps it could be explained away that while we had seasoned and level-headed and patriotic Nationalists like the Great Zik of Africa, Alhaji Shehu Shagari, Dr. Olatunji Braithwaite, Mallam Amino Kano, Alhaji Waziri and the not to be-forgotten "best President Nigeria never had" in the person of the incomparable Chief Obafemi Awolowo, as leaders of these parties, we do not have such as citizens of this country in the present dispensation. All we have are the military-cum fire brigade type of nationalists and leaders in the political parties as Presidents and Governors always behaving and dealing with citizens as if in the military era and acting in the **BRUSAI-IMPUNITY** fashion in the Nigeria of today. While the police and

the media outfits, the NTA and FRCN and other societal institutions in the country give maximum attention to the Conventions of the Ruling party, to wit the PDP/APC, everybody knows from history that no other political party in Nigeria ever gets such equal attention, rather it is total alienation and black-out carried out ostensibly through the machinations especially of the police, the army and the paramilitary. Yet these Institutions were set up to, among other things, maintain law and public order uniformly across the board in the nation. Sometimes one wonders why the so-called "Government party" would decide to stand askance and unperturbed when mayhem ensues at the venue of an "Opposition Party Convention or Rally, with lives and property worth billions lost, only to turn round and use the situation to nail their "opponent party" as if what has been so endangered is not to the disadvantage of the Nigerian citizenry and polity? What a shame!

In civilized climes it would be of grave concern to the "Government party" to see to it that nothing untoward happens in any part of the polity, as there could be held responsible and answerable for the negligence and dereliction of a responsible government to allow any mayhem ensue for whatever reason or event in the polity. It is especially irritating and worrisome to say the least that in the world's 21st century, we still see the police and government apparata being over-engaged in the internal wranglings of the "Government party" occasioned by the conduct of Conventions, Congresses etc. of the government party which however is to the detriment of the opposition parties to which more than half the citizens in this country have subscribed, the oft mouthed "Mega party" or the biggest party in Africa notwithstanding. A major problem also to be discerned from all this is that, being aligned to one political party or the other, or even to a faction of the same party, it is not easy to know when to draw the line. The reason is that there is hardly ever a logical conclusion because horse trading within factions can ensue and all will be regarded as "a family affair", sometimes with the police looking the other way.

The point we are trying to make here is that it is ill-advisable for an otherwise non-partisan Institution like the Police force, the army, the Media whether "government owned" or private, including the so-called civil service/servants, or whatever, of the society/polity, to get enmeshed in partisan politics because in such institutions whoever does that is toying with his public image and public confidence. Why should any public Organization or Institution like the police, the army or even the NTA or a Government Newspaper Corporation get involved in the over-coverage or over-engagement with most of the key Staffers in attendance at a particular event of a political party, and in this case the Ruling party in the nation? When we consider what has been happening in Nigeria of recent, one encounters with horror the police for eg. being so patently partisan in favour of the "Ruling Party". In the 2nd Republic the NPN was greeted with public opprobrium and odium and tagged the "NPN Police Force" and the "Naira Party of Nigeria" for her excessive engagement of the police and money to sustain its tempo. Money and the Police were allegedly and effectively used to manipulate and rig elections. All these are skewed upon injustice and man's inhumanity to man and the fact of the matter is that **no nation can survive without justice.** The police on the other hand were also allegedly effectively engaged in the witch-hunt of Nigerians and the so-called perceived political opponents of the Ruling parties both in the States and in the Federation. And this has continued to be the public perception of the police till today. One sincerely hopes that with the no-nonsense posture of some IGPs like IGP Mohammed Abubakar; the police would distance itself from these sorts of impunities and abracadabra.

Coming on the heels and admonition of Prof. Tonnie Iredia, it is unwise for the police and by implication the public Media outfits to expose itself to the vagaries of political weather as no one will know for certain where to draw the line and from which corner the wind started blowing to overtake us. To compound matters, we can also analyze the display of power and authority whereby a Governor or even a mere

Chairman of Council, a Police Commissioner (CP) or any in the junior cadre Deputy Commissioner (DCP) and Assistant Commissioners (ACP) and even in some high profile cases, the Inspector General of Police (IGP) himself, who a while ago and before assuming this sort of exalted office and position were not known figures in the land. He/she feels lawful to intimidate and summon or order about a Royal Father like the Nsomm of Uruan or the Eze of Arochukwu, etc. and even the Obong of Calabar to appear before him. Whereas these officials could never contemplate doing so to the Sultan or even an Emir in the North of Nigeria or similarly the Oba of Benin/Lagos, the Oni of Ife etc. Could they summon the Oba of Benin or the Obi of Onitsha who are equally First Class Chiefs in their rank? Every monarch in the land is the Vicerent of God Almighty ministering to his people and should never be tossed around. If there is any matter of urgency, there are other junior officers in rank, the Minister or Commissioner, the Superintendent of Police or those in the Local Government Areas acting as Divisional Police Officers (DPOs). These should be sent to enquire or discuss the issue at hand and not them ordering the monarchs around. In civilized societies, people pay homage and courtesy calls to these traditional rulers of the people. From the second Republics right down even to the time of Lord Frederick Lugard, it was the other way round: The chief or paramount Ruler could summon the Governor or Police Commissioner. But nowadays because people do not have values any longer, being a governor or the so-called Executive Chairman, Police Commissioner, etc. they have become the Alpha and Omega, the richest and the most powerful in the land, and therefore they should not care about anybody else again, whereas they are only servants of the people and should be seen as such. This impunity and recklessness of whether the political, business, officials and traditional elite must be stopped because it seems people have now lost all sense of humanity and morality.

ILLEGALITIES – IMPUNITIES PERSONIFIED: LEGALISM v/s JURIDICISM

One other moot point that should be immediately addressed in connection with the understanding and/or misunderstanding of legal issues is the juridical overtones in the real meaning of "status quo ante. "It does not appear rational to take **STATUS QUO** in any case which is supposed to involve to opposing parties to mean a state of affairs ever before two camps or opposing views or parties or even positions in a dispute had come to the fore. For example, there was only one party in Nigeria known as the All Progressives Grand Alliance –APGA. Then towards the flagging off for the November 2013 Elections, a faction of the party allegedly sponsored by His Excellency, Peter Obi organized a Congress which threw up Mazi Okwu as the Chairman of the Party thus rejecting the erstwhile INEC acknowledged Chief (Sir) Victor Umeh as Party Chairman since the election of the Governor Peter Obi at the 2007 Elections. Now when the matter went to Enugu High Court, the issue of **"Status quo ante"** cropped up. The question now is whenever does the situation **"Status quo ante"** arise? Is it when Chief Paul Umeh was the only unchallenged APGA Party Chairman, or when there was the Convention with the election of Mazi UKWU to replace Chief Victor Umeh? This type of political gerrymandering has brought about so much confusion in the polity and we need to distinguish between a clear case of judicial procedure from Juridicism here. When Chief Victor Umeh was the undisputed National Chairman of APGA, nobody could talk of "status quo ante" as there were no two visible factions that could have been directed to maintain **status quo**. Consequently **status quo** can only mean as from when two sides became evident, otherwise, whenever the next case is called, the same side whether the UMEH faction, or the OBI faction would be both the plaintiff and also the defendant at the same time and this remains paradoxical and bizarre to the extreme.

Nigerians should beware because it is simply "a very dirty and open-ended political game", if you don't mind! It is not that these absurdities would be such a strange phenomenon in this nation, because anything can happen in the Nigerian political firmament, but it is just that the societal Institutions that get involved

in such matters may end up being bruised and bastardadized to the extreme and no individual or institution including even the army is too great to be rubbished by partisan politics and politicians in our dear country Nigeria. Till date our Judiciary is still on its knees over the wranglings between the two top-most Chief Executives of the Judicial Institution of the land, the issue of the Chief Justice of the Federation and the Chief Judge of the Appeal Court is our case in point. Here I rest my case and point of view.

The Ifiayong Obot v/s Idu, Mbiakong Episodes: Ifiayong Obot is the original town in **NORTHERN URUAN** territory. At the time when the Europeans arrived on the scene bringing in clothings, wines, gun powder, tobacco, etc. in exchange for slaves, which trade had become the in-thing such as in most other parts of West Africa, there was a big booming market at Idu in CENTRAL URUAN territory then. It was the melting pot of all nationalities from Igbo country, Annang, Ibibio, Eket, Opobo, Andoni, etc. Before then, Idu Uruan market popularly known as **ESUK IKOT ETUONG** a.k.a **ESUK MBEHE** was still a big market. This being a local market, dealt mostly in Nigerian local merchandise like yams, cocoyams, fish, crayfish, timber, canoes, gin, cognac, etc. mostly from Northern Cross River ie. **ATAM COUNTRY**, and from Mbo, Efiat, Upenekang, **BAKASSI** ie. Ikang including former Western Cameroun which then was part of Southern Nigeria in the Southern Nigeria Oil Protectorate era. At this time also, some big time merchants from **NORTHERN URUAN** territory viz. Eman Uruan, Ita, Mbiaya, Ikpa, Idikpe, Ifiayong Obot etc. also came and joined in the booming trade with the Europeans. In time, a few of them mostly from Ifiayong Obot needed a piece of land to settle for their business and Idu gave them a piece of land adjoining the European settlement known as **ANWA MBAKARA** (ie. European quarters, now covering the Meridien 5-Star Resort and Golf Course). The author recalls that as kids they used to go pick straying tennis balls, golf balls, cricket balls, hockey balls etc. for the Europeans there in the evenings and public holidays and when their men and women were having their recreation time and playing in the courts and golf grounds then.

These Ifiayong Obot citizens lived there in peace and concord with their benefactors and neighbours like Mbiakong, Eman Ikot Ebo, etc. for decades. There was never the aborigine/settler factor then, everybody lived together as brothers and sisters in mutual comfort once the new settlers remained law-abiding and never tampered with the customs and traditions of the place especially in terms of vying for positions, taking over and selling the land and farm holdings or taking-over administration or the rulership and governance whether through direct administration or absolute control of the place in question. The Ifiayong issue came up when they had increased and multiplied and needed more land holdings for living quarters and business. But it seemed they bold-facedly and arrogantly expanded their given territory including claiming the booming market as their bona fide possession without permission and without informing their benefactors probably on account of the contiguity of the portion given them with the booming Idu beach markets. That is perhaps where trouble usually starts and in the Ifiayong v/s Idu case, they also allegedly encroached on Mbiakong land holdings with impunity. It has been an intractable case which had gone to court since the beginning of the 20th century with Idu as the plaintive and late Justice Eyo Nsa Ekpenyong Anwan as the presiding Judge. Idu was alleged to have won the case all through and the people from both parties were said to be living again in peace and harmony until after the civil war when hostilities started all over again. This and others have become a soar taste in the mouth with bitter animosities and bloodshed especially between Mbiakong and Ifiayong for decades now ever since after the war. But this is a case of brothers who I truly believe should ever remain faithful to one another and learn to keep the peace, yet this issue of Ifiayong doesn't seem to have abated despite Government interventions as if it is a case when two snakes fight and they must fight to a finish and may be, 'till death do them part'.

It was observed that since Idu groups of villages had been burnt down by the fleeing Biafran soldiers, Ifiayong had allegedly assumed that all the records and court proceedings on the case might have

been burnt too, but this was not the case. The paramount Ruler of Idu who was the secretary of **URUAN** Council of Chiefs at the time and later became the Nsomm of Uruan, His Royal Majesty, Edidem Atakpor Titus Williams, a.k.a Okon Udo Ekpe, a very cerebral and highly calculated chieftain, who had reasoned that he would be held responsible if any **URUAN** sensitive documents could not be accounted for or were burnt while he himself could escape into safety with great inconvenience to himself even at the risk of his life. He had painstakingly preserved these documents. He had carefully taken care of the documents at the risk of his life. That was the story at the time and nobody doubted it. Idu was the Biafran military base and stronghold for both the navy and army for the entire Mainland of what is now Akwa Ibom State. Hence one can understand the hostilities at Idu and what the Biafran army did when the Federal troops started the bombardments and liberated Idu. The story is told that Idu had a very strong militia of indigenes of men and women who had manned the road blocks in the entire territory of Central Uruan both during and after the war and resisted interference by either the Biafran or Federal troops, and they were trusted and let be. Yet this issue of Ifiayong doesn't seem to have abated despite Government interventions.

PECULIAR MUSINGS & TRIBAL CONTROVERSIES IN OLD WESTERN CALABAR 1700-1900 AD ORIGINS AND EVOLUTION OF AYADEHE/OKU IBOKU

As observed already, all the wranglings, confusions and bad blood between URUAN who became the EFIK living on the one side of the Cross River from Iboku Esit Edik a.k.a. Creek Town, through Iboku Utan a.k.a Duke Town - Calabar, Akpabuyo, Ikon - Eto, Adiabo to Mbiabo through Mbiabo Edere, Obio Usiere to Ibom a.k.a. Arochukwu/Enyong Abatim and URUAN on the other side of the Cross River now settling on the Mainland and Riverine Areas a.k.a. Akwa Ibom State, also sharing boundaries with modern Odukpani LGA, started as I had often remarked **"ke Mbakara ema eked?k obot"** around 1700-1900 AD. All these have been documented and disccussed already even in this Book. They did not start today. It only remains for the Elders and the civil community in URUAN-EFIK to follow the path of honour, order, justice and peace and to tread carefully in order not to upset the apple cart. This is my humble prayer and advice to URUAN/EFIK of this generation. People should learn to live as brothers and sisters and try to avoid unnecessary recriminations and quarrels with one another for no just cause and give peace a chance. Boundary disputes and contentions are more often than not as a result of greed, pride and prejudice with a certain dose of "**Brusai** Impunities" in an attempt to get even with the other. It always ends in war and unnecessary shedding of blood if not the displacement of fellow citizens. **Mm? ekeduk ekw? edia are ifa** is what I often challenge them with, because it always ends in vanity, destruction of life and property and most eminently, retrogression and stagnation, anarchy and doom. The issue of Ikot Offiong v/s Oku Iboku is case in point. If you ask me why, you will find that there are always remote and immediate causes to this intractable problem: **REMOTE,** because any discerning URUAN/ EFIK knows that these people are not the direct descendants of URUAN/EFIK; the off-shoot at the lowest from AKWA AKPA URUAN. They are bona fide URUAN citizens yes, but those coming after the "EFIK" and URUAN had departed. Hence they are a sort of URUAN descendants born at Akwa Ibom final settlement as we are going to see. **IMMEDIATE:** Because during and immediately after the Nigerian-Biafran war, those refugees especially from Annang, Ikono and Ibiono country who were able, and actually crossed to the empty and deserted Ikot Offiong and Oku Iboku settlements soon discovered free un-occupied fertile land and settled there without any molestation or objections from any quarters since the owners of the territory had fled. It is the same thing that happened throughout the length and breadth of Odukpani and Akamkpa in Cross River up to Biase. In Itu – Odukpani territory they have commandeered and settled

comfortably making use of the land planting and reaping as you go through Calabar – Itu high way. Everybody knows that these are not Odukpani or Efik citizens, they are all aliens and products of the war settling there comfortably. It was not the same with Ikot Offiong and Oku Iboku aborigines. Their land had been forcefully and unjustly occupied because these aliens did not return to their homeland after the war. That is the main source of the problem. None of any of these speak Efik; they speak Annang or Ibibio there. I noticed this when Dr. Emmanuel O. Asuquo **a.k.a. 1030** was the Principal of the Presbyterian School, Oku Iboku, 1968-71, after which he was transferred to Central school Itu. The trouble started when the bonafide Ikot Offiong and Oku Iboku citizens started coming back, only to find their home occupied. Until the Itu LGA authorities in sync with the Traditional Rulers of Uruan, Itu and Odukpani stop playing this dirty and costly politics and sit down to settle the matter, no matter if the Federal Government decides to send a whole Battalion and Nigeria Police Command to the place, this intractable problem will escalate; mark my words: "**koro Odudu ke kpukpru ini esin udi, enye onyu anam ntime".** It is only they who can settle this matter and know 'who is who' within their domains and make sure everybody, citizen or settler, must remain law abiding or get the full weight of the law.

EVOLUTION & PROGRESSIVE EXISTENCE OF OKU IBOKU URUAN

Iboku is one of the Highest Grades of Ekpe in URUAN as also a district or Clan in URUAN, viz. Northern Uruan with Eman Uruan as its HQ. as seen already. The story therefore begins from there. Sometime in the late 1500s after URUAN had securely re-settled where they now find themselves, the story has it that a Chieftain, **Chief Okpo Essia** from neighbouring Oku, precisely Nduetong Oku in Ibibio country went down to Iboku Uruan, precisely Ibiaku Uruan and requested for one of their daughters – a princess' hand in marriage. Having fulfilled the necessary customary requirements, he got married and URUAN as custom demanded for the good care of the princess and success of the marriage gave their in-law a bevy of maids to assist their daughter in her matrimonial home. It later transpired that on a certain day during the planting and Ekpo Ny?h? season in Ibibio country, the princess with her maids were assaulted by Ekpo masquerades, an act that is taboo in URUAN. Even though the investigation showed that the masquerades did not actually beat up the girls but for their mere frightening the life out of the princess and her maids, URUAN viewed it as an act of assault and insult to URUAN nation and pronto ordered Iboku Ekpe to lay waste and destroy the entire Oku country and by implication destroy everything in sight as is characteristic of Ekpe when its laws are flouted, because this is exactly what it meant in URUAN tradition and Weltanschauung since URUAN there is no Ekpo society in URUAN kingdom. In carrying out this retaliation and reprisal on Oku nation, Iboku Ekpe were to bring back the entire family of the in-laws without harm. According to another URUAN custom, since the in-laws were not of URUAN stock, they were to be resettled at URUAN borders at the Cross River end. To this end, a suitable fertile land mass in Northern URUAN with borders with Itu was chosen within Ifiayong Obot axis which was an uninhabited virgin forest land expanding northwards to the Cross River. Then both the young men and women were sent out to provide buildings materials and other necessary things for the building of houses, etc. for the new settlers. Exactly where these new comers were to be resettled became known as "**OKU IBOKU"**, ie. the country of URUAN citizens from **"Oku" territory + "Iboku" Uruan kingdom** while the adjacent territory right on the Cross River became known as "**AYADEHE"** in Ibibio tongue, become the territory to be inhabited by the in-laws from Oku country and URUAN hit squad of the **MBON-EK? n MM? n** ie. URUAN Navy **(Cf. Ekpo S.E. & Co. eds. OKU IBOKU, Lagos 1988, 9-17)**. Oku Iboku needs no further explanations because it is exactly what it is, but concerning "AYADEHE" country some further explanations still remain to be made. This territory was carefully chosen by URUAN Chiefs –in Council because they wanted to scheme out any untoward attack or harm on Chief Essia, their in-law. Remember the in-law tradition and custom of "not harming the in-laws - **UKOT**, the grandchildren from the mother's

side – **EYEYEN** and the – **IMAN** ie. Kindred in the Diaspora or living elsewhere within the territory. This was so, because anybody trying to get near the far country of OKU IBOKU or AYADEHE would have to first pass through most the villages lying between Oku Iboku and Northern URUAN Mainland and then he/she had the thick forests to contend with also. It was evident no one could do that without being spotted out and picked up by the vigilant villagers. Secondly the Efe Atakpor Council had commissioned Ufok, Nung Abin in particular to take charge of the security of the new settlers.

FOUNDATION AND EVOLUTION OF AYADEHE URUAN

There are at least three most important villages in **IBIAKU URUAN** group of Villages viz. Abak Ibiaku Town, Afaha Ibiaku Town and Mbiokporo Ibiaku Town respectively. The Royal House of Abak is "**UF? K NUNG ABIN ANYE**" which can produce the Village Head, Clan Head or even the Nsomm of URUAN. It is worthy of note that the inclination of affinity more often than not often holds sway in primordial neighbourhoods as in the case of URUAN in general and Oku Iboku/Ayadehe in particular such that as soon as a homeland was founded for Chief Essia, both the in-laws from the home people of URUAN and his Oku kinsmen and villagers flocked to the two settlements. Oku people flocked to Chief Okpo Essia while Uruan ie. Ibiaku people on the hand found solidarity with Ayadehe. In fact, as it turned out the home people of Oku and URUAN became so lured of this extensive fertile land with its high productivity and nearness to the sea that so many of them moved in trickles to live with these pioneer settlers such that within decades both settlements swelled up with many families thus resulting in a number of villages springing up all over the land and over time. Today Oku Iboku and Ayadehe are regarded as clans with dozens of villages and neighbourhoods.

NOMENCLATURE - AYADEHE: FIRST VERSION

To understand how the name **AYADEHE** came about, in this context as the name of the URUAN town on the Cross River, it is necessary to note that URUAN chose people to see to the security and protection of as well as look after the interests of the new URUAN/OKU settlers. First, most of those chosen as "Protectors" of Chief Okpo Afia and his household were from Uf?k Nung Abin Anye of Afaha in Ibiaku Uruan. Second, they were exceedingly numerous just like Uf?k Nung Edung in Ikot Osurua in Idu URUAN Headquarters. They became so numerous that people equated their population around the 14th century to be: "**ewak nte ik? Ukana" -** as many as the leaves of the African oil been tree". They were also a very weird, fierce and fearless people who could look at anybody eyeball to eye ball without blinking any eye. Third, they were also those of the military outfit in Ibiaku and URUAN in general. Their war lords could maneuver themselves and turn into ant hills, swarms of bees and wasps even snakes to sting their enemies. They were known to have the power and potency of appearing and disappearing when besieged by enemies. They could use Voodoo/Juju to barricade roads or blind their enemies. That is why it was believed they could easily get to enemy camps and ruffle them and get back unharmed. From their weird actions in the use of their war juju, the Nung Abin Anye of Ibiaku URUAN who freely opted to accompany Chief Okpo Essia, their father in-law for his defense and protection against possible attacks, in a bid to assure URUAN people that they were capable of carrying out their assignment, often proclaimed and described their **modus operandi** to be very effective. In other words, whatever they wanted to do "**would be effective"** or "**potent**", ie. **"AYADEHE"** in the new territory they were heading to protect. People therefore began to call the territory **"AYADEHE"** while others with enthusiasm deferred to the '**PROTECTORS**' as "**AYADEHE PEOPLE"**. There is also another explanation of the term because the protectors not only used juju or whatever; they also used machetes which were the common instrument of warfare in the ancient past. As described in Chapter I in the case of "the Annangs", they used to sharpen the machetes so well that they became so sharp and could cut anything on the way, hence the expression as they sharpened their machetes in preparation for action: "**AYADEHE = it will be**

sharp" as knife. The Qumran people in the Old Testament also had among them a group of warriors like these designated the "**SICARI",** ie. those who carried sharpened knives for attacking the enemy. Whichever version one chooses to adopt, the designation was always to imply that it would be effective as to whatever they were about to do. Both verbs denote either the future Pluperfect: AYADEHE in Ibibio language translated as "**IT WOULD BE EFFECTIVE/POTENT"** or the future simple: "**IT WILL, or IT IS GOING TO BE SHARP = AYADEHE"**.

ORIGINS OF AYADEHE: SECOND VERSION

To understand the rationale for a second version it is precisely about the implication of the translation of the Ibibio verb AYADEHE simply because the figure on the whole context was an Ibibio man, viz. Chief Okpo Essia from Nduetong Oku who in both versions was the father in-law to URUAN, precisely Ibiaku URUAN. The story has it that around the 14th century, a Chieftain from Nduetong of Oku Clan in the present UYO Local Government Area murdered one Akpan Ekpenyong Umo Etuk of Iba Oku, a neighbouring town still in Oku Clan and the reason was that Ekpenyong had committed adultery with his wife. Oku Elders tried him and passed the death sentence on him for murder. He, Essia escaped to Abak town in Ibiaku Uruan Group of Villages and took refuge with his son in-law, Chief Akan Anana Inwang Abin Anye of Nung Abin Anye because with his son in-law, he was absolutely safe, and nobody could attack him there according to tradition. But though Chief Essia and his household had been effectively protected and adequately catered for by his in-laws at Ibiaku Uruan, three important issues greatly bothered the people of Nung Abin Anye, his immediate in-laws. First the Oku people were persistently harassing and trying to hunt down Chief Okpo Essia and his family members considering that Iba Oku was only a short distance from the sector of Ibiaku Uruan viz. Nung Abin Ikot Anye where they were settling at the time which was Akwa Otong Abak Ibiaku Uruan across the **ISO NYO STREAM**, boundary with Iba Oku. Secondly, Nung Abin in-laws were thinking fast and considered that with Ekpo Essia and his family now almost permanently living among them, there would occur infringements of the rites, customs, traditions, culture and the rights of in-laws and those of **"KINDRED" IMAN** rights, which frown on the persecution of or causing any harm between in-laws and kins simply because Oku are IMAN to URUAN, as also in-laws to Ibiaku in URUAN. Any discerning reader of this Book can easily appreciation the problem and dilemma. Thirdly, as an abomination and blue murders were sure to set in, this aspect also greatly agitated the minds and hearts of both Chief Essia and Nung Abin people in general, because it was a question of life that was involved in the whole saga. The long and short of it was that both parties had to decide on parting ways, a situation that really hunted the hearts and minds of Abak Ibiaku URUAN in-laws. They struck a compromise whereby the Nung Abin Royal House of Abak Ibiaku URUAN pledged to continue to give protection and assistance to Chief Essia and his household wherever they elected to seek for sanctuary **(Cf. Bassey Ada (Hon), Ayadehe: Founding of Ayadehe as Scion of Abak - Ibiaku Uruan, Uyo, 2008; See also Ekeruke O. Nkpanam in Historical Sketches of Ibiaku URUAN, Cal, 1944)**.

Together with Uf?k Nung Abia Enye, these three Houses a.k.a kindreds in Ibiaku Uruan bonded themselves and became known as **"NUNG ABABAK"** = the **"People to be feared**", which later nomenclature became the **ABAK** Royal Kindred/House in Ibiaku URUAN. They soon got ready to assist Chief Okpo Essia in any way possible since they knew that they could not continue to bear the burden of checking the menace of Oku people. They contacted other families/kindreds viz. Nung Otu, Nung Mbebit, Nung Edem Urua, Ikot Enin and Odok Okobo, all in Ibiaku Uruan Group of Villages. There and then the Council of Chiefs in Ibiaku Uruan resolved to bring the matter to the entire URUAN nation to assist in solving the problem. It was at the **ESOP OFRI URUAN** then known as **EFE ATAKPOR** ie. URUAN ATAKPOR COUNCIL of CHIEFS that the matter was discussed and a decision taken to the effect that Chief Okpo and his kindred should be given a separate dwelling place within URUAN territory but far away from URUAN occupied towns and villages where it would be impossible for Oku country people to get access. This decision as surmised above was in consequence of the culture and tradition of Oku people vis-à-vis the rights of in-laws and the "**IMAN**" relationship between Oku and URUAN nation. The Council

therefore appointed some Chiefs to go search through URUAN North territorial boundaries within the Cross River axis but well beyond Ifiayong Obot where there was a mass of virgin forest and uninhabited land holdings for a possible location for Chief Essia. There was another request for **Efe Asabo Council** to contend with which was particularly from Nung Abin Anye Royal House. They demanded from URUAN, another large portion of un-inhabited land quite close to the former**,** where some of them could live to assist and protect the interests of Chief Essia and household. Thus two settlements along the borders of Northern Uruan on the Cross River came into being viz. the territory where Chief Okpo Essia settled and the territory of his Abak Ibiaku **"PROTECTORS"**. Then through communal effort all the towns and villages in Northern URUAN came out to build houses as initial aid for them. Thereafter the home people from Oku became attracted to this fertile massive territory of Chief Essia whom they had rejected and began to go there in trickles to live with the pioneer settlers and within decades two big towns had grown up along the Cross River borders. It is worthy of note to conclude that human inclinations and the lure of kinship and affinity cannot be wished away anytime anywhere especially in Africa. As to the understanding of how the word AYADEHE vis-à-vis OKU IBOKU came into existence, this has been sufficiently dealt with in the first part.

OKU IBOKU/AYADEHE vis-a-vis URUAN

However, a few matters must be cleared up by way of summary review. First of all, the issue of the land and territory of AYADEHE and OKU IBOKU as part and parcel of URUAN territory now in Akwa Ibom State is unassailable and incontrovertible. Anybody who doubts can go and ask the Traditional Ruler of Itu or the Obong of Calabar where the territory belongs. Secondly, Chief Okpo Essia seems to be the Chief Dramatis persona in the two accounts except that the former sees him as an URUAN "father in-law" whereas the second version regards him as "URUAN" son in-law. Third, the second account does not make any mention of OKU IBOKU but refers to another "piece of land" near to Chief Essia's territory. Any discerning reader should be able to ask and answer the question what this nearby "piece of land" could be if not the territory heretofore known as OKU IBOKU where the Oku people came as in the second account "to settle in trickles". Fourth the very designations OKU IBOKU vis-à-vis AYADEHE are implied in the very analysis set forth herein: the one from the very fact that OKU OBOKU was populated by the people of Oku in IBOKU territory, the other in the context of the Ibibio terminology "AYA-DE-HE" a word derived from the verb "DE-HE" whether "Future Simple" = **"will be sharp"** or **"would be sharp"** in the case of sharpened knives and machetes in a war situation, OR again "FUTURE PLUPERFECT" viz. **Would be Effective/Potent** for juju and suchlike concoctions still for those preparing for war. URUAN/EFIK has no such vocabulary but would say on the occasion "**EYE-S? P ie. "? Y? -S? P**" in the case of Knives/machetes OR **EYE-KAN** or **OYO-MUM** or **OYO-KOM** or **EYE-NYE-NE ODU-DU** and suchlike expressions in the case of VOODOO. Finally, and most importantly, Ibiaku URUAN citizens had to consult and defer to the Elders of URUAN nation for a suitable land. They had no authority to allocate URUAN land especially in such a situation like this even though the land would be inhabited either by themselves in the case of AYADEHE or their in-laws or whoever in the case of OKU IBOKU. Again URUAN had to authoritatively designate the exact portion of land and the site. But nowadays we see all sorts of playing God and "BIGMANISM" in their display of BRUSAI and application of IMPUNITY. People do anything as if no higher authority exists any more. You see Politicians, Holders of Civil and Political Offices even the so-called Traditional Rulers and Kings playing God as if no other Authority Exists. The same is duplicated in towns and villages. Children and grandchildren sell off or allot land holding to all manner of people without reference to the customs, mores and traditions of the place in question. They can sell of any piece of patrimonial land holdings without any reference to their or even Village Heads. In the end all land is used up without remembering posterity. They build houses anyhow with no reference to the laws of the land whether colonial or national and with no provisions for road paths, further developments and expansion in the towns or villages. The result is that the whole place is so overcrowded that any little rain, there is massive flooding and erosion. This is not to talk of the rule of distance for building near public roads which requires at least 50 yards away from the road. At the end of it all, because of massive and fantastic corruption in the Nigerian psyche, some of the so-called Authorities, Family, Heads, etc. often "look the other way" such that people build houses and offices very close to

public thoroughfares with the result that whenever these roads have to be expanded, the offenders sue for compensation and these are more often than not acquiesced to, so that they can share the compensations. There is neither law nor order in present day Nigeria, whereas such impunities should be visited with maximum penalties and bulldozers employed "with immediate effect" and the offenders made to pay to the covers of Government for the demolitions. Then Nigerians will come to their senses. How come those compensations are made to those who have broken the law in the first place? It is a very worrisome issue and other matters besides. Come to think of it, somebody sold at least 100 plots of land to a rich Government official for only N10, 000,000 (Ten Million Naira) without anybody raising any eye-brow or asking questions and without any reference at least to the head of the family, not to talk of the village or even the Clan Head – 100 plots of land sold by a son to the effect that: **"it is my inheritance, it is my property"**! Added to that is that buildings are constructed all over the place with no provision for playgrounds or town projects. Should any project occur, there is nowhere to site it. What type of country is this? Surely, there are existing laws and statutes, but the so-called Elders and Chiefs are lazy, incompetent and clueless. In an optimal situation, no citizen is allowed to dispose of patrimonial land holding without reference to constituted authority. The Ministry of Lands and Surveys should wake up to their responsibilities and prosecute offenders.

OLD WESTERN CALABAR 1700 - 1900 AD DEPARTURE OF ADADIA URUAN FROM WESTERN CALABAR THE EXPULSION OF THE ADADIA OF URUAN FROM PRESENT OKOYONG SETTLEMENT

We cannot do justice to this aspect of URUAN/EFIK culture history and heritage without making mention of at least some of the events that transpired at the heat of EFIK EBURUTU expansion and ascendancy just as we have done for URUAN above, but this should be left to up-coming historians and lovers of truth as also **ndit? emana** of URUAN/EFIK to begin from here and fill in the gaps of what remains to be said because as observed already**,** this is another sad commentary and irony of the rut and greed which URUAN/EFIK new comers have inveighed upon the Kingdoms. It also goes to prove what has always been known through the generations that the EFIK are no other than the descendants of ancient URUAN sea farers who discovered both the Atlantic a.k.a **AKWA AKPA URUAN** and **ATA AKPA** a.k.a Calabar. For what on earth would have prompted the proud and egoistic EFIK at this time to go struggle and even wage a war against the invading Okoyong aliens at the heels of the departure of the Adadias of URUAN from their **bona fide** territory of what became known as Western Calabar. Is it not for the fact that they wanted to tell the Okoyongs to their faces that they were intruders on their EFIK and by implication URUAN Big Brother's territory.

In 1703 to be precise, the Adadias of this world because they were neither spoiling for a war nor ready to fight any war of attrition with the Okoyong invaders, quietly departed the territory now occupied by Okoyong en masse carrying along all the paraphernalia of **Ekpe Nkanda**. I have noted elsewhere in conjunction with our treatment of **Ekpe** Globes and Houses that the Adadias were the Trustee Sole and custodians of **Ekpe Nkanda** through the generations from Usahaedet to Ibom, from Ibom to AKWA AKPA URUAN and from there to Iboku Esit Edik a.k.a Creek Town and to ATA AKPA, Calabar **en route** Okoyong. That war against the Okoyongs was a war of attrition in its starkest reality. Today though a distinct sub-tribe, Okoyong has no other language and culture apart from URUAN/EFIK.

OKOYONG IMMIGRATION FROM WESTERN CAMEROUN TO THEIR PRESENT LOCATION

This last mentioned group consisted of those of OKOYONG origin, a fragment of the remnants who stayed put within the Cameroun tribe and now long resident in the colonial old Calabar Division of AKAMKPA. They are also remnants of the EFUT, the bulk of whom are those now resident in Calabar South metropolis who must have occupied their present location centuries before URUAN/EFIK

immigration into the present Calabar and beyond. Regarding the OKOYONG a sub-tribe, some earlier historians have reported that after having left the Cameroons, the AKPA/IKPA group first settled at Ododop in Akamkpa district. The Culture history of Okoyong solidly entrenched in Western Calabar a.k.a Okoyong is that they emigrated from Cameroun as most others of the Semi-Bantu races now occupying Southern Nigeria did, and travelling by land reached Ekang border with Nigeria. On crossing several rivers viz. Awa, Achang and Eku rivers the latter meandering and emptying itself into the Calabar/Idundu/ Atimbo Rivers, they settled at Ododop for centuries. But as their populations multiplied, and being a warlike and invading people, they fought among themselves and scattered far and near into the Nigerian territory some settling in the forest region first at Ekorn and others moving further to found Ekong Anaku while the rest moved and invaded the territory of Adadia URUAN in Western Calabar. Those groups which immigrated to Nigeria and settled in present day Nigeria include Ekorn, Korup and **OBUNG** while the others **ERAT, IKON-KONDO** and **ONUM-ADUSE** are still located at their primary settlement in Buea territory of Western Cameroun Republic. It is further stated that the group which migrated from Ododop to Okoyong in new Odukpani LGA were mostly those of the **KORUP** sub-tribe. They fought and expelled the indigenous population of URUAN Adadia and occupied the territory now renamed Okoyong. Some URUAN remnants are still residing there till today.

It will be recalled that when Calabar was liberated most of the indigenous Federal troops were Idu URUAN sons who also fought for the liberation of Okoyong in 1967. For reasons of space and costs, it may not be possible to divulge the intrigues these newly recruited URUAN – Idu sons employed for the liberation of Calabar and the mainland territory of old Uyo Province, but suffice it to say these really worked out and emboldened the Federal troupes as the war progressed to the advantage of the advancing Federal forces. That is why I am pleading with the Authorities of this nation to take URUAN/EFIK for reckoning and restore Calabar and Idu to what God Almighty had destined them to be, first by constructing Railway Terminals at Idu and Calabar, and second, by resuscitating the marine craft and our waterways up to Ikot Ana, Arochukwu, Itigidi up to Afikpo as formerly.

Nevertheless, some historians maintain that the Okeyong first immigrated to Akamkpa territory fought and lived among the Akamkpa Ejagham for a long time and multiplied there before moving to and expelling URUAN Adadia. I think this is a confusion of facts as the Ekong Anaku groups still solidly inhabit Akamkpa region as seen above. Even they still call their Chief and Head **Denuo-Eno** which should more correctly be **Dono-da-Eno.** It was later that they also fought with Old Calabar about 1878, and with Akamkpa about 1890 and finally with Odot in1921.

EFIK OF CALABAR V/S OKOYONG & CIVIL WAR: AKAMKPA VERSUS OKOYONG

We do not have the quantum of authority on the spate of happenings regarding the internecine push-push and hostilities that occurred as a result of territory acquisitions by the Okoyong between the close of the 18th century and the tail end of the 19th century of our Christian era. But it is on record that at the height of their ascendancy as one forging to becoming an acclaimed world class economic power, south of the Sahara, the EFIK had gained considerable authority as master of the coastal trade from Bonny to Afikpo all along the Cross River estuary wasters. What were their trademarks when they occupied Akamkpa and why did Akamkpa North and South descend upon them at their present location? All these are posers to prove our earlier position about ancient URUAN holdings beyond the present imaginings. Again why did Obong Akiba Akak stay put at Okoyong and his posterity are still there till today? To the left and right of Akpap Okoyong round about, and facing the Mary Slessor palace are houses belonging to **ndit?** IDU URUAN. But who put them there except that they are still holding fort to their inheritance there. Today there are still rumblings about these avoidable happenings simply because people have refused to remain law-abiding and to live and let live. One wonders why members from the same kindred as visitors and settlers would want to take advantage of their brothers'/sisters' liberality and generosity to dispossess their kinsmen/women who are the original and **bona fide** owners of the territory by force. For as the Psalmist has put it:" Behold **how good and pleasant it is when brothers (and sisters) dwell in unity…It is like the dew of Hermon which falls on the mountains of Zion! For there the Lord has commanded the blessing, life forever more" (Ps 133:1-3**). It was the same case with **OKOYONG** clan which stretches from Ekong-Anaku to Mbarakom as we shall see.

DISRESPECT FOR URUAN/EFIK CHIEFTAINCY TRADITIONS AND ELSEWHERE IN NIGERIA

This type of situation often happens because many a time out of greed, ignorance or disrespect for tradition, upstarts, impostors, foreigners, aliens, strangers and settlers including those who are even sons of royal descent but who are wicked, cultists with blood in their hands, womanizers and hedonists of rapine and iniquities, now take over control, and these epithets of pride and arrogance soon become so offensive, ignoble, spiteful and demeaning to the extent that internecine wars often ensue because more often than not, this has led to mutual acrimonies, bitterness and strife. Surely, there must be a sense of lawfulness and order for peace, harmony and progress to reign. For no people after having lived together in the land or territory as brothers and sisters for ages can now come to see or describe the other or anybody for that matter as slave, settler, alien, foreigner, "stranger element" or **"ODUDUNG"** except and unless things have irredeemably fallen apart and have become so fixated, rancorous, disdainful and muddled up or have taken a new turn with frayed nerves that the new comer, no matter how long he/she has settled there, he soon begins to "take over", assume undue authority, claim leadership roles and hegemony, after exhibiting an air of importance and superiority or even lordship as well as rulership over the aborigines. This has always been the beginning of the confusion, acrimony, strife and even war; ditto, the situation between the Fulani herdsmen "settlers" and the Riyoms, Junguns of Plateau State. Today this issue is becoming so intractable and lingering on for over a decade now, and is the case in point. What has happened is the same issue as was the case between URUAN/EFIK and the IBIBIO centuries before the Christian era, and later on between the IBIBIO and URUAN remnants now turned into the AROS of modern Arochukwu which led to the so called 'the "Ibibio war" when they were all at IBOM.

It is not that Nigeria's Fulanis in Kwara State, or those Fulani herdsmen in Plateau State, or even the Ibibio or Annang of Akwa Ibom State or any of the human species, whoever and wherever they may be, are found to be wicked ingrates. No, it is however that many of these awesome and treacherous persons always come in the form of true friends and neighbours to their new land of abode, and having overstayed their welcome as it seems in most cases, they now begin to foment and cause trouble with their benefactors. Yes, and with what ease they proclaim the name of God Almighty, yet only to exhibit that there is always an invisible arrow within them with which they pierce the hearts of their benefactor brothers and sisters who had received them with clean and open hearts. These are beasts in human skin that have dragged many fellow Nigerian tribes in their hospitality in the mud as happens even now in URUAN, because URUAN has always reasoned in their characteristic hospitality: '**Da owo nte owo edi owo". (6)** We do not know whether we should trust people again in this wicked world because those nations and tribes including URUAN love and protect these others who have come to settle among them, but they are not loved in return. Yes, people like URUAN ditto the EFIK with clear conscience tend to trust people so easily, suspecting nothing untoward but believing everyone will be like them. Oftentimes, but always and usually, they (URUAN) must come to learn the hard way for taking people for granted and without finding out or asking questions about these new comers' intentions. They only come to discover too late.

But of course during the Stone Age, the so-called anthropoids behaving true to type, were simply beasts, living and acting so, just like those characters in the "Animal Farm" of the George Orwell fame. For this is not a question of the intransigence of those who never wanted change but wanting to or even being **"traditionalistic", "tribalistic", "nationalistic", conservativistic", unprogressivistic", "aggressivistic" or whatever; "always living in the past".** This is not the issue at all! It is all about living and let live, and 'being law-abiding' wherever they find themselves. That is why the Book of Life has said it in clear, unmitigated and unmistakable terms **("How good and how pleasant (Blessed) it is when brothers (and sisters) dwell together in unity! It is like the dew of Hermon which falls on the heights of Zion" (Ps. 133)**. But this is why URUAN/EFIK have this to say about the situation when things fall apart like this so as to be always reminded of what their proverbial and characteristic humaneness, traditional hospitality, sociability, love of fellowman has brought them **(URUAN/EFIK)** in

their always being too hospitable, accommodating and kind to strangers. They often come too late to realize that man is but an animal who wants to grab at everything they see; not minding whether there are any **"**owners of things**"** at all, or whether in the nature and order of things," the **owner is no longer and at all times the superior**". (7) The youths and the new generation of URUAN/EFIK are very wary of strangers in their midst; because these more often than not abuse the hospitality and camaraderie shown them (8). As for the EFIK in particular, once beaten twice shy, and they hate the **IBIBIO** with a passion! That is why they snub URUAN and upbraid them for being too accommodating and too often forgetful of wrongs done them in the past and so they say to their face **"sese mbufo URUAN emekabare "urua "** (**9).** As Blessed Seneca has put it: "as long as you remain among men" ie., among the Ibibio and strangers, "you become less of men" (ie. with less of humanity, less of human behavior, less of IQ and standards **(Imitation of Christ Bk 4, C).** This should be enough to confine URUAN options and of others as well. We must simply learn to remain grateful to the people among whom we sojourn. Therefore, people **settling** among the so-called **INDIGENES** should endeavour at all times to be humble and law-abiding as from now. A word is enough for the wise because in clear terms it is the stranger or slave or alien who always brings trouble, betrays trust, causes strives and confusion, claims authority, assumes airs of importance, becomes arrogant and claims undue authority over their betters and owners of the land by Divine Providence.

(10) But this need not be so, because a people, a tribe or nation without stranger elements in their midst can never prosper. Any people or nation that refuses to accept or tolerate stranger elements and aliens in their midst, does so at their peril. The Israelites of old knew this too well ditto the Egyptians how-be-it even if these are treated as slaves, but they become later on the masters of the land. They always come in with their native and innate expertise like those who built the pyramids and Ramses in Egypt as also the great Temple of Jerusalem, one of the Seven Wonders of the World. Recently at the height of the Boko Haram **a.k.a Jama'atu Ahliss- Sunna Lidda'awati Wal Jihad** hostilities against Christians, and mostly South Easterners of Nigeria, Governor Isa Yuguda of Bauchi State in Northern Nigeria has warned his people that they should not endanger the lives of the 'strangers' in their midst adding that any State (in Nigeria) 'without strangers and non-natives cannot go far in development' **(The Sunday Sun, Aloysius Attah, 5)**

7. URUAN TRADITIONS, INSTITUTIONS, CULTURE & HERITAGE
CHIEFTAINCY TRADITION AND ELECTIONS IN NIGERIA

In traditional URUAN society, the administration of Law and Morality devolve primarily upon the Administration of public order (URUAN government) and Religion (mystical and supernatural forces and agencies). The aim was to effectively secure public order/harmony, crime detection, prevention and punishment by employing both human and supernatural agencies through oracles, **mbiam, uka ,** divination, ordeals etc. Precisely because "the fear of mystical and supernatural forces was the beginning of wisdom" as the violation of laws, moral norms, customs and the committing of crimes and vices were promptly visited and punished by these hidden and unforeseen powerful forces thus making people to dread and recoil with fear at the mere mention even the threat of inveighing their wrath against law breakers and persons of immoral behaviours. Thus the deployment of Religion and mystical agencies became "the engine of the law" (**Ekpo Israel, 33**). It is a truism that African socio-political and cultural institutions are built on these metaphysical foundations, hence the fusion and constant interaction between the universe, our life forces and mystical /supernatural agencies. Because each individual is seen to operate on three levels of existence - viz. his personal existence, as an individual, as a family member and as a member of his/her peculiar society (kindred, clan or tribe), there is therefore a tacit solidarity and fusion between these three dimensions with all the established and structured patterns of behaviour and social, communal, socio-political relationships, such that every individual fundamentally, has communal interest for each other and his/her society /community at heart. This is with the result that there is never

going to be such a thing as **I,** but only **WE** consciousness. This has been the spirit of Uruan people till today (eg. URUAN has to-date only one LGA and will remain so for some time to come despite recriminations and demonstrations from the elites of the new generation. However, the elders continue to say "NO". URUAN/EFIK believes in unity in diversity and peaceful co-existence because "Unity is Strength", modernism, Nigerian neo-politics, autonomous, individualism and narcissistic hedonism, materialism, religious relativism and amorality notwithstanding. We know that all these antithetical creeds against URUAN communal existence are not unconnected with Euro-centric culture which has permeated and almost subsumed African culture and Weltanschauung today. This has made Rev. Fr. Bisong E. Kekong to conclude that:

> **If care is not taken African values, morality, and political administration will be completely obliterated due to individualism, exclusive personal achievements, profit maximization and steady progress in science and technology militating against moral integrity and societal harmony" (100)**

D. RE-ORGANIZATION OF EFIK KINGDOM INTO THE NEW FIVE DISTRICTS STRUCTURE
5 PROPOSED DESIGNATED LOCAL GOVERNMENTS FROM CURRENT 3 EFIK

The present Federal Administration of the Federal Republic of Nigeria has put the entire EFIK kingdom of ancient ESSIEN EFIK DUOPEBA years before the Christian era - BC into only parts of three operating Local Government Authorities viz. Calabar North/Municipality, Calabar South and Odukpani East/West which makes nonsense of the teeming population of the EFIK EBURUTU peoples now heating the 7th digit. The main part of the whole of Cross State, prescinding from her teaming population and land mass is in EFIK territory. It is therefore suggested that since the EFIK from the days of yore till date have been organizing themselves with a twelve-district "ESSIEN EFIK DUOPEBA" structure, she should in the present circumstances in which she finds herself operate under at least FIVE designated Local Government structures to wit: Calabar District or Clan, Iboku District, Akpabuyo District, Adiabo/Odukpani District and Mbiabo/Eniong/Abayen District for the purpose of her civic and political Administration in the Federal Republic of Nigeria, while of course still retaining her twelve ESSIEN/DISTRICT/ CLAN structure for obvious reasons viz. her traditional and customary Administration in **ESSIEN EFIK DUOPEBA** kingdoms. The EFIK have always believed in the time tested mantra UNITY in DIVERSITY and in CO-OPERATIVE CO-EXISTENCE because "UNITY IS STRENGH" and this has always been the **leit motif** of our founding Fathers. Hence to continue to maintain order, solidarity, unity and strength of purpose and above all progressive standards, in all our doings in a united and indivisible Federal Republic of Nigeria, it is necessary to respect the wisdom of our forebears which is sacrosanct by building on those structures that made the EFIK dynasty enviable among her surrounding and admiring neighbours.

According to Dr. Amaku in his legendary fiction: EDIKOT ŋWED MBUK II, the EFIK kingdom which comprises 12 districts/clans while in UTUTU in Arochukwu/Igbo land was often referred to as EBURUTU, presumably after the word UTUTU which sounded in their ears as **EBURUTU** or **HEBREW** as mentioned above in Chapter I. This designation has stuck till this day. According to this legend, the twelve original Efik Clans which by implication have always been accepted by ancient URUAN also as twelve consisting of Iboku, Enwang, Abayen, Usuk-akpa, Eniong, Ito, Ukwa, Eke, Idere, Itu-mba-uzo, Biase and Ugep Eburutu. Then Biase and Ugep left first for Calabar and subsequently to where they now find themselves. These were likewise followed by Eniong, Ito, Ukwa, Eki, and Idere while Itu Mba-uzo simply moved up a bit to their present location and afterwards spread to present day Itu and its off-shoot, Obot Etim. Four clans namely Iboku, Enwang, Abayen and Usuk-Aka, sailed to URUAN who had now come out of Cameroun through Akwa Akpa Uruan. Meanwhile the following are the twelve Efik vis-à-vis URUAN Esien Duopeba formations:

EFIK EBURUTU ESSIEN/CLAN DUOPEBA

1.IBOKU ESIT EDIK-CREEK TOWN	2.IBOKU UTAN-(DUKETOWN) CALABAR	3.NSIDUNG(HENSHAW TOWN)
4.EKORETONKO (COBHAM TOWN)	5.OBUTONG (OLD TOWN)	6.ADIABO/IKONETO
7.MBIABO	8. ENIONG ABATIM	9.ITO
10.UKWA	11.EKI	12.IDERE

NB The remnants of ENWANG, ABAYEN (Obomitiat) and USUK-AKPA (Idua) in Cross River State are now represented in the different ESIEN EFIK where they have been absorbed.

ATAKPO URUAN ESSIEN/CLANS DUOPEBA

1.IBOKU URUAN CLAN	5.IKPA CLAN	9.AFAHA CLAN
2.EBONGKO URUAN CLAN	6.MOSONKO CLAN	10.IBIAKU CLAN
3.ETONGKO MKPE CLAN	7.MUTAKA CLAN	11.IKONO CLAN
4.IBONDA URUAN CLAN	8.EKIM CLAN	12.EKONDO CLAN

1. CALABAR CENTRAL DISTRICT no. 1 aka IBOKU UTAN CLAN
A. ATAKPA GROUPS OF TOWNS/VILLAGES


Dr. L. E. R. Henshaw, OBE,
Director of Medical Service Eastern Nigeria


Etubom Edem E. Eyamba


Prince Essien E. Offiong
Native Courts Superintendent


Barr. Effiok Kobam. DG crs


Etubom Bassey Effiwatt


Obong Ededem Archibong V


H. E. Edidem Edem Ephraim Adam


H.E. Edidem Edem Ephraim Adam

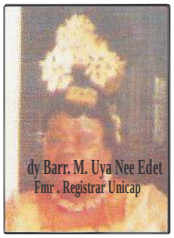
1. CALABARCITY	7..USUNG MURTALA.	13. DIAMOND TOWN	19. BEECROFT TOWN
2. ESSIEN TOWN	8.IYAMBA TOWN	14. BOCCOTOWN	20. EKORETONGKO
3. ENEN ESSIEN VILLAGE	9.COBHAM TOWN	15. 1HOPE WADDELL TOWN	21. HEWETT TOWN.
4. DUKE TOWN	10.EFE ASABO	16. LEOPARD TOWN	22. GOLDIE TOWN
5. ATAKPA TOWN	11.HARBOUR TOWN	17. STADIUM VILLAGE	
6. ENEN ESSIEN	12.OLD CALCEMCO	18. SECRETARIAT VILLAGE	

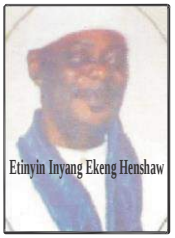
2. CALABAR CENTRAL DISTRICT aka OBUTONG CLAN
B. NSIDUNG/OBUTONG GROUPS OF TOWNS/VILLAGES


Ephraim IX
Orok Edem Ekpo Efiom Okoho






dy Barr. M. Uya Nee Edet
Fmr . Registrar Unicap


Etinyin Inyang Ekeng Henshaw


Etinyin Ekpo Okon Archibong


High Chief E. Nsan

23. HAWKINS TOWN	29. ANANSA VILLAGE	35. ESUK MBEHE EFIK	41.MARY SLESSOR TOWN
24. WATT 2.TOWN	30. EDGERLY TOWN	36. BEDWELL VILLAGE	42 CONVENT VILLAGE
25. MARINA CALABAR	31. EWANSA VILAGE	37. EDIBE EDIBE TOWN	
26. SHANAHAN TOWN	32. CHAMLEY TOWN	38. BALLANTINE TOWN	
27. EWA EKENG VILLAGE	33. EKENG IWAT VILLAGE	29. EDGERLY TOWN	
28. HENSHAW TOWN	34. EGERTON TOWN	40. EPHRAIM TOWN	

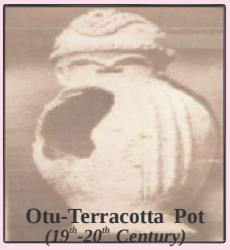
3. CREEK TOWN DISTRICT No 2. aka IBOKU ESIT EDIK CLAN
C. IBOKU ESIT EDIK GROUPS OF TOWNS/VILLAGES

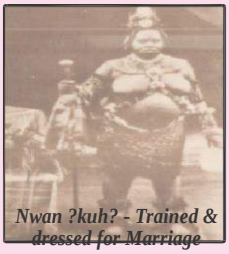




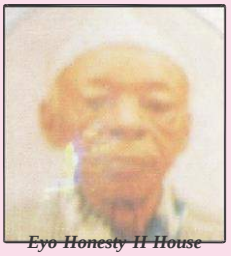
Chief Ekpo's House at C. Town *(1898)*

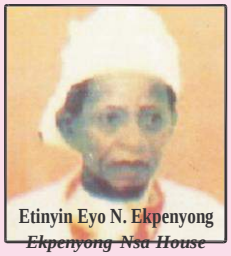

Copper/Brass **Rods-Sitim**


Otu-Terracotta Pot *(19th-20th Century)*


Nwan ?kuh? - Trained & dressed for Marriage


Akani-Obio House


Eyo Honesty II House


Etinyin Eyo N. Ekpenyong
Ekpenyong Nsa House

4. AKPABUYO/BAKASSI DISTRICT no. 3. IKOT ENE/IKANG CLANS
D. AKPAB F TOWNS/VILLAGES


Senator Florence Itagiwa
Obong Anwan Bakassi

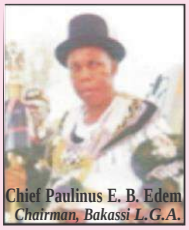

HRH Okon E. Effio-Okoho
Eneyo Clan Head


HRH John Effiong Edet
Ikot Eneyo Clan Head


Hon. Patrick Ene Okon
Chairman of Akpabuyo LGA

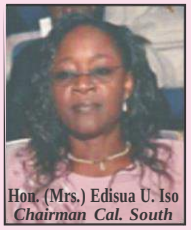

HRH. Nyong E. Okon
Clan Head Ewa Ekeng/Effiom

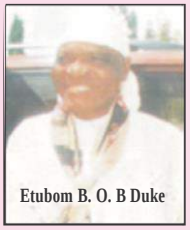

HRH Etim Okon Edet
Ewa Nsa Clan


Chief Paulinus E. B. Edem
Chairman, Bakassi L.G.A.


Hon. Rita Ene Asuquo
Duke House


Elder Mrs. Ayi Effiom Moma
Archibong House


Hon. (Mrs.) Edisua U. Iso
Chairman Cal. South


Etubom B. O. B Duke


Etubom Micah Archibong

8I. IKOT ENE TOWN	82. BAKASSI TOWN	83. IKOT EDEM ESA	84. AKPAP OKON ENE-ITA
85. IKOTABAKO	29. IKOT EFFIOM	86. IKOT ADIAHA ENE	87. AKWA UBOM ENEYO
88. ABAKOT TOWN	31. IFIANG OYONG	89. EBISA VILLAGE	90. IFIANG NSUNG
91. IKOTENE ETIM	92. OBUTONG TOWN	93. IKO ETIM INYANG S5	94. EKPRI IKANG
96. AKWA OBIO INWANG	35. ESIGHI TOWN	97. IKOT ASUQUO EFFIONG	98. IKOT AYE VILLAGE
99. IKOT MANDU ENEYO	100. ABAKPA TOWN	101. IKOT OYOM ENEYO	103. IKANG TOWN
104. IKOT INYANG ENEYO	105. ESUK IKANG	106. OKOROBA ENE VILLAGE	107. IKANG MARINA
108. IKOTUMOH VILLAGE	109. ABANA TOWN	110. EFUT ESIGHI VILLAGE	111. IKOT ENE UMOH
112. ARCHIBONG TOWN	113. AKPAP TOWN	114. ATABONG BEACH	115. BEACH TOWN
116. IKOT NAKANDA	117. EFIAT TOWN	118. IKOT-NYANYA	119. MUSAHA TOWN
120. IDEBE IKOT ESSIEN	121. IDEBE IKOT UMOH	122. MUSAHA EDEM INYANG	123. IDEBE OFFIONG UMOH
124. ESUK ABANA VILLAGE	125. ESUK IDEBE VILLAGE	22. EKPENE EFIO EYO	126. AKWA IKOT EYO EDEM
127. IFIANG TOWN	128. KING DUKE	129. IKOT ANASUA VILLAGE	130. IKOT EFIO-ENANG
8I. IKOT ENE TOWN	82. BAKASSI TOWN	83. IKOT EDEM ESA	84. AKPAP OKON ENE-ITA

5. AKPABUYO DISTRICT aka AKWA IKOT EFANGA CLAN
E. ATIMBO/AKWA IKOT EFANGA GROUPS OF TOWNS/VILLAGES

131. YELLOW DUKE	139.ANWA ENANG VILLAGE	147. ESUK MBAT VILLAGE	155. IDUNDUTOWN
132. ATIMBO TOWN.	140.IKOT EDEM NDARAKE	148. ESUK MBA TOWN	156. ARCHIBONG EDEM
133. ESUK EKPO EYO	141.IKOT EWA TOWN	149. IKOT NDARAKE VILLAGE	157. AYANGANSE
134. IFONDO VILLAGE	142.IKOT ASUQUO EDEM	150. ETO-MKPE	158. ASABANKA TOWN
135. NSAN TOWN	143.EKPRI IKOT-EYO EDEM	151. INAMETI	159. OWOK AKANSOKO
136. IKOT OFFIONG AMBAI	144.ESUK EBISA	152. ETO-MKPE	160. AKANSOKO TOWN
137. IKOT OKON OYOM	145.USUNG IDIMYW DUKE	153. YELLOW DUKE	161. IKOT EDEM ODO
138. EKPENE ETETE	146.EKPRI IKOT ENE	154. ETO-MKPE EDEM	159. OWOK AKANSOKO

6. ODUKPANI DISTRICT No 4. aka AKWA/IKONETO CLAN
F. ADIABO /MBIABO/IKONETO GROUPS OF TOWNS/VILLAGES



HRH Asakara DR. Col. Ekanem Ita | Etubom Etim B. Ofiong | Etubom Eniang Essien | Hon. Bassey Asuquo Eyo | Princess Veronica | Etubom Otu Effa Otu | Etubom Engr. L. E. Asido | Sir. Ukpa Ita

162. IKONETO TOWN	169. ESUK IKON ETO	176. OBIO IBUOT EBOP	183. MBIABOTKOT OFFIONG
163. USUK AKPA VILLAGE	170. OBODIO	177. ADIABO OKURIKANG	184. ESUK IKOT OFFIONG
164. ENWANG TOWN	171. ADIABO TOWN	178. UKABARE ESIT EBOP	185. IKOT OUT MBO
165. IDUA VILLAGE	172. ADIABO AKANI OBIO	179. ESUK AKANIOBIO	186. IKOT NDO VILLAGE
166. OBOM-ITIAT VILLAGE	173. ADIABO IKOT UKPA	180. ADIABO USUHORE	186. ESUK ETIKENI A
167. ABAYEN TOWN	174. ESUK ADIABO	181. EBOP IKOT OTU	
168. MBIABOEDERE	175. ADIABO IKOT MBO OTU	182. 4ESUK MBIABO EDERE	

7. EBURUTU DISTRICT No. 5 aka ENYONG-ABATIM CLAN
G. ENYONG GROUPS OF TOWNS/VILLAGES

187. ATAN ONOYOM	197. IBOHO ITO VILLAGE	208. IKOT EBITI VILLAGE	219. NNO VILLAGE
188. ATAN EKI VILLAGE	198. IDIM NDOM VILLAGE	209. EKIM VILLAGE	220. IKPA TOWN 221. MBRI VILLAGE
189. OBIO USIERE TOWN	199. ? DI? H? ITO VILLAGE	210. IKOT NWUSU	222. USUNG IKPA
190. ASANG ENIONG	200. MBIABO IKOT OTU	211. OBOT EKPENE	223. UKWA IBOM TOWN
191. NTAN OBU VILLAGE	201. UTA MBARA VILLAGE	212. IKOT EKPO VILLAGE	224. UKPI VILLAGE 225. MBIA VILLAGE
192. AMAKU TOWN	202. IKOT EFFA VILLAGE	213. OBIO ABA-EKPE	226. IFO VIILAGE
193. OKPO VILLAGE	203. ENEN ITO VILLAGE	214. AKPAN ETEK	227. OBIOIYABONG UKWA
194. OBOT AKPABIO	204. AWA ABASI VILLAGE	215. IDERE TOWN	228. ESIT UKWA
195. ITO TOWN	205. OBOTESU VILLAGE	216. IKOT UKWAK VILLAGE	229. IKO EDUA VILLAGE
196. MBIA OBONG ITO	206. ADIA - OBO VILLAGE	217. EBURUTU TOWN	219. NNO VILLAGE

VILLAGES OF ETHNIC NATIONALITIES IN AKPABUYO, CALABAR AND ODUKPANI L.G.As IN CROSS RIVER STATE, NIGERIA.

		ETHNIC NATIONALITIES				
S/N	L.G.A.	EFIK	EFUT	QUA	TOTAL	%
1	AKPABUYO	222	4	28	254	19.67
2	CALABAR	174	90	92	356	27.58
3	ODUKPANI	577	49	55	681	52.75
	TOTAL	973	143	175	1291	100.00
	%	75.37	11.08	13.55	100.00	100.00

[COURTESY OF CROSS RIVER STATE CLAN CREATION 1ST JAN. 1996]

E. RE-ORGANIZATION OF URUAN KINGDOM INTO THE NEW FOUR DISTRICT STRUCTURE

4 PROPOSED DESIGNATED LOCAL GOVERNMENTS FROM CURRENT URUAN LGAs

To-date URUAN has only ONE LGA and could remain so for some time to come despite recriminations and demonstrations from the elites of the new generation, but the Elders continue to say "NO". Why? According to the age-old **UNITIVE MANTRA, URUAN** also like her EFIK sister dynasty believes in **UNITY IN DIVERSITY** and in **CO-OPERATIVE CO-EXISTENCE** because **"UNITY IS STRENGH"**. URUAN founding Fathers and Elders including the sage, Nsomm HRH Edidem Nyong Essien, HRH Edidem Atakpor James Udo-Afia, and others with this Author as champions of URUAN UNITY, continue to maintain as had been previously held, that the creation of more than ONE LGA in URUAN cannot be the only mechanism for expediting development in the clans, towns and villages in URUAN. Even though our constitutional assumption of equality of Local Governments and States in Nigeria on the basis of "Rawlings justice and equity" for sharing the national cake and largesse, it is nonetheless our contention that the creation of more LGAs in URUAN can achieve the aim of duplicating

administrative bureaucracies. Rather than develop on the basis of their own economic growths, these new LGAs will only tend to become more dependent on either the STATE or the Federal Government for survival if not strangled by the now Akwa Ibom State Government under which they will be administered. The only visible development that can accrue to URUAN will be perhaps the development of the administrative headquarters in the new proposed 4 LGAs with added administrative burdens which do not promote capital projects of any meaningful consequence, and this certainly cannot allow industries, infrastructure and employments to flourish. But considering our modern trends and on account of modernism, neo-politics, individualism and narcistic hedonism, materialism, religious relativism and amorality, URUAN can join in the campaign for new LGAs in the hope that people will work towards taking the area to a developmental status in terms of attracting other Nigerians to URUAN to join them in building such Development Authority Areas as is now happening in Lagos State with the creation of 37 quasi LGAs a.k.a Development Council in addition to the original 20 LGA by the Asiwaju Bola Tinubu Administration (1999 - 2007). We have now come to know that all these antithetical creeds against URUAN communal existence are not unconnected with Euro-centric culture which has permeated and almost subsumed African culture and Weltanschauung today. This has made Rev. (Prof) Fr. Bisong E. Kekong to conclude that:

> **"If care is not taken African values, morality, and political administrationwill be completely obliterated due to individualism, exclusive personal achievements, profit maximization and steady progress in science and technology militating against moral integrity and societal harmony" (Bisong E. Kekong, 100)**

This may therefore inform the anguish and clamour for a Sovereign National Conference but which the Federal Government administrations, one after the other has continued to drag her feet, including the so-called indissoluble Almighty North which has time and time again tried to bamboozle and gag the progressive nationalities especially of the Western and South Eastern States which have always advocated and reasoned out, and calling for an urgent and immediate prompt convocation of the Conference for the survival of a united, indivisible and one Nigeria of our dream. But this had always remained a tall dream and just for a matter of time before the eventful clock inexorably ticks for her imminent and irreversible collapse as a failed nation. God forbid!

Nevertheless, with half-hearted and grudgingly contrived pronouncement of the October 1st. 2013 National Day by the Head of State, Dr.Goodluck Ebele Azikiwe Jonathan coming from one of the progressive States in Nigeria, viz. the South South has summoned courage and put its foot on the ground to say that such a Conference or Dialogue or whatever name called, can at long last be feasible especially with his setting up of the Dr. Femi Okorounmu-led Advisory Committee on National Dialogue to prepare the modalities for such a talk-shop while concerned Nigerians are still wondering whether this would not be another fool-hardy and waste of time exercise with the aim of fooling the Nigerian civil society again, especial now with the 2015 General Elections just at the door. This is not necessarily sounding the death knell of the nation or an empty unpatriotic prophecy of doom, but rather a definite clarion call for lovers of this country to wake up and heed the advice of our amiable Head of State, His Excellency, Dr Goodluck Jonathan and save Nigeria from the clutches of her unrepentant, reckless, wicked, unproductive and unprogressive oppressors of mankind. Nonetheless, Nigerian citizens must wake up in order to build a new united, prosperous, progressive nation of equity and civil order national **RESTRUCTURES**.

1 NORTHERN URUAN DISTRICT 1 aka IBOKU URUAN CLAN

A. IBOKU URUAN CLAN & GROUPS OF VILLAGES



HON. JOSEPH ITA ESSIEN OF IBIAKU
THE 1ST ELECTED EXECUTIVE CHAIRMAN (1983-91)



LADY SCHOLASTICA EKPENYONG
FMR. CWO PRESIDENT DIOCESE OF UYO



HRH EDIDEM NYONG A. UDOFIA OF EMAN
CROWNED PARAMOUNT RULER URUAN NORTH



PROF. ASUQUO N. EMAH IFIAYONG OBOT
URUAN 1ST ACADEMIC PROFESSOR (1978)



CHIEF DR. EMMANUEL EFFIONG M.D
1ST MD IBIAKU URUAN UWAKMFON MED. CENTER



ETUBOM BARR DAVID OTU MEDO
OBONG UFORO KE URUAN EDERE ADA IDAGHA KE EBURUTU



ATA URUAN PRIMARY SCHOOL, IBIAKU
URUAN 1ST SCHOOL 1903. IBOKU URUAN DISTRICT

1. EMAN URUAN TOWN	13. NUNG OBIO -ASAN I	24. NUNG NDUESO VILLAGE	36. UTIT URUAN TOWN
2. OBOT EKPENE EKANG	14. NUNG OBIO OTONGO	25. OBIO IKOT ABASI	37. NUNG OTO -NDUA VILLAGE
3. IKOT OBIO EDOK	14. NUNG OBIO ASAN II	26. OBIO IKOT AKPAN	38. OBIO NUNG INYANG
4. NKANA OBIO EMAN	15. OBIO NUNG EWA II.	27. IDIM IBIAKU VILLAGE	39. NUNG INUA VILLAGE
5. EMAN USUING UKAM	16. IBIAKU URUAN TOWN	28. IKOT NDUESO VILLAGE	40. OBIO NUNG OKUBO
6. USUNG EMAN NTUNG	17. OBIO EDEM URUA	29. IKOT OKU TOWN	41. NUNG UBOK VILLAGE
7. OBIO ODONGO REKPE	18. OBIO NUNG OTU	30. OBIO NUNG IKOT OKU	42. OBIO NUNG ENWAN
8. NUNG EBEBRE UKAM	19. USUNG OBIO ABAK	31. AKAI OKU URUAN	43. NUNG AKPAN VILLAGE
9. NUNG IKOT AKPAN I	20. OBIO USUNG MBEBIT	32. OBIO UWANGA IDIM OKU	44. NUNG NSUNG VILLAGE
10. OBIO NUNG EWA I	21. OBIO IKPT ANIM	33. UBE-IDIN IKOT OKU	==========
11. OBIO NUMNG EKPEYAK	22. USUNG AKPAYAK VILLAGE	34. MBEN IDIM IKOT OKU	==========
12. OBIO NUNG AKPAN II	23. NUNG OKU ODIONG	35. EKPENE IKOT OKU	==========

NORTHERN URUAN DISTRICT aka EBONGKO URUAN

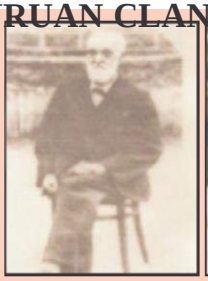
B. EBONGKO URUAN CLAN & GROUPS OF VILLAGES



DR. MRS. ANTHONIA O. NWABINELI
THE 1ST MEDICAL DOCTOR



CAPTAIN AUGUSTINE J. OKON
THE FIRST PILOT (1972)



REV. ALEXANDER CRUICKSHANK ARRVD 1881
FN. IBIAKU AND MBIAYA SCHOOLS 1902



HRH. ETUBOM (DR.) B.E. AKPAN
THE 1ST UNIVERSITY GRADUATE(1951)



OBONG BASSEY A. NYONG-MBIAYA URUAN
PRESIDENT GENERAL CWO UYO



CHIEF EFFIONG EDET (DSP)
(1ST SENOR POLICE OFFICER)

45. IKPAURUAN TOWN	46. IKPA BEACH TOWN	47. OBIO NUNG AKARA	48. OBIO NUNG ABASI
49. NUNG UDO UDO	50. OBIO NUNG NDOP	51. NUNG UDO AKPAN	52. NUNG ABIDOP VILLAGE
53. ONBIO NUNG ANKO	54. ITA URUAN TOWN	55. NUNG ITIGHE VILLAGE	56. NUNG AKPE VILLAGE
57. OBIO NUNG ENAM	58. OBIO-IDO VILLAGE	59. OBIOASANG VILLAGE	60. USUK ITA VILLAGE
61. OBIO NUNG AKPAN	62. NUNG ODIONG VILLAGE	63. NUNG ATAN VILLAGE	64. OBIO NUNG ETTE
65. OBIO NUNG EMA	66. NUNG AMKPA VILLAGE	67. NUNG OBIO EKPENE	68. NUNG AMANYA VILLAGE
69. OBIO EKPENE IKON	70. MBIAYA TOWN	71. NUNG ABINDE	72. OBIO NNUNG OBONG
73. NUNG IKOT ETIT	74. NUNG OKO VILLAGE	75. OBIO NUNG AFAHA	76. NUNG ABIDANG VILLAGE
77. OBIO IKPOK UKANA	78. OBIO AKWA ANWA	79. OBIO ANWA EKANG	80. AFAHA VILLAGE

NORTHERN URUAN DISTRICT III aka ESSIEN URUAN
C. ESSIEN URUAN CLAN & GROUPS OF VILLAGE

81. IFIAYONGOBOT TOWN	82. NUNG AKPAN VILLAGE	83. USUNG OKU IBOKU	84. OBIO NUNG INYANG
85. OBIO IFIAYONG ESUK	86. MARIN OBOT IFIAYONG	87. OBIO USING ESUK	88. AKPAUTONG TOWN
89. NUNG UDO UDOM	90. NUNG AKPAN VILLAGE	91. USUNG OSONG VILLAGE	42. NUNG NKEKID VILLAGE
93. OBIO USU IKOT AYAN	94. ESUK INYANG VILLAGE	95. IBIKPE URUAN TOWN	96. IDIKPE NNUNG ATAI
97. OBIO NUNG AKPA	98. OBIO NUNG ODU	99. IBIKPE NUNG IYA	100. OBIO NUNGATAKPA
101. NUNG UDO AKPAMA	102. OBIO NUNG EKPEFIOK	103. NUNG ATAKPA VILLAGE	104. NUNG ODU VILLAGE
105. NUNG ITID -IBOK	106. OBIO IKOT INYANG	107. OBIO NUNG ASE	109. NUNG NKANTA
110. NUNG UDOFIA VILLAGE	111. NUNG UMO VILLAGE	112. NUNG AKA VILLAGE	114. OBIO NUNG AKPADIAN
115. OBIO NUNG AMA	116. OBIO NUNG NTA	118. IKOT UDO URUAN	119. OBIO NUNG ANDEM
120. OBIO NUNG OBIO - ASAN	121. OBIO NUNG IKOT AKPAN	122. OBIO USUNG ATAI	123. OBIO EFAK AFAHA
124. NUNG UKONG VILLAGE	125. IDIKPE NUNG EKPENE	126. OBIO NUNG ADIAHA	127. NUNGASSIAK VILLAGE
128. OBIO NUNG EKPUD	129. IDIKPE NNUNG OWOH	130. OSO URUAN TOWN	131. OBIO IKOT AKATA
132. OBIO NUNG EDOK	133. OBIO NUNG MKPOSUK	134. OSONG USUNG IFIAYONG	335. OSONG USUNG ITAM
136. ESUK INYANG OSONG			

CENTRAL URUAN DISTRICT aka IBONDA I URUAN
D. IBONDA URUAN CLAN I & GROUPS OF VILLA4GES
IDU NORTH GROUPS OF VILLAGES


HRH OBONG OKON UDONDOK
CROWNED PARAMOUNT RULER URUAN CENTRAL


HH ETINNYIN NSINI E. UFEH
CROWNED PARAMOUNT RULER IDU URUAN


HH ETINNYIN (ELDER) JEROME E. EKARIKA
CROWNED PARAMOUNT RULER IDU URUAN


HRM ETENNYIN TITUS WILLIAM
PATRIARCH OF URUAN


PRINCESS MARGARET INYANG


PRINCESS PHILOMENA, PRINCE PIUS, AUTHOR PRINCESS PATRICIA INYANG



PRINCESS ANTHONIA B. EKPO NEE BA-EKONG
PRESIDENT GENERAL ADIAHA OBONG



KGT J. J. MBAT (KSJ)



HON. OBONGAWAN THERESA BASSEY
SPECIAL ADVISER AKWA IBOM STATE



HON. ROBERTS NYONG JP
EX-HEAD OF COUNCIL URUAN L.G.A.



T. A. EDET NEE MARK (LSM)



PRINCE (CHIEF) FRANCIS R. INYANG
PRESIDENT GENERAL BLUE ARMY



RT. HON. ANTHONY J. AKAN

I ROUPS OF VILLAGES - MARINA DU SOUTH G

167.ESUK ETOI TOWN	176.OKONG-USUNG ANAKPA	**184.** EFFIONG ENO **TOWN**	192.OBIO IKOT ETUONG
168.EDEP IDU	177.OWOK EBOK TOWN	185.OBIO EKARIKA EKPO	193.INYANG NKUKIP
170.NWANIBA TOWN	177.OWOK EBOK TOWN	78.ESUK IKOT ETUONG	186.OBIO EKONG ETOK
171.ANWA MBAKARA	179.EFAK ANYANYA	187.OBIO ETINNYIN NSINI	195.OBIO MBUBIAT
172.USUNG ESUK	180. ESUK MBEHE IDU	188.USUNG IDIM EDON	196.OBIOISIM AKPA -INYANG
173.EDIK NYAN	181.EDEP NKUKIP	189.AFANG UNEGHE VI1LLAGE	197.OBIO USANGA UMO
174.OBIO EKPO ESSIET	182.OBIO OKON EKPO	190.**ESUK MBANSANG**	198.ESUK MFI IDU
175.OBIO OKONG	183.OBIO JAMES EFFIONG	191.**OBIO KOKOMMA**	199IKOT OKON UDO EKPE
194.OBUFA OBIO SHELL			

CENTRAL URUAN DISTRICT aka IBONDA II URUAN IBONDA URUAN CLAN I&GROUPS OF VILLAGES

200. IFIAYONG USUK TOWN	201 OBIO NUNG AKPAN	202.NUNG OBIO NDIOHO	203.OBIO UFOT EMAN
204.IKOT EFFIONG VILLAGE	205.OBIO NUNG EKPENE	206.IKOT EFIA VILLAGE	207.IKOT EFANGA VILLAGE
208.OBIO NDARAKE ITIE	209.NUNG UBONG VILLAGE	210.IKOT EFFIONG VILLAGE	211.NUNG UDO IDAHA

137. IDU URUAN TOWN	**138.OBIO IKOT EWUK**	139. **OBIO IKOT ENAM**	**140.OBIO IKOT NTIAIDEM**
141.OBIO IKOT EKANG	142.NTING VILLAGE	**143. OBIODO TOWN**	**144. AWAYA TOWN**
15.IKOT OSURUA	146. EKIM VILLAGE	147.IDU IKOT NSUKARA	148.USUK ETOI VILLAGE
149.USUHORE IDU	150.IDU USUNG EMAN	**151. OBIO ADA ITA**	152 OBIO ESSIET
153. OKON SAM TOWN	154.EKPE OWO IBEBE	**155. OBOT EDIKPOI**	156.OBIO NKPENEK
157.OBIO NSUKAKARA	**158 . IDU OBOT NKARA**	**159. OWOK EYOP EKPE**	160.AFANG UYOT
161.OBIO IKU EKPO	162.OBOT USUK EDIKPOI	163.IKOT MKPRI-EKPO	164.IKOT OKPO VILLAGE
165.UMUM-UMANVILLAGE	166.IKOT UDUONGO NDAK		

213.OBIO NUNG ATAKPO	**214. AMADUNG VILLAGE**	215.MBIAKONG CANAAN	**216. ESUK MBIAKONG**
217.OBIO ANWAUKPA	218.OBIO ESSIDO	219.NNUNG UDO IKPITO	220.NNUNG AKPAN UDO
221.OBIO ISO IDIO	222.OBIO ENYIE UNAM	223.NNUNG OBIO ISOK	224.OBIO ESONG
225.OBIO ETIM ITAM	**226. OBIO UDO ODIO**	**227. EMAN IKOT EBO**	228.OBIO NUNG UDO NYA
229.OBIO NUNG ETOK UDO	230.NUNG ASANGA VILLAGE	231NUNG ABIKANG VILLAGE	232.OBIO NUNG INYANG
233.NUNG IKPE VILLAGE	234.OBIO NUNG EKPENE	235.OBIO NUNG EKPENYONG	235 NUNG IKAN VILLAGE
237. OBIONUNG UDO EYOP	238.OBIONUNG AKPAN ANTIA	**239. IBONDA TOWN**	**240 IBONDA IKOT ESSIEN**

CENTRAL URUAN II a.k.a. IKPA– RIVERINE
E. IKPA CLAN-RIVERINE & IDU GROUPS OF VILLAGES

240 .EDIK IKPA TOWN	252. AKPA MFRIUKIM	28.EDEM.INYANG OKO	267.OBIO OBOT IBOKU
241.OKU IBOKU	253. I S O A T A K P O	259.ESUK MBEHE NKOP	268.EFE IKPA ENE
242.ESUK EDIK IKPA	255. ISONG INYANG TOWN	260.ESUK IKOT OFFIONG	269.USUNG INYANG ANAKPA
243.AYADEHE TOWN	256 .EDIK ATAKPO	261.ESUK AKANI OBIO	270.OBIO ESUK IKPA
244.UFAK EFFIONG	257. AKPA ASSONG TOWN	262.OKU IBOKU IKOT ESIA	271.OKU IBOKU IKOT NTUEN
245. AYADEHE IKOT ONOI	258. AKANI OBIO URUAN	263.OKU IBOKU IKOT NTU	272. OKU IBOKU IKOT ABIYAK
246.URUA ANAKPA	259. MBIABO IKOT OFFIONG	264.IKPA ENE TOWN	273. AYADEHE IKOT UDO
247. AKWA AKPA URUAN	260. IKOT EKA -IKO TOWN	265. ESUK AKANI OBIO	274. AYADEHE IKOT AKPABIO
248. ESUK AKPAASONG	261. EDIK ATAKPO	OKU IBOKU IKOT ADAKPAN	256. OKU IBOKU IKOT OKU
249. OKU IBOKU IKA OKU	262. MBIABO IKOT OTU	MBIABO IKOT EFA	MBIABO MKANURUK
250. MBIABO ETEHETEM	263. MBIABO AFIA EKPE	MBIABO NYA ANATANG	MBIABO EFIK IBENO
251. MBIABO OFFIONG ANI	264. MBIABO IKOT OKONO	MBIABO IKOT ETON	MBIABO IKOT EDIONG

CENTRAL URUAN DISTRICT IV aka MOSONKO CLAN
F. MOSONKO CLAN & GROUPS OF VILLAGES


KGT A. B. EDET (KSM)


MARTINA EDET NEE O. U. NDOK


HRH. EDIDEM ATAKPO (JP)
1ST AFRICAN PRINCIPAL H.F.C.


SIR GEORGE OKON BASSEY (G.O.B)
URUAN STATE CONSTITUENCY
AKWA-IBOM STATE


RT. HON. USENOBONG AKPABIO


NSISONG EFFIONG OKON ETUBOM


APOSTLE ANSE ASUQUO AKPAN


HON. (DR.) NYONG IBIM
IKOT OTOINYIE, URUAN


MRS. M. I. BASSEY


PASTOR EDEDET ASUQUO UDO (JP)


OBONG EMEM AUGUSTINE EDET (JP)


JAMES ASUQUO UKPONG


PRINCESS THERESA E. OKON

273. NUNG OKU URUAN TOWN	291. ETOK AKPAN NKANNANG	308. NUNG INYANG IDEM	325. NUNG AKPA ESSIEN
274. OBIO NNUNG OBOT	292. OKON ETPOKNDEM	309. OBIO NUNG UBIANG	326. NUNG UKPONG VILLAGE
275. OBIO NNUNG MKPANG	293. NUNG UDO VILLAGE	310. OBIO NUNG ATIFA	327. NUNG IKOT ABASI
276. IKOT NDEM VILLAGE	294. NUNG ERONG VILLAGE	311. NUNG USANYA VILLAGE	328. IKOT EKONG VILLAGE
277. OBIO NNUNG AKANG	295. OBIO NUNG ANTE	312. NUNG ETIM EKPENE	329. ANAKP A TOWN
278. NUNG UMO AKPAN	296. OBIO NNUNG UBIANG	313. ESUK ODU TOWN	330. OBIO EDET UDO
279. NUNG IBOK VILLAGE	297. OBIO AKPA UMOREN	314. IKOT ETANG VILLAGE	331. OBIO UDO OKON
280. NUNG ONYUNG VILLAGE	298. NUNG IKWEREVILLAGE	315. IKOT OKOKON VILLAGE	332. OBIO INYANG AKPA
281. NUNG NKANNANG	299. IKOT OTO-INYIETOWN	316. IKOT UMOH OKPOM	333. OBIO NUNG ETO
282. NUNG OBIO ABA	300. NUNG AKPA ESSIEN	317. IKOT IDUA VILLAGE	334. OBIO UMO NTONG
283. IKOT INYANG IDUNG	301. NUNG UKPONG VILLAGE	318. ANWA NTOK ETO	335. OBIO ANWAN NSA
284. USUNG MBAK124.	302. NUNG IKOT ABASI	319. NTRUKPUM TOWN	336. OBIO BASSEY EDET
285. IKOT EMINUA VILLAGE	303. IKOT EKONG VILLAGE	320. AKPAN ANWA OKON	337. OBIO THOMAS ETE
286. USUNG NUNG OKU	304. NUNG IDIO VILLAGE	321. NUNG EYOMMA EKONG	338. OBIO OKON ERKPE
287. NUNG USUNG ABIA	305. NUNG EKPOT VILLAGE	322. NUNG NOAH OKON	339. OBIO INYANG AKPAN
288 **IKOT INYANG ESUK**	306. NUNG ATA AKPAN	323. NUNG EKPO ASSUQUO	319 NTRUKPUM TOWN
289. OBIO NNUNG ODUONG	307. NUNG AKPAN NDEM	324. NNA ENIN TOWN	320. AKPAN ANWA OKON

SOUTHERN URUAN I DISTRICT aka MUTAKA CLAN
G. MUTAKA CLAN & GROUPS OF VILLAGES

344.OBIONUNG IDUA	353.NUNG EKPO NKANTA	362,NUNG UDO EKPO	371.IKOT AKAN TOWN
345.OBIO NUNG USANGA	354.NUNG AKPAN USANGA	363.NUNG ETIM AKPAN	372.OBIO NUNG EKANEM
346.OBIO NUNG IKPONG	355.NUNG INAN AKPAKAN	364.IKOT AKPA EKANG	373.OBOPO UNG ENANG
347.NUNG AMANYIM	356.NUNG ENAM MBABA	365.NUNG EKEFRE VILLAGE	374.OBIO NUNGNDOMO
348.NUNG ADIAHA UDO	357 EMAN UKPA TOWN	366.OBIO NUNG ANSIKAK	375.OBIO NUNG INYANG
349.NUNG OKPO ENE	358.NUNG UDO USORO	367.NUNG UKUO EYO	376.OBO NUNG NSOT
350.NUNG UDO ETOK	359.OBIO NUNG EBAK	368.NUNG UTONG VILLAGE	377.OBIO NUNG EKAOTU
351.NUNG UDOFIA NDAIDAT	360.OBIONNUNG ITON	369.NUNG UDO EKPO	378 OBIO NUNG EKPO
352.OBIO NUNG AKPAKAN	361.OBIO EDET EYO	370.OBIO NUNG NKRIBO	379 OBIO NUNG USIP

SOUTHERN URUAN II DISTRICT aka EKIM CLAN
H. EKIM CLAN & GROUPS OF VILLAGES

380. EKIM ENEN TOWN	353.NUNG EKPO NKANTA	362,NUNG UDO EKPO	371.IKOT AKAN TOWN
345.OBIO NUNG USANGA	354.NUNG AKPAN USANGA	363.NUNG ETIM AKPAN	372.OBIO NUNG EKANEM
346.OBIO NUNG IKPONG	355.NUNG INAN AKPAKAN	364.IKOT AKPA EKANG	373.OBOPO UNG ENANG
347.NUNG AMANYIM	356.NUNG ENAM MBABA	365.NUNG EKEFRE VILLAGE	374.OBIO NUNGNDOMO
348.NUNG ADIAHA UDO	357 EMAN UKPA TOWN	366.OBIO NUNG ANSIKAK	375.OBIO NUNG INYANG
349.NUNG OKPO ENE	358.NUNG UDO USORO	367.NUNG UKUO EYO	376.OBO NUNG NSOT
350.NUNG UDO ETOK	359.OBIO NUNG EBAK	368.NUNG UTONG VILLAGE	377.OBIO NUNG EKAOTU
351.NUNG UDOFIA NDAIDAT	360.OBIONNUNG ITON	369.NUNG UDO EKPO	378 OBIO NUNG EKPO
352.OBIO NUNG AKPAKAN	361.OBIO EDET EYO	370.OBIO NUNG NKRIBO	379 OBIO NUNG USIP
380. EKIM ENEN TOWN	388.OBIO NUNG OTUMO	395.EKIM ATAI VILLAGE	403.OBIO IKOT ODU
382.NUNG AKPA UKANG	389.OBIO NUNG EKPOT	397.NTASSONG VILLAGE	404.IKOT AQUA VILLAGE
383.NUNG EKPOT VILLAGE	390.OBIO NUNG AFAHA	398.AFAUKU VILLAGE	405.OBIO MBIASO
384.NUNG ATUMO VILLAGE	391.NUNG IKOT ISIM	399.EBOM AFAHA VILLAGE	406.NUNG ABASI ODU
385.NUNG AKPA IKWO	392.OBIO NUNG OKPO	400.OBIO UFOK ISSIET	407.OBIO NUNG INYANG
386.NUNG ABASI ATAI	393.NUNG UDO OKON	401.EKIM ATAI VILLAGU	408.NUNG UDOM VILLAGE
387.NUNG OKO VILLAGE	394.ISIET EKIM TOWN	402.USE URUAN TOWN	

I. SOUTHERN URUAN II DISTRICT aka AFAHA CLAN
AFAHA CLAN & GROUPS OF VILLAGES

409.AFAHA IKOT TOWN	410.AFAHA USUNG EMAN	411.AFAHA USUNG ADADIA	412.ADADIA TOWN
413.OBIO NUNG EMUK	414ADADIA USUNG USE	415.IKOT UDI VILLAGE	416.OBIO IKOT UDO
417.IKOT EKPOT VILLAGE	418.IKOT ABIA NTEM	419.IKOT IDE VILLAGE	420.OBIO IKOT ENANG
421.IKOT AKPAKAM	422.OBIO NUNG UDOTIM	423.ATA ESSIEN IKOT OTO	424.IBENO URUAN
425.OBIO NUNG EMUK	426.NUNG IKOT UDO	427.IBENO ISSIET URUAN	428.OBIO ESUK IBENO
429.USUNG ESUK IBENO	430.ADADIA USUNG ISIET	431.ISIET INUA AKPA.	432.NUNG OKON EBI
433.NUNG EDEDET	434.MKPAP IFEMBE	435.ISSIET URUAN TOWN	

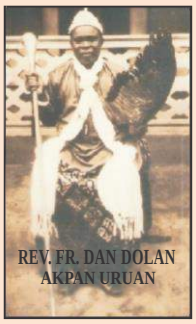
J. SOUTHERN URUAN III DISTRICT aka IBIAKU CLAN
IBIAKU CLAN & GROUPS OF VILLAGES

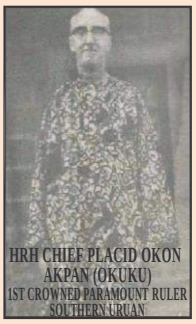
436.IBIAKU ISSIET TOWN	437.OBIO NUNG OYOP	438.NUNG IDEM ETO
439.OBIO NUNG ABIA	440.OBIO NUNG ESSIET	441.OBIO NNUNG UDOBIA
442.IKOT OBIO ETIT	443.IKOT OBOK UMA	444.IBIAKU OBIO ABAK
445.NUNG AKPA ITAN	446.OBIO NUNG UKAM	447.ATAI NUNG OBIODO
448.NUNG OBIO OBONG	449.IBIAKU IBIONO VILLAGE	450.NUNG IDANG IKPA
451.OBIO NUNG EKAM	452.NUNG UDOSEN EKAETTE	453.OBIO NUNG EKANA
454.OBIO NUNG MBANG	455.IKOT AKPA VILLAGE	456.NUNG IKOT EKONG
457.IKOT UTONO VILLAGE	458.IBIAKU IKOT EDUNG	459.IKOT NSIMAM
460.NNUNG ABE VILLAGE	461.IKOT ANWA VILLAGE	462.NNUNG UDO EWAH
463.ABIA IKOT UWAK	464.IBIAKU OBIO NDOBO	465.NUNG ABASI ESSIEN
466.NUNG AYOP VILLAGE	467.OBIO NUNG UDOBIA	468.NUNG AKPA ITAN VILLAGE
469.IKOT OBIO ETID	470.OBIO NUNG IDEM ETO	471.NUNG ESOH VILLAGE
472.NUNG AMBANG VILLAGE	473.NUNG OBIO VILAGE	474.OBION NUNG IDANG
475.NUNG AFANG VILLAGE	476.OBIO NUNG EBE	477.IKOT ABIA EKONG
478.OBIO IKOT OBOK	479.NUNG UDOSEN EKAETE	480.NUNG OBIO UBONG
481.OBIO NUNG EKANA	482.OBION NUNG AKPA-EKONG	483.OBIO NUNG AKAHA
484.NDON URUAN TOWN	485.OBIO NUNG OKON	486.OBIO NUNG ESSIAN
487.OBIO NUNG EKPA	488.NDON USUNG IBESIKPO	489. IBIAKU OBIO NDON
490.IKOT ESE URUAN	491.NUNG UDO UKPONG	492.OBIO NUNG OKORO
493.NUNG UDO EKONG	494.NUNG ODUNG UKPONG	495.OBIO NUNG ITUK
496.NUNG ESENDOBO	497.NUNG ONUNG UKPONG	498.IBIAKU IKOT ESE

K. SOUTHERN URUAN IV DISTRICT aka IKONO CLAN
IKONO CLAN & GROUPS OF VILLAGES

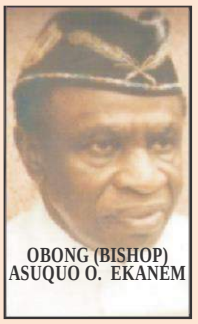
499. NUNG IKONO UFOK	500.OBIO NUNG ABIA	501.NUNG ABIDAHA
502.NUNG AKPABIO	503.OBIO NUNG NKWO	504.OBIO EKPENE ENANG
505.OBIO NUNG IBIONO	506.ESUK NUNG IKONO	507.IBIONO NUNG IKONO
508.ITUK MBANG TOWN	509.IKOT AKPE VILLAGE	510.IKOT ANUNG VILLAGE
511.IKOT ADIA VILLAGE	512.IKOT OTONG VILLAGE	513.IKOT EWOH VILLAGE
514.IKOT INYANG VILLAGE	515.ITUK MBANG ATAI	516.ESUK NUNG IKONO
517.AKWA ANWA IKONO	518.NUNG IKONO OBIO	519.NUNG OBIO INUA
520.OBIO NUNG EKPA	521.OBIO NUNG ENANG	522.OBIO NUNG ETIT
523.OBIO IKOT ADIA	524.IKOT AKPABONG	525.OBIO USUNG IKONO
499. NUNG IKONO UFOK	500.OBIO NUNG ABIA	

SOUTHERN URUAN V DISTRICT aka EKONDO CLAN
L. EKONDO CLAN & GROUPS OF VILLAGES


REV. FR. DAN DOLAN AKPAN URUAN


HRH CHIEF PLACID OKON AKPAN (OKUKU) 1ST CROWNED PARAMOUNT RULER SOUTHERN URUAN


HRH. OBONG ESSIEN E AKPABIO 2ND CROWNED PARAMOUNT RULER SOUTHERN URUAN


OBONG (BISHOP) ASUQUO O. EKANEM


HON. ROBERTA NYONG 2ND ELECTED EXECUTIVE CHAIRMAN


LADY M.O.J. EDET (ADIAGA URUAN) 1ST SECRETARY GENERAL ST. JOSEPH LEAUGE OLD CALABAR

526. EKENE UKIM TOWN	538. NUNG UDO ATTA VILLAGE	551. NDON EBOM USUNG UYO
527. IKOT EKPOTT VILLAGE	539. NUNG AKPAN EKPO VILLAGE	552. OBIO IKOT ANTIA
528. NUNG OBIO OFFIONG	540. OBIO IKOT IKAAN	553. IBKOT EBOK VILLAGE.
529. OBIO NUNG UDO ADIAHA	541. OBIO IKOT AKPAIDE	554. OBIO IBETE URUAN
530. IKOT OBIO ODONGO	542. ESSIEN IKOT ANUA	555. NDA IKOT UNAM
531. OBIO NUNG ISIM	543. NUNG AKPADIAHA EDEM	556. NDA IKOT IMO VILLAGE
532. OBIO IKOT OBIODO	544. NUNG INYANG VILLAGE	557. NDA IKOT ABASI
533. OBIO NUNG OBIO OFFONG	546. IKOT ANANA VILLAGE	558. OBIO NDA URUAN
534. IKOT OBIODO VILAGE	547. OBIO IKOT ANANA	559. ESUK INWANG TOWN
535. OBIO IKOT UDO	548. OBIO NUNG OBIO ISIENE	560. INWANG USUNG OKOBO
536. IKOT OBIO OKU VILLAGE	549. IKOT OSONGO VILLAGE	561. EDEP ESUK INWANG
537. OBIO IKOT EKEWERE	550. NDON EBOM TOWN	562. ATA ESUK URUAN

NB. All Village Heads & their Councils should convene and fill in the gabs according to their original identifiable kindreds & areas. To be sure, try and visit Idu, or Ekpene Ukim, or Ndon Ebom or Ibiaku Uruan/Eman to find out how their original and traditional kindreds and villages are constituted. eg. If you ask anybody in Idu :Where is Ikot Osurua Village or Ikot Ekang or Ikot Enam etc? you will be shown or directed thereto and you will have no problem in locating the territory, streets and town halls. Nowhere should be so designated as VILLAGE WITHOUT THESE LAND MARKS. Map out your appropriate Villages now because they will be visited by AKS Local Government & Chieftaincy Affairs both from the STATE & URUAN LGAs.

Sgd. Rt. Rev. (ETUBOM) Msgr. J. P. EKARIKA
OBONG UNWANA URUAN YE ADA-IDAHA KE IBONDA YE MOSONGKO

N O T E S

1. **There is always a 'BRUSAI' in upstarts and nonentities who fake authority, influence and use brute force and try to exhibit exceptional strength and valour to hoodwink these abased citizens and thereby capture and claim power and positions in the society.**
2. **The traditional 'anointing' and declaration of an URUAN Traditional Ruler/Monarch designate who has been duly and unanimously been elected or appointed thus, always takes place with the adornment of UDAK at the national shrine and theatre at AKWAAKPA URUAN 'forest'- ISO ATAKPO at the Cross River estuary where the deity is believed to reside.**
3. **This is a typical Catholic principle to the effect that once the "King or Royal father" is converted then the whole territory has been won for the Lord. The legendary Bishop Josef Shanahan used this principle and method in winning the good will of the Obi of Onitsha in the 1900s and the whole of Igbo land was won for Christ despite the fact that the Church Missionary Societies of England were the first to evangelize South Eastern Nigeria.**
4. **This is because as the saying goes, once the master/mistress is away, the cripple in the house can afford to even dare put his/her dirty hands into the drinking water pot without any qualms. Can you beat that? Just imagine the temerity; no fear of anything not even suspecting that the master/mistress or the children could just turn up unexpectedly! The implication should not be lost to us. URUAN are so docile and complaisant, hence anybody can take them for a ride.**
5. **On this matter it is always wise to note these proverbs and wise sayings in URUAN which go like this:**

   'SIK SANG, SIK SAnG 'B' OWO ITIE: koro, "Mf?n okowot Ayaiyo-o!, which literally translated means 'dress down, pleased dress down for me to sit also', and in so doing the new comer pushes down the owner of the place (seat) and the person falls over the ground. It is not just giving the person space to sit, but 'SIK SAnG' and saying it repeatedly, such that the owner willingly, unreservedly and gratuitously continues to dress down and is thereby knocked over with injuries: That serves him right, you would say. Isn't it so! As the story has it, there once lived a rich, noble, generous and philanthropic chieftain, (IYAY-IYO whose legendary charitable activities once caught up with him, and as the story went, his very beneficiary after being bestowed with more than he needed planned to and killed him (IYA-IYO his benefactor) to take full possession of his heritage: Same episode like the parable of Jesus about the ungrateful tenants of the vineyard who killed all the King's messengers and finally ended up beheading the heir apparent, his only son and heir, in order to take possession of the lucrative vineyard; Mt 21:33-46. Even URUAN/EFIK have put this into a song to demonstrate what ingratitude can do:'Nk?k ib?k nn? usine enyene edet ndom, Ah okom esikpo ebi Ah! Mb?k eyen nn? Eka okpon ama ?ny? , Ah okom esikpo ebi Ah! meaning I have prepared medicine for the squirrel to get teeth, but it she has used the very teeth to bite me; I have groomed a child for the mother, and after growing up it has run away!) There is nothing bad in trust, just that the heart of man is wicked; because many who act like this according to one writer in criminology as he put it said:"they simply are anthropological throwback from the Stone Age".
6. **This same saying is simply URUAN application of the Gospel injunction: ie. 'treat every soul as if yourself, because he/she is also a fellow human being like yourself' ie. ("Do unto others as you would want them do unto you" Mt 7:13-14 :)**
7. **There is another proverb in URUAN/EFIK that: 'Andinyene edi akamba') In fact another URUAN/EFIK proverb which goes like this: "Ama okut Ibibio ekun? ika , koro idem ama asat Ibibio oyowot owo".**
8. **Never again help the drowning IBIBIO and by implication any neighbour, alien, stranger, or visitor among you; for whenever he is saved from the water, given first aid and fire made to keep him warm; immediately he gets better and regains strength, he will 'MOST CERTAINLY' snarl and snap at you and tear you to pieces if not brutalize and murder you.**
9. **This is an IBIBIO slang for renegades and worthless people to be cast away like excreta.**
10. **Oduduy asara asari, kpa enye esin ntime, enye ada mfina ye ut?k edi. Enye onyu oyom udi, ebi ubi, anam mbubik, anwana enwan, oyom owo ik?, ?d?k edid?k, efik owo…sia enyene obio anam nkp? esie etebede-tebe; enye iyomke mfina-o!**

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CHAPTER VIII

PART 1

HISTORY OF CHRISTIAN CHURCHES IN URUAN/EFIK 1846-2018



His Lordship James Moynagh



Bishop Ajayi Crowther



Rev Hope Masterson Waddell

A THE PRESBYTERIAN CHURCH a.k.a. CHURCH OF SCOTLAND MISSION

In 1846, in response to several requests and the invitations of the Kings and Rulers of Calabar viz, King Eyo Honesty of Creek Town **(Iboku Esit Edik)** and King Eyamba of Duke Town (Atakpa a.k.a Iboku Utan) to the Church of Scotland Mission for 'men of book' to come and give their people an opportunity to learn the mysteries behind the white man's technological superiority(ie. the white man's book), and to enable them 'know book', the United Section Church of Scotland and the Scottish Missionary Society (SMS) jointly sent out a team of missionaries to Calabar. With Rev. Hope Masterson Waddell, a cool-headed man of practical mind and diplomatic skills who had previous missionary work experience in Jamaica-the West Indies as leader, Mr./Mrs. Samuel Edgerly, his son George, E. Miller and A. Chisholm as members of the team, set out for the West Coast of Africa and arrived Duke Town Calabar on 10th April, 1846. In appreciation and for the opportunity 'to learn book', these Chiefs and kings guaranteed land and protection for their settlement on the shores were even prepared to compromise some of their age-old traditions. These Missionaries with their connections to the British gun-boats were not only looked upon as vehicles for technical progress, but also as an insurance against the hostilities of the foreign European traders and slave lords. This pioneering work of spreading Christianity as intensified by the European missionary activities on the Nigeria West Coast in the 19th century, were also connected with the Evangelical and anti-slavery movement in Britain under the motto “The Bible and the Plough” which among others aimed at the abolition of slave trade in Africa and the promotion of 'legitimate' trade through encouragement of intensive agriculture. But this policy was soon replaced with the 'Christianity, Commerce and Civilization crusade' for colonizing and civilizing Africa along the British model of civilization. As observed earlier the spread of Christianity in Eastern Nigeria was pioneered by the Church Missionary Society (CMS) in the Niger Delta and Calabar area, exclusively by the Presbyterian

mission. In , more missionaries came to Calabar and were divided among the principal Efik settlements: Rev.Hope Waddell was based at Creek Town, Rev. Hugh Goldie at Atakpa - Duke Town, and Rev. Samuel Edgerly at Old Town – Nsidung a.k.a. Henshaw Town. Each missionary station was situated on the hills above Calabar River as an autonomous complex consisting of a mission house or parsonage, a church and school serviced by surrounding farmlands and gardens and a small cemetery. Each mission also had its own dispensary, landing beach and some boats. Two schools were established, one at Creek Town and the other at Duke Town. Most of the evangelization was carried out by West Africans – the black West Indians of the mission viz. the Sierra Leoneans employed along the coast and the returnee Brazilians, some of whom were Yorubas, etc. who played the role of local catechists and teachers. All these got their moral and material support and protection from the mission establishment. Others acted as preachers, advisers and dispensers, and also as farmers, carpenters, printers and builders. Later as they gained more knowledge of the white man's book them, they also served as linguists, diplomats and even as Vice-Consuls and Native Courts presidents on behalf of the colonial authorities.

These early missionary workers spent most of their time and life on the missions and were eager and ready to tolerate personal discomfort and sacrifices. They were guided by idealistic fervour and desire to promote both the material and moral well-being of the Africans. By 1857 six schools, three churches and three mission houses were built and new mission stations were opened. In 1856 the station at Ikon Eto was opened, similarly in 1858 another station was opened at Ikot Offiong. These were financed by contributions from the church congregations in Scotland including the mission children's mission funds as also rich Liverpool merchants. By 1870 more stations were established along the coasts in URUAN, Okoyong and Edik Ikpa and later Ikpa Ene and other URUAN riverine stations notably at Ikpa, Mbiaya, Ibiaku Uruan, Idikpe and Ifiayong Obot all in URUAN North which were URUAN trading posts and slave beach markets. Here it should be noted that the activities of the representatives of the United Presbyterian Church of Scotland were somewhat restricted to the coasts of Calabar and Uruan areas of operation where the people were taken to be of the same stock both speaking the same dialects of what later became EFIK language. This was so because URUAN now turned the Efik with their innate business acumen as observed already in Chapter I, wanted to retain their position as the only middle men/women throughout the 1700s/1800s instead of allowing the Supercargoes establish trading posts within the interior. They were powerful enough to prevent the Europeans whether as traders or missionaries from having free access through the Cross River. It was only later on with the increasing British interest and maneuvres that it became inevitable that this situation would change such that by 1885 the entire coastal region of what soon became Calabar Province was brought under British rule with the creation of the Oil Rivers Protectorate in 1891 and the entire interior becoming part of the Niger Coast Protectorate with Calabar as the Headquarters of all these administrations.

OPENING UP OF THE MAINLAND BY CSM

Later in the 1880s Efik supremacy was broken by the increasing European access to and penetration of the Cross River and the Missionaries were able to move into the Ibibio hinterland in the mainland part of old Calabar Province notably Itu, Ibiono Ibom, Arochukwu etc. Further extension work took them across the Cross River tributaries where they also established mission stations along Itigidi, Obubra, Ikom, and well into Igbo land mostly in Abia and Ebonyi States where stations like Bende, Ohafia, Uzuakoli, Edda etc were also opened in the early 1900s. These early missionaries were careful to cultivate the goodwill and friendship of traditional rulers and heads of families like Henry Cobham, head of Cobham Town, and other wealthy rulers like Adam Duke, Ironbar, Bassey Offiong and Obong Ekong Essien Oku of Duke Town, King Eyo Honesty II of Creek Town among others. A person like King Eyo Honesty as their

permanent host was both interpreter and assistant. Later on, mission house boys and wealthy traders like Effiom a.k.a Ephraim Otu, Offiong Uwe and Chief Onoyom Ita Nya from Akani Obio Uruan helped in the penetration of the interior. It should also be remarked that the situation greatly curtailed the influence o Efik traditional rulers especially with the introduction and appointment of "Native Political Agents" a.k.a **WARRANT CHIEFS** who came to occupy the influential position of middle men between the colonial power and the populace at large. The role of Traditional Rulers was reduced to the ceremonial and decorative levels whereas the substance of power was elsewhere. By 1902 the title of Dukes and Kings was annulled and replaced by that of Obong by which the paramount Rulers of Creek Town and Duke Town ie. Calabar were to be styled – hence the **"OBONG OF CALABAR".** (Elections were conducted to these colonial positions and the last analysis all these lay with the British appointed High Commissioner as noted already. When we look at the whole scenario, it is history repeating itself in the worst calculations imaginable because as discussed already in Chapet VII, the neo-politicians of Nigeria have rubbished and basterdadized the entire plan of God Almighty by instituting themselves into creators and potentates with powers to bring about the selection of natural rulers for the people through their politization and monetization of Chieftaincy Affairs which only belongs to God thus turning politicians of natural rulers to subvert the civil order in the country. Nowadays Governors and Local Government have the Traditional Rulers in their pockets even to the extent of "recognizing" and "firing" if it is only demoting or suspending them at it pleases their fancy if they do not play ball. But in the whole wide world, who is he that gave them authority over natural rulers in the first place? It is a situation that has left the entire citizenry where this cries to the high heavens sway leaving the poor citizenry prostrate. It will be worse in the future if this is not addressed before it gets out of hand because it has begun to make political patronage even to the level of elections monetized thus making political positions become cash and carry; the "***agbata ?k??***" – situation of **"you chop, I chop"** syndrome as captured in the mantra of Nigerian politics by politicians who lack every degree of self discipline and emotional intelligence required to run a democratic system for good governance. This is because ethnicity, partisanship, "god-fatherism" primitive acquisition and personal aggrandizement have taken over the front stage of Nigerian politics which are militating against the ethos of progress and socio-political change. The result is that nothing works and there is not going to be any progress and change in the lives of the masses in the country side. Again in Calabar even the powers and positions of heads of Royal Houses and Families viz. the Etuboms were similarly reduced (which of course failed woefully; trust **URUAN/EFIK**) but the British still had their way. Calabar itself as Headquarters lost its position to Lagos when the Protectorate of Southern Nigeria was amalgamated with the Colony of Lagos in 1906 and Sir Walter Egerton transferred thither. Lagos from then became the seat of Government and Headquarters with momentous amalgamation in January 1914 of the colonies and protectorates of Northern and Southern Nigeria by the British schemer and architect, Lord Frederick Lugard even through Independence era until the not too recent transfer to ABUJA by the Murtala Muhammed administration in 1976 with Calabar being reduced to a mere provincial Headquarters out of the four Lugard created East of the Niger. Calabar was to be further humiliated, this time around by the East Nigerian Authorities with the Igbo colonization of Port Harcourt far into Kalabari **URUAN/EFIK** speaking territory and most profoundly with the transfer of its major sea port in the East to Port Harcourt thus cutting her off from the trade with the interior as formerly.

CONSTITUTION OF THE GENERAL ASSEMBLY OF CSM

But that is not exactly the issue here because it was also through this first wave of contact vouchsafed by the early Portuguese Catholic Missionaries under the protection of Portugal that these missionaries from their different Congregations as also their navigators were involved in the encounter with the West Coast Africa. In 1987 the General Assembly of the PCN was constituted with two Synods the proceedings of which declared the new position of the Head with the designation of Moderator. The Assembly also

approved the new designation: The Presbyterian Church of Nigeria - PCN thus discarding the old tag: Church of Scotland Mission - CSM. In 1993 the PCN established her first Seminary which has now been upgraded to the Hope Waddell University located at Okagwe Ohafia in Abia State of Nigeria with the Motto: "Excellence, Integrity and Service." Recent Synods organized by the General Assembly have instituted the following new structures in the church viz. the Session, the Presbytery, the Synod and General Assembly. A parish consists of one to nine Congregations depending on the size. These Congregations are ruled by Elders and Deacons. Several churches constitute a regional Presbytery while the Presbyters constitute the Synod with the General Assembly as the Supreme Court. To date a number of those early churchmen since the 1980s have been elected Moderators. I can still remember some of my bosom friends like Rev. E. Ogarekpe and recently Rev. Prof. Emele Mba Uka of the University of Calabar who is now the current Moderator of the church. With this new structure, organization and new impetus of evangelism the Presbyterian Church of Nigeria – PCN has spread across the entire country with various Synods in Awka, Calabar, East, East Central, Mid East, North, South Central Upper Cross River and Synod of the West. Today there is a magnificent Church in Uyo as headquarters of the Church in Akwa Ibom State. **(Cf.http://www.presbyterianchurchng.com**) vouchsafed by the early Portuguese Catholic Missionaries under the protection of Portugal that these missionaries from their different Congregations as also their navigators were involved in the encounter with the West Coast Africa. In 1987 the General Assembly of the PCN was constituted with two Synods the proceedings of which declared the new position of the Head with the designation of Moderator. The Assembly also approved the new designation: The Presbyterian Church of Nigeria - PCN thus discarding the old tag: Church of Scotland Mission - CSM. In 1993 the PCN established her first Seminary which has now been upgraded to the Hope Waddell University located at Okagwe Ohafia in Abia State of Nigeria with the Motto: "Excellence, Integrity and Service." Recent Synods organized by the General Assembly have instituted the following new structures in the church viz. the Session, the Presbytery, the Synod and General Assembly. A parish consists of one to nine Congregations depending on the size. These Congregations are ruled by Elders and Deacons. Several churches constitute a regional Presbytery while the Presbyters constitute the Synod with the General Assembly as the Supreme Court. To date a number of those early churchmen since the 1980s have been elected Moderators. I can still remember some of my bosom friends like Rev. E. Ogarekpe and recently Rev. Prof. Emele Mba Uka of the University of Calabar who is now the current Moderator of the church. With this new structure, organization and new impetus of evangelism the Presbyterian Church of Nigeria – PCN has spread across the entire country with various Synods in Awka, Calabar, East, East Central, Mid East, North, South Central Upper Cross River and Synod of the West. Today there is a magnificent Church in Uyo as headquarters of the Church in Akwa Ibom State. **(Cf.http://www.presbyterianchurchng.com**)

B THE METHODIST CHURCH aka THE WESLEY MISSION

THE METHODIST CHURCH OF NIGERIA: THE THIRD CHURCH IN URUAN/EFIK

The Methodist Church founded by the Wesley Brothers, John and Charles, together with a fellow cleric, Rev. George Whitefield in Britain, was originally an evangelical movement known as Methodism, and later as Wesleyan Church. John Wesley was an Anglican cleric and Christian theologian born on June 28, 1703 and died on March 2, 1791. His works and writings also played a leading role in the development of The Holiness Movement and Pentecostalism. The Methodist Church Nigeria was founded 170 years ago on the 24th September 1842 when one Anglo-African Missionary, Thomas Birch Freeman arrived at the muddy creeks of Badagry in modern day Lagos, Nigeria and opened a church there for the spread of the good news of salvation of the Lord Jesus. About the man himself, he was born the son of an African freeman and an English mother on December 6, 1809. He first landed in what was then known as Gold Coast in West Africa, now Ghana and soon ventured into the creeks of what is today regarded as the bacon

of Western civilization and Christianity in Nigeria viz. Badagry. Here he made up his mind to see to the spread of the Gospel in pagan Africa. Not too long he made his impact felt by establishing schools and hospitals and at the same time penetrating the hinterland with the Gospel. In contact with his home Wesley Guild of Britain, he was able to establish a number of hospitals and clinics all over the place, the first being the Wesley Guild hospital at Ilesha through the pioneering work of David Morley, Margaret Woodland with Doctor Andrew Pearson as the first Medical Director. With the raging scourge of leprosy all over the place at the time especially around Uzuakoli area in modern Abia State, they built a magnificent leprosy centre which catered for over 5000 patients as also a psychiatric hospital at Itumbauzo a.k.a. Itumbonuso of ancient URUAN. The Wesley church also established many schools both Nusery/Primary and Secondary usually known in those days as Methodist Boys High Schools or Methodist Girls High schools as the case might be. In particular, the Wesley church berthed as it were in URUAN/EFIK in the early 1900s. The Methodist Church at Calabar is situated at no. 13 Beecroft Street and from here the church spread to different areas across the length and breadth of Cross River and what is now Akwa Ibom State. The church has a number of branches known as circuits scattered all over Cross River and stretching to Ikom in Northern Cross River but here in Calabar there are two main churches, the mother church at Beecroft and another at Atamunu. In Akwa Ibom State there are hundreds of circuits spread across six dioceses known as Conferences viz. Uyo, Oron, Adadia, Oyubia, Eket and Ikono including those in ancient Oron territory with many branches scattered all over the length and breadth of Akpakip Aro both in Okobo, Oyubia, Oron, Ebughu, Udung Uko, Enwang and Mbo etc. with its famous Boys High School and Mary Haney Girls College at Esin Ufot ie. ORON town. In URUAN in particular, the church was established almost at the same time it berthed in Calabar with headquarters at Adadia. Most of the earlier circuits and parishes are to be found in Ituk Mbang, Ikot Oto Inyie, Issiet Ekim, and Idu Capital and formerly in Use Uruan with Adadia as the central church and diocesan Headquarters.

In the early 1960s, the church adopted a new Constitution which saw Patriarch E.B. Idowu as Head of the Church in Nigeria. With still another special Constitution at an Emergency Conference which was presided over by the outgoing Prelate, Dr. Sunday Makinde during its 44th Special Conference at the Williams Memorial Methodist Cathedral in Ago-Ijaiye, Ebute Metta West on September 1st 2013, this 1st Emergency Conference of the Methodist Church Nigeria which dates back to 1906 installed the Most Rev. Samuel Uche, formerly the Archbishop of Enugu Diocese as the new administrative head of the church. Thus the church has now been firmly established in Nigeria. The African predecessors of Patriarch Uche had been first the legendary Archbishop E.B. Idowu, followed by Sunday Mbang, himself a proud son of ancient URUAN/EFIK from modern Oron, then my amiable student in the first batch of the inauguration of the University of Calabar in the late 1970s Archbishop Sunday Ola Makinde. Rev. Uche's emergence as the preferred prelate-elect has been largely due to the church's commitment to true democratic principles that are primarily based on integrity and transparency following the Constitution of the church which stipulates that a prelate should be elected among bishops and archbishops whose ages must be 60 years old or slightly above. It means that since a prelate is expected to serve a single term of five years, no bishop or archbishop that has already clocked 65 years by election time would be deemed eligible for the position.

C. THE CHURCH MISSIONRY SOCIETY OF NIGERIA a.k.a ANGLICAN CHURCH/ANGLICAN COMMUNION

The Anglican church is often regarded as the New Testament Church in Nigeria and this information is gathered from the findings of the Seminarians of Immanuel College of Theology and Christian Education, Ibadan, Oyo, Nigeria by way of supplying answers to the Questionnaire given to them by the

Rev. Olukayode Adebogun who eventually wrote about the Anglican Church of Nigeria in December 2002. The Anglican Church of Nigeria is part of the world-wide Anglican Episcopal Communion. It is in full communion with the Archdiocese of Canterbury. It is acclaimed to be the fastest growing and the largest as also the model in the Anglican World in the light of the New Testament church since it has reflected the pattern of a true evangelical New Testament Church tradition in every aspect of her life in a changing world and society. It is important to mention that Rev. Adebogun from whose documentary analysis I garnered this information is a full time priest in the Anglican Church of Nigeria. There are three provinces of the Anglican church of Nigeria today. There are also various forms of government viz. Episcopal, Congregational etc. The Nigerian Anglican Congregation has chosen to adhere to the Episcopal system. The three forms of leadership/ordained ministry of the Anglican Communion includes the deaconate, priesthood and bishopric. The process of ordination and selection of candidate for ordination has a long history rooted in tradition and generally the church is evangelical in nature holding to the doctrine and ministry of the one, holy, Catholic and Apostolic Church, and in communion with the See of Canterbury. Anglicanism initially grew from the historic faith of the English-speaking peoples but is now present in many different cultures and languages. The Anglican Communion is 70 million strong and there are 15 million members in the Church of Nigeria alone today.

REV HENRY TOWNSEND: OPENING OF THE 1ST CMS AT BADAGRY

As noted above it was the first wave of contact vouchsaved by the the early Portuguese Catholic Missionaries under the protection of Portugal that these missionaries from their different Congregations as also their navigators to the West Coast of Africa and by implication Nigeria. The second wave of missionary activity in the 19th century West African sub-region started with the Protestants. The sheer burden of this missionary enterprise lay with the liberated slaves as also the faithful lay men and women of the region.The Yoruba librated slaves from Liberia and Sierra Leone were the most enterprising both in commerce and in the spreading of Christianity. The growth of the Church of Nigeria (Anglican Communion) since the end of the Slave Trade was a very rapid one. It is interesting to note that within the last two centuries, Christianity and indeed Anglicanism, which started like child's play in Badagry **(Barry Ferguson ed, 34)**, and Abeokuta (**Robert J. Page, 134.)** has spread like wild fire to all nooks and crannies of our country Nigeria. Christianity (Catholicism) which came into Nigeria in the 15th century was through the efforts of the Augustinian and Capuchin monks from Portugal. However, it was not until 1842 when Henry Townsend a Missionary of the Church Missionary Society sowed the seed of the Gospel when he landed in Badagry from Freetown Sierra Leone. Together with Samuel Ajayi Crowther a Yoruba ex-slave and returnee from Sierra Leone to Abeokuta, Henry Townsend who was later ordained priest in the Anglican Church of England in 1842 established the church first at Badagry in the same year. With the untiring efforts of these two Evangelists, Nigerians began to believe in Jesus as the Lord and Savior of the entire world and so, on December 25, 1842 in Abeokuta, Nigerians were able to celebrate for the very first time, the glorious Annunciation of the Saviour, who is Christ the Lord. Thus the 1st Christmas was born. They gave glory to God Almighty, experiencing the peace and joy of the Lord for which Anglicanism had been noted in Nigeria. In 1846, the same year the Church of Scotland missionaries, the Presbyterians landed in Calabar, the Rev Samuel Ajayi Crowther, The Rev Henry Townsend in the company of Rev Golmer and Mr. Philips worked together to consolidate the Church Missionary Society in what became known as the Yoruba mission. In 1857, The Rev. Samuel Ajayi Crowther led the CMS Niger Mission to Onitsha and environs to found a formidable native pastorate. He was elected Bishop in 1864 and posted to the See of the Niger and the Church of the Nigeria held sway till the formation of three provinces. Lagos became a Diocese on December 10, 1919 with F. Melville Jones as Bishop and Isaac Oluwole the Assistant Bishop. Before then the retired Bishop H. Tugwell acted as the Bishop on the Niger before Bishop Lasbrey's consecration in 1922. Rev.Leslie Gordon Vining succeeded

Jones as Bishop of Lagos, and with this the Anglican Church in Nigeria had now opened a new vista. Before 1955 when he died at sea, Vining, the last "white" Bishop of Lagos and the first Archbishop of the Province of West Africa inaugurated giant strides to expand the frontiers of the Anglican Church, training scores of young and dynamic Nigerian priests. Finally the Anglican Church arrived in Calabar in 1909 and since then 12 dioceses had now been created throughout Nigeria. (Adebogun Olukayode, 232)

After due process, the sixteen dioceses in Nigeria have been constituted into the three Provinces of Nigeria on the Feast of St. Mathias, February 24, 1979 with the Rt. Revd. Dr. Timothy O. Olufosoye the Bishop of Ibadan, as first African Archbishop, Primate and Metropolitan of Nigeria. Under Olufosoye, eight new dioceses were created viz. Kano Jos, Akoko, Owo, Akure, Orlu, Remo, Awka, and Osun. Upon the election of the Rt. Rev J. Abiodun Adetiloye, Bishop of Lagos his successor, as the second Archbishop, Primate and Metropolitan of Nigeria on April 14, 1988 and his presentation in June, the Church of Nigeria was launched on a growing fast lane. The Diocese of Abuja, covering the new Nigeria Federal Capital Territory, was inaugurated on November 26, 1989 with the Rt. Rev Peter J. Akinola, erstwhile Missioners, as Bishop. In 1990 the year following was declared the decade of evangelism. With unsurpassed missionary zeal, Archbishop Adetiloye initiated deft moves that culminated in the unprecedented consecration of eight missionary Bishops including the diocesan Bishop of Kano in April 1990 at St. Michael Anglican Cathedral, Kaduna, the 1st in this predominantly Muslim Northern Nigeria. Eight other missionary Dioceses were inaugurated in September 1990 as follows: Minna, Kafanchan, Katsina, Sokoto, Makurdi, Yola, Maiduguri, and Bauchi. Similarly the dioceses of Egbado, now Yewa and Ife were inaugurated in November 1990. Two more missionary dioceses of Calabar and Uyo also followed. That was why by then the Church of Nigeria, Anglican Communion had been proclaimed by the Archbishop of Canterbury as "the fastest growing church in the Anglican Communion worldwide! **(Hilderbrandt Jonathan, 122)** The first Anglican Bishop of Calabar was Canon W. Ekprikpo whose daughter was my student at the University of Calabar. She became a Catholic and was married at the Sacred Heart Cathedral by the legendary Archbishop Brian D. Usanga. The following Sunday both of us together with a large congregations of Sacred Heart Cathedral Catholic members attended the thanksgiving service at the Holy Trinity Anglican Cathedral Calabar and since then with his successor, Bishop E. E. Adeleye, also my student, the Church has grown in leaps and bounds throughout the entire territory of URUAN/EFIK.

CREATION OF ANGLICAN PROVINCES BY ARCHBISHOP ADETILOYE

To complete this analysis of the growth of the Church in Nigeria as living up to its billing, the church in Nigeria under Adetiloye created the dioceses of Oke-Osun, Sabongidda-Ora in 1993; Okigwe North and South in 1994), and between July and November 1995, Ikale-Ilaje, Kabba, Nnewi, Egbu, and Niger Delta North. Then in December 1996, five more missionary dioceses were inaugurated in the North: Kebbi, Dutse, Damaturu, Jalingo and Otukpo. The diocese of Wusasa and Abakaliki followed in 1997. The autonomous diocese of Ughelli and Ibadan North were inaugurated in 1998. Definitely the golden year which produced the largest number of dioceses was 1999 when four dioceses were inaugurated, namely; Oji River, Ideato, Ibadan south, and Offa, and then later in November eight new Dioceses viz. Lagos West, Ekiti West, Gusau, Gombe, Niger Delta West, Gwagwalada, Lafia, and Bida. The year ended with Oleh diocese on December 21. But considering the sheer vastness of the Church of Nigeria, the Anglican Communion, it was split into three Provinces on 20th September 1997 for effective management as earlier mentioned. It must be noted that these expansions and creation of dioceses were as a result of increase in the number of believers in the mission. Many followers had been added to the Anglican Church hence the need for decentralization. It was also the plan to reach out to other untouched areas/peoples. The expansion also brought the leadership closer to the people and helped churches to be united as partners in the missionary progress. The first Province now consists of the dioceses in the West which was headed by

Archbishop J. Adetiloye himself as the Primate of All Nigeria. Province two consisted of the Eastern Dioceses with the Rt. Revd. Ben. Nwankiti of Owerri succeeded after his retirement in 1998 by Archbishop J. A. Onyemelukwe, Bishop on the Niger, while Province three consisted of the Northern dioceses with the Archbishop of Abuja with the Rt. Revd. Dr. Peter J. Akinola who later succeeded Adetiloye in 2000 as the new Primate Archbishop of Nigeria and now by Archbishop Niocholas Okoh. The Anglican Church of Nigeria has complete faith in the Almighty God and will go to where he leads striving to be more efficient and effective in the management of its resources, creating a sound financial base for itself and become more tolerant in intra-and inter-religions affairs. The Church of Nigeria is waxing strong as the spiritual, dynamic, united, viable living, caring, loving, relevant, Godly, Christ-Like, reformed, Charismatic and well ordered, evangelical, enterprising, disciplined, knowledgeable, bible based, growing, faithful, self supporting church ever self supporting and committed to pragmatic evangelism, social welfare and as the Church that epitomizes the genuine love of Christ. Finally let us in summary and conclude quoting Rev. Olukayode Adebogun:

> **The CMS of London started in the CMS of London started in the year 1799 and was God's Agent of bringing the Gospel of our Lord Jesus Christ to Nigeria. Starting as CMS Schools, hospitals and Churches. The present Church of Nigeria, Anglican Communion was formed and has now grown to 77Dioceses as the fastest growing church in the Anglican Communion in the world. In 1994, between 4th - 8th July, a Provincial Missions Conference was held in Jos at the end of which a recommendation to establish a Mission Body was sent to the Episcopal Synod which considered and ratified the recommendation at her standing Committee Meeting in September 1994 at Erunwon in Ijebu Diocese. This independent and indigenous Missionary Body was inaugurated on 15th September 1996 at the Cathedral Church of Christ, Lagos Under an eighteen-man Executive council. CMS has the manifesto of Luke 4:18-19 to organize rescue operations as a mission agent of the Anglican Communion, taking the mission of God's love and reconciliation to every home in Nigeria, Africa and *beyond.*(Adebogun Olukayode)**

D THE APOSTOLIC CHURCH a.k.a. CHURCH MISSION

The year 1918, popularly tagged in **URUIAN/EFIK** land as **Isua Effiom Nsa** – a.k.a the year of Influenza epidemic worldwide, marked the beginning of what is now known as the Apostolic Church, because in that year there were certain rumblings in the Church of England as some gentlemen and ladies in the Church felt they were schemed out in the run of things in the Church and therefore decided to stage a show and damn the consequences. In the church where some were engaged in the healing Ministry, some members of the Diamond Society in 1921decided to move on and get affiliated with the Faith Tabernacle Movement – still a protestant scion which had broken away in the early 19th century. At this time also some members of the Church of England in Lagos got wind of this and so began their correspondences with the Group Overseas. Three Delegates were dispatched in the persons of J.J.Williams, A. Turnbell and W. J. Williams to Lagos to find out the situation there, and these arrived in Lagos on 3rd September, 1931. Soon doctrinal matters began to occupy the centre stage of this new missionary enterprise and in 1932 Pastors G. Perfect and I. Vaugham came down to Lagos as the first Resident Missionaries. In Nigeria the church flourished and spread till it berthed in Calabar and IDU still within the 1930s. Up to this the Apostolic Church was organized as a Missionary Church just like the other Missionary churches in Nigeria and Church Organization and Administration were still directed from Overseas.

But by 1981 the Church had come of age within its 50 years of existence. To mark its Golden Jubilee which was celebrated in grand style at Calabar, the whole Church assembled thither for the epoc making Celebration. I was the Secretary General of the Bible Society of Nigeria, South East Area then, one of the ten Zonal and Provincial Administrative divisions of the Organization in Nigeria with Pastor G. Williams as President General and then Archbishop F. Arinze of the Archdiocese of Onitsha as Vice President General. I therefore made sure the entire Oecumenical Churches in our region attended the Rally and these comprised Units from Abia with Headquarters at St. Michael's Anglican Communion Aba, the Units from Old Rivers now comprising Bayelsa and Rivers State with Headquarters at Port Harcourt and Units from Old Cross River with Headquarters at Calabar. The Ceremonies were held at the No.13 Edgerly Apostolic Church Calabar. Therefore for the first time in the history of the Church, the first ever indigenous President of the Church in the person of Pastor Eyo Edet Okon, himself a proud indigene of Iboku Esit Edik a.k.a Creek Town was sanctioned as Field President General. He had since 1956 acted as Church Field Superintendent, Overseer and Chief Pastor of the Apostolic Church right in Lagos. Great Calabar sons like Pastor E.O.Asuquo, E.A. Asuquo etc. had championed the cause of the church at those times in Calabar. In 2002 at the usual December Convention, Pastor J.O. Arikpo was nominated Assistant Field Superintendent with new Constitution creating the following four Administrative Areas of the Church viz. Creek Town, Akpap Okoyong, Okurikang and Atan Onoyom in Enyong. Enyong has now been divided into three zones with three new Field Areas namely, Esin Ufot, Ikot Hogan-Hohan Bassey and Obom Itiat. The current National Field Superintendent is Pastor E.O. Hogan.

BREAK-AWAY CHURCHES AT INCEPTION

In 1909, William Oliver Hutchinson broke away and started a Pentecostal Church in Britain at the Emmanuel Mission Hall. It soon became the Headquarters of a large network of Pentecostal Assemblies known as the **Apostolic Faith**. Later Rev. Daniel Powell Williams became an Apostle in the rebirth of a movement which created another sect of the Apostolic Faith Church in Wales in 1916. In 1920 Rev. Ben Fisher became a leader of an Independent Pentecostal Congregation in Belfast forming yet another network of a break-away Church with a large group of Pentecostal Congregation with Headquarters at Bradford. In 1922 the Bradford Group formed a prophetic administrative Union which has become the harbinger of break-away sects of the Apostolic Church which has mushroomed into hundreds of Apostolic Pentecostal Denominations with all sorts of nomenclatures Like Mt. Zion Church, AME Mt. Zion, Mt. Zion Full Gospel Church, etc.

THE APOSTOLIC CHURCH IN URUAN KINGDOM

At IDU, URUAN Headquarters, the Apostolic Church now re-christened THE APOSTOLIC CHURCH weathered the storm through thick and thin especially at the time the erstwhile Pastor around the 1960s tried to introduce his own version of the church by renaming it A.M.E. Mount Zion Church. Most of the pioneer members of those early 1930s called off the bluff and relocated to the centre of the town. Today it is still battling to maintain its position as the third premier Church in URUAN land after the Catholic Church (1906), the CMS now African Church (1915) and the Apostolic Church in question (1934). In Calabar proper, the entire Secretariat at No.111 Marian Road has been completely restructured with new imposing structures while the premier Church at No.13 Edgerly which was first restructured by the erstwhile Governor, His Excellency Don Etiebet, himself a proud member of the Church, is now wearing a new look and waxing strong with branches all over URUAN/EFIK territory.

E. THE QUA IBOE CHURCH a.k.a QUA IBOE MISSION

PREAMBLE: About 1886 when Calabar attracted so many people from the Mainland now Akwa Ibom State, some of these great merchants came from Ibeno. These had come in contact with the Presbyterian Missionaries in Calabar. They then requested for missionaries to be sent to them to teach more about God. That letter of request was received by Mr. Foster, a Jamaican missionary who forwarded it to Dr.Grattan Guinness, the Principal of Harley College in London where Missionaries were trained. But in June 1887 at Belfast Dr. Guinness read the letter from Ibeno chiefs to the students announcing to them that the letter in question was an appeal from the southern shores of Nigeria requesting for a white teacher to teach their people about God. On hearing this appeal, Samuel Alexander Bill from Belfast, Northern Ireland who had accepted God's call about 1864 took the challenge and decided to go. But it was made clear to him that there was no Missionary Body to send him implying that that he would be going as an independent pastor. Meanwhile Dr. and Mrs. Guinness had undertaken to sponsor him and support with tropical outfits as far as their means could permit.

BIRTH OF QUA IBOE/AKWA IBOE CHURCH IN NIGERIA

The Church as we have come to know it was therefore one of the independent missionary associations of the United Presbyterian Church of Scotland. The church came to be established in the wake of the missionary activities of the Presbyterian mission in the interior of old Calabar province precisely in the late 1880s. The arrival in Calabar of this un-sponsored European missionary Rev. Samuel Bill so to speak, on 6th October 1887 marked the beginning of a new era of a new missionary effort but now in the heart of the Ibibio country. On his arrival he was welcomed by the Presbyterian Missionaries who taught him th language and customs of the people. On December 3, 1887 he arrived at Upenekang/Ibeno and was warmly received by the people thus signallying the halting of the Presbyterian missionary activities and further advance into the mainland part of the Oil Rivers Protectorate as it was then called. In 1888 Rev. Bill was joined by Achier Baille both of them working untiringly. They soon began to see the fruit their labour in the conversion of a woman named Mma Etia, and later his house servant David Ekong who later became the first ordained Minister of the Qua Iboe Church. The first Communion Service took place on 16 February 1890 with eleven Communicants participating. During the year he left a short leave in Belfast taking with him his servant David leaving Baillie to overseer the work. At home he got married to Grace Kerr who was then a student in Harley College London. While at home he began his appeals for Aid for the spread of the Gospel in Nigeria and before long the Qua Iboe Council for Aids was formed towards the sponsoring of the Evangelism work. Many leaders from various denominations in Belfast were representatives of this Council and they set about drafting the Constitution of the Qua Iboe Church in line with Evangelical and Inter-Denominational line. In May 1891 Bill returned to Ibeno at the head of the team with his wife and David Ekong to continue their evangelical activities as a non-denominational body under the assumed title of "Qua Iboe Mission" on the bank of the Kwa/Qua Iboe River. The evangelists were not really from any recognized missionary association in Great Britain, Scotland or Ireland unlike the United Presbyterian Church of Scotland, the CSM for short. In time many volunteers from Belfast and other parts of Great Britain joined the team and more converts were won for Christ many of whom had begun to read and write and some being appointed teachers and preachers. These evangelists who constituted themselves into a formidable church society, the Qua-Iboe Mission, were a very daring and enterprising lot who were so encouraged in their self-appointed task of evangelism by both individuals and certain members of the Presbyterian churches in Scotland and Northern Ireland as sponsors up till 1908 when they now began to depend on their own resources, imagination and devices most of the time, and they really excelled in establishing a formidable church by so doing. As a virgin area of missionary activity, they embarked upon the establishment of a mission of their own all over the Ibibio land. This church has continued to flourish especially in the East of Ibibio country.

CHURCH EXPANSION AND EVANGELIZATION IN THE HINTERLAND

Rev. Samuel Bill and companions were not satisfied to confine themselves to the ministry in Ibeno alone, they set out going up the RIVER preaching and establishing stations all over the Qua Iboe River basin in their task primarily administering to the spiritual needs of the people and winning souls by condemning in the bargain those known to have associated themselves with government and those who desired higher education whom they described as "evil men", preaching about "the wrath to come and hell fire" and against those "who inevitably must have habitually been dining with the devil. It was a powerful and fear striking method of evangelism indeed and it really bore much fruit as we are going to see. In fact it is probable that these evangelists were inspired by the created and ways created by the society for the propagation of the Gospel in foreign lands which pervaded the England of the time. By and large these missionary activities spread like wild fire such that their evangelical field spread from Ibeno to the whole of Okat, Afaha Eket, Ikot Abasi, Etinan Abak, parts of central Ibibio ie. Aka in Uyo district notably Etinan area and parts of Itu district viz, Itam and Ibiono areas even up to Aba in Igbo land. Each of these centres with their out stations were called Districts but later renamed Superintendencies. About 1932 the church even advanced to Northern Nigeria among the Igala and Bassa in Kogi State. In time, the Qua Iboe Church in Northern Nigeria so expanded that that it constituted an Area Conference of about five Superintendence comprising Idah, Ankpa, Igala Ogugu and IbajiIn the 1960s the Church spread to the townships and cities including Lagos, Kaduna, Port Harcourt, Enugu, Kano Zaria, Lokoja etc. Later the mission also berthed in URUAN and EFIK kingdoms Calabar and IDU but could not really get a foothold of the area owing to the uncompromising proselytization, appeal and acceptance of the United Presbyterian Church of Scotland, the CSM popularly tagged by the adoring citizens as **Akwa Uf?k (Abasi)** and the Catholic mission by the people in these areas.

SUCCESS OF THE QUA IBOE CHURCH IN CROSS RIVER AND AKWA IBOM STATE

The Qua Iboe Mission achieved popularity and success probably on account of the architectural designs of their churches in the Gothic style of buildings, the same as the Catholic-Anglican church buildings of the ancient Holy Roman Empire. The mission was also known for their melodious and beautiful style of signing church hymns and choruses such that during the choir competitions organized among the missionary churches of those days, the Qua Iboe Mission almost always came up tops, a situation which I later noticed myself especially in the special circumstances by which the legendary and iconic O.A.Ufot, erstwhile Registrar of the West African Examinations Council - WAEC in the 1960s and later as the first Registrar of the Federal University of Calabar (1975-1988) often conducted the choir both in their Qua Iboe Church at No.15 Mbukpa, Calabar and at the Protestant Chapel, UNICAL for short with no qualms at all. That why I have mentioned this point because these choirs were mainly made up of elderly men and some women – all converts to the church, and they usually held two to three choir practices every week supervised by ably trained choir masters usually their expatriate missionaries. Of course in **URUAN/EFIK** kingdoms and Idu they could not match the choirs of the Presbyterian and Catholic Churches at Duke Town Calabar and Idu with their powerful pipe organs also in tow imported from the Overseas.

Soon the missionaries put head and soul to their task of evangelization, but this time engaging in the training of local agents and pastors, deacons and deaconesses most of whom, again for some obscure reasons were from among the elderly. Most of the pastors were literate only in the **URUAN/EFIK** language and for that reason, they were only able to read and interpret the Bible which had already been translated into that Efik language of culture. It therefore meant that they were deficient and so limited in their horizon of the knowledge of the background history of the Bible and the accuracy of its translation. It seems they even despised with contempt and opposition those young educated men and women who

were fond of expressing themselves in English. We would not be too far from describing this unfolding situation as one brought about by protagonists of obscurantism and opponents of that direct study of the Greek Bible to which the Dutch humanist Erasmus and John Colette the founder of St. Paul's School of London used in expressing the criterion of truth. The situation of some of the QIC devotees as also some pastors of the Qua Iboe Mission Church of those halcyon days could also be described in this light. As everyone knows, the King James English Bible of 1511AD was translated from the Hebrew Masoretic Text, whereas the Douay Catholic English version which came later on about 1516 AD was translated from the LXX (Septuagint) text which was all in Greek and was meant for the post exilic Jews as also the whole civilized Greco-Roman world beyond 500 BC era. Even the great Cicero had opined this when commenting on St. Augustine, that Catholic luminary in the firmament of great teachers in the early Church to wit, that had he but known Greek, which neglect but had disqualified him from expounding the Scriptures he might have been the greatest scholar after Socrates or Aristotle that ever treaded this earth below. **(Cf.Hon Sir Ethbert Udo Udoma, 11)** However, there was one field which the Qua Iboe missionaries appeared to have excelled, viz the "imposition of missionary boundary" both for themselves and for other denominations, a prototype of the "Demarcation of Africa in 1884" by the European nations referred above. First of all the mission succeeded in getting the Church of Scotland Mission, the Methodist Mission and the Church of Missionary Societies a.k.a. The Anglican Church Mission to agree to the demarcation of the spheres of effective occupation and influence among the various missionary bodies in the then Eastern Region of Nigeria south of the Niger. By that agreement each missionary organization had to confine itself to its own area of jurisdiction and was not permitted to transgress into the territory in the effective occupation of another mission. As a consequence, that agreement ensured competence but lack of progressive policy of expansion and development. The result was therefore stagnation in the absence of even Christian competition for excellence. It was a very sad commentary to the Lord's injunction of proclamation of the Gospel to the ends of the earth. This also meant that each missionary organization had to confine itself to its own area of jurisdiction and so was not permitted "to transgress into the territory in the effective occupational another. Small wonder then that until after the war, places and towns like Etinan, Ewet Offot just to mention a few were never converted to Catholicism or any other church denomination and these are towns less than a two kilometres from Akwa Ibom Mission in Etinan, ditto the Catholic Mission in Anua near Uyo. Another final point about the evangelization is the economic missionary method and knack which they employed in their Administration. They capitalized on this demarcation policy and were able to build one of the most distinctive educational Institutions in the whole of Ibibio land, viz. Etinan Institute equivalent to Hope Waddell Training Institute (Presbyterian) and Cross River State. The Institute still remains one to be reckoned with till today. The 20th century Qua Iboe Church produced such great personalities like O. A. Ufot erstwhile Registrar of WAEC and 1st Registrar of the University of Calabar and A.U.Ema, Superintendent of Schools, MOE TTC Examinations Board in the colonial era, also A.T.U.Ekong Chief Inspector of Education South Eastern State during the Gowon Regime and, Her Excellency Nne Isong Chief Superintendent of Education, State Schools Board and F.U.Ukpong - Qua Iboe Church General Manager of Schools all of them in the education sectors. The Qua Iboe Church of the 1950s -1970s also produced great personalities men and women who dominated both the civil and political sectors including Mrs. Affiong Abasi-Atai, erstwhile Hon Commissioner of Education and above all His Excellency, Governor Clement Isong, erstwhile Governor of the Central Bank of the new ₦1, 000.00 currency fame and the first ever civilian Governor of Old Cross River State Nigeria (1979-1983)

F. THE LUTHERAN CHURCH OF NIGERIA aka LUTHERAN MISSION

PREAMBLE: Today the Lutheran Church of Christ Nigeria now numbering about 1,700,000 members and led by Most Rev. Nemuel A. Babba which was established in Nigeria branched from the Sudan

United Mission in 1913. The Lutheran Church indeed is a major Denomination in Nigeria which as observed already was established from the Sudan United Mission viz. the. Danish Branch.

A BRIEF HISTORY OF THE LUTHERAN CHURCH OF NIGERIA

Formerly tagged the Lutheran Church of Christ Nigeria (LCCN) the Lutheran Church had the following as pioneer Missionaries namely, Rev. Niels Bronnum, his wife Margaret C. Young and Dagmar Rose. But Bronnum's wife died shortly after arrival in Nigeria. Then Rose brought back Bronnum's infant son. Bronnum continued his missionary work and established the first mission at Numan. The mission eventually expanded and in 1948 the first five indigenous pastors were ordained. By 1955 it was known as the Sudan Lutheran Church of Christ, but in 1956 it became an independent Lutheran Church of Christ, Nigeria with Pilgaard Pedersen as the first President. The Church which in Hausa reads: Ekkilisiyan Kristi a Nijeriya Lutheran had as its first Nigeria President Akila Todi in 1960. He was elected Bishop in 1973 when the Church adopted a modified Episcopal policy.

STRUCTURE OF THE LUTHERAN CHURCH OF NIGERIA

The LCCN is led by an Archbishop and is further divided into 8 Dioceses viz. Abuja with Rt. Rev. Benjamin Fuduta as Bishop and Head, Arewa diocese with Rt. Rev. Amos B. Elisha as Head, Bonotem diocese with Rt. Rev. Isaiah Lerum as Bishop, Gongola diocese with Rt. Rev. John Kennan as Bishop, Majo-Belwa Diocese with Rt. Rev. Musa Panti Filibus as Bishop, ShallHolma Diocese with Rt. Rev. Dimga Jones Kadabiyu as Bishop, Todi Diocese with Rt. Rev. Clement Dogo as Bishop, Yola Diocese Rt. Rev. Amos Yakubu as Bishop, each headed by a Bishop together with a mission. The Headquarters still remains Numan. But concerning EFIK land and Calabar in particular, it was Rt. Rev. DR (Bishop) Nelson Unwana then at the Headquarters, Obot Idim Ibesikpo that was first elected V. President of the Lutheran Church in Nigerian and posted to Calabar in 1972. From then onward the post civil war Church has been waxing strong at No. 16 Nelson Mandela Street as Headquarters of the Calabar Church with her own Nursery Primary School within the Church premises as the former Lutheran Primary School was taken over by Government ever since the civil war.

G THE JEHOVAH'S WITNESS – a.k.a KINGDOM HALL

The Jehovah's Witnesses Kingdom a.k.a Watch Tower prides itself to take its nomenclature from the Bible precisely Acts 1:8 “But you will receive the of the Holy Spirit which will come upon you, and you will be my **WITNESSES** not only in Jerusalem, but throughout Judea and Samaria, and indeed to the ends of the earth.” Precisely as a movement, its early beginnings date back to the Bible Students' Movement in the United States of America in the 1870s among followers of the Christian Restorationist Minister, Charles Taze Russell. Later on the name of this organization was changed to the International Students 'Association anchored by the new group in 1914. It is also through this group that the new name the **“WATCH TOWER”** came into being. Russell taught his followers concerning the non-existence of Hell and the final annihilation of unsaved people on the day of the Armageddon when on that last day of the end of the world, there would be a fierce terrible battle between good and evil that would destroy and bring this world to its final dissolution. He probably must have picked the doctrine from the Seven Day Adventists, a religious movement that gained currency at the time of which he could have become a member thereof. The popular weekly magazine of the Jehovah's Witnesses is the AWAKE sometimes distributed free with other pamphlets eg the Watch Tower magazine by itinerant members to their fans especially when they move from house to house visiting homes on Saturdays and Sundays. Saturday, the Sabbath Day is their official holyday of obligation and worship at their Kingdom Halls since they do not believe in “churches” as official holy places of worship arguing that Jesus the Christ never founded nor

worshipped in churches. One begins to wonder what the Jewish synagogues were meant to serve when He often attended there including his disciples and even St.Paul as recorded in his missionary journeys in the Acts of the Apostles. Russell died about 1916 and was succeeded by Joseph R. Rutherford, a judge. The Jehovah's Witnesses also base their faith-belief and mantle of evangelization on Isaiah 43:10: "You are my witnesses, says the Lord and my servant whom I have chosen, that you may know and believe me and understand that I am He. Before me no god was formed, nor shall there be any after me, I, I am the Lord"

The Movement entered Nigeria in the late 1930s when World War II was just beginning and before the war ended it had berthed as it were in **URUAN/EFIK** land. I can still recollect as a kid in the early 1940's precisely about 1942/3, when my late uncle, Efanga Edem Okon as a pupil at the famous Rev. Cruikshank School at Mbiaya URUAN, as it used to be called often came home with some leaflets. When I was able to read, he gave me a copy of St. John's gospel with a blue cover and very beautifully bound an attractive pocket book which I treasured indeed. But my mother persuaded me not to read it because its texts and contents were different from the ones we were used to, viz. the Catholic version. But I often hid it and read some passages especially the ones on the 6th chapter about the Bread of Life and this must have informed my requesting my mother to allow me receive Holy Communion like my elder sisters. Promptly I was officially enrolled in the Catechism First Holy Communion Instruction evening classes even though I was only five years of age. In 1943 she presented me for the First Communion examination before the visiting Rev. Father Superior to Idu town on "bush tour". As I was crying, the priest placed me on his laps and fired the questions which I rattled away still crying and sobbing. For the next five years I was the **"populo admiratio"** a wonder child, as my mother had to be struggling with the Church wardens when bringing me to the altar rails when it was the time at the Holy Mass for Holy Communion. Everybody can remember when toddlers and kids crying would run after their mothers while going to receive the Holy Communion; but because people had thought looking at me "so tiny", that I must be one of these kids and toddlers. Eventually, when my uncle finished schooling and was working with the colonial Palm Produce Companies the UAC, PZ etc. at Nwaniba, he became one of the chief promoters of the Movement in the area. They always held their rendezvous and assemblies either at the veranda of a Jehovah's chieftain at Beach Town, or Marina Idu or at his own down town - **"IDU Usuh?re"** residence. One of his daughters was the much talked-about pupil all over the country in the 1970s that refused to recite the National Pledge at their school assemblies. My uncle then was probably the number one fan of the Movement travelling far and wide across the length and breadth of Nigeria for their Crusades at Lagos, Makurdi, Ilesha, Benin, Onitsha, etc. In the house you could not even take your meal in peace because of his biblical argumentations without stop and you asked "could he ponder just for a moment to hear your own side of the debate!" This was their stock in trade. Also Jehovah's Witnesses are wll known for their door to door ministry and evangelism as also distribution of their religiousn literature. Even while at the University of Nigeria Calabar Campus which later became UNICAL in 1976/77 academic session, on many occasions as their members often swarmed into the University quarters every Saturday and Sunday with their ubiquitous AWAKE magazines, I had to decide to buy some of the magazines off them just to send them away. It was usually the same refrain: one-sided argumentation, with no thought to the views of others! The Jehovah's Witnesses deny most of the Christian doctrines like the Blessed Trinity, Heaven and Hell, the immortality of the soul, the place of the Virgin Mary in the economy of Salvation, the divinity of Christ etc; they consider these as unscriptural doctrines. They equally do not observe birthdays, Christmas and Easter Solemnities or any other Holy days considering them as of pagan origin. They only maintain quoting from the Gospel passages of St. John that Jesus was merely the Son of God, and you begin to wonder whether they have taken the trouble and pondered to read the very first chaper: "In the beginning was the Word, and the Word was with God, and the Word was God". **(Jn 1:1)** Of course they have not been admitted into the World Council of Churches for obvious reasons since they do not believe

and profess the Lord Jesus as their personal Lord and Saviour of mankind. In the preceding years up till the end of the civil war, the Movement reigned supreme in **URUAN/EFIK** land and thereafter the Brotherhood of the Cross and Star literally swept them off leaving only remnants across the length and breadth of the territory. Nowadays they are only active in the towns and cities especially Calabar and Idu the headquarters of URUAN/EFIK nation.

H. THE PENTECOSTAL CHURCHES a.k.a PENTECOSTAL FEDERATION OF NIGERIA

The term Pentecostalism refers to certain elements of Christian life often associated with the experience of the power of the Holy Spirit which strongly manifested on the day of Pentecost in the Bible and the consequent gift of Spirit by Christ. 'Pentecostal churches' as a term over the years, emerged from the 'Holiness Movement' which held the view that "Baptism in the Holy Spirit" apart from the accepted Church doctrine of regeneration, was an experience of empowerment for the ministry, viz evangelism church administration, etc. available to all believers. It was also emphasized that this spiritual baptism was accompanied by the ability to speak in tongues. **(Cf J.D.Douglas, ed. 645-646)** Etymologically the term Pentecostal/ism stems from the Greek/Latin word **'PENTECOST'** which in the English version of the New Testament simply means 50 implying the 50th day which to the Jews of old referred to their Exodus event and Covenant of God with them with the giving of the 10 Commandments to Moses on Mount Sinai en route Canaan. Originally the Hebrews celebrated 50 days after this event viz. Commemoration of the Passover corresponding to our Christian Easter. Then 50 days after, they used to celebrate the harvest of their 'First Fruits' usually the grains festival, just like our 'Yam Festivals' etc. in thanksgiving to God. Later on they commemorated this event with all the Jews and those in the Diaspora coming over Jerusalem. This continued to beginning of the Christian era when after the Lord's Ascension into Heaven, just as He had promised precisely50 days after the Passover during which He was crucified and rose again, the entire city of Jerusalem was filled with pilgrims for this festival, and the Lord sent the Holy Spirit to descend on the Apostles then assembled in the Upper Room of the Last Supper. This was the great event that was to become the new PENTECOST from which Pentecostalism has derived its name and movement. Therefore it would be correct to say that the power and enthusiasm manifested in the early Christian community which witnessed the Pentecost that is playing out in the Pentecostals today as contemporary Christians believe in the possibility of receiving the same experience and Gifts as these first Christians on that Pentecost day. Pentecostalism today is therefore the re-enactment of the experience of Jesus 'followers on the day of Pentecost over 2000 years ago, ie. 50 days after His glorious Resurrection at Easter – the Christian Passover.

ADVENT OF MODERN PENTECOSTALISM IN NIGERIA

Some historical antecedents can be adduced to the advent of modern Pentecostalism right from the time of the break-up of the Church of England as a consequence of the Reformation of Martin Luther. This was occasioned in the early 1800s when John Wesley (1703-1791) a British Evangelical preacher formerly of the Anglican Church and his brother founded 'Methodism' as a means to returning the Anglican Church to the fundamental practical piety of the original practices of the Church of England. He started his movement by offering his followers a 'second blessing' which he called "the entire sanctification" based on his theology of the work of Grace as separate from salvation with holiness. He saw this as an experience of the "Baptism with the Holy Spirit and fire." According to him, since Christ died for all, but then only those who believe an attain salvation which is a work of the Holy Spirit, hence without the saving aid o the Holy Spirit saving grace can be resisted and a person falls from grace. It therefore means that Salvation is only for all believers aided by the grace of the Holy Spirit. This makes him one o the forerunners of Pentecostalism. Similarly, the Presbyterian pastor, Edward Irving **(1712-1834)** also placed emphasis on the manifestation of the grace /gift of the Holy Spirit through speaking in tongues

teaching that tongues were "the standing sign" and "root and stem" out of which flowed all the other gifts of the Spirit. Tongues also for Irving were the "outward and visible sign of the inward and invisible grace which the Baptism of the Holy Spirit confers." From this he developed charismatic eschatology of the period prior to the Second Coming of Christ when "a latter rain" of extraordinary gifts would be given again by the Holy Spirit to the church. In the 1840-50s Methodism emphasis of this "second coming" spread to America with a call for a return to Holiness and this was literally transported as it were into the Pentecostal Movements with the motive of preserving and spreading Wesley's doctrine of "entire sanctification and Christian perfection". According to the teachers of this new "Holiness Movement" the problems confronting the Church were due to lack of the marks of sanctification in the members. It was therefore necessary and indispensable that this malady of the church be cleansed through the process of the sanctification of members vouchsafed through Baptism of the Holy Spirit. Empowerment by the Holy Spirit is the view o this new mission and this position is very central Pentecostalism even in contemporary church. In 1990 Summers Parham (1873-1929) embarked on another dimension he termed "Millerianism". This was occasioned by his enrolment into the Holiness Congregation led by Frank W. Stanford from whom he acquainted himself with the doctrine of the "latter rain" of the outpouring Of the Holy Spirit. Impressed by this doctrine he sought to acquire a more profound manifestation of the power of the Holy Spirit having had only isolated reports of the manifestation of the power of speaking in tongues among Stanford Parham's missionaries as proof of the Baptism of the Holy Spirit by instant restoration o the apostolic gifts. He then directed his students to strategize and deepen their knowledge of the second chapter of the Acts of the Apostles. For according to him the peculiar gift of tongues was the spark necessary for the beginning of Christian faith and its growth in the Jerusalem church. This provocation dramatically bore the expected fruit when Agnes N. Ozman now La Berge, one of his students had asked Parham for his imposition of hand upon her to send her forth into foreign fields viz. China and he though reluctantly not having had the experience before, lad hands up [on her, and instantly she began to speak in the Chinese but could then unable to speak in English again. With this Parham himself and the other students were also baptized in the Holy Spirit which he himself testified that after the event he could now speak in the Swedish tongue and other languages until the morning. It is therefore to his credit that the Pentecostal theology owes the crucial definition of speaking in tongues as the "in ideal evidence and acted level of the latter rain" which he termed as Millerianism to wit, the evangelical style of conversion, sanctification, divine healing and the eschatological return of the Holy Spirit power as evidenced in glossolaria. **(Cf. nanVinson,15-22-Synan Vinson.15-22**)Finally we must do to these the experience and movement o the Keswick English Holiness teachers, a movement which began earlier on in England about 1874 AD. This was another example of the shift of emphasis to "spirit empowerment in the "second blessing" referred to earlier. It started off through the holding of annual conventions for the promotion of practical Holiness by the Keswick teachers who regarded the concept of 'second blessing' as eradication of sinful nature and Baptism in the Holy Spirit as an endowment of power for service. Certainly most Pentecostal pastors and evangelists nowadays would also like to sustain this view for the sanctification of the church and their members, but Keswick teachers emphasized the need for the spirit's empowerment for Christian service as a paradigm of the early church. **Synan Vinson, 15-22)**

PENTECOSTALISM: THE RENEWAL MOVEMENT WITHIN CHRISTIANITY

Pentecostalism has become a very wide and concept that defies definition. It has developed into a concept that is better described than defined. Frank D. Macchia, considers it as a renewal movement within Christianity that places special emphasis on a direct personal experience of God through Baptism in the Holy Spirit and has an eschatological focus and an experiential religion. **(Achunike Hilary C.35)** Pentecostalism as a direct cognate of the term Pentecost as in Acts 2 which denotes the event and outcome of the descent of the Holy Spirit and his gifts on all Christians. Consequently, Pentecostal is used today to apply to not only the group but also the adherent of those assemblies, sects and churches that emerged as

the result of late19th and 20th century revivalist preaching among American and Baptist congregations. In the USA at the turn of the 20th century precisely 1901-1906, this movement started in a simple black church in Los Angeles where W.J.Seymour, descendant of the African slaves who had been shipped to American was the minister. Pentecostals claim to be concerned with the restoration of those gifts which are believed to have first been bestowed on the church on the day of Pentecost **(Acts2:1-4)**, hence, their primary concerns is to make anew the Pentecost event their worship places special stress on the practice of the gifts outlined in 1cor, 12, Rom. 12 and Eph. 4. Some of these gifts are revelation, inspiration and power gifts eg. the gift of speaking in tongues. The most notable is 'speaking in tongues' which some advocates see as the initial evidence of baptism in the Holy Spirit. Others include healing, miracles and deliverance exorcism. The power to exercise these gifts comes via baptism in the Holy Spirit usually regarded as a distinct action from sacramental Baptism.

In Nigeria the movement wasn't a veritable religious feature in the Nigerian religious landscape before the 1970s when the mainland churches dominated the scene, but nowadays it has come to stress personal relationship with the Holy Spirit as the mainstay of Christianity often to be identified with fundamentalism and evangelism. The only church that held sway was the Cherubim and Seraphim which blazed the trail as an independent religious movement, distinct from the mainline churches was founded in 1925. It was later termed Alladura movement because it was not strictly Pentecostal in nature but mostly 'spiritual prayer houses for healing'. It was the mushrooming of the Alladura churches that led to the establishment of independent churches like the Faith Tabernacle, the Christ Apostolic, the largest Alladura church in West Africa, the Assemblies of God which started in Diobu, Port Harcourt in the later 1960s – the church which inherited the Church of Jesus Christ an upshot of the Faith Tabernacle, spread as an independent church, etc. In fact in the late 1960s (during the civil war and early 1070's shortly after) the Catholic Church, in order to stem the tide of Catholics of members streaming to these faith healing churches and prayer houses, spearheaded by the like likes of Rev. Fathers Godwin C.Ikeobi and Monsignor Matthew Obiukwu (my colleagues and contemporaries) started a counter prayer movement in the form of 'prayer ministry 'to provide Catholics with an alternative for the healing ministry and prayer. Later on in the early 1980s Rev. Fr. (Prof) Emmanuel Edeh also began his own brand as a response to the Pentecostals. His Catholic prayer ministry of the Holy Spirit at Elele, Port Harcourt gave him out as a Pentecostal or Charismatic Father, (though he denies this) because he started off with Charismatic choruses, testimonies and reported healings. In the 1990s other Catholic priests like Fathers John Ugobueze, Stephen Njoku, Christian Usung Urua, and Ejike Mbaka gave their own response to the Pentecostal through their healing ministry at Wednesday evening services with Rosary procession, singing of choruses, sermons and 'Holy Ghost Hour' healing sessions, not leaving out the collection of tithes. Many priests, Seminarians and Rev Sisters have since joined the band-wagon of Catholic Charismatic Renewal healers and prayer warriors and the situation does not seem to be abating. The Aokpe phenomenon in Benue State has really sparked off this scenario and since the late 1990s the place has turned into a Mecca of sorts through a girl visionary Miss Christiana,who claimed to have had an apparition of the Blessed Virgin Mary. A chapel and a Parish centre have been created by the Catholic diocese of Otukpo for the devotion and spiritual needs of pilgrims and those seeking for miracles and spiritual favours.

PENTECOSTALISM AND 20TH CENTURY RELIGION MOVEMENTS

The emergence of Pentecostalism as one of the major developments of the 20th century Religious Movements has gained great momentum. Its rapid spread is very pervasive here in Nigeria. Recently Rev. Fr. Jude Anyaeche has been quoted to have had an encounter with a Pentecostal girl who challenged him that Pentecostals like the ancient Israelites walking round the walls of Jericho would in no time walk

round the walls of the Catholic Church and other mainline Churches; the so-called Protestant churches, only once, and they would all collapse Jericho-wise. The mainline or Protestant churches are those Christian churches established after the great Catholic Church shake-up by Rev.Fr. DR. Martin Luther in 1516 AD tagged the Reformation which resulted in the break-up of the Catholic Church and the establishment of splinter churches ie. Protestant Churches like the Lutheran church, Presbyterian Church, Methodist church, Anglican Church, Methodist church, Apostolic church, Qua Iboe Church etc.which also found their way into Nigeria since 1840s. And this was a little over ten years ago; today, and in all probability the Pentecostals are taking over the management of Christianity in Nigeria. As I write this book, the head and president of the Pentecostal Federation of Nigeria (PFN) is also the current President of the whole Christian community in Nigeria tagged the **Christian Association of Nigeria (CAN)** in the person of Pastor Joseph Ayo Oritsajafor of the Word of Life Bible Mission, Warri. Pentecostals are making waves and winning converts mostly from these so-called original Christian mainline churches by the day and this is to state the obvious. The rank and file of these mainline churches according to Rev. Fr. Hilary C. Achunike of the University of Nigeria, Nsukka, and even the Catholic Church hierarchy in Nigeria and elsewhere are all disturbed and disquieted.

THE CHRISTIAN ASSOCIATION OF NIGERIA - ORIGINS

The Christian Association of Nigeria (CAN) was founded in 1976 with Dominic Cardinal Ekandem as first President General and Rev. Dr. Joseph A. Adegbite, Secretary General ostensibly to call of the bluff and taunts by the Muslim faithful that Christian churches can never unite or come up together with one voice on any matter of national discourse. CAN is an Association of Christian Churches with distinct identities, recognizable Church structures and systems of worship of one God in the Trinity of the Father, Son and the Holy Spirit. It was actually General Olusegun Obasanjo, who as then the Military Head of State precisely on 27th August, 1976 summoned several Christian church leaders to Lagos for discussion regarding Government's intention to introduce the recitation of the National Pledge and salutation of the National Flag during school Assembly in both primary and secondary schools nationwide. Curiously the church Leaders offered no objections, but insisted that this could be done only on the condition that the usual Morning Devotion and Prayers would precede it. It was after leaving Dodan Barracks that the church leaders directed by the Holy Spirit I would say, decided to use the occasion to hold another meeting among themselves at the Catholic Secretariat close by. Here they unanimously arrived at the monumental decision to form an organization which among other things would provide a forum where they could regularly meet together to take joint actions on vital ecclesiastical matters and to checkmate the growth of political Islam as also deliberate on issues affecting the generality of Nigerians. CAN was registered under the perpetual succession Act Cap. 98 of the Federal Republic of Nigeria (CAC) on 19th December, 1986 with Archbishop A. Okogie, Pastor J. G. Sakpo, Rev. Charles Williams, Rt. Rev. John Ogbonnaya, and Clifford Mobolaji Smith as Trustees. The Aims and Objectives of CAN among others include: (a) To make Christ the centre of all its works and to promote the glory of God by encouraging the growth and unity of the Churches and helping them to lead the nation and her people to partake of Christ's Salvation and all its fruits. (b) To cement the bond that wedges Christianity in the country together since without unity in CAN there can be no progress. (c) To create an atmosphere whereby member churches of CAN could have a more effective fellowship and dialogue on Christian Faith, its defense in Nigeria and all over the world. (d) To serve as a basis of response to the unity of the church especially as contained in our Lord's pastoral prayer that they all may be one **(John 17: 21)**. (e) To promote understanding, peace and unity among the various people and strata of society in Nigeria through the propagation of the gospel. (f) To act as a liaison committee by means of which its member – Churches can consult together and when necessary make common Statement and take common actions. (g) To act as watch person of the Spiritual and moral welfare of the Nation. (h)To make CAN an advocate of freedom of Religion in terms of the

rights of individuals to associate and worship without any coercion, fear of molestation and persecution from any quarter. (i) To resist any attempt by the Government of the day or her Agencies to favour one religion more than the other or turn the nation into a mono-religious state. (j) To challenge the ills in our society and ensure that the attention of those in government is always called to serving the nation creditably just as efforts would be geared towards the eradication of corruption in the society in collaboration with EFCC, ICPC and other credible bodies in the country which are committed to the same goal. (k) To ensure that Christianity is given its rightful position in the nation and that Christians are never treated as second-class citizens with regards to any other religious adherents. And in this connection to totally condemn any anti-Christ moves in the nation with a view to making sure that they are dropped with immediate effect. (l) To make CAN self sufficient and independent, able to respond with her relief agencies to disasters within and outside the body and also able to cater for the hurting, the less-privileged and the poor as one of the cardinal ministries of the Church.

CAN is made up of altogether five distinct Blocks of Christian churches with distinct identities, recognizable church structures and systems of worship of the One True God Almighty in the Trinity of Persons – Father, Son and the Holy Ghost (Spirit). viz. (1) the Christian Council of Nigeria made up of the so-called **MAIN-LINE CHURCHES** – the original members of the World Council of Churches: the Anglican Church/Communion, the Baptist Mission, the Presbyterian Church of Nigeria (PCN) the Methodist Church of Nigeria (MCN) the Lutheran Church of Nigeria (LCN) the Apostolic Church, the Qua Iboe Church (QIC), etc; (2) Catholic Church tagged Catholic Secretariat of Nigeria (CSN) – these two blocks formed CAN in 1976; (3) the Christian Pentecostal Fellowship of Nigeria/Pentecostal Fellowship of Nigeria (CPFN/PFN); (4) the Organization of African Instituted Churches (OAIC) popularly tagged **Uf?k Akam** /Prayer Houses and (5) the **FELLOWSHIP OF CHURCHES OF CHRIST** in Nigeria known in Hausa as "**TARAYYA EKKISSIYOYIN KRISTI A NIGERIA**" a.k.a TEKAN/the "**EVANGELICAL CHURCHES OF WINNING ALL**" a.k.a ECWA which is a grouping of all the churches that trace their origin to either Canadian-based Sudan Interior Mission (SIM) or the largely British-based Sudan United Mission (SUM) popularly tagged the **Alladura** viz. Cherubim and Seraphim, Deeper Life Bible Church, the Celestial Church of God, etc. ie. the noisy vivalistic churches - **Uf?k Abasi kpa Ub?k**. Since the time of Dominic Cardinal Ekandem, CAN has been headed by Anthony Cardinal Okogie (CSN: 1988-1995), Prelate His Eminence Sunday Mbang (CCN-Methodist: 1995-2003), Primate Jasper Akinola (CCN-Anglican Communion: 2003-2007), Archbishop now John Cardinal Onayekan (CSN: 2007-2010), and currently Pastor Joseph Oritsejafor (CPFN/PFN - Bible Church: 2010 to date). It is likely either the CSN or CCN block will slug it out with the PFN/TEKAN groups as Rev. Samuel Olasupo Adeniyi Ayokunle, the president of the Nigerian Baptist Convention (NBC) is warming up for the contest come 2016 when the tenure of Pastor Joseph Oritsejafor expires. Today CAN has become the largest Oecumenical Body ever established n Nigeria and indeed Africa.

CHRISTIAN ECUMENISM, CHURCH UNITY/DIALOGUE & WORLD COUNCIL OF CHURCHES

We cannot successfully round up this discussion on CAN without treating, however perfunctory, the issue of Church Unity, Interfaith Dialogue as also the champion of unity and dialogue, viz. the World Council of Churches although the Catholic Church considers it only in terms of the Mainline so-called "Protestant churches" including the Eastern Orthodox churches. The call for Christian unity by the Second Vatican Council (1962-65) by His Holiness Pope St. John XXIII who died in 1963 and which was ably continued and concluded by Catholic Major Seminaries, has made it mandatory that in all Houses of Religious Formation, Scholasticates and indeed all Institutes of Higher Learning including Catholic Universities throughout the world, should include a short-term programme of at least 2 hours a week

semester course on Oecumenism. This course should be taught for the purpose of educating future Ministers both of the Word and Sacraments as also pastors in the spirit of ecumenism and interreligious Dialogue.

CHRISTIAN UNITY/ECUMENISM –INTER FAITH & RELIGIOUS DIALOGUE

The call for Christian Unity by the Second Vatican Council (1962-65) has made it compulsory that in all Churches nationwide, Theological Institutes, Catholic Major Seminaries, Houses of Religious Formation and indeed all Institutes of Higher learning including Catholic Universities throughout the world should present a short-term programme of at least 2 hours lesson a week as a semester course on Ecumenism. This should be taught for the purpose of educating future ministers and pastoral workers to be imbued with the spirit of Ecumenism and Interreligious Dialogue. The Decree on Training of priests **"OPTATAM TOTIUS"** also declares that with due regard to conditions of different countries, students should be introduced to a fuller knowledge of the Churches and Ecclesial communities separated from the Holy See so that they may be able to participate in promoting the restoration of Unity between all Christians as well as other Religions of their regions and countries. Thus, they will recognize more clearly what goodness and truth these religions possess through the providence of God and learn how to refute their errors and so bring them the light of Truth. There is therefore an urgent need to prepare priests, Seminarians and the Religions, men and women even Catechists for Inter-Religions Dialogue and International Relations.

CHRISTIAN ECUMENISM AND CHRISTIAN UNITY

The context in which many Catholics and other non-Catholic Christians live and work today is multi-religious, and in Africa there are followers of African Traditional Religion (A T R), Muslims and in the regions of Asia, Hindus, Buddhists, Suphs, followers of Bahai etc. A Christian pastoral worker living among adherents of these Religious groups cannot remain indifferent. It is not enough merely to know our Christian Doctrine or religious tenets; we need information about other Religions especially ATR and Islam. In some Seminaries and other Institutions of Religious Formation and Houses, these courses are taught under various titles viz. ATR. Inculturation Theology, African Thought and Culture, African Spirituality / Philosophy, Islam, Interreligious Dialogue, etc, but in this programme as envisaged herein the general course heading should be that of Vatican II ie. "**Ecumenism**" ie. (**UNITATIS REDINTEGRATIO** simpliciter OR "**Christian Unity"** following the Encyclical **"UT UNUM SINT"** which is committed to the Ecumenism of late His Holiness Pope John Paul II following the idea expressed by Pope John XXIII at the opening of the Vatican II Council. The study of the Ecumenism Decree must be formulated in the Catholic way which aims at "Continuing Reform" by concentrating not in altering the deposit of Faith, or changing the meaning of Catholic Dogmas, or in eliminating essential words from them, or accommodating its Truths to the preferences of a particular age/ situation, or suppressing certain articles of the Apostle's Creed under the false pretexts that they are no longer attainable or understood in today's world simply to achieve some compromise. This as we know, is a contradiction to the effect that God who is Infinite Truth, has quarantined "Religious freedom" to all manner of persons notwithstanding, especially in what concerns God and His Church.

EFFORTS AT STARTING ECUMENTICAL DIALOGUE

THE UNITIVE OCTAVE AND WORLD COUNCIL OF CHURCHES

Year by year and for many decades now, the Catholic Church and indeed some Christian churches never cease to pray every January 18 – 25 for Church Unity known as UNITIVE OCTAVE even before Vatican

II. The general idea behind the Octave prayer was the hope that Protestants would return to the One True Church and that the Orthodox religion of the East would end. But on the hand Protestants in general engaged in their own version of the ecumenical movement in the "World Council of Churches" based in Geneva, Switzerland for the same purpose of Church Unity. The World Council Churches is the fellowship of churches which professes the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of One God, Father, Son and Holy Spirit (**Cf. W C C, New Debhi – India 1901)**. Although the W C C had started the Ecumenical movement about 50 years before Vatican II, it was really the proclamation of the Decree that sparked off a new impetus in the new way the Decree speaks of the non-Catholic Christian Relations. Instead of dogmatically insisting and praying for their return to the Roman Catholic Church as the only possible movement towards Church Unity, the Decree is now concerned with the movement towards Christ the Redeemer. From the Protestant angle, this has set in motion a fresh orientation pregnant with creative possibilities. Today, then, the door is made wide open as the Ecumenical dialogue has been lifted to a new level in the mystery of salvation since the Holy Spirit is also ever at work in "Ecclesial Communities" outside the Roman Catholic Church. This aspect as it were goes to show-case the earlier stand of the Roman Catholic Church against the background of the Encyclical "**MORTALIUM ANIMOS"** of 1928 of PP XI and the **"MONITUM**" of the defunct Holy Office of 1948. The new approach is gratifying and in accord with the Protestant principle of the **"REFORMATION"** as it stresses the task of Renewal and Reform which are essential to ecumenical advance. Another note-worthy aspect of the Decree is the frank statement which acknowledges that "men and women on both sides had sinned and fallen short of the Grace of God". They were therefore to blame, hence the need for common penitence and mutual forgiveness in order to develop a new atmosphere of ecclesiastical relations very different from the polemical self righteousness which had often characterized discussion between Catholics and Protestants in the past.

ECUMENISM AND ECUMENICAL DIALOGUE AND ACTION

The term Ecumenism comes from the Greek word "**Oecumenism"** and means "universal", "unity" and by implication the programme and principle of uniting the different Christian Churches together. It is directed towards seeing things through the eyes of another, hence, respect for one another and amicably tolerating the differences in others without of course obscuring or blurring these differences in order to open the way for genuine and fruitful dialogue. What is envisaged is that Christian congregations of whatever name should begin to move forward in both Dialogue and concrete measures of co- operation and follow this more excellent way towards Christ. This is a challenge but the assumption that the Roman Catholic came in as the only true Church is implicit, for it is through her alone, which is the all-embracing means of Salvation that the fullness of the means of Salvation can be obtained.

PRECAUTIONARY MEASURES

But while the Catholic Church commits herself to genuine and sincere ecumenical dialogue and action, she must guide herself against a false conciliatory approach which may water down the purity of Catholic doctrine and obscure its meaning. Catholic Beliefs must be explained more profoundly and precisely for a deeper realization and clearer expression of the unfathomable riches of Christ. Genuine and fruitful dialogue must bear the stamp of candour. But what is important is that ecumenical dialogue should bring both the Roman Catholic Church and the non-Roman Catholic churches to live and work together in Christian fellowship.

FELLOWSHIP / ECUMENICAL AND COMMON PRAYER

For this reason and in special circumstances it is both permissible and desirable that Catholics join in prayer with their "Separated Brethren" so as to keep ecumenical dialogue at a deep spiritual level and save it from becoming over- intellectualized. Prayer together is the simplest expression of the new ecclesiastical relationship and the most convincing evidence of ecumenism. Pope Paul VI himself had started it all when at the close of Vatican II Council; he joined with Protestants / Orthodox etc. participants in a Service Prayer for the Unity of the Church.

PRE-REQUISITES FOR GENUINE DIALOGUE

With the establishment of a Pontifical Council for Inter-Religious Dialogue towards a working group with the World Council of Churches, co-operation and concern for dialogue will be greatly enhanced. Pre-requisites for this should include, Christology, Inculturation Theology, Missiology, A T R, Islam and the study of Vatican II Documents viz. on Religious Freedom **"DIGNITATE HUMANAE"** on non-Christian Religions **"NOSTRA AETATE"**, on Missions, **"AD GENTES"**, on the Eastern Churches **"ORIENTALIUM ECCLESIARUM"** and on Communications **"INTER MIRIFICA"**. The need for underlining the importance of these foundational Courses of Catholic Theology cannot be emphasized. The whole teachings of the Church and practices must be brought to bear as the goal of Missionary activity through formation in the spirit of ecumenism and fraternal dialogue especially with non-Christians.

CHURCH AUTHORITY AND DIRECTION

When the minds and hearts of ecclesiastical students including theological Students, Scholasticates and Seminarians are opened and refined to appreciate the relationship between the traditions and Religions of their homelands and Christianity, they will be led resolutely along the road to sanctity and involvement in justice and peace. In accordance with these indications of the Magisterium, awareness will be raised for leadership roles in these religiously pluralist societies.

AFFECTIVE AND EFFECTIVE GROWTH OF COMMUNION

Christians must profess that the church is One, Holy, Catholic and Apostolic and in so doing must strive purposefully to travel until that blessed day when full Unity in faith and practice will be achieved, to wit, when they can celebrate in peace together the Holy Eucharist of the Lord. Then the great doctrinal centrogencies in mutual understanding will be achieved between the Churches. This then will become the ultimate goal of the ecumenical movement as a fully visible unity among all the baptized, which also is the concept of the unity willed and demanded by Christ the Lord. Ecumenism requires that Christian communities should be able to help one another so that there may be trully present the full content of the heritage handed down by the Apostles. This full communion cannot be attained which is only through sublime evangelical Charity, hence issues dealing with Baptism, Holy Eucharist and Authority are basic. Then in the communion of the one Church willed by Christ, a true consensus of faith can be achieved through relating Sacred Scripture as the highest form and Authority in matters of faith and morals and Sacred Tradition as indispensable to the interpretation of the Word of God, the Eucharist as the Sacrament of Praise to the Father – the Sacrificial Memorial and Real Presence of Christ and the sanctifying outpouring of the Holy Spirit. Then Ordination as a Sacrament to the threefold Ministry of the Episcopate, Presbyterate and Diaconate, the Magisterium entrusted to the Pope as the Successor of Peter and the Bishops as the successors of the Apostles in union with the Pope will be enhanced and upheld. Finally in relation to the Virgin Mary as th Mother of God and Mother of the Church who intercedes for Christ's disciples and humanity ill form part of the Deposit of Faith.

CONSEQUENCES OF COMPLETE ECUMENISM IN THE MIND OF CHRIST

Prudence of Faith in the avoidance of False Irendicism and indifference to Christ's ordinances will finally issue forth in the courageous journey towards unity. The transparency of faith must show-case faith in the avoidance of false Irendicism and indifferentism as prudence shows that we should reject any half hearted commitment to unity and more so in avoidance of prejudicial opposition and defeatism which sees everything Catholic in negative terms. This obligation to unity must respect the truth which is absolute to the law of the Gospel. In all this, it is necessary to keep carefully in mind the distinction between the deposit of Faith and the challenge to deep holiness and to make a serious examination of conscience. Ecumenism is a dialogue of conversion and takes place before God, each individual church and individual person in recognizing his own faith and coming before Christ the Intercessor.

UNDERSTANDING UNITY IN DIVERSITY

Part of the problem in understanding what unity – Ecumenism – must mean to Christians is expressing unity in those concepts that can lead to a great deal of romanticism particularly in the Body of Christ which is the church. Unity is not exactly unanimity unless they mean something that can work to their advantage or it will not be unity. It is difficult to manage differences and mouth doctrinaire unity to stifle opposing views. When we fail to explore the diversities in the Body of Christ we rather shift opinion to sensitize the Body of Christ to the imperative of Unity in Christ. The point is that Christ desirers to reveal the depth of the great varieties that exist in Himself through us. It is then left for us to see the great unity that is emerging before us when we allow Him to reveal the diversities that exist in Him through us. The way to understanding Christian unity is through Christ, for in Christ the artificial partitions which we enact to divide ourselves, crumble before us. The Epistle to the Ephesians very aptly teaches us how we can change diversity to achieve unity **(Eph. 4:3-6,17-25)**. To uphold a vision of unity which takes into account all the demands of revealed truth, the transparency and the prudence of faith requires that we try to avoid and reject both half hearted commitments to unity and even a more prejudicial opposition which we see as indifferent to the Church's Ordinances because the obligation to respect the truth is absolute and it is Inspired Truth that is speaking to us by the one Holy Spirit into which we all are baptized in Christ **(Eph.2:11-8).** In this process, we must not impose any burden beyond that which is strictly necessary **(1Pet. 5:28)** viz. patient and courageous efforts and keeping faithfully in mind the destruction between the Deposit of Faith and the formulation in which it is expressed.

DIALOGUE OF CONVERSION AND WITNESS TO HOLINESS

In understanding how deep and various the commitments to Ecumenism should be, the Holy Spirit calls us to make a serious examination of conscience. We must learn to enter into a dialogue of conversion as a spiritual mandate. Since this is a dialogue which takes place before God, each individual must recognize his faults, confess his sins and place himself in the hands of the One who is our Intercessor before the Father. This dialogue of conversion on the part of each individual and community must have a face and acceptance. Its demands will bring about fraternal relations much more than cordial understanding or external sociability which are far from the solid basis of conversion and ecumenical commitment in which Christ leads all without exception to examine themselves before the Father whether they are faithful in seeking the plan of Christ for His Church. Where there is a sincere desire to follow Christ, the Holy Spirit never fails to pour out His grace in extraordinary ways. He will lead communities along His paths to where he wills and to the visible **Koinonia** and service or his plan of salvation. Then full unity will come about when all come to share in the fullness of the means of Salvation entrusted by Christ to the Church by reciprocal fraternal assistance. Communities will in turn strive to give in mutual exchange what each one needs in order to grow towards definitive fullness in accordance with God's plan. Prayer

should always form part of this longing for Unity and as one of the basic forms of our love for Christ and the Father who is rich in mercy. It must occupy the first place in this journey of understanding disposing us to ask God for what we need – clear spiritedness, strength and courage to take whatever steps are necessary so that our commitment can be authentic.

DIALOGUE WITH EASTERN/ORTHODOX CHURCHES SPEPARATED FROM APOSTOLIC SEE

For years and centuries since1054 AD, the Church has been taken as symbolic of the greatest Schisms - one of the decisive events in the tragic rupture between the East and West of Christendom. On Saturday, July 16, 1054 AD during the reign of Pope Leo IX, the papal delegate Bishop later Cardinal Humbert who was also the Pope's Secretary arrived at Constantinople in modern Turkey armed with two Papal Bulls which in effect were Conciliatory Letters from the Pope, one to Emperor Michael Constantine and the other to the Patriarch, Archbishop Michael Cerularius. Since the Patriarch was known to have very little subtlety and wit or theological culture of a Photus, he was equally arrogant, ambitious and immensely popular with the people, but with rather low opinion of the papacy, he refused to accredit the highly influential papal delegates and treated them with disdain, whereas the Emperor on the other had received them well. Then as the Byzantine monk attached to the Patriarch in turn presented a rebuttal that seemed critical of the Latin usages, the delegates raised the provocative **Filioque question**, and Archbishop Humbert losing his patience strode with his colleagues into the Basilica of Sancta Sophia shortly before the afternoon Liturgy and laid the Bull of Excommunication of both the Emperor and Archbishop Michael Cerularius at the altar and then departed "ceremonially shaking the dust off their feet." Then the Patriarch Michael Cerularius in turn excommunicated the papal delegation by ordering the Bull to be publicly and solemnly burnt in what is known in Church history as the "Great Eastern Schism". Soon after a Synod condemned the actions of the delegates and solemnly anathematized Archbishop Humbert and his companions while carefully avoiding any mention of the papacy. This left the door open for the Pope to resume friendly negotiations. Pope Gregory VII who succeeded Pope Leo was Humbert's close friend and would not have dreamt of repudiating his friend's actions. Coupled with Humbert's star continuing to rise his version of the affair was accepted as the right one and subsequent Popes followed this line. Consequently they too were regarded as partaking in this Great Schism. On the other hand since the Patriarch's successors also refused to seek reconciliation, they were regarded as partaking in the Schism. But by continuing to elect schismatic bishops the whole patriarchate of Constantinople was eventually included in the excommunication. However just before the close of Vatican II on December 7 1965, His Holiness Pope Paul VI and Patriarch Athenagoras of Constantinople knelt in solemn ceremonies at St. Peter's Vatican Basilica, later at St. Sophia Istanbul, and in prayer together nullified the Anathemas of 1054. It was this that dramatically opened the way to accepting the new breath of the Holy Spirit in conciliation. But before that, this first reading of the seamless role of Christ occurred because of the controversies over dogmatic pronouncements of the Councils of Nicaea in AD 325 which defined that Christ is God and consubstantial with the father "**Homoousios"-** same nature. The Council of Ephesus AD 431, had also defined that Christ was only one Person namely, the second Divine Person of the Blessed Trinity and that He was both God and man in the **"HYPOSTATIC UNION"** with Mary her mother as the **"THEOTOKOS"**. The Council of Chalcedon AD 451, which condemned the Monophysite Heresy also defined that Jesus was perfect God and perfect man. And so for many centuries the churches of the East and West went their separate way though a brotherly communion of faith and sacramental life bound them together especially the patriarchal churches of Constantinople, Antioch, Alexandria, Jerusalem, Moscow, Serbia, Bulgaria, Romania and Georgia.

FORMULATING AND PRESENTING AUTHENTIC DOCTRINES

Following Vatican II declaration on Religious Freedom - **DIGNITATIS HUMANAE**; truth or most appropriately Christian doctrines must be presented especially in what concerns God and his Church and therefore the need to be presented in a way that makes it understandable to those whom God intends it. A concept of Greek theology in their historical context and way of thinking had brought about the tragedies in the doctrinal controversies of the past as mentioned in this early Council. But we know that preaching either in the undeniable superiority of Greek language and Byzantine culture and customs of his advance society inevitably imposed all forms of particularism ethnic exclusivism and racial prejudices even national arrogance. The content of faith is for all humanity hence it must be translated into all cultures but the changing meaning of truth must be preserved. Ecumenical activity must be exercised both in daily Christian living and in theological and history study. This is how Pope John XXIII believed about the unity of the council that is ecumenism has an organic part of the life and work of the Church, and therefore pervading all of the Church's traditional activities. All dialogue should imply global existential dimensions seeing that the more purely Christians strive to live according to the Gospel, the more they are furthering Christian Unity. All ecumenical dialogue should also serve as an examination of conscience in the dialogue of conversion mentioned already hence the vertical thrust directed towards Christ the redeemer and Lord of history and our reconciliation. This vertical aspect enables all to acknowledge jointly and to be at ease with each other so that we can be seen as men and women who have sinned and have obtained forgiveness and reconciliation.

DIALOGUE AS INSTRUMENT OF RECONCILIATION

Dialogue is also a natural instrument of resolving disagreements and comparing different points of view. In studying areas of disagreements the whole body of doctrine must be considered since full communion can only come about through acceptance of the whole truth into which the Holy Spirit guides the Church. Hence all forces of reductionism and facile agreements must be avoided. All serious questions of Faith must be fully resolved otherwise they will re-appear at another time in a different guise. Such examination of Doctrines must take account of the hierarchy of the Truths of Christian Faith and practice for it was inevitable against the problem of the different formulations of Doctrine that the heresies ensued in the first place leading to the break away.

PRACTICAL COOPERATION IN WITNESSING TO THE GOSPEL MESSAGE

Cooperation among Christians are not aimed at mere mutual knowledge, common prayer and dialogue, the pastoral, social and witnessing to the truth are essential. Through such cooperation a true school of ecumenism and dynamic road to unity of faith is made smooth as also a means of evangelization. Then as in the spirit of the Sermon on the Mount, Christians of differing confessions learn to consider one another not as enemies but as brothers and sisters. This brotherhood leads more readily to new expression of communion as Christian/ecclesial communions "are in full communion with the Apostolic See and the Catholic Church". This vocabulary inevitably confirms in our minds a universal brotherhood of Christians with a firm ecumenical conviction thus consigning to oblivion the ex-communications of the past. In other words, ecumenical dialogue of this kind converts to fraternal charity which embraces all the baptized in Christ such that revelry becomes helping one another, violent political aggressiveness translates into large hearted philanthropy and ecumenical courtesies becomes building up the Church into multi-lateral dialogues in true solidarity in the service of humanity.

Thus Christian communities join together in taking a stand in the name of Christ like CAN on important national events and programmes. Significant signs of convergence in ecumenical cooperation and dialogue are also manifest through divine worship and the word of God notably in the different

language groups of ecumenical translations of the Bible thus offering a solid basis for prayer and pastoral activity of all Christ's followers. Following the liturgical renewal, other ecclesial communities have made effort to also renew their forum and order of worship. In his context especially, it is not worthy that in certain particular cases the Sacraments of the Eucharist, Penance and Anointing of the sick can be administered to Christians not in full communion but who greatly desire to receive, but the condition for such have been laid down in CJC 844 and 671. **"LUMEN GENTIUM"** on the Dogmatic Constitution on the Church #15 has acknowledged the saving elements also found in other churches and ecclesial communities."

LITURGICAL TRADITION OF THE EAST AND RESUMING OF CONTENTS

The disciplines approved by the Holy Fathers and Ecumenical Councils have also made this acknowledgement in the conviction that legitimate diversity is in no way opposed to Church Unity but rather enhances the Church's splendour and fulfillment of her mission. Therefore fraternal relations through a dialogue of Charity should strengthen doctrinal discussions through the joint international communion for the theological dialogue between the Catholic Church and the Orthodox Churches of the East. The first promptings have been theological dialogues with the Orthodox Churches in canonical communion with the See of Constantinople. So far there is reciprocal representation of the celebrations of SS Peter and Paul at the Vatican and the solemn celebration of the feast of St. Andrew on November, 3 at the Phenar a.k.a Istanbul in Turkey. Taking part together in prayer and liturgical celebrations like this will foster fraternal coordination and to put in practice the Lord's will for his Church. Not to be forgotten is the declaration of SS Cyril and Methodius of Thessalonica the Apostles of the Slavonic countries as co-patrons of Europe during their Jubilee centenary celebrations. St. Benedict having been already proclaimed Patron of Europe. These proclamations of the Byzantine Saints have further promoted topics of dialogue between the East and the West.

"SISTER CHURCHES" – PARTICULAR CHURCHES WITHIN THE CATHOLIC CHURCH

The apostolic exhortation of St.Paul "Bear one another's burdens" **(Gal. 6:2)** compels us to establish full unity in legitimate diversity and since by apostolic succession the churches are united by the priesthood and the Eucharist, the beautiful expression of old "sister churches" which local churches were fond of applying to one another for centuries should guide the "Deposit of Faith" against all corruption. The church's journey which started in Jerusalem on Pentecost day and its ecumenical expression was centred on St. Peter and the Eleven **(Acts 2:14).** Therefore the first structures of the Church both in the East and West evolved in reference to this Apostolic heritage such that her unity during the first millennium was maintained within these structures with whom they were linked. It is clear then that if in our millennium we are seeking to restore full communion with the churches, then we must took back towards those age – old structures of "Sister churches" to perpetuate the communion of faith and unity of families which ought to exist between the churches. But for now after Vatican 11 the local churches gathered around their Bishops have adopted that designation "Sister churches" especially with the lifting of the actual excommunications. These structures of Unity which existed before the separation are a heritage of experience, which should guide our common path towards the re-establishment of full communion and the traditional designation of "Sister Churches" should ever accompany us along this path. Therefore the declared purpose and hope of Ecumenism is to re-establish together full unity in legitimate diversity because God has granted us to receive in faith what the Apostles saw, understood and proclaimed and by baptism "we are one in Christ Jesus" **(Gal.3:28)**. With the establishment of the "Joint International Commission for Theological Dialogue" between the Catholic Church and the Orthodox Church, the communion which is founded on the unity of faith will find its fulfillment in the common celebration of the Eucharist. Thus since Vat 11, Rome has with greater rapidity restored fraternal relations with the Ancient Churches of the East especially those which rejected the Dogmatic formulations of the councils of Ephesus and Chaldean.

DIALOGUE WITH OTHER CHURCHES/ECCLESIAL COMMUNITIES OF THE WEST
Specifically,"**UNITIATIS REDINTEGRATIO**" addresses the Protestant Bodies as "Ecclesial communities" to imply a modification of the traditional Catholic attitude that the corporate life of Protestants has some kind of "churchly" reality. But the difference here between "Church" and "Ecclesial community" of Vatican 11 should be underlined. Non-Catholics still need further light as to how far the Catholic Church acknowledges the reality of the "Church" beyond its own borders. The future of ecumenical dialogue hangs on this especially when we understand the Church according to the Word of Christ "thou art Peter, and upon this rock I shall build my Church" **(Mt.16:18)**. But how the road is open as Catholics and non Roman Churches can now live and work together in Christian fellowship. It is pertinent to note that these "ecclesial communities" differ not only from the Catholic Church but also among themselves thus making the understanding of "Church" different. There are weighty differences – historical, sociological, psychological and cultural but not significantly in the interpretation of revealed truth, hence the need to propose some basic guidelines for such dialogue especially with these Christians who openly profess Jesus Christ as God and Lord as the sole Mediator between God and Man.

SACRED SCRIPTURE AND REVELATION
When the Christians separated from the Roman Church love and venerate the Sacred Scriptures towards cult and to constantly make "expert" study of it, and when they affirm the divine authority of the sacred Books, they are thinking differently from the Catholic Church which reposes all authority to the authentic teaching office of the Church in the Magisterium for the explanation and proclamation of the Word of God.

THE SEVEN SACRAMENTS OF THE CATHOLIC CHURCH

By Baptism, a Catholic Christian is oriented toward a complete profession of faith and complete incorporation into the system of salvation as Christ willed and towards a complete participation in Eucharistic Communion. The ecclesial communities lack the fullness of unity and incorporation, hence any meaningful dialogue must include understanding the true meaning of the Lord's Supper, the other Sacraments and the Church's worship and Ministry.

THE MORAL QUESTION - THE MAGISTERIUM

In moral matters also the Gospel is not always understood as Catholics do since they do not admit the solution for the more difficult problems of modern society, hence dialogue with them must start with discussions concerning the application of the Gospel to these moral issues. Hence the Council declares that the task of reconciling all Christians in the unity and in the only One Church of Christ transcends human energies and abilities and hope should be placed entirely in the prayer of Christ for His Church **"UT UNUM SINT.**" In view of all this, the Catholic Church desires nothing less than full communion first in the area of ethics and morality especially as there are many Christians who do not always understand the Gospel in the same way as Catholics. Hence dialogue must concern the moral principles for the Gospel and their implications. Secondly, since 1968 Catholic theologians have been admitted into full dialogue as members of the theological department of the Moral Council of Churches and the Communion of Faith and Order.

BILATERAL DIALOGUE:
Having been inducted with dedication on disputed questions viz. Baptism, Eucharist, Ordained ministry, the sacramentality and Authority of the Church and Apostolic succession, these as we know involve questions of Faith and the primacy of conscience, let us now be sustained by the prayers of the Catholic Church and others for unity **(Cf. Unitive Octave Jan. 18-25**). We must give thanks to divine providence for common prayer and practical cooperation coupled with the apostolic travels of St Pope John Paul 11, to the nations of Europe – the UK, Switzerland, Finland, Norway and Sweden, the Americas and Asia, then ecumenical cooperation and the promotion of world peace have been enhanced.

PERSECUTIONS AND INTOLERANCE – CONDITIONS FOR DIALOGUE

We can be really content that the Pope has said the last truth, but he will feel lone and uncontented until others share it. Throughout history, people have converted in order to be successful whether in politics, business or the professional world. Now what are the conditions in which such can take place?

Not engaging in irrational arguments: Now from the de-ontological and epistemological considerations, it would seem that neither religious relativism ie.liberal tolerance, nor religious absolutism from the utilitarian point of view can result in persecutions, but they should lead to mutual enlightenment. The reason is that out of ten contestants every nine is convinced than ever that they are absolutely correct in their arguments. And indeed nobody really wins in an argument because losing they lose it, and winning they lose still since they most probably have hurt their opponents' pride and they will resent the triumph of winners. It may therefore not be prudent to engage in argumentations, hence the need for dialogue which amounts to co-operation on these matters. When for example I allow the Jehovah's' Witnesses their views and arguments, I may as well be helping them to enjoy peace of mind and to feel important, but are things equal after that? This is only one condition for dialogue to make the proselytizing Jehovah's Witness happy about their position. Till tomorrow they will stick to their guns and feel good, you just have to let them be and leave it at that unless you want to feel and hurt yourself.

Not undermining the efforts of others: Another condition for dialogue demands that we should understand that everyone has the right to proselytize and win members, and may the best win. Yet we should not be surprised that proselytizers resent, fear and even try to undermine the efforts of other sects such that when the two aggressive proselytizers meet, the result is inevitably a holy war, conflict and violence. Then what kind of society/community would it be in which everyone is trying to proselytize everyone else? It is only if reason triumphed that the best could win, but can reason prevail in the circumstances we now find ourselves! Can anybody win a society in which everyone is aiming to persuade rather to learn – to lead rather than to follow? Either proselytizing would give way to a holy war or the abolition of missionary activities and true religious conversion or the collapse of the society. For when people are continually subjected to attempts to convent them by setting up new churches, they end up reacting by becoming liberal and tolerant observers and proselytizing appears to them as silly and futile business. Everybody becomes at best agnostic if not atheistic or even indifferent and freethinkers. The result is that churches become empty and the end term is religious relativism. But according to Bishop Matthew Hassan Kukah, for pastors and priests their churches or assemblies will always boom with crowds of worshipers and by implication tithes, "trays" etc., but whether they believe or practice any religion at all is quite a different matter.

Not all should be preachers/teachers but humble learners/ followers: When we reflect on these facts we realize that there is indeed the sense in de-ontological arguments about proselytizing, hence the universal right for missionary enterprise: "Go out into the whole world, proclaim the Good news to every creature" is the mandate of Jesus to his missionary Apostles and by implication the Church which will always be seen to be missionary **(Mk. 16:15)** otherwise the collapse of such a society and the end of missionary enterprise. Rather, in an ordinary society (not imaginary as above) not everyone is interested in proselytizing, many people are often more than interested in learning as followers than in preaching and persuading/ converting others, for though while may wish to be pious worshippers and "to save their souls" few wish to be humble learners. Hence proselytizing continues to gain acceptance because there are quite a good many who are humble and docile enough and are willing to allow themselves to be converted by others. In a perfect society some are obsessed with teaching while others are docile learners and followers and we can see the balance between the two activities. As Nietzsche opines, in the realm of Religion there is a myriad of sheep-like followers. For the charismatic leaders like Chris Oyakilome of the Christ Embassy, Dr. Uma Ukpai of the Assemblies of God, W.F. Kamuyi of the Deeper Life Bible Church not to talk of Pastor Enoch Adeboye of the Redeemed Church of God (RCCG) and even our charismatic Rev. Fr. Camillus Ejike Mbaka and Rev. Fr. Patrick Edet both of the Catholic Church etc.

Then we can counter these with the biblical charismatic leaders like St. John the Baptist, St. Paul, even Muhammad and the Lord Jesus.

Inter-Faith Dialogue: In Inter-faith Dialogue discussion (dialogue) where both Christians and the other parties interact, they should never attempt to enter into public debates and disputations about words and so risk the confusion and even apathy of their listeners.

Rule of faith - Dogmas not to be debated: Surely matters of Faith, canons and dogmatic teachings ie. Doctrines of the Church cannot and should never be debated in public with rancour and ridicule. They have been already judged and disposed of by the Competent Ecclesiastical Authority of the Church whether in ecumenical Councils or the Magisterium and Creedal pronouncements.

Avoiding problems and scandals to the simple minded: Inter-faith debates involve arguments ie. Reasoning to settle a matter in doubt, and since matters of Faith are certain, they cannot to further debated about unless the debate is to refute errors. According to S. Thomas Aquinas, we do not need to worry about those who wish and firm in their faith, only small-minded listeners pose problems, and we must ward off scandal of the weak.

Avoidance of "evil persuasions" and spared of falsehood/heresy: Where Christians are surrounded by Muslims, pagans, Eckankarists, Pentecostals etc. who seek to corrupt the true Faith and Orthodoxy, they should be exposed to public debate so that true Christian faith will be strengthened and infidels deprived of their potency to deceive and confuse. We should debate about these matters specifically of the Faith, make the truth known and refute errors. Such debates can defend the Faith and convince those who have fallen into error. The ideal in all these according to Aquinas is to compel infidels not to hinder the spread of the Faith by their blasphemies and evil persuasions.

Dialogue not Monologue: Dialogue requires the free interchange of ideas between parties both of whom are full-fledged speakers and listeners for etymologically speaking, dialogue is a "talking between" not a "talking at" the parties concerned. Aquinas point of view is that the educational motive of Religious Dialogue requires that to enter into dialogue with others ie. outsiders one must have the courage of one's conviction so as to convert the outsider and this becomes a **MONOLOGUE** rather than **DIALOGUE**. But for most proselytizers the "Good News" of Salvation is good and true. If we are to alive in harmony with our neighbours surely we ought to know something about their basic world-view. By talking with people of other faiths, we must be prepared to learn from them also and by so doing enrich our faith because outsiders have access to sources of information and insights that may not be available to us. Aquinas himself borrowed for his **SUMMA THEOLOGICA** proofs of God's existence from Jewish philosophers, from the Aristotelian Maimonides, from Arab/Muslim Averroes etc. The worldviews of the outsiders are multifarious under the sun, and can only be understood by those who seek a comprehensive vision of Reality.

RELIGIOUS FREEDOM & RELIGIOUS ANARCHY/DISLOYALTY

As a consequence of the "Model Theory of Religious Freedom", the churches find themselves in an anomalous position. Catholics believes that they possess the only complete version of Truth viz. the complete Bible of 45 books in OT ie. Genesis – Malachi, but outwardly in their civic and social relations with other churches and civil powers they preach and practise toleration and this involves a deep psychological difficulty for the members. This is the best compromise human wisdom can yet device but it has inevitable consequences. It is difficult to remain convinced that the authority of any other church is divine, when as a matter of fact and daily experience, all religious sects have to be treated equally. So many Faiths, so many loyalties are offered to the modern man. When there are so many churches in the

same community/town like Idu Uruan or Calabar metropolis with more than five hundred (500) denominations each; then no one can make wholly good the claim of universalism and orthodoxy. To be Catholic in outlook, none has the power to discipline an individual which only a Universal Church can. Imagine a scenario in which in a family of six to ten almost all the family members attend different denominations: the pater familias or husband says "we have to go to the beach and collect the goods/ house effects or whatever. Then the wife begins to excuse herself: "we have fasting today": the second daughter or so son complains: we have 'tarry night' and choristers are expected to come for rehearsals" and so and so forth. Not minding what the 4th Commandment of God may ordain, nobody in that family will obey either their father or mother, or senior brothers/sisters, uncles or aunts in spite of the obvious benefit going to collect the items from the beach means to the welfare of the household! In place of one Church which is Sovereign over all men, there are many rival churches, rival states, voluntary associations and detached individuals. Religion no longer regulates their domestic or civic duties, their economic activities, their family life and their opinions/options. It has ceased to have universal dominion and is only held to be supreme within its own domain and there is much uncertainty as to what that domain really is. Hence the religious obligations of any individual are often weaker and weaker as his social interests become generally weaker than the fiercer claims of patriotism or even the duty of piety such that even in the Church, men no longer listen and feel that these are the words from the "King of Kings and Lord of Lords". And this has raised a variety of political, social, theological and philosophical problems bordering on secularism hence the decline of all religious and societal norms. This is worrisome to say the least!

Thus the man who is willing to tolerate Religious pluralism must be a Relativist for then the habit of religious toleration will dispose a man against unquestioning acceptance of the authority of a particular sect. Even the relative separation of Church and State has tended to weaken both political power and that of the Church though it may strengthen the moral foundation of such churches. The power of the Catholic Church may be greater now than it was at the Reformation and the Inquisition, the result is that genuine religious commitment in modern pluralistic societies in the world is steadily declining and even the past two hundred years have produced some of the greatest and most erudite religious men like Kierkegaard, Karl Barth, Cardinal Newman, Bonheoffer, etc. The spectre of public schools with the so –called "Government take-over of Mission Schools" in democratic pluralistic societies as an instrument of secularization is another case in point. Nigerians are better witnesses to the reign of secularism and fallen standards in our "public schools". Though public schools arose out of the need to provide education to the masses as Mission Schools were few, selective and even elitist and could not cater for all grades of children coming from different backgrounds. Education is still the key to civilization, and if churches had provided adequate education for all children, public schools would never have become popular. But then it was impossible for Missionaries to cope, if one would speak the truth. Most Mission Schools especially the Catholic schools were heavily subsidized by the Vatican and this could not be stretched to the limits. One remark of course is that Mission or Church schools originated in the context of the different denomination which could never cater for all the children except their separate sects. But if religious schools cannot compete with public schools, it is because religious peoples ie. the so-called Christians have failed in their responsibility to support the religious schools of their churches. Public schools are non-sectarian ie. non-denominational and this has become a political phrase rather than an accurate description of what actually goes on in the public school system which can never be absolutely neutral on religion. For one, Religion has become for most modern men and women one phrase in a varied experience and no longer regulates their civic duties, their economic activities and their family life. It has become "give to Caesar what belongs to Caesar".

According to Walter Lippmann in his "Foundations of Religious Toleration/Pluralism", when many churches are tolerated, it is futile to command obedience. Today for example, President Paul Biya of the Cameroun Republic has vetoed these pluralist and Pentecostal Assemblies. I have agonized in vain

to explain let alone get the people to understand what harm the proliferation of churches in a given community has caused. There is civil disobedience and anarchy and chaos everywhere as nobody obeys any orders except with force and violence and in the Nigerian context with "kola or monetization with peanuts. The Government has o put its civil defence of officers and men and security forces on the streets to get the simple order of "general sanitation" on course. Similarly the church has to excommunicate or suspend Christian from the sacraments to command obedience. We cannot go on like this without running into anarchy and doom. Under the prevailing theory of public schools, the churches are silent about matters of faith and our teachers are supposed to be neutral on the issues of History and Geography or even Civics and Religious Knowledge in favour of Science related subjects to be taught and learnt in the school system of today. These inevitably bear upon religion and churches to permit this since they cannot agree on the Dogmas they would wish to be taught. Catholics would rather have no dogmas at all than broadminded Protestant dogmas in the so-called "CRK" that may be imparted in public schools, so where are we? No church can sincerely subscribe to a theory that questions of Faith do not enter into the education of their children. If there is teaching of Science, the teaching by implication is almost always relative. The teaching of History in such schools nowadays is nothing but a diluted Protestant version of History. But the chief effect of non-sectarian or liberal non-denominational policy is to weaken denominational attachments whether Catholic or of any other denomination and to wean the child from the Faith of his fathers by making him feel that patriotism demands he should not press his convictions too much.

It is to maintain that good fellowship means that the child must not be too rigid and absolute, but once in a while he will surly make a bold effort to combat this. In place of one church which is sovereign over all men, there are now many rival churches and rival potentates and voluntary organization, **NGOs**, the Lions Clubs, the Rotary Clubs etc. Religion for the modern man is an individual affair that must not compel the obedience and commitment of anyone. It has ceased to have a "universal dominion over men" hence the weakening of their religious and even civic obligations except of course their political and social interests. When in their churches they no longer feel assured that they are listening to the Ministers of the heavenly King - the Lord Jesus. Hence the social, political and theological problems they bring to the society can only be imagined. Lippmann looking at this phenomenon opines that there is a causal relationship between secularism and Religious pluralism such that religious pluralism inevitably results in secularism and the "decline of all Religions in such a society". Some honest competition among religions may well be a healthy thing, but in a theocracy competitions are reduced to the barest minimum and only the established churches essentially are able to cope. It is the game in town such that a person can either take it or leave it. With enlightened leadership a theocracy can be the only progressive institution with a civilized community where all will take progress, development and forge for the way forward. One can only be advised to think about what happened during the "Golden Age" of Israel vis-à-vis the old Benin Empire we have graphically portrayed in Chapter One above.

WORLD COUNCIL OF CHURCHES PRESIDENTS GENERAL WCC 1948 - 2018



Rev. Dr Mary-Anne Plaatjies van Huffel | **Rev. Dr Chang Sang** | The Most Reverend Anders Wejryd | The Right Reverend Mark L. MacDonald | Patriarch John X (born Youhanna Yazigi | His Holiness Catholicos Karekin II | Friedrich Gustav Emil Martin Niemöller

INTER-RELIGIONS DIALOGUE & WORLD COUNCIL OF CHURCHES
THE PROTESTANT INITIATIVE: WORLD COUNCIL OF CHURCHES - ORIGINS

While the Roman Catholic Church stayed to watch and pray, the Protestant churches intensified the ecumenical dialogue and opened their Secretariat in Geneva – Switzerland in what has come to be known as the World Council of Churches (WCC). But by June 1959, His Holiness Pope John XXIII had summoned the College of Cardinals and set up a Secretariat for promoting Christian unity at the Vatican with the biblical scholar, Augustine Cardinal Bea as Chairman and Cardinal Prefect. Then Vatican II Council later in 1963 proposed the Decree **"UNITATIS REDINTEGRATIO"** on Ecumenism. Again recalling the events of widespread disagreements whereby large communities became separated from full communion with the Catholic Church (cf. The Reformation) the Decree explained that no sin of separation should be imputed to those who at present are born into these communities rather since they are instilled with Christ's faith they should be treated with respect and affection as brothers and sisters. It was in the light of this that the Vatican 11 tag of our **"separated brethren"** for the protestants came into being. With this understanding the Decree called for common prayer, **communication in sacris,** in special circumstances for Christian Unity and during Ecumenical gatherings.

THE BEGINNINGS – FAITH & MOVEMENT ORDER – FORMATION OF WCC

As observed already the impetus to the Ecumenical Movements came from the concern of Christians for a visible and manifest Unity of the Church of Christ wherein Christ prayed: "I do not pray for these only ie. the Disciples, but also for those who believe in me through their word, that they may all be one; even as You Father, are in me, and I in You" **(Jn 17:21)**. This was a very outstanding feature of the last century during which the Anglican Bishop Bristol O. S. Tomkins, a onetime Secretary of the World Conference on Faith and Order, described the events which covered a number of different Movements which quite spontaneously and independently either from a missionary impulse or the desire for the "evangelization of the world" culminated in the formation of the "**International Missionary Council"** as well as the "**World's Student Christian Federation**". Some other Movements sought to bring the conscience of Christendom as a world to bear on the social, economic, industrial, political and international concerns of mankind to wit, a sort of "**UNIVERSAL CHRISTIAN COUNCIL**" for life and work as well as **"WORLD ALLIANCE"** for International Friendship through the Christian Churches for the world. Still there were other Movements which envisaged cooperation and evangelism thought and action despite the differences in faith and order **(Cf Tomkins O.S.1952, 2-8).** This led many concerned Christians to meet either privately or in Conferences across denominational boundaries - an encounter which gave impetus to a Christ- rooted brotherhood of all Christians, no matter their church or sectarian allegiances, through prayer and study in order to chart out a sort of Ecumenical Movement for a visible unity of all in the Mystical Body of Christ.

THE WORLD MISSIONARY CONFERENCE 1910

The first of these Meetings was the World Missionary Conference which was held in Edinburgh Scotland in 1910. **(Cf. Ibebuike P.C. Vol. 9, 1910 11-17, See also The Eucharist Frankfurt, Peter Lang 1989, 34-37)**. This Conference was carefully prepared and organized to bring all the various Protestant church Leaders together in an international forum to know and esteem one another. But the organizers carefully charted the path the Conference was going to take to make sure everybody would be carried along by insisting that "no expression of opinion should be sought among other things from the Conference on any matter involving any ecclesiastical or doctrinal questions on which those taking part in the Conference differed among themselves". This point must be well noted as a Protestant mentality and not one charted by Catholics. In fact this clause made it possible for many of the Protestant sister-churches which were hesitant to attend the Conference notably the Anglican Church and the Society for Preaching the Gospel –

"Church of England" to make up their minds. This concept also was to give effect to the principle of mutual respect between Christian denominations in an assembly or forum like this. It means that questions affecting differences of Doctrine and Order between Christian bodies must be expunged from any discussions, resolutions or programmes of such Conferences. This Conference, the precursor of modern "Ecumenical Movements" took place in grand style with a mammoth attendance of about 1335 delegates which for 10 days discussed freely the problems arising from the foreign missions of Asia, Africa and Latin America.

THE INTERNATIONAL MISSIONARY COUNCIL

This Council grew from the World Missionary Council of Edinburgh since a committee of International Missionary Council had organized it as a sort of "Standing Committee" under Bishop John H. Oldham as the secretary. The meeting had been set up to continue the work of the Council. In 1921 in New York, the IMC was constituted with John Moth, a Methodist layman as Chairman. This Council united the Protestant Missionary Councils and all the missionary agencies in Europe and North America. In organizing its international meetings first in Jerusalem in 1928, Tambaram in 1938, Whitby in 1947, Willingen in 1952 and Accra in 1958, this Council achieved quite a lot as we are going to see. The great work of the IMC as a global network became the preparatory stages towards coordinated activities of study, consultations and conferences for a united action the first fruits of which was the development of a truly "International World Council", ie. the coming together under one umbrella of the IMC, Faith and Order and Life and Work groups as we are going to see. In 1948 the Faith and Order/ Life and Work Movements united to form the World Council of Churches (WCC). In 1961 the International Missionary Council joined the WCC with a secretariat in the Far East specifically to meet the refugee and emergency needs in Asia and the Middle East. Following these was the "Evanston General Assembly" which in 1954 was to set up a joint committee to fully integrate the IMC. In 1961 at New Delhi the IMC was formerly enrolled into the WCC and this necessitated the restructuring of the WCC with the result that a new division was created as the "Commission on World Mission and Evangelism". This Commission enjoyed a certain independence and could liaise with other bodies which were not yet full members of the WCC.

THE FAITH AND ORDER MOVEMENT

Let us go back to see how these things unfolded. Later on, Bishop Charles Brent of the Episcopal Church of America, a first delegate of the 1910 Edinburgh Conference who was perplexed and agitated at the Council concerning its stand on the exclusion of matters of Faith & Order together with Rev. W.T. Manning Bishop of New York called for a World Conference of "all Christian communions throughout the world which confess Our Lord Jesus Christ as God and Saviour" to discuss issues of **Faith and Order**, to wit – those matters of FAITH in contrast to BELIEF in its functional dimension and in contrast to CREED as well as ORDER, which as used by Anglicans denote matters concerning the Church, Ministry and Sacraments. Bishop C.P. Anderson of Chicago together with an influential layman, Sir Robert Gardiner were elected President and Secretary respectively of the said Council. Gardiner carried out most of the Council's organizational duties and with two other American Churches viz. the **"National Convention of the Disciples of Christ"** and the "**National Council of the Congregation of Churches".** These similarly passed those resolutions with the responsibility of getting them ratified by the Episcopal Church. The committee tagged **"Plan and Scope of the North American Preparatory Conference"** was set up and charged with the following: (a)**THE CHURCH:** Its Nature and Functions (b) **THE CATHOLIC CREED** ie. the Apostles' Creed – Credo" as safeguard of the Faith of the Church (c) **GRACE AND SACRAMENTS** (d) **THE MINISTRY**: its nature and functions (e) Practical questions connected with **MISSIONARY /ADMINISTRATIVE FUNCTIONS OF THE CHURCH (Cf CJC 1254 - 1310).** In 1952 the Commission held its 3rd World Conference at Lund in Sweden and moved from

comparative ecclesiology to a new method of discussing and evaluating Conference topics as theological dialogues treating controversial issues from biblical and Christological basis ie. **"CHRISTOCENTIC THEOLOGY"** and other factors "to proclaim the oneness of the Church of Jesus Christ and call the churches to the goal of visible unity in one faith and one Eucharistic Fellowship".

The Committee on **Faith & Order** has 120 members who meet every three /four years and is a mixed forum with 30% women of great orthodox theologians and Church leaders worldwide viz. Africa, Asia and Latin America and even non-member churches of the WCC. In 1963 its 4th Conference chaired by Oliver Tomkins, Bishop of Bristol took place at Montreal – Canada. In 1968 the Roman Catholic Church was officially represented with 12 members and has since been taking part in all **Faith and Order** studies. **(Cf. Transky T. 1991, 43-45; See also Tissington T. SPCK 1954, 12-16)**. After the 1st world war, a preliminary Conference on **Faith and Order** was convened at Geneva in 1920 with delegates from 40 countries. At the end of the Conference a "**Continuation Committee**" was formed to replace the Episcopal Church with Bishop Brent as Chairman. This was set up precisely with the duty of among other things fixing dates and places for the next World Conferences and making of arrangements. Therefore, the Committee was taxed with the other duties of supervision, of the circulation of Conferences Reports to the churches as also the reception of their replies etc. In 1926 the first official conference on Faith and Order took place at Lausanne – Switzerland with a total attendance of 439 delegates from 108 churches worldwide. This particular event was namely to register the apparent fundamental agreements within the Conference as well as the grave points of disagreements. The method of the Conference was known as **Comparative Ecclesiology** and was used in evaluating among others seven topics of the Conference viz. (a) Call to unity (b) The church's common confession of Faith (c)The church's Ministry (d)The church's Message to the world. The Gospel (e) The nature of the Church (f) The Sacraments (g) The Unity of Christendom and the existing churches. **(Cf. Gassmann G., 1991, 19-23).** In 1937 the second World Conference of **Faith and Order** took place at Edinburgh with 504 delegates representing 122 churches under the Presidency of William Temple, the Archbishop of York in England. The Conference was precisely to among other things clarify and decide despite opposing voices on several concepts of Church Unity and to unite **Faith and Order** with **Life and Work Movements** so as to form the new World Council of Churches which took place in 1948 at Geneva.

LIFE AND WORK MOVEMENT

Before the First World War, the idea of forming a worldwide movement of churches which could work together for world peace and justice between nations was always discussed at Christian Peace Movements but after the 1st year of that war, the need arose for a founding a more urgent and hence a "**UNIVERSAL CONFERENCE FOR PRACTICAL CHRISTIANITY"** better known as **Life and Work**. This was formed in 1914. For its inauguration, a joint appeal was circulated from the Federated a.k.a **"Federal Council of Churches of Christ"** in America, the "**Primates**" of Sweden, Norway and Denmark to the different independent ecumenical bodies and leading churchmen and organizations in Holland, Switzerland and to several neutral countries. The Circular among other things lamented that the war was causing untold distress. It warned that Christ's Body – the Church was suffering and mourning. It also exhorted those churches "We servants of the Church, address to all those who have power or influence in the matter and earnest appeal seriously to keep peace before their eyes in order that bloodshed may soon cease. We remind especially our Christian brethren of various nations that war cannot asunder the bond of international union which Christ holds in us". **(Cf. Bell G. K. A. ed. 1926, 2-6).**

PLANS FOR THE FORMATION OF THE WCC

At the end of the war plans were afoot for the formation of a World Conference to chart out a just and lasting peace so as to formulate the Christian response to the economic, social and moral issues in the post war world. In 1920 a leading figure Archbishop Nathan Soderblom of the Lutheran Church of Sweden with remarkable talents and deep social concern and passion for Christian Unity determined to make this first preparatory Conference of churches one that would deal with social issues as well as support the idea of a an eventual **ECUMENICAL COUNCIL OF CHURCHES**. In 1923 a preparatory "Executive Committee" met at Zurich in the following words "The Conference on Life and Work without entering into questions of Faith and Order, aims to unite the different churches in common practical work, to furnish the Christian conscience with an organ of expression in the midst of the great spiritual movements of our time, and to insist that the principle of the Gospel be applied to the solution of contemporary social and international problems." In 1925 the 1st. Conference of **Life and Work** which differed from those of **Faith and Order** as well as **The World Alliance** for promoting International Friendship through churches and dealing precisely with questions of peace and international goodwill was born at Stockholm. All except the Catholic Church was represented. With 500 delegates from 37 countries this world conference of sorts went about to discuss: (a) The purpose of God for humanity and duties of the church (b) The Church and economic /industrial problems (c) The Church and socio-moral problems (d) The Church and international relations (e) The Church and educations (f) Methods of co-operation of Cooperatives and Federative efforts by the Christian communions. The spirit of that conference lay in its insight that "the world is too strong for a divided Church". But its weakness was its avoidance of theological issues. A continuation committee as usual was appointed to among others organize the next conferences. The 2nd conference was convened at Oxford in England and it was this Conference which passed a resolution to unite with **Faith and Order movement** and work for the sustenance and progress of the WCC which materialized in 1948 with the Conference of Life and Work as one of WCC's major Commissions **(Cf. Albrecht P. & Loosky N. et als op cit 1991; See also Visser't Hooft W.A. 1954; Hodgson L. ed. 1938).**

INAUGURATION – MEMBERSHIP & STRUCTURE

THE GENERAL ASSEMBLY SECRETARIES GENERAL WCC 1948 - 2018

YEARS	NAME	CHURCHES	NATIONALITY
1948–1966	W. A. VISSER 'T HOOFT	REFORMED CHURCHES IN THE NETHERLANDS/FEDERATION OF SWISS PROTESTANT CHURCHES GENEVA	NETHERLANDS
1966–1972	EUGENE CARSON BLAKE	UNITED PRESBYTERIAN CHURCH (USA)	UNITED STATES
1972–1984	PHILIP A. POTTER	METHODIST CHURCH	DOMINICA
1985–1992	EMILIO CASTRO	EVANGELICAL METHODIST CHURCH OF URUGUAY	URUGUAY
1993–2003	KONRAD RAISER	EVANGELICAL CHURCH IN GERMANY (EKD)	GERMANY
2004–2009	SAMUEL KOBIA	METHODIST CHURCH IN KENYA	KENYA
2010–PRESENT	OLAV FYKSETVEIT	Church of Norway	NORWAY

GENERAL SECRETARIES SINCE THE WORLD COUNCIL OF CHURCHES WAS OFFICIALLY FOUNDED IN 1948.


Willem Adolph Visser 't Hooft


Eugene Carson Blake


Philip Alford Potter


Konrad Raiser


Samuel Kobia


Olav Fykse Tveit

With the Stockholm and Lausanne **Life and Work** / **Faith and Order** Conferences convoked in grand style with maximum attendance came many calls for a Council of churches and as Visser't Hooft has testified: "The idea of a World Council of Churches was in the air, but so long as there were in existence several different and independent ecumenical bodies it seemed impossible of realization" This was the problem, agreeing to merge/unite the two topmost world movements with such important stake holders not in hurry to shift grounds whereas for the lay mind the existence of such bodies in the church of Christ could neither be understood nor appreciated. There was also the other fact that as **Life and Work** was becoming more and more theological and **Faith and Order** more practical, such a situation of itself was fraught with serious problems. But providentially what paradoxically seemed to save the situation and urgency was the looming totalitarian doctrines of the 1930's for which the churches had to seek for solidarity – hence the reinforced conclusion for the ecumenical task.

In 1936 both the Universal Council for **Life and Work** and the World Conference for **Faith and Order** appointed a committee which passed resolutions recommending the review of the work of ecumenical co-operation.

[**C. 35] The committee of 35:** A committee with selected women and youth representatives and some officers of the ecumenical movements numbering 35 of them, subsequently met at Westerfield College in London in 1937 and unanimously recommended what resulted in a Memorandum to wit:

(a) That the new organization shall have no power to legislate for churches nor commit them to action without their consent
(b) That to be effective it must win the respect of the churches in such measure that people of greatest influence in the life of the churches are willing to give their time and thought to the work.
(c) That as is the case in the modern church, lay people holding posts of responsibility and influence in the secular world can be called upon to bear witness in certain spheres in the church.
(d) That the new council would enter into relationship with other ecumenical bodies so that the life in them may derive stability and true perspective from the churches.
(e) That each conference was to approve the establishment of the World Council of Churches which would function through a General Assembly of representatives of the churches, a central committee, a Commission for further study of the two existing Conferences.

Such an arrangement of course required a first class intelligent staff in order that matters for discussion and action could be adequately prepared. To this end each conference was to appoint a committee of seven to make a combined commission of 14 pending the formation of the World Council.

[C.7 // C.14] The Committee of 7 viz. Resolutions of life and Work Comm. of 7 at Oxford: At the 1937 Conference of **Life and Work** William A. Brown with the delegates mostly from the United States of America and Pastor Marc Boegner leading the delegates from the European side unanimously adopted the Resolutions of their groups and went on to approve the proposal of the **[C. 35]** when it was put to the floor of the assembly with only two voices dissenting. The Conference then ended with naming seven **[C.7]** delegates and their alternates for the formation of the **[C.14]** with their counterparts from the **Faith and Order** when this latter would meet.

[C.60]Resolutions of Faith and Order at Edinburgh: Similarly, when the **Faith and Order** met at Edinburgh to discuss the proposal of the **[C. 35]** a committee of 60 under Dr. Ross Stevenson as chairman met and recommended that the conference should give a sympathetic welcome to the general plan without committing itself to the details and should also present a favourable recommendation to the churches worldwide. It further made a number of provisos to be incorporated to the effect that: the **Faith and Order** shall in the first instance be in the Continuation Committee appointed by WCC and that for any further appointments members from **Faith and Order** "shall always be from the churches which fall

within the terms of **Faith and Order** and addressed to churches worldwide which accept our Lord Jesus Christ as Lord and Saviour". Other guarantees were that the work of **Faith and Order** should be carried out under a theological secretariat pending the formation of the General Assembly. Their **[C. 7]** which would co-operate with those of **Life and Work** was implemented and given the mandate to complete the details for the WCC and their plans. Subsequently with the meeting of the **[C. 14]** drawing up the Draft Constitution of the WCC the **Faith and Order** component submitted its continuation committee in 1938 at Clarens in Switzerland where the **Faith and Order** gave its final approval to the Union of **Life and Work** to form the World Council of Churches WCC.

[C. 14] The Committee of 14: With their separate alternates after their Oxford & Edinburgh meetings in 1937 as seen above, these decided to increase their membership by inviting people from different groups of churches to help in drawing up the Constitution for the proposed WCC. This enlarged body decided to meet at Utrecht Holland in 1938 and using the submissions of **[C. 35]** as guide, set out to discuss three paramount issues and details viz.

AUTHORITY OF THE WORLD COUNCIL OF CHURCHES - WCC

On the Authority of the World Council of Churches, they approved that the WCC "shall offer counsel and provide opportunity for a united action in matters as one or more of them may commit to it." It shall have authority to call Regional / World Conferences on specific subjects as occasion may require. The WCC shall not legislate for churches. It shall not act for them in any manner except as indicated above and as hereinafter may be specified by the constituent churches. Accordingly, the Chairman Archbishop Temple clarified the other issues of the **MEMORANDUM** emphasizing that "the WCC is not a **FEDERATION**, as commonly understood since the General Assembly GA and the Central Committee will have no constitutional authority over the constituent churches. Any authority that it may have will consist in the weight which it carries with the churches by its wisdom."

THE DOCTRINAL BASIS OF THE WORLD COUNCIL OF CHURCHES

On doctrinal basis, the Committee agreed after prolonged debate that "the WCC stands on FAITH in Jesus as God and Saviour." The basis of all this is an affirmation of the Christian Faith of the participating churches not so much a creedal test to judge the churches or persons but an affirmation of the Incarnation and Atonement. The WCC is to be a fellowship of churches which accept these **TRUTHS** and is therefore not concerned with the manner in which churches interpret them hence the responsibility of each particular church to decide whether or not to collaborate on this basis.

THE MANNER OF ELECTING REPRESENTATIVES OF THE WCC

On the manner of electing representatives of the World Council of Churches, the Utrecht Conference could not decide but recommended that the seats in the Assembly were to be distributed among member churches by the General Assembly. Meanwhile as a sort of interim arrangement, a provisional Committee was set up comprising the **[C.14]**, their alternates an three members each from the **Life and Work** and **Faith and Order** administrative committees to be headed by Archbishop Temple with Sir W.A Visser't Hooft as Secretary General. This provisional Committee set to work almost immediately and at its first meeting at Germaine in January 1939 fixed a tentative date ie. August 1941 for the **INAUGURATION OF WCC** with letters embodying the Draft Constitution sent out to the churches. But as events sadly turned out the 2nd World War shook the earth in September 1939. Thus the 1st. Assembly had to wait until after the traumatic catastrophe when **Deo Volente**, it finally convened in August 1948 in Amsterdam, Holland.

THE GENERAL ASSEMBLY: INAUGURATION OF WCC - AMSTERDAM 1948

The glorious day came on 22nd August 1948 when 351 delegates from 135 Denominations in 44 countries of the world assembled at Amsterdam for the Inauguration of the World Council Churches, WCC and its 1st General Assembly, GA. At the 1st plenary session on the 2nd day – 23rd, Pastor Marc Boegner submitted the Resolutions to constitute the WCC in the name of the **[C. 14]** and the provisional Committee saying:

(a) "That the 1st Assembly of the WCC declared to be and is hereby constituted in accordance with the Constitution drafted at Utrecht as approved by the churches;
(b) "That the General Assembly consists to those persons who have been appointed as official delegates of the churches adhering to the Council;
(c) "That the formation of the World Council of Churches be declared to be and is hereby completed. These Resolutions were adopted **nemine contradicente** by a great applause, thus concluding the vision of ten long years of endeavours. The joy of this success also reflected in the message of the churches by the Assembly wherein they declared: "We bless God our Father, and Our Lord Jesus Christ, who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one in acknowledging Him as our God and Saviour. We are divided from one another not only in matters of faith, order and tradition, but also pride of nation, class and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another; here in Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Conference of Churches. **(Cf. Billad G.K.A. The Stockholm Conference on L&W 1925 OUP London 1926; See also Visser't Hooft W.A The Genesis and Formation of the WCC Geneva, 1982; Hodgson L. The 2nd World Conference on F&L Edinburgh SCM 1938; Kirche und Weldt in okumenischer sicht. Bericht der Weltkirchenkonference von Oxford uber Kirche, Welt und Staat).**
(c) Establishing relations with denominational federations with other ecumenical movements world wide.
(d) Convening world conference on specific issues as occasion may require.
(e) Giving support to churches in their task of evangelism. Membership of WCC is drawn from the churches which agree with the basis upon which the Council is founded and which fulfils these criteria:

Autonomy ie. Churches are responsible to no other church for the conduct of its own life. Stability. Size. Relationship to other churches. While the official report of 1st General Assembly stated that all confessional families except the Roman Catholic Mission were represented meaning that the Roman Catholic Mission is not a member of the World Council of Churches. All the other four ancient Orthodox Patriarchates of Alexandria, Antioch, Constantinople and Jerusalem were all foundation members as well as the churches of Greece and Orthodox Church of the United States of America. The Orthodox churches of Russia and Eastern Europe became members in 1961 while the Roman Catholic Mission attended in observer status in 1963 justifying the work of the good Pope St. John XXIII in his convocation of Vatican ll in 1963.

BASIS OF WORLD COUNCIL OF CHURCHES

The defining basis of the WCC is with respect to the Council's nature whose original basis was adopted by Amsterdam 1948 following the Utrecht formulation by **[C. 14]** in their meeting of invited churches, to wit: "The World Council of Churches is a fellowship of churches which accept Our Lord Jesus Christ as God and Saviour" although some conservative minded and liberal Protestants expressed dissatisfaction with this formulation. To this end Archbishop Temple had explained the theological implications thus:

The WCC is not a federation but a **FELLOWSHIP** of churches and this means it cannot exercise any constitutional authority over the member churches., also while the WCC "stands on faith in Jesus Christ as God and Saviour, in essence an affirmation of the Incarnation and the Atonement, the churches will have freedom to interprete that faith in their own way". Since Utrecht, some have been arguing against this basis which the Amsterdam Assembly had judged is quite adequate for the present purpose of the WCC. However, the 2nd Evanston Assembly in 1954 has accepted it arguing that the function and basis of WCC is although "less than a **CONFESSION,** but it is much more than a mere formula or agreement," since it has shown the nature of ecumenical fellowship and it has provided an overall orientation for the Council's work and has also indicated the general range of fellowship which member churches sought to establish. But between Evanston and New Delhi 1961 a new sub-committee has worked on the issue receiving suggestions from a number of theologians such that the new "**BASIS**" dawn up in 1960 by the Central Committee and adopted by the majority now reads: "The **WORLD COUNCIL OF CHURCHES** is a **FELLOWSHIP** of churches which confess the Lord Jesus Christ a God and Saviour according to the Scriptures and therefore seek to fulfill together their common calling to the glory of the one God, Father, Son and the Holy Spirit." This new **BASIS** was adopted by the General Assembly.

MEMBERSHIP IN THE WORLD COUNCIL OF CHURCHES

Since then, those churches which have agreed with this **BASIS** are eligible to apply for membership and application are approved by 2/3rd of the Central Committee unless 1/3rd objections are received within six months overall orientation for the Council's work and indicate the general range of fellowship which have agreed with this BASIS are eligible to apply for membership and applications are approve by 2/3 of the GA.(or 2/3 of the Central Committee) unless 1/3 objections are approve by 2/3 of the General Assembly (or 2/3 of the Central Committee) unless 1/3 objections are received within six month from the member churches. A prospective member must also "show sustained independent life and organization as well as constructive ecumenical relations" with other churches in its country. To-date member churches have about 25,000 members and churches with at least 10,000 members may be associate members and eligible to participate but may not vote in the Assembly because becoming a member signifies "faithfulness to the **BASIS** on which the Council was founded, fellowship in the Council, participation in the life and work of WCC and commitment to the mission of the church". As the World Council of Churches does not collect dues/subscriptions from the churches, only annual contributions to the general Budget and programmes of WCC commensurate with their resources are listed among membership responsibilities.

ORGANIZATION & STRUCTURES OF WORLD COUNCIL OF CHURCHES

Since the 1948 Amsterdam 1st Assembly defined the tasks of WCC in its Constitutions and clarified them ie. its decisions concerning policies and programmes, the WCC discharges it legislative and executive functions through the General Assembly, the Central Committee and the Exco through officers and subordinate bodies of the Secretariat. The General Assembly is the supreme legislative body to determine policies and review the implementation of programmes and meets every 7/8 years. Its composition has delegates of voting rights representing their churches and the General Assembly elects the 6/7 PRESIDENTS OF WCC who form the **PRAESIDIUM** as well as electing the **CENTRAL COMMITTEE** made up of 145 elected and 5 co-opted members also allocating seats pro rata on the basis of numerical strength, confessional representation and geographical distribution. The Central Committee elects the **SECRETARY GENERAL** as well his assistants with the Exco elected from its

rank and file. The Central Committee meets annually but the Exco of 27 meets twice a year. The Central Committee implements the polices of the General Assembly, approves and reviews its programmes and priorities, adopts the Budget and elects a 14 – 16 man Ex-officio members. The Secretary General is the Chief Executive and Head of Staff elected for a 5-year term and is accountable to the Central Committee. The seat of the Secretariat and Commissions is at GENEVA with a branch office in New York. The 1st Secretary General was Sir W.A Visser't Hooft (1966 -72) 3rd Sir Phillip Potter (1972 - 84) 4th Sir Emilio Castro (19845-92) and currently 5th Sir Conrad Raiser. The Central Committee has 12 Departments viz. (i) **Faith and Order** (ii) Study (iii) Evangelism (iv) Women (vii) Inter – church (viii) Aid/Refugees (xi) International Affairs (x) Ecumenical Institute (xi) Publications/Library (xiii) Finance.

SUMMARY: RELATIONS BETWEEN WCC & ROMAN CATHOLIC CHURCH

As stated above the RCM though invited did not attend nor register as a member in the 1948 Amsterdam 1st Inauguration. But with the convocation of Vatican ll by Pope St. John XXIII 5 Vatican Observers attended the Conference in 1961 at New Delhi. Later the Institute of the Pontifical Council for promoting Christian Unity established Relations with WCC on observer status at Geneva in 1963. In 1961 during the Central Committee Meeting at Enugu-Nigeria, the working Group between WCC and RCM was officially established. In 1968 His Holiness Pp Paul VI at the HQ Geneva attended the Central Committee and announced that membership of the Holy See in WCC was not yet mature and this settled the question of RCM membership in WCC for now.

PLENARY SESSIONS OF WORLD COUNCIL OF CHURCHES TO-DATE

Since the 1st Plenary Session/ Inauguration of the WCC the following subsequent Sessions were held to-date:

SESSION	YEAR	VENUE	THEME	DELEGATES	CHURCHES	DENOMINATIONS	COUNTRIES
1ST	1948	AMSTERDAM- NETHERLANDS	MAN'S DISORDER AND GOD'S DESIGNS	351	147	135	44
2ND	1954	EVANSTON-ILLINOIS USA	CHRIST HOPE OF THE WORLD	502	161		
3RD	1961	NEW DELHI-INDIA	JESUS CHRIST – THE LIGHT OF THE WORLD	577	197		
4TH	1968	UPPSALA SWEDEN	BEHOLD I MAKE ALL THINGS NEW	704	235		
5TH	1975	NAIROBI – KENYA	JESUS CHRIST FREES AND UNITES US	676	285	90	
6TH	1975	VANCOUVER-CANADA	JESUS CHRIST – THE LIGHT OF THE WORLD	847	301		3000 (OBSERVERS)
7TH	1992	CANBERRA-AUSTRALIA	COMEHOLY SPIRIT RENEW THEWHOLE CREATION	842	317		
8TH	1998	HARARE – ZIMBABWE	BE CONVERTED TO GOD – BE HAPPY IN HOPE	100	330		
9TH	2006	PORTO ALEGRE-BRAZIL	GOD, IN YOUR GRACE, TRANSFORM THE WORLD				
10TH	2013	BUSAN - SOUTH KOREA	GOD OF LIFE, LEAD US TO JUSTICE AND PEACE				
11TH	2016	BOSSEY- SWITZERLAND					

SUMMARY – INTER-RELIGIOUS DIALOGUE AND ECUMENISM

In this last article we are discussing not the **Ecumenical movement** as such which is concerned mainly with dialogue with churches (East/West) and ecclesiastical communities separated from the Apostolic See i.e. Ecumenism simpliciter, but the coming together of all Religious Bodies **(RELIGIONS)** Christians and non-Christians in Dialogue. This is inter-religious Dialogue and must be distinguished from the Ecumenical movement treated in Articles 1-3, viz. the Apostolic See or Roman Catholic Relations with Islam, ATR, Asian Religions (Buddhism, Hinduism, Shintoism etc).

ESSENCE AND FORMS OF INTER-RELIGIOUS DIALOGUE

By definition using the expression of Francis Cardinal Arinze, 1st Prefect/President of the Pontifical Commission for non-Christian Religions in consonance with the Pontifical Commission/Council for Inter-Religious Dialogue and the Secretariat for promoting Christian Unity/Congregation for Doctrine of Faith (Propaganda Fide) at the Vatican. This Inter- Religious Dialogue "consists in meeting other believers as the starting point". In short, it is relating both in converse and discussion with people of other religions since we live and work in a pluralistic world of Religious Pluralism. The number of Religious Beliefs and Practices in Nigeria today is breadth-taking, hence the necessity for Inter-Religious Dialogue if we want to live and work as citizens of Nigeria and with Nigerians. In inter-Religious Dialogue, we must break the walls of prejudices and learn to live together in freedom, openness, mutual understanding, give and take and try to listen to one another in an encounter and atmosphere free of rancour and prejudice that will open so many possibilities to all and sundry. It is important also that a clear distinction be made here that inter-religious dialogue is neither Ecumenism, nor separatism, nor syncretism, nor relationism, nor even for the purpose of proselytism to win others or convert others to Catholicism and vice versa. Hence, the forms of inter-religious dialogue should embody dialogue of life, dialogue of Action, in theological exchanges, exchange of Religious experiences, prayer, sharing, joint ventures, eating/drinking together, etc. Because of the unity of our human nature as members of the human race and our quest for truth, our dialogue should focus on some theological foundations viz. that God is Creator and Father of all; that Jesus Christ is our Saviour and the Holy Spirit the Sanctifier. We share one earth and have same destiny and so our culture, social relationships and ethical relations should inform our political and economic interactions. The whole world is a global unity, hence inter-dependence both in political and global economic education (globalization).

AIMS AND OBJECTIVES/ BASIC APPROACHES TO DIALOGUE

The Vat. 11 Decree on Priests **"OPTATAM TOTUS"** clearly states the importance of educating future pastoral workers, ministers, pastors, evangelists, catechists, etc. in the spirit of ecumenism and inter-religious dialogue, first by knowing and understanding the Churches and ecclesial communities separated from the Holy See so that they may learn to take part in promoting the restoration of unity between all Christians. Secondly they should be introduced to acknowledge whatever other religious organizers commonly encounter in their localities. Religious workers should be able to recognize more clearly how much goodness and truth these other religions possess through the providence of God and so learn how to refute these errors and bring the light of the Gospel (Truth) to those without it. Thirdly according to the Decree **"AD GENTES"** on Mission, they should be opened and refined in Philosophy and Theology to be able to appreciate the cultures of their people, relationship between the religious traditions of their homeland and Christianity, learn the history goals and methods of missionary activity as well as the peculiar social, political, economic and cultural conditions of those peoples in order to be for and in the spirit of ecumenism. They should be prepared for fraternal dialogue with non-Christians.

PRACTICAL DIMENSIONS/PASTORAL IMPLICATIONS OF INTER-RELIGIOUS DIALOGUE WITH CHURCHES

Based on the realities of political, social, economic and religious dimensions in Africa, Catholic Teachings and/or whatever other teachings/programmes on Inter-Religious Dialogue should be seen as one of the most pressing challenges facing the Church in the world of today. Therefore pastoral agents – priests, pastors, evangelists and seminarians need to be prepared to enter into inter-religious dialogue with a firm commitment to Catholic faith founded on divine revelation and accurate understanding of Catholic Theological principles. They need to take a contextual approach rooted in our African life

realities and teachings of the Catholic Church. Christian churches since the Bible is the supreme authority for building up the faith. Hence pastors, students and priests should be devoted to the study of the Bible eg. the Bible stories about Jonas, the Syrophoenician woman etc. These can form excellent points of convergence to bridge differences in religious understanding. Some regarding the church's initiative and approaches in the history of the Church can also help here viz. the patristic age, medieval/modern missionary effort and expansion, church organizations in contemporary experience, World Conferences on Religion and Peace as also the project for Christian Muslim Relations on Dialogue should be consulted viz. Council Documents, Papal Documents and Encyclical, Documents from National Episcopal Conferences as also Documents from the Pontifical Commissions and Councils viz Pontifical Council for Inter-Religious Dialogue, Pontifical Council for Culture, Pontifical Council for J.PD, Commission for promotion of Christian Unity, Commission for Religious Relations with Jews including other initiatives and Documents of the World Council of Churches, WCC, Meeting African Religions - ATR, Letters to World Religious Leaders of Francis Cardinal Arinze, President for the Pontifical Commission on Religious Relations viz. Non-Christian Religions (1997 - 2002) , Messages to Muslims (1967 - 2003) etc. Finally, Vatican II Documents quoted or used in this Programme viz. "**NOSTRA AETATE**" on "Non Christian Religions", **LUMEN GENTIUM** on "The Church", **DIGNITATIS HUMANAE** on "Religious Freedom", "**AD GENTES"** on "Church Missionary Activity "**GAUDIUM ET SPES"** on "The Church in the Modern World" including the Encyclicals of Pope Paul VI "**ECCLESIAM SUAM"** and those of Pope St. John Paul II "**TERTIO MILLENIO ADVENIENTE"** and "**UT UNUM SINT"**.

Furthermore, basic teachings on ATR, Islam, Hinduism, Taoism, Eckankar etc, must be sustained. The Council's commitment to Oecumenical Dialogue far from being the responsibility of the Successor of Peter ie. the Pope or the Apostolic See, is also the duty of individuals, Christian or non-Christian whether as local churches or special Commissions for fostering the ecumenical spirit, and should operate in individual institutions eg. Dioceses, Major Seminaries, Catholic Universities and Institutes of Higher Learning especially with reference to African Traditional Religion (ATR), Islam, and Inter-Religious Dialogue. Students of Oecumenism should critically examine and approach their study of Theology or Religious Studies in the light of the Magisterium and Church official teachings using the Documents as enumerated above. They should always check on the Vatican website www, Vatican.org and also consult on line or through their libraries and Documents of the Pontifical Council for Inter-Religious Dialogue (PCID) at the Vatican. The PCID would be happy to receive comments and enquiries from Seminary teachers, professors and even the students themselves especially those from Catholic as also Protestant Seminaries, Institutes and Religious Houses of Formation and Scholasticates, etc. Some of the materials as presented here are as a response to these requests and what are expressed here are simply indications to guide those who are stake holders in the effort towards ecumenical dialogue. But there is a great need today to study closely the foundational courses and programmes especially in theology which are geared towards genuine inter-religious as also ecumenical dialogue as part of the whole Teachings of the Church and Missiology the end term of which is the all-round formation of future pastors, ministers and other evangelism organizers in order to lead them resolutely on the road towards sanctity and the salvation of mankind.

THE IMPLOSION OF PENTECOSTALISM a.k.a CCRN

The implosion of Pentecostalism now tagged Catholic Charismatic Renewal of Nigeria (CCRN) which is the Catholic counter-part of Pentecostalism has influenced not only the lay Catholic Faithful but even more so, the clergy what have come to be regarded Pentecostal or charismatic priests and bishops, whereas there are bishops and priests who will not want to hear of Pentecostals or have anything to do

with them in their dioceses and parishes. In the 1980's the Catholic Charismatic Renewal was banned by the erstwhile Bishop of Owerri, Most Rev. Dr. Mark O. Unegbu of blessed memory. I can recall that in the late 1970's with the introduction of the movement at the Catholic Chaplaincy of University of Ibadan, I started the movement with the assistance of two Catholic students of the UI viz. Mr. Dominic Ukpong from St. Peter's Ibiono and Miss Patricia J. Nyambi from the Sacred Heart Cathedral at the then St. Paul's Catholic Chaplaincy UNICAL, now St. Paul's Parish, and I did send as the transport system in the institution at the time was optimal, a large contingent to the Rally presided by the now excommunicated Archbishop Malingo in 1979. After that the movement spread like wild fire into all parts of the then Ecclesiastical Province of Onitsha in the defunct Eastern region of Nigeria. The introduction of the Movement was to counter the protestant movement of the time that almost ruined the Christian youths Catholic and Protestant under the banner of the Scripture Union (SU). It was my raison d'être that convinced and prompted the erstwhile Archbishop of Calabar, Most Rev. Dr. Brian D. Usanga to grant the go-ahead for the inauguration of the Movement East of the Niger. Today, I can count the good, the bad and the ugly which this counter Movement and by implication Pentecostalism is wrecking on the Body of Christ nationwide. In fact it was on account of the fall-outs from the Charismatic Movement that provoked the Church's hierarchy in Nigeria to promptly publish **Guidelines for the Catholic Charismatic Renewal of Nigeria** specifically for the Healing Ministry in the Catholic Church. But the problem of Pentecostalism, particularly among priests does not seem to be abating. The issue simply borders on the loss of pristine Faith in the Christian Churches because most of our Catholics and indeed other Protestant Christians who come home from Port Harcourt, Lagos, Benin etc. during Christmas and Easter come back more Pentecostal than Catholic or Anglican or Presbyterian than ever.

Today in particular Idu and Calabar the HQRS of URUAN and EFIK kingdoms, there are hundreds of these Pentecostal Churches with their own reformed brands in tow. In these two towns not less than ten indigenes have established their own brands. Today too, this upsurge has made some people to claim that in Nigeria only two things are viable: **"selling petrol and planting new Pentecostal Churches"** because both are indisputably money yielding ventures especially as prosperity preachings and stage-managed healings and miracles are on the increase thus inflicting casualties in their trail on the Catholic Church in particular and the other mainline Christian churches in general. The growth of Pentecostalism in Nigeria is attested to especially among members of the Redeemed Christian Church of God pastured by Enoch Adeboye, the Assemblies of God started by the Anglican Augustine Wugu and the Deeper Life Bible Church headed by Pastor W. Folorunsho Kumuyi, and these have now become the fastest growing Pentecostal churches in Nigeria today. Perhaps it may be profitable to sketch in brief, some of these high profile Pentecostal Churches that have so much gained thousands of adherents nationwide today. It is also necessary to group them in their different platforms under which they operate in what has now become the Pentecostal Federation of Nigeria. My categories here may not be exactly how the Federation identifies itself but my attempt follows what has been unfolding to me since the 1940's when the erstwhile Christian Church viz. the Catholic Church in Idu became fractured with the mushrooming of Protestant, Evangelical, Prayer Houses and Alladura/Pentecostal brands. At least five categories can be identified viz. the Evangelical Churches popularly tagged" Uf?k **Abasi ? kpa Ub?k"**, Prayer houses/homes, Faith-healing /Spiritual/Prophetic Churches, and the so-called Independent Religious Movements tagged Vivalistic /Charismatic /Crusade Pentecostal churches. But today some writers have assigned certain descriptive names/categories to identify these New Religious Movements (**NRMs**). Rosalind I.J. Hackett **(Cf.Hackett R.I.J., 16-21)** from Scotland who joined our Department of Religious Studies and Philosophy in the Federal University Calabar in the 1980's as also Friday M. Mbon **(Mbon F.M, 21-14)** made extensive study of Nigeria's NRMs and came up with their categories as Neo-primal movements; Healing home; Spiritual Science Movements eg. Eckankar, Bahai Movement, etc; Independent

churches; Prophetic healing churches and Revivalisic Crusades. But even with these we come to discover that the classifications represent merely some domestic NRMs because we should be conscious of the fact that all these are only descriptive terminologies like **"Uf?k Abasi ? kpa Ub?k**" or even **Uf?k Akam uk?k Ud? ?**" ie. Independent African Churches; Faith Healing Churches and Spiritual/Prophetic Churches. These may only be valid at the time and can be subject to changes when any RMR changes its style, or even scale as they are unfolding themselves these days because in the phenomenology of religion as envisaged here, no single classification is entirely universal. NRMs are a global movement and in their worldwide perspective they have come into existence upon contact with established historical religious denominations or mainline churches and therefore denote a quest for freedom from such hierarchically structured religious bodies. Thus within the last two or three hundred years according to William H. Turner of the University of Birmingham who has made a comprehensive study of the Nigerian Independent religious churches, there is a very unprecedented and rapid rise of a variety of religious creations as a worldwide religious phenomenon **(Cf. (Turner,W.H.12).** According to a Vatican Report **(Cf. Vatican Reports, 312-320)** also these NRMs are to be found across all the world's continents. Another author on NRMs, Peter B Clarke, **(Clarke P. B.38-42)** believes that in order to appreciate these religious movements for what they are, they should be considered from a global perspective. It is noteworthy as observed already, that just as in Latin America which has long produced a number of prophetic, Pentecostal and messianic movements, it is correct to say that no single country can fully represent the variety and diversity of religious movements across Latin America. There is therefore fluidity of movement across national and continental boundaries. In fact this may well be the reason, why in order to extricate themselves from these hierarchies, they often denounce these "Big Brother/Sister" churches as most of the time their pastors' preachments are either on castigating the Catholic Church or another mainline "Protestant Church" usually the one from which they originally sprang. That is why I have tried to domicile their former erstwhile denominations in my table below. A good example is what happened a few years ago at Idu when the erstwhile presiding bishop, to mention the name, Bishop Aniema S.Etuk was challenged by one of his ministers and this ended up in fisticuffs. Just not to let down his ego, he bolted out from the original older Mount Zion Light House which has been there for ages and formed his own charismatic church with much ado and high profile, which he named "Jesus shall Reign Church" and it is making waves all over URUAN kingdom. This happened in 2008 to be precise. As we can surmise, most of these movements are new, not only in their existence but also in their thinking and acting seem to be just responding to global realities, because people instinctively want to be actors and shakers on the global stage. But what we should always not lose sight of is that people wanting to be actors on their own, means that religious faith can become a matter of personal opinion to be practiced as one thinks and not as Christ has directed his Church which is his constituted Body as such – a rather dangerous proposition, if you won't mind! That is why we are seeing this trend of hostility and sometimes downright hatred and attitude towards the established churches in our clime and pervading atmosphere of relativism most especially manifest in the **a la carte** religious groups and Pentecostals whereby everyone feels too subjectively free to establish and run his own church the way he wants.

NON-EVANGELICAL CHURCHES: NEO-PRIMAL MOVEMENTS.
1. THE EVANGELICAL SPIRITUAL HOLINESS CHURCHES

The above designation should be self explanatory in that this group of Independent African Churches continues to respect our African belief systems and according to Monsignor Kenneth Ennang (Ennang Kenneth, The Nigerian Catholics and the Independent Churches: A Call to Authentic Faith, Paulines, Pub. Africa, Nairobi –Kenya, 2012, 28-37) it revitalizes primal and religious concepts. Not much appeal is made is made to the bible as her adherents seem to reject alien religions which employ the bible most of

the time. Ethnic affiliations are paramount and the African deity is universalized to the point of the transcendent and they are not so much interested for the sake of winning new members. The First Spiritual Holiness Church founded by Martin Edem U. E. Uwang of Idu URUAN in 1932 is our case in point. The former, a Catholic who married second and third wives after Baptism, the latter a Methodist who had a harem of powerful wives and concubines could not bring themselves to order in their churches. They were a law to themselves and have held sway till today, but one thing they have in common is that apart from their powerful wives who direct the affairs of their churches most of their adherents are those who come for one problem or the other usually sickness or devil possession related many of whom return to their bases after receiving whatever benefits they claim in other words they are not so much interested in winning souls. They retain the core elements of their culture and ancestral religion and in so doing embody a philosophical and accurate identification of African traditional religious habits and practices. It is a classical Revivalisic religious movement which strives to recapture the old African way of life with syncretism tendencies to involve most of our African beliefs and practices with the aim of restoring ancestral brands without any unifying ideology but rather varied local structures of the tribe with underlying theocracy and ideology. Some authors include Goddism as a brand which lays emphasis on worship of God the way their fathers did arguing that any foreign worship is selling the birthright of his ancestors, the pride of African glory. **(Onyioka, Kevin O. 6-8*)***. Adherents use all sorts of things especially in dealing with healing eg. roots, herbs, concoctions, invocations, coloured candles, blood of victims, hairs, feathers, shells etc. in order to conjure a fetish and awesome atmosphere to prove the potency of the concoctions. To be added to this for completion is the weird neo-pagan brand which found its way into Idu counter part of the International Wizard Union (IWU_ known by that acronym in URUAN founded by Denis S. E. Mbang and now championed by my cousin Francis A. I. Ekarika, both of whom had completely apostatized from the Catholic Church and turned full-scale to demonic practices. They employ all sorts of diabolical usages in their so-called churches viz. MBIAM, oriental practices, amulets, charms, voodoo, NDEM and other demoniacal practices. The religion is too exotic to occupy our attention but adherents join forces with others with ideological enthusiasm.

2. PRAYER HOUSES AND HEALING HOMES

Healing homes - **UF? K AKAM** are offshoots of traditional African healing houses just like the neo-primal movements but they abhor anything diabolical or demonic. They comfortably fit into the mould of religious movements but not as churches properly so-called because often practitioners and adherents have recourse to divine assistance for the cures that are performed. They are similarly eclectic, syncretism and exogenous and draw from a large range of sources including Christianity, Islam, Occultism, Oriental magic, Astrology and Metaphysics. Some homes are homeopathic and employ botanical medical clinics, physicians etc. According to Rosalind Hackett **(Hackett R.I.J.,32-36)** such healing homes have places where patients often stay, the healer having recourse to traditional healing practices and mixing them with whatever religious direction they consider appropriate. During healing sessions mysterious invocations are chanted and rituals are performed "to ensure the repeal of the ailment" which is considered to be a manifestation of evil. Often the healing is carried out in such a way such as can impress upon the patients and the public that the pastor-healer has specific gifts and charisma which come from some other enigmatic sources only acquired by the healer. The Edidem Bassey Spiritual/occult church founded in the 1940s at Ikot Ekpene in Akwa Ibom State seems to qualify in the description of our categorization of prayer houses. Both visitors and clients are usually astounded at the exotic and bizarre signs often exhibited in the entire practices and wonder whether these are what one would normally expect in churches.

3.THE SYNTHETIC/EXOGENOUS BETHELS/CHURCHES

What comes to mind here are those so-called ecclesial Assemblies of a type which can also be included among NMRs in the lineup of modern African religious movements. H.W.Turner [(Turner, H.W. 17-21)] uses the term synthetic in the sense that their founders arrogate to themselves all the divine attributes from Christianity, Islam and African traditional beliefs such that they can be seen as having the prerogatives of God himself building up more and more enigmatic and mysterious theories. These horrendous theories are an amalgam of terrible religious ideas but which are incorporated as Christianity holds that these are nothing but mythical religious groups which exalt their leaders/founders as spiritual heads of the movements and the universe, the personification of the Holy Spirit, the incarnation of Jesus and even God himself. They also see themselves as exponents of the Old Testament and the new prophets of their people - not Christian people. In the Brotherhood of the Cross and Star founded by Ete Bassey Asuquo Bassey in the late 1950s who then re-christened himself as Olumba Olumba Obu – a mythical nomenclature for his movement – sees himself as the Saviour of the condemned/impoverished Nigerian society who has incarnated to redeem mankind. He teaches that there are seven incarnations the first being Adam and the last being himself as the ETE ie. Father. Through him the 'father', the divine metamorphosed into the world and he is therefore destined to judge the world. He should therefore be divinized and worshipped accordingly, though often he denies that he is 'the father'. The BCS claims to be a missionary religious movement and has since through powerful money bags adherents like Chief Asuquo O. Ekandem of Southern URUAN established branches called "bethels/chapels all over Nigeria as well as Overseas notably in Europe and the United States of America. E.B. Clarke also describes the movements and their practitioners as those who believe in the "living dead",in sorcery and witchcraft among other things.Nevertheless, this category of religious movements have found acceptance neither in the Pentecostal Federation of Nigeria (PFN) nor in the Christian Association of Nigeria, (CAN) the umbrella of all Christian Churches. Friday M. Mbon who has done a study of the Brotherhood of the Cross and Star or Christ Universal School of Practical Christianity holds that these are nothing but mythical religious groups which exalt their leaders/founders as spiritual heads of the movements and the universe, the personification of the Holy Spirit, the incarnation of Jesus and even God himself.

4. THE EVANGELICAL CHURCHES aka UF? K ABASI NKPA? -UB? K

Churches in this category specifically tagged Uf?k Abasi ? kpa Ub?k because of their noisy clapping of hands are the erstwhile or pioneer independent churches in Nigeria which seceded from the old missionary churches ie. Mainline churches including the Catholic Church. Classical examples are the Mc Donald Christ African Church situated adjacent to the Sacred Heart Cathedral Calabar and the African church at the centre of Idu town. They are politically motivated churches with their basic re-actions to the white monopoly in the parent Anglican Church formerly, Church Missionary Societies –CSM. They actually emerged as a result of the heavy criticisms leveled against missionary domination and the lack of equality given to African ministers of the same or even higher. R.C.Michelle **(Mitchell R.C.482-496)** opines that, at the other end of the spectrum were a number of African independent churches which grew out of hostile ecclesiastical policies bordering on administrative matters regarding the erstwhile missionary churches and the need to establish a new religiosity free from all vestiges of white rule in religion, culture, governance and economy. Another example of African independent churches are the Mount Zion ecclesial assemblies – Zion, an apocalyptic term to signify that a church has separated itself from its parent church due not necessarily to any fierce political concern or fear of domination but usually around the personality of a founder. Most of these churches eg. A.M.E.Mount Zion, Full Gospel, Light House, Christ Apostolic, Salvation Army, Church of Christ/God etc. come under this designation and they lay emphasis on pneumatolgy, ie Pentecostal revelation soteriology and sociology hence their

penchant for baptism by immersion and healing in anticipation of the second coming of Jesus. They are prophetic healing churches so to speak and most of them have emerged because of their link with the Zion church with an added aspect of baptism of the Holy Spirit in addition to baptism by immersion and healing.

5.REVIVALISTIC CRUSADES a.k.a. PENTECOSTAL CHURCHES PROPER

In Nigeria especially a new type of almost depicting the Crusades of the Middle ages save that they are not military nor do they have unknown in obscure Nigerian villages anything to do with regaining the Holy Land, but of course this time, in regaining the soul of Christendom through their loud and noisy trumpeting on huge advertorial billboards and banners announcing up-coming rallies and jamborees with disco-type reception, loud speakers and deafening shouts of characteristic "B? Tua exclamations" of Alleluia – Praise the Lord! These are to intimate and invite people to come and "receive miracle of healing, prosperity and breakthroughs" and they can conveniently operate in school football fields, auto-roadsides, concert halls, stadia and other open spaces with a major draw in diversity with no specific doctrinal or administrative postures. Their constant mode of preaching is the American tele-evangelist style with the bible as the weapon book of reference and a white handkerchief to boot. Most of these evangelists and preachers are powerful power brokers in their different evangelical churches either as founders or "ministers of the word and gospel." They delight in mass appeal hence stage-management capturing huge numbers in their congregations, the more they are from the mainline and other Protestant churches the better. They prefer to appear on television rather than remain unknown in their native and obscure Nigerian villages. They also classify themselves sometimes as "inter-denominational" revivalists and Pentecostal crusaders most of them Nigerians and oftentimes invited American crusaders a view to attracting many people from as many belief systems and denominations as possible to their rallies. As the title implies, these crusades are organized basically by Pentecostal Churches notably the Church of God Mission Int'l Benin founded by the legendary Archbishop Benson Andrew Idahosa (formerly an Anglican who later joined the Cherubim & Seraphim) now powered by his wife Archbishop Margaret as presiding minister, the UMA Evangelistic Association founded by itinerant flamboyant preacher Rev.Dr. Uma Ukpai of Uyo, the Rev. Mboho's Good News Evangelistic Association in Abak, the Deeper Life World Mission powered by Dr.William F. Kamuyi of UNILAG formerly of the Apostolic Faith, the Redeemed Christian Church of God founded by Pa Josiah O. Akindayomi formerly of the Cherubim & Seraphim now succeeded by the charismatic pastor Enoch Adeyare Adeboye, the Assemblies of God which was started by Bro Augustine Ehurie Wugu who on living the Anglican Church first embraced the Faith Tabernacle healing group and later founded the Church he first christened the Church of Jesus Christ, the Living Faith Church Worldwide a.k.a Winners Chapel, another mega church founded and presided over by Bishop David Oyedepo, Christ Embassy Int'l founded by the flamboyant fun-loving pastor Chris Oyakilome, and here in Calabar by the young charismatic Emem Isong just mention a few. Recently the itinerant German evangelist pastor Reinhardt Bonke has been speeding like lightning through Nigeria so much so that he feels more at home here than his native Deutschlands, preaching teaching and promising heaven on earth with promises of miracles, wealth, breakthroughs and prosperity to the ecstatic crowds that frequently mob him more than Christ ever was. His organization, a quasi-Pentecostal, Christ for the Nations is also an Evangelical outfit to draw a large circle of clientele characterized by typical and rigorous born-again persuasions.

CHRISTIAN DENOMINATIONS IN URUAN-EFIK

	NAME OF DENOMINATION	YEAR	FORMER CHURCH ATTENDED	NO. IN URUAN	PLACE OF ORIGINATION & FOUNDER
1.	Celestial Church of Christ (CCC)	1947	Methodist	87	Benin – Lagos: Samuel J... Balewa Oschoffa
2.	Four Square Gospel CHURCH (FSGC)	1917	Angelus Temple	76	Los-Angeles: Aimee Semple McPherson
3.	Church of Christ (COC)	1897	Lutheran	77	Tasmania-PRAHRAN: C. H. Mason
4.	Church of God (COG)	1886	Missionary Baptist Church	82	Monroe-Tennessee: D. S. Warner
5.	Jehovah's Witnesses TOWER	1874	7th Day Adventists /Student Bible Movement	197	United States: Charles T. Russell
6.	Salvation Army (SA)	1865	Methodist	14	London-United Kingdom: William Booth
7.	7th day Adventists (SDA)	1845	Methodist	3	
8.	Mt Zion Christ Church (MZCC)	1820	Latter Day Saints Church	2	UTA – New York: Joseph Smith
9.	Evangelical Church of God (ECG)	1803	Lutheran	17	United States: Jacob All Bright
10.	Lutheran Church of Nigeria (LCN)	1744	Catholic	12	Theophilus Lindley
11.	Messianic Church of Nigeria (MCN)	1988	Anglican –Church of Jesus Christ	6	Lagos: Odumosou Immanuel
12.	Church Missionary Society –Anglican Communion	1842	Catholic	8	Augustinian Friars/S.Ayayi Crowther
13.	African Church (AC)	1931	Catholic – CMS / Anglican	21	Lagos – Calabar: Nigeria: James Johnson
14.	Bethel Church(BC)	1901	Methodist	36	Calf,USA: Snr Pastor Bill & Beni Johnson
15.	Church of Christ Nigeria (COCN)	1968	Baptist Church	23	Lagos: Kinbangu Simon
16.	Christ Army (CA)	1922	Anglican – Methodist	6	Garrick Braide
17.	Christ Embassy (CEIntl)	1982	Anglican	67	Lagos: Chris Oyakilome
18	Faith Society Church (FSC)	1991	Anglican	18	England: Jehu Appiah
19.	Church of Salvation (COS)	1982	Salvation Army	4	London: Fofana
20.	Christ Apostolic Church (CAC)	1928	African Church	48	Ijebu-Ode:J. B. Sadare

21.	Faith Tabernacle (FT)	1961	Full Gospel	29	Leland-California: David Odubanjo
22.	The Apostolic Church (TAC)	1918	CMS – Anglican	77	Akinyele I. B.
23.	Cherubim and Seraphim (CAS)	1925	Anglican	106	Omoba-Ikare: Moses Orimolade
24.	The Church of the Lord (TCOL)	1931		43	Ohilowo Oshilebe
25	Mt ZION Light -House Church (MZLC)	1959		118	Bishop AJ.Etefia – Calabar, NIG
26.	Deeper Life Bible Church (DLBC)	1972	AnglicanCommunion-ApostolicFaith Church	188	William Folorunso Kumuyi
27.	Mt Zion Full Gospel Church MZFGC)	1972		169	Demos Shakarian
28.	Church of God Mission (CGM)	1970	Cherubim & Seraphim	44	Benin ,Archbishop Idahosa
29.	The Apostolic Faith (TAF)	1908	Methodist-Wesleyan Holiness	96	Azusa Los Angeles – Lagos:Rev. Timothy Oshunkeye
30.	Assemblies of God (AOG)	1939	Anglican Communion – Faith Tabernacle	203	Augustine Eburie Wugu
31.	The Full Gospel Apostolic Church (FGAC)	1949		12	Pastor S. A. Tejumbe
32.	Pentecostal Holiness Church (PHC)	1951		8	Rev. J. W. Martins
33.	The Gospel Faith Mission (GFM)	1962		15	Pastor (Dr.) R. A. George
34.	The Gospel Pentecostal Assembly (GPA)	1964		17	Pastor E. A. Badejo
35.	The Evangelical Faith Mission (EFM)	1965		64	Pastor H. W. Akinwade
36.	Christ Foundation Gospel Church (CFGC)	1969		7	Pastor J. A. Olusoji
37.	The Church Gospel Mission (CGM)	1969		18	Pastor Ogunkanmi
38.	Christian Evangelical Assembly (CEA)	1933		23	Pastor S. O. Kuye
39.	United Apostolic Church (UAC)	1990		56	California-Oscar.C.(1982)Apostle Oladeye Peter
40.	The Living Gospel Church (TLGC)	1931		43	Pastor M. A. Adeboye
41.	A. M. E. Mount Zion Church (MZC)	1834	Methodist	174	Gloucester-ENGLAND Richard Allen
42	Evangelical Church of Jehovah/Yahweh(ECY)		Catholic	25	Maryland-LAGOS Prophet Theophilus Obabeyo

43.	The Redeemed Christian Church of God (RCCG)		Church M Society - Cherubim Seraphim	195	Josiah O. Akindayomi -Enoch Adeyare Adeboye
44.	The Redeemed Evangelical Mission (TREM)	1992	Catholic	78	LAGOS: Bishop (DR). Mike Okonkwo
45.	World of Life Bible Church (WLBC)		Catholic	163	Warri-NIG.Pastor Joseph Ayo Oritsajafor
46.	Destiny International Chapel (DIC)	2008	Catholic	72	Idu URUAN –SS NIG.Bishop Cletus Bassey
47.	The Lord's Chosen Charismatic Revival Ministry	2002	Catholic	37	Ilasamaja-LAGOS Pastor Lazarus Muoka
48.	First Spiritual Holiness Church (FSHC)	1932	Catholic	14	Idu URUAN –SS NIG. Martin E. Udoeka Uwang
49	Calvary Kingdom Church (CKC)	2002	Catholic – Church of God Mission	28	Badagry-LAGOSBishopJosephImariabe Ojo
50	Christ Apostolic Church (CAC)	1959	CMS – Church of God Mission Intl	58	Ilesha–OYOSTATE - ApostleJoseph Ayodele Babalola
51	United African Apostolic Church (UAAC)	1908	Anglican Communion	52	England Bishop P.M.M Mureri-
52	Winners Chapel – Living Faith Church Worldwide	1981	Deeper Life Christian Intl	175	Bishop David Oyedepo
53	Vineyard Christian Ministry	1982	Church of God Mission Intl	38	Yaba –LAGOS Archbishop John Adebayo Osa-Ani
54	Trinity House of God (T H OG)	2008	Redeemed Church of God	23	Victoria Island LAGOS Pastor Ituah Ighodalo
55	Christian Life Evangelical Ministries (CLEM)	1996	Methodist -CAC-Celestial Church	62	Iganmu – LAGOS Pastor Peace Mahusi-Ekpo
56	ZOE Ministries Worldwide (ZMW)	1984	Catholic-Church of God Mission Intl	14	Iganmu - LAGOS Rev Dr Patrick Anwuzia
57	Banner of God's Grace Church (BGGC)	1992	Deeper Life Church Intl	86	Pastor Stephen Schafe
58	Jesus Shall Reign (JSRC)	1999	Mt Zion Light House Church	122	IDUURUAN NIG.Bishop Aniema S.Etuk
59	Clear Revelation Ministries	1994	Catholic*Inside Bible Church 2014IDU	19	IDU URUAN,AKS NIG - Bishop Aniema S.Etuk
60	World Soul -Winning Evangelical Ministry (WWEM)	2002	Christ Apostolic Church (CAC)	38	Isegun –ONDO STATE Prophet Timothy Obadare

61	Royal Covenant Church (RCC)		NNMLLL	MBBVV	Mgbogu George
62	Full Gospel Assemblies (FGAC)			128	Bishop Etim Asuquo -IDU, Nig
63	Obot Uboho Zion Church(OUZC)			86	
64	Montain of the Lord Mission(MLC)	1998	Jehovah's Winesses	58	Bsp.Offiong Gibson IDU, Nig
65	Divine Zion Church(DZC)			35	
66	Victorious Life Divine Church (VLDC)			47	
67	Great Future Assemblies(GFAC)			77	
68	Full Life Christian Church			42	
699	Working Faith Int'l Church(WFIC)			64	
70	Charismatic Revival Ministries	1900	Catholic	38	John Ekoriko IDU, Nig
71	Christian Relaxation Church(CRC)			23	
72	Insight Bible Church (IBC)	2012		32	
73	God's Supreme Vision Church(GSVC)			76	

NB. The number of various Churches in URUAN/EFIK represents the number of Autonomous communities (Villages) and not the actual physical Churches and Church buildings. In Idu town for example, there are only three physical Catholic Church buildings for the over 40 autonomous Communities in the area viz St Joseph's Catholic Church Idu, St Patrick's Catholic Church Ifiayong Esuk - Beach Town, and St Benedict's Catholic Church Nwaniba. Even at that, there is no Parish centre with a resident pastor (Catholic Parish priest) in any of these, whereas Idu URUAN is the Headquarters of both the Local Government Authorities and of the entire URUAN nation in spite of the fact that maintenance of the Parish Centre as also the Parish priest himself and the two Riverine station Churches depend mostly on Idu. This is probably the only Headquarters of a Local Government Authority in Nigeria that has no parish status. It means the whole of Central URUAN North as well as Central URUAN Riverine are served by only one Catholic parish station which is situated at Ifiayong South still in Central URUAN South popularly now gazzetted as Ifiayong Usuk in contra-distinction to Ifiayong North popularly known as Ifiayong Obot ie. Ifiayong North of the **"SE OBOT IFIAYONG KO"** fame, a town which is situated in Northern URUAN. The whole of Central URUAN Riverine comprising of well over 20 Autonomous Communities (villages) have only two physical Catholic Church buildings, viz. St. Peter' Catholic Church @ Akani Obio Uruan, the

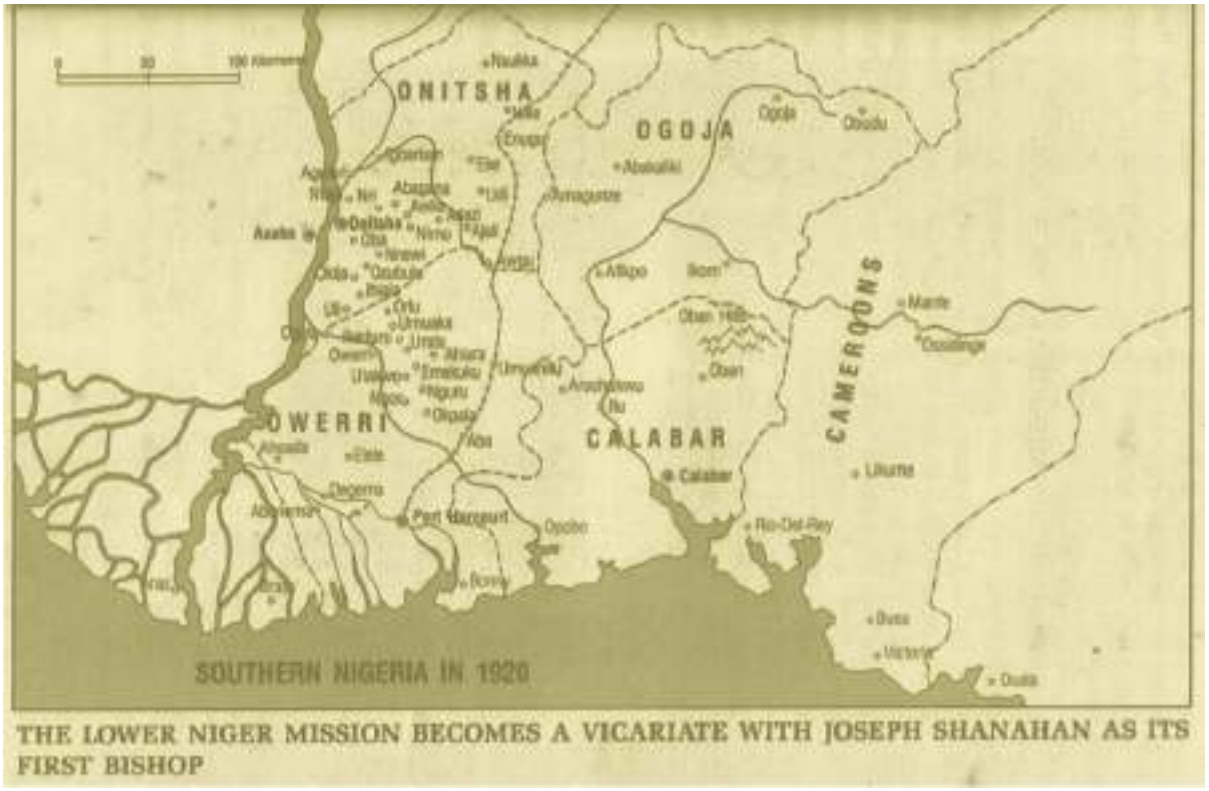
cradle of the entire URUAN/EFIK kingdoms at AKWA AKPA URUAN and St. Andrew's Catholic Church @ Ikpa Ene. All these have to come all the way by sea to attend the Parish Mass, Council meetings and other Parish events at St. Joseph's Parish centre Ifiayong Usuk which serves both Idu URUAN, Idu North Central as also the entire URUAN Riverine communities, since there is no other parish centre. Again, this is nothing but the so-called politics of marginalization, the Nigerian edition.

On a more serious and larger scale in the socio-political dimension of this our belove country, this very politics of exclusion has also played out very dramatically in the total neglect of the area since Independence resulting in what could be termed as the complete black-out of IDU the headquarters of URUAN nation from Nigeria's developmental efforts to bring the good things of life to a Nigerian people. Whereas IDU, should be the de facto town where the strategic location of the Nigerian Navy headquarters and stronghold in Akwa Ibom State, the current charismatic action Governor of the State, His Excellency, Chief Dr. Godswill Obot Akpabio in his massive developmental and progressive effort to place Akwa Ibom State on the progressive map of Nigeria, instead of sitting the nearest seaport and naval base to the state Capital at IDU, precisely in Nwaniba town, a distance less than 10 kilometers away from UYO, has deemed it politically profitable to site the navy HQ and sea-port at Ibaka which is more than 100 kilometres from Uyo, the State Capital city as remarked elsewhere in this book. Ibaka Navy base yes, and justified, but this sounds very evil and unproductive as far as the economic potentialities of both the State in particular, and Nigeria in general, are concerned! And this is nothing but again the politics of standing justice and good reason on the head to score political points. Or again, when viewed over the entire spectrum of the progressive positioning of Nigeria against the "20/20/20 mantra" of Nigeria becoming the 20th greatest economic nation on earth, one wonders why a railway terminal in conjunction with those colonial constructions at Port Harcourt and Lagos should not also be sited at Idu with all the conditionalities for bringing such a progressive venture easily available. At is apogee, as a kid I was able to understand and count the number up to at least 5000. There were not less than this figure of adult human beings eking out their living at IDU and by implication NWANIBA through various economic activities both at the ancient Idu Beach market now gazzetted Ifiayong [Beach] a village whose pioneer settlers came from a neighbouring Northern URUAN town gazzetted as Ifiayong Obot over a century ago precisely to participate in the booming merchandise at the aforementioned IDU beach market. This great market which engaged in the slave trade and was also the centre for British Companies like the PZ. John Holts, UAC, Chellerams, M&K etc. as also remarked elsewhere in this volume, was the melting pot of nationalities from almost all parts of Nigeria. Similarly, a modern sea-port at IDU would open the gates to easy commerce and other progressive economic ventures between Nigeria and the Cameroun Republic, Gabon, Equatorial Guinea, the Guineas, Senegal etc.; countries along the coast of West Africa which could be reached through the proposed sea-port within less than an hour. The same appeal also could apply to Calabar port, the HQ of URUAN/EFIK kingdom on the other side of the great Cross River estuary. But will Nigeria, the so often mouthed "Giant of Africa" do this so as to achieve this greatness? No, because of the politics of exclusion and marginalization in situations that would bring massive transformation of the nation within a shorter period of time and indeed to her own peril and detriment; too much politics to catch the nearest way! The situation better captured in the non-completion of the East-West Road from Lagos - Warri and to Calabar since 1999 till date is our case in point! What a miscalculation and misplacement of priorities under the politics of exclusion and marginalization! I am a great believer in truth and justice. I believe that there cannot be peace and progress in URUAN/EFIK communities, in Cross River, Akwa Ibom State and in our nation without truth and justice. I also subscribe to the view that peace is not exactly the absence of war and conflict or even strive and contentions like we find now even among political parties, villages and states except with the PRESENCE OF JUSTICE. When justice is done and seen to be done to all manner of people, of tribe, religious groups, political parties even states unjustly manipulated and marginalized, there cannot be peace anywhere. When the goods and services of this country cannot be made to go round; qualified persons wherever they come from being appointed to key positions, employments given to those who deserve, industries and projects sited where they deserve to be sited, there cannot be peace. **(Mkpisong & Prof Mrs. P.J.Okon, 3-5)**

PART II

THE CATHOLIC CHURCH IN PARTICULAR
THE CATHOLIC PREFECTURE OF SOUTHERN NIGERIA
ORIGINS AND FOUNDATION OF THE CALABAR MISSION 1903-2018

MAP OF THE CATHOLIC CHURCH IN SOUTHERN NIGERIA 1885 - 1920



THE LOWER NIGER MISSION BECOMES A VICARIATE WITH JOSEPH SHANAHAN AS ITS FIRST BISHOP

THE CATHOLIC PREFECTURE OF THE CALABAR MISSION

THE HIERARCHY OF THE CALABAR MISSION 1934 - 2018



The Catholic Archdiocese of Calabar formerly erected and raised after sixty-years to that status in 1994 was the Ecclesiastical territory carved out, precisely in 1934 from the Prefecture of the Southern Provinces of Nigeria and the Cameroons under Bishop Charles Heerey successor of the legendary Bishop Josef Shanahan CSSp as Vicar Apostolic. As at then, the Catholic Prefecture of Calabar comprised of what has now become the Catholic Dioceses of Ogoja, Abakaliki, parts of Umuahia and Port Harcourt Dioceses as also the Dioceses of Ikot Ekpene, Uyo and the Archdiocese of Calabar itself with the visionary and indefatigable James Moynagh SPS, as Prefect Apostolic. The pioneer Missionaries viz. the Holy Ghost Fathers as they were fondly called in the early days of the Missionary Church 1903 – 1930 and the St. Patrick's Fathers, SPS 1930 to the present with that pioneering, apostolic and determined spirit of Faith, had worked tirelessly under very difficult circumstances to sow the seed of the Catholic Faith in the Calabar-Ogoja land. The Archdiocese of Calabar which by implication is also the Headquarters and Metropolitan See of the Ecclesiastical Province today comprises of four suffragan Dioceses to wit, Ogoja, Ikot Ekpene, Uyo and Port Harcourt.

THE EARLY EVANGELIZATION EFFORT IN WEST AFRICA AND NIGERIA

To understand how the Calabar Mission came about, it is necessary to go back to 1885, when the Holy Ghost Missionaries from France arrived in Nigeria. But as captured in the early history of the foundation and evolution of Calabar in Chapter I, it was through the auspicious exploration of and contact with the Coast of West Africa by the arrival of the early Portuguese explorers in the 15th century precisely in 1462, that catapulted the fruitful evangelization of the territory tagged the Guinea Coast by the Portuguese and later came the French Missionaries who took over the work of evangelization of the area as we are going to see. It was also through this first wave of contact vouchsafed by the early Portuguese Catholic Missionaries under the protection of Portugal that these missionaries from their different Congregations as also their navigators were involved in the encounter with the West Coast Africa. In 1462 the Portuguese Franciscans led by Alfonso de Bolano arrived the Guinea Coast to evangelize. By 1486 the Dominicans had also arrived and were evangelizing in Senegambia among the Wolof ethnic groups. Following the pattern of Church-State Relations Missionaries always called at the courts and palaces of chiefs and kings, sought to convert the king and from there attempted to convert and make the populace Christian. It was the Greco-Roman tact that worked right from the time of king Charlemagne in the 6th century with the mantra "**cujus regio ejus religio" by which** all the people with the franchise in the king's domain would vote for or become converted at the king's behest. Thus as we shall soon discover, both the **Oba of Benin** and the **Olu of Warri** as soon as it became possible during this period, had many contacts with the Missionaries. At times it was the traditional rulers themselves who encouraged missionary work and even paid for their maintenance although at certain other times they acted the devil's advocate and hampered and move to preach the faith in their territories eg. Warri at the time of the arrival of the Missionaries became a flourishing Christian community.

It so happened that at the request of the king of Benin who had come in contact with the Portuguese in 1485, the Church was implanted in the kingdom. This early contact with the Portuguese even brought about their entry into the Itsekeri kingdom in modern Nigeria which enabled an Itsekeri prince, Antonio Domingo to travel to Portugal for Higher Studies for ten years and come back marrying a Portuguese noble lady. One of the children of this marriage even became the **Olu of Warri** in 1640 **(Cf. Fagun Michael, 1962, 71)**. The Portuguese Missionaries continued with the Itsekeri kingdom but the two Missions were then served by Portuguese Augustinian Friars and these were only intermittently from Sao Tome which was later made a bishopric in 1543 by Pope Paul II. Likewise, the Senegambia mission of Cape Verde was made a bishopric in 1533. The Benin mission also led to a happy relationship with the Oba such that one of the Oba's sons some others of the royal court who very prominent men were baptized **(Cf. Kenny Joseph, Ibadan, 1990, 71-75).** It however that missionary enterprise was fraught with a lot of problems and the first enthusiasm and euphoria of the coming of the missionaries fizzled out. It was later on that the Portuguese Capuchins led by Angel de Valencia and his companions came to continue the work of evangelization in the

Benin kingdom around 1651 and they were favourably received by the Benin monarch. Even the story making the rounds had it that the Oba sent one of his sons to Portugal to study for the priesthood and he ended up marrying a Portuguese princess and the whole idea fell to pieces. But no sooner had they settled down probably for a year than the palace nobles and officials became antagonistic simply because the Missionaries had asked them to denounce human sacrifices and other pagan practices. They even prevented the king from seeing them till they became frustrated and abandoned the mission. Later on about 1656 some Italian Capuchins including Angelo di Ajaccio and Bonaventura di Firenze also brought letters to the Oba but were refused audience with the Oba and they veered to Warri.

AFRICAN COASTAL TOWNS AS TRADING BASES OF THE EARLY PORTUGUESE AND EUROPEAN SUPERCARGOES AND EXPLORERS

But come to think of it, most of these early Portuguese and other European Supercargoes who came accompanied by the missionaries were mainly explorers and regarded the African coastal towns merely as trading bases to launch their mercantile programmes hence such name tags as Guinea Coast where these birds abound in the entire West African coast, Ivory Coast or Côte de Voire where elephants abound, Gold Coast now Ghana where gold abound, Equatorial Guinea where the Equator passes through this coastal African strip, Slave Coast like Calabar which was the main slave port since the 17th century, etc. The West African coasts were meant to open the gates to easy commerce and other progressive economic ventures between Nigeria and Europe for them. Hence all these coastal strips of West Africa covering the Cameroun Republic, Gabon, Equatorial Guinea, the two Guineas of Guinea Bissau and Guinea, Senegal etc. and other countries along the coast of West Africa reaching up to the sea-port of Calabar were called the Guinea Coast by the explorers and the later European Supercargoes. All these were something of great economic advantage to the early European traders **(Cf. The Lineamenta For the Synod of Bishops, Vatican, 1990. 10)**. With the patronage privilege **"PATROADA"** granted by Pope Pius II to the Portuguese in 1462 for the evangelization of the Coast of Guinea, the early Missionaries who came along with their trading counterparts tried tooth and nail but in vain to explore the West African interior. But in spite of the heroic pioneering efforts of these Portuguese Missionaries the implanting of the Catholic Church in West Africa became almost a mirage until the arrival of the Holy Ghost Fathers from France grace à la the Congregation of Propaganda Fide founded in 1622 as we shall soon see. The reasons for this state of affairs are not far to seek. First, the Portuguese Fathers, mostly the Capuchins and Augustinians, became extremely involved in protecting their "patronage rights" to the exclusion of all other Missionaries except the Portuguese whereas they were extremely short of personnel to spread out. Second, Missionaries from other European nations who also were able to obtain the "patronage privilege" from Rome connived with their Portuguese counterparts to circumvent the exercise of effective supervision and control of Rome by obstructing the missionary policies and approaches promulgated by Propaganda Fide to direct evangelization in these territories. Third, even the Missionaries themselves became so involved with the success of the mercantile objectives of their home nations rather than the progress of their missionary activities. Fourth, in Nigeria in particular where the authority and power of the potentates were supreme, it became increasingly impossible for missionaries to have direct access to the kings who exercised sway over their territories. A case in point was the refusal to and obstruction of the Missionaries to see the Oba of Benin who had given permission to the Missionaries to evangelize in his domain and even to come and see him in person. Fifth, the Portuguese Government was more keen on protecting the missionary effort of their Missionaries in their areas of control and consequently they acquired the character of ecclesiastical colonies **(Cf Lineamenta of 1990, 10; See also Odey E. Ushie, 15-16).** Sixth, besides Christian Missionaries were not tolerated by most African potentates except the Supercargoes who had Trading pacts with the African Authorities. Seventh, with the exception of the Italian Capuchins in the Congo and Angola, the early Portuguese Missionaries were loath in learning the local dialects and could not face up to the need for a deep

and accurate knowledge of African languages where they operated ditto the customs and mentality of the people. In short, Inculturation was lacking. Eight and finally the tropical climate took a great toll of the Missionaries thus depleting their work force and in cases as was happening in Nigeria most of them died of malaria on arrival. This indeed became the moot point why most of the missionary effort was abandoned. But towards the beginning of the 19th century Spanish and Portuguese influence began to wane as the system of **PATROADA** declined leaving room for the Sacred Congregation of the Propaganda Fide to exercise a firm and untrammeled hold on missionary policy and strategy in Africa such that each Mission coming to Africa was entrusted the "**IUS COMMISSIONIS"** and jurisdiction to operate within a specific Missionary Institute or Congregation.

ASSIGNMENT OF THE WEST AFRICAN COAST/VOLTA BY THE PROPAGANDA FIDE TO THE S. M. A. FRENCH S MISSIONARIES ORIGINS OF THE HOLY GHOST & S.M.A MISSIONARIES IN NIGERIA

Later the Propaganda Fide assigned the West African Coast across the Volta and the Niger to the French Missionaries of the Congregation for Africa Mission a.k.a Associeté de Missions Africaine (SMA) which was founded by Bishop Joseph Melchior de Marion Bresillac at Lyons for work in missionary countries for the building of local communities and local clergy in 1856. The Society was entrusted with the Vicariate of Sierra Leone in 1858. Through difficult times the Society weathered the storm until the demise of the founder in 1859. His successor Fr. Augustine Planque equally founded Our Lay of the Apostles Congregation for Women Religious to assist the Mission. It was these Nuns that ran the first clinics which helped to reduce infant mortality in West Africa. The Congregation was to later establish Convents at Lagos and Abeokuta. In 1861 the Congregation established a Vicariate of the Bight of Benin with Headquarters in Dahomey (Benin Republic). It was from here that one of their members, Francesco Xavier Borgehero visited Lagos in 1863. In 1883 Lagos was created a Vicariate Apostolic with Bishop Jean Baptiste Chausse as first Bishop and Vicar Apostolic. That mission soon brought about the establishment of the Church and by extension the dioceses of Benin, Jos, and Kaduna which were formerly under the Lagos jurisdiction. In 1884 the Vicariate of Upper Nigeria as created with its Headquarters at Lokoja and later Asaba was created with Mgr. Carlo Zappa as Superior. This mission was so successful that it produced the first Nigerian priest, Rev. Fr. Paul Obodoeechina Emechete in 1920. Similarly, the mission produced the first Yoruba priests, Frs. Julius Adewuyi, Peter Oni and Lawrence Layode who were trained at St Gall's Major Seminary Quidad in Dahomey. But Fr. Joseph Kenny OP and John Boar insisted that they were not the first priests of Nigerian origin because the Benin Mission of the 16th Century actually yieled fruit and produced a priest in 1517 and Joao Alvares an indigene of Warri was ordained priest at Sao Tome in 1765**(Cf. Baur John, Paulines, 1994, 148)**. In 1929 Benin became a bishopric with Thomas Broderick SMA, as first Bishop. Regarding the Protestant Mission in West Africa, this has been treated above already.

THE HOLY GHOST MISSIONARIES IN NIGERIA 1885 -1934AD THE EARLY EVANGELIZATION EFFORT IN WEST AFRICA AND NIGERIA ORIGINS OF THE HOLY GHOST MISSIONARIES IN NIGERIA



FR. JOSEPH LUTZ | FR. LEJEUNE | FR. PAWLAS | BISHOP SHANAHAN | ARCHBISHOP HEEREY | BISHOP J. WHELAN | FR. JAMES MELLET | FR. T. RONAYNE

GRANTING "IUS COMMISSIONIS" FOR OPENING UP THE UPPER AND LOWER GUINEA BY THE CONGREGATION FOR THE EVANGELIZATION OF PEOPLES

By the special Grace of God, the Sacred Congregation of the Propaganda Fide now tagged the Congregation for the Evangelization of Peoples which had then got effective hold on the Congregations coming for missionary work in West Africa in particular granted the **ius commissionis** for the opening up of the Upper and Lower Guinea to spread the Good News of Christ. This territory was a very vast region covering the whole of West Africa down to Gabon. ln 1842 Pope Gregory XVI who as then Cardinal Cappellere, was appointed Prefect of the Sacred Congregation of the Propaganda Fide by the Holy See. He then established the Vicariate Apostolic of the **TWO GUINEAS** stretching from Senegal to the Orange River in South Africa covering over 5000 miles of coastline which extended without limit to the interior. He also and appointed Msgr. Barron Bishop over the Vicariate. Msgr. Barron immediately set out in search of Missionaries who would willingly come out to West Africa then known as the **"White man's Grave"** on account of the unfavourable climatic conditions and attack of mosquitoes. With the Dominicans and Jesuit Fathers declining his appeal to come to the tropics, coupled with the esoteric reports and descriptions of the European Anthropologists, explorers cum traders and journalists about Africa and her peoples, to this extent only very few were willing to venture into the West African Coasts **(Cf. Murdock Peter George, NY. 1959, 85; See also Obi Celestine A. Africana, 1985, 7; Dodd J.M London, 162, 43)**. But with the Lord all things are possible and there is never a lack of "good Samaritans" like St. Paul who came over "to Macedonia to help us" **(Cf. Acts 16:9)**; people who would give their lives without counting the cost. Such were the Holy Ghost Fathers volunteers who first landed in Liberia to assume missionary work.

But how? In 1848, the Holy Ghost Congregation came into being as a result of the merging of the tiny Congregation of the Holy Spirit which dates back to 1703, and the recently founded and somewhat larger Congregation of the Immaculate Heart of Mary. This newly constituted Missionary Body was given the responsibility of evangelizing this immense Vicariate of the **TWO GUINEAS**. It soon proceeded to develop and soon received the assistance of the Society of African Missions (SMA) which was established in 1856 as noted above. The first Missionaries came to Nigeria and opened up the Catholic Mission of Lagos in 1868. In 1884 the SMA was given the responsibility to establish another territory in Northern Nigeria which was then the Prefecture of the Upper Niger. In 1885 the Holy Ghost Missionaries moved into Southern Nigeria with the arrival of Fr. Josef Lutz and gained ecclesiastical independence to establish the Independent Prefecture of Lower Niger which metamorphosed into the Prefecture of Southern Nigeria. These were members of the new Congregation founded along with a Seminary on Pentecost Sunday 1703 in France by the legendary Father Francois-Claude Pollart des Places.

LIFE AND TIMES OF FRANCOIS-CLAUDE POLLART DES PLACES, FOUNDER OF THE CSSP

The Congregation of the Holy Spirit or simply Spiritans, a.k.a **CONGREGATIO SANCTI SPIRITUS,** was founded by Claude Pollart des Places, the eldest and only son of Francois des Places and Jeanne le Meneust on February 25, 1679 in Rennes, the Capital City of Brittany. At the age of nine as a day student in the near by Jesuit College of St. Thomas, he began a lifelong association with the Jesuit Congregation and graduated with LLB Degree at 16 at the University of Caen in Normandy. Six years later, he

completed his post Graduate Studies and obtained his Licentiate from the Law School of Nantes. In 1701, he commenced his studies for the priesthood as a boarder at the Jesuit College in Paris. Later, he left his boarding room in their hostel to go share his loggings with a poorer day students struggling to find food and educational facilities to do their University assignments and home work. Later on he assembled about a dozen of these poor students and opened a Seminary he named after the Holy Spirit. Gradually this Community developed into a Religious Institute. It was from this tiny group as one can surmise that he formed the young students who were ready and willing to become priests but too poor to do so. Being interested in the poor by nature, he continued to freely spend all his personal earnings which he had gannered from generous friends for the education of this lot. In 1703 on Whit Sunday a.k.a Pentecost Day, the Congregation of the Holy Spirit (CSSP) was granted approval as a Religious Institute of Men Religious. He completed his ecclesiastical studies ande was ordained priest in 1707. With this his work rapidly began to grow but the labours and anxieties connected with such kind of endeavour weighed heavly on him with the result that his health began to decline thus ending in his death from pleurisy on October 2, 1709 at the tender age of thirtyone. **(Cf. Herbermann, Charles ed. NY. 1913, 12ff)**

After his demise, the Instiute continued to make progress and became so well organized that the young growing Congregation of the Holy Spirit as it came to be called began to receive approbation of both the Civil and Ecclesistical Authorities. The Congregation began to minister to the poor and to provide Chaplains for hosiptals, prisons and schools. It soon developed a quasi missionary role and some of the members began to volunteer for Missionary Apostolate in the Far East of China and Japan as well as North America. In 1765 the Holy See entrusted the fledgling Congregation with direct care of South American Missions and colonies such as French Guiana. The Congregation also began to send Missionaries French Colonies Overseas, India, China and even to West Africa but suffered much from the French Colonialists. But no sooner had the Congregation begun to make waves both in France and Overseas than the French Revolution struck and this completely destabilized the Congregation which at the time was constituted mainly of Seminary Lecturer Priests. Nevertheless, the Congregation Members Overseas continued to maintain very strong ties with the Home Seminaries and Institutes. By 1792, the Congregation had trained about 1,300 but the French Revolution suppressed all the Seminaries and the Congregation was greatly affected to such an extent that at the end of it all one member, Fr. James Bertout was the only member left. He had survived miraculously as it were. Because he passed through a number of vicissitudes including shipwreck on the way to his place of assignment in French Guiana, enslavement by the Moors and his soujourn to Senegal as a British slave in West Africa. But on his return to France after the hostilities of the Reformation when peace had been restored to the Church, he re-established the Congregation to gather new members for the Congregation then near extinction.

THE PROVIDENTIAL MERGER WITH THE RELIGIOUS SOCIETY OF THE IMMACULATE HEART OF THE MOST BLESSED VIRGIN MARY

During the Napoleonic regime, the French Government gave permission in 1802 for the Seminary to re-open. and also given the task of supplying prists for missionary work in the French Colonies in Africa, the West Indies and India. Then providentially in 1848 a Jewish Convert, Fr. Francis Liberman, the often called "**SECOND FOUNDER**" as also the 11th Superior General (1848 – 1852), who had in 1842 founded the Religious Society of the Immaculate Heart of the Most Blessed Virgin Mary dedicated essentially towards administering to the emancipated black slaves in the French Colonies was prevailed upon by the Holy See to join forces with Fr. James Bertout and merge with the older Congregation of of the Holy Spirit as noted above. Following upon amalgamation as it were, the Congregation of the Immaculate Heart and the Spiritan Congregation merged in with Venerable Francis Mary Liberman often called the 2nd Founder as the first Superior General of the united Religious Societies thereof. (**Cf. Appleton Robert; Catholic Encyclopaedia NY. 1980)** In the succeeding years, the amalgamated Congregation became so impregnated with the spirit of Father Liberman and his Foundation Members

that he became regarded as the renewer of te Congregation of the Holy Spirit under the protection of the Immaculate Heart of Mary after Fr. Liberman and his followers had joined theCongregation **(Cf. Koren Henry, J. Dusquesne University Press, NY. 1958)** The Congregation began to be organized on a solid basis in the old French Colonies by securing Bishoprics and making provisions for the supply of clegy through the Seminary of the Holy Ghost now continuing on the lines of the original Founders. By 1876 the French Government under King Loius XVIII had granted permission to the Congregation to supply priests for the Colonies. Thereafter and in the succeeding years, they opened up the vast domain of Africa which later became the chief field of missionary enterprise of the Holy Ghost Fathers.

The taking up of the African Mssionary effort by Fr. Libermann was masterminded by two American prelates under direction o the first Council of Baltimore. By 1833 Bishop England, the Bishop of Charleston had already drawn attention of the Congregation to the need of evangelizing the West Coast of Africa and he urged that Missionaries be sent there without delay. Thereafter the assembled Fathers of the Council commissioned Rev. Dr. Barron who was then Vicar General of Philadelphia to undertake the Mission to Cape Palmas. Subsequently the zealous priest work tirelessly at his assignment and the report of his exploits elated the Propaganda Fide which promptly recommened him to be consecrated Bishop and appointed Vicar Apostolic of the Two Guineas. With only one priest and a Catechist to assist him in the vast mission territory, he repared to France for the supply of more Missionaries. Atonce Venerable Fr. Libermann supplied him with seven prietsand three Co-Ajutor Brothers. But thedeadly African climate played havoc on the lives of the Missionaries with the result that only one of the was left as the resdt died of malaria related epidemic. Later Bishop Barron retired in 1847 due to failing health, this marked the end of administration of the two Guineas by diocesan Bishops and the entire territory was handed over to the Holy Ghost Congregation. In the end nearly 700 Missionaries laid down their lives in West Africa and other African regions before 1913 but the spiritual results as we are going to see compensated for it all with hundreds of thousands of soldid Catholics won for Christ where there was not a single Christian among the over thirty million African pagans who inhabit the Districts assigned to the Holy Ghost Fathers. At the time, these were Christians inhabiting the Diocese of Angola, the Vicariates of Sierra Leone, Senegambia, Gabon, the French Lowerr Congo now renamed Ubangi, the French Lower Congo now called Loango, Northern Madagascar, Zanzibar, the Prefectures of Lower a.k.a Souther Nigera, French Guinea, Lower Congo and Bata in Spanish West Africa now Equatorial Guinea and the two Congos viz. Former Belgian Congo or the Demoratic Republic of Cong (DRC) and Congo Brazzaville. By the turn of the 20th Century the Holy Ghost Congregation had the following Provinces: France, Ireland, Germany, USA, Belgium and Portugal as well as the Foreign Missionsunder the central control of the Superior Genetral residing in Paris. However, the whole Congregation was under the jurisdiction of the Cardinal Prefect of the Propaganda Fide. In 1908 the total Statistics of the Holy Ghost Missionaries stood at 195 Religious Communities worldwide, 722 Holy Ghost Fathers, 210 Professed Scolastics, 655 Professed Brothers 230 Novices and 595 Aspirants and more than half of these were engaged as Missionaries in the African Missions alone. On July 26, 1962 at its General Chpater in Paris, Archbishop Marcel Lefebvre, Archbishop of Dakar widely respected for his experience in the Mission Field and his ability to to deal effectively with the Roman Curia, was elected the Superior General. Meanwhile the Congregation has 24 Superiors General to-date **(Cf. WIKEPEDIA)**:

SUPERIORS GENERAL OF THE HOLY GHOST CONGREGATION (1742 - 2018)

FR. CLAUDE POULLART DE PLACES 1703-1709	FR. JACQUES GARNIER 1709-1710	FR.LOIUS BOUIC 1710-1763	FR. JULIEN-FRAN? OIS BECQUET 1963-1788
FR. JEAN-MARIE DUFLOS 1788-1805	FR. JACQUES BERTOUT 1805-1832	FR. AMABLE FOURDINIER 1832-1845	FR. NICHOLAS WARNET 1845-1845
FR. ALEXANDRE LEGUAY 1845-1848	BP. ALEXANDRE MONNET 1848-1848	VENERABLE FRANCIS LIBERMANN 1848-1852	FR. IGNACE SCHWINDENHAMMER 1853-1881
FR.FREDRIC LE VAVASSEUR 1881 -1882	FR.AMBROISE EMONET 1882-1895	ARCHBISHOP ALEXANDRE LE ROY 1896-1926	ARCHBISHOP LE HUNSEC 1926-1950
FR. FRANCIS GRIFFIN 1950-1962	ARCHBISHOP MARCEL LEFEBVRE 1962-1968	FR.JOSEPH LEKUYER 1968-1972	FR.FRANS TIMMERMANNS 1972-1986
FR. PIERRE HAAS 1986-1992	FR. PIERRE SCHOUVER 1992-2004	FR. JOHNPAUL HOCH 2004-2012	FR.JOHN FOGARTY 2012 TILL PRESENT

THE ESTABLISHMENT OF THE NEW ONITSHA CENTRAL MISSION IN SOUTHERN NIGERIA BY THE HOLY GHOST CONGREGATION

In April 1857 the Vicariate of the two Guineas was divided, the Upper Guinea with Headquarters in Sierra Leone. The Lower Guinea became a Vicariate Apostolic under Bishop Pierre de Bierre with Headquarters at Gabon. It was from here that the real work into the interior extending to Southern Nigeria with Headquarters at Onitsha began. Onitsha by then had become almost a quasi-parish out-post of the Gabon Mission. Then with the impetus given to the work of the Holy Ghost Missionaries, a formal request was made to the Propaganda Fide by Fr. A. Emonet, then Superior General of the CSSp Congregation for the opening up of the evangelical mission on the Niger-Benue Confluence ie. at Lokoja now in Kogi State of Nigeria. At the time, this territory belonged to the Vicariate of Gabon. It so happened that on the Feast day of St. Michael the Archangel on September 29 1885, the first batch of four Holy Ghost Missionaries Fr. Horne and Brothers Hermas and Jean-Grotto formerly of the Congregation of St. Coeur de Marie hitherto founded in Paris by Fr. Francis Mary Paul Liebermann, all of them in their twenties and recently ordained and professed, together with Father Joseph Emile Lutz previously Superior General of Rio Pongas for ten years in the Republic of Guinea and who also had previously served in Sierra Leone, left Paris, arriving in Liverpool on October 10. There in the company of some SMA Fathers and Sisters they arrived Sierra Leone on October 26, 1885. On their arrival the SMA Missionaries travelled to Lagos which had already been opened up in 1842 as observed already, while Fr. Lutz &co. stayed on to prepare for their onward journey to Onitsha. It must be noted that up to this, various Christian Missionaries were operating in Onitsha up to Lokoja where they enjoyed the company and protection of the European Supercargoes, Colonial Officials and the Royal Niger Company, RNC.

JOURNEY TO ONITSHA: At Lagos they took a boat and started off in November arriving Akassa on the Lower Niger where the Royal Niger Company refused them passage to Lokoja which was actually their first destination. But this set back did not deter them. The next day they took another boat to Brass and were fortunate to meet Charles Townsend a company agent, who received them with unreserved cordiality. The following day he took them in his own motor-boat arriving Onitsha on 5th December 1885 where they decided to settle after being received with warmth and cordiality by the Obi of Onitsha, Eze Anazonwu instead of risking another journey to Lokoja which was to be their official destination in the first place. Thereafter they addressed the Obi on the purpose of their Mission in Africa and made their request which the King very readily and with unreserved cordiality acceded to viz. granting them his permission to establish the Catholic Mission in his domain. Since they had left the two Rev. Brothers at Brass behind, Fr. Lutz went back to collect them with the 70 trunks they had brought from Europe for the opening of the new Mission. Then he left the two Rev. Frs. behind to scrutinize the place intending to be back to say Mass there on Christmas Day. The return boat developed a serious mechanical fault and they could only say the Christmas Mass on board the boat.

ARRIVAL OF THE FOUR PIONEER CSSP MISSIONARIES AT ONITSHA

On the 29th they arrived Onitsha where all the four Missionaries re-united. At Onitsha they changed their minds to settle there as their permanent base instead of going to Lokoja because Onitsha was discovered to be the gate-way to the heart of Igbo nation with an estimated population of 25,000 and the large population had not been influenced by Islam. The climate also seemed healthier than Lokoja coupled with the king's and the R.N.C's cordiality and reception with the large market in tow operating every day at Onitsha. They had no choice therefore but to choose Onitsha as their Headquarters. Having reported to Mr. Sarjent, the General Manager of the Royal Niger Company at Onitsha who had made them welcome,

they signed an undertaking to concentrate on their Missionary activity there and not to trade or make Treaties with the natives. They settled down with them for some time while they continued their negotiations with the king for a piece of land he had earlier promised to donate. The piece of land was situated on the bank of the Niger about 20 hectares. On January 6, 1886 the Feast of the Epiphany, they signed the Agreement with the King in Council for the use of the land in perpetuity with full rights to exercise the Catholic Faithwithout let or hindrance. The Missionaries on their part and in gratitude for the concession undertook to provide formal education free of charge for all the children of the community. On Easter Sunday April 7, 1886 after completing the new mud house they built on the land, they officially dedicated the place despite the big down pour which prevented many from witnessing the historic ceremony. They named the place "**H O L Y T R I N I T Y"** – a name already earmarked from France before their departure and opened a dispensary there as a vital point of contact with the people. On June 20, Feast of the Most Holy Trinity, they conducted the first Rite of Christian Initiation and the Catechumens sang hymns in Latin, English and the Vernacular for the inauguration of the centre. Thus with Holy Trinity as centre, the spiritual and pastoral odyssey of the Catholic Church in Eastern Nigeria had begun and the Missionaries at once sought to penetrate the hinterland.

In that same year 1885, Fr. Ambrose Emonet, SG. of the Holy Ghost Congregation in France wrote a request to the Sacred Congregation for the creation of the Prefecture of Southern Nigeria which at the time extended from the Niger as far as the British Cameroun to the Benue including Yola and southwards to the Atlantic with Onitsha as Headquarters and Fr. Lutz as Prefect Apostolic. Fr. Lutz was born at Dauendorf in France on January 8 1853 in a family of 8, two of his sisters having joined the Congregation of St. Joseph of Cluny, while one of his brothers and himself joined the Spiritan Congregation. On December 23, 1876 he was ordained priest and sent on his first Mission to Sierra Leone as also Rio Pongas in the Republic of Guinea. Since he had some missionary experience and knew what it cost to make impact on the local population on the West Coast, that is why he was appointed as head of this Mission to the Lower Niger **(Cf. Cook Arthur Norton, London, 1964, 39; See also Richard & John Lander, London, 3.)**

On 17th December 1895 Fr. Lutz died and was succeeded by Father Josef Reiling. Born at Alsace in France in 1860 he joined Fr. Lutz in 1891 but ill health forced him back home for medical attention. It was while recuperating at home that he was named successor to Fr. Lutz on October 10, 1886. He soon set out to return to the Lower Niger but became ill en route where he stopped at Senegal to recuperate but never did and returned to France to put in his resignation in July 1898 without ever setting foot into this Prefecture. Fr. René Pawlas then nominated his successor was born a native of Villier-en-Argonne France in 1886 and had previously worked in the Missions in Senegambia from 1890 -1898. He was an energetic worker and had known the peculiarities of the Lower Niger Mission. He reported with two other priests and a Rev. Brother Hermas, together with Fr. Jean-Baptiste Engasser – a first comer at Onitsha and well prepared for active evangelization to resume duties on November 5, 1898. Within a short period, he had reviewed and implemented the missionary activities of Fr. Lutz and outlined his special plans to include evangelization work the building of schools and orphanages and setting up refugee camps for outcasts, abandoned slaves etc. Again misfortune struck and Fr. Pawlas lay a-dying without fulfilling his programmes and making memorable impacts. This marked the end of 15 solid years of the Lower Niger Mission, specifically in Southern Nigeria.

PROFILE OF THE PIONEER HOLY GHOST MISSIONARIES OF CALABAR MISSION

MONSIGNOR ALEXANDRE LEON LEJEUNE APOSTLE OF CALABAR MISSION

Msgr. Alexandre Leon Lejeune born on March 25, 1860 at Tournais, France and at the age of 24 he was transferred from the Senior Seminary at Seez to Chevilly before his Ordination in 1885 the very year the S. Nigeria Mission took off with Fr. Lutz. After Ordination he worked in Gabon for fifteen years but while

on sick-leave in Paris he was named 4th Apostolic Prefect to succeed Father Ren? Pawlas who had died on March 15, 1900. He was a strong and very capable priest endowed with many talents and tremendous energy. On taking over he started penetrating further into the interior and founded Calabar as the Central Mission in 1903 having noticed its strategic position as the vital connection by sea between Southern Nigeria and the rest of the world. Calabar was visited monthly by at least 8 ocean liners from England and Germany as well as numerous cargo-boats. It was also a great centre for missionary activities. To this end and as was arranged, Msgr. Lejeune and team left Onitsha for Calabar on February 2, 1903 accompanied by Fr. Patrick McDermott and were joined by Fr. Leon Lena from Gabon on February 3, 1903 where the first Holy Mass was said at 19 Boco Street, Marina Calabar presided over by Fr. Lena amidst 150 joyful and enthusiastic devout Catholics made up of Lebanese, Portuguese, French, English including the local people and other Europeans within a population of over 20,000 inhabitants. This marked the official opening of the Calabar Central Mission (Cf. The History and Origins of Congregations working in the Arcdiocese of Calabar continues from the **ORIGINS OF THE RELIGIOUS SISTERS OF CHARITY** below).

At Calabar Msgr. Lejeune quickly stayed with the convivial and generous Consul General and High Commissioner, Sir Ralph Moore who handed over to Sir Walter Egerton. There he met Etinnyin Etim Essien Offiong III, the great grandfather of Fr. Michael U. Offiong and Srs. Immaculata and Elizabeth. He is said to have donated land to the Missionaries. A school St. Louis was built there manned by the Sisters of St. Joseph of Cluny where forty Presbyterian girls are said to have converted and joined the Catholic Faith. Soon afterwards and in response to Government invitation and directive to Missionaries to supply highly trained teachers to feed the High School it had founded which was the highest in West Africa which also prepared Candidates by means of Examinations for entry into Universities abroad for training as doctors, engineers, lawyers etc. the Presbyterian Mission in response promptly established what became known as the Hope Waddell Training Institute beside the Government High School at Leopard Town. Similarly, Msgr Lejeune also considered establishing a Catholic Training College to train students up to the seventh and eighth Grades and a Chapel where the Catholic students of the Government High School would come to fulfill their religious obligations. Since the Government had laid down that its students should also have a religion, Government wanted the Catholic Mission to build a Chapel nearby. This was the result of St. Joseph's College of Cluny built at Egerton street the ground floor of which served as school, while the first floor was the residence for the Rev. Fathers and Brothers. Other houses, kitchens, workshops and sheds were also set up. Later in 1935 the college was transferred by the St. Patrick's Fathers to what is now St. Patrick's College, Ikot Ansa. The next challenge for Lejeune was to build a Convent for the Sisters of Cluny for the education of girls and care of the sick on Calabar Road; the school which later brought in Sr. Magdalene Charles Walker into the scene in 1923 after the Cluniac Sisters had been recalled as a result of the First World War. At the same time, the Government handed over a hospital of 60 beds and a crowd of patients numbering over 150 who came everyday for medical care to the Sisters. This is what later turned to be St. Margaret's Hospital. It was the salaries given to the Sisters that helped to maintain them and run the schools. Apart from the training college and convent, Lejeune wanted the Calabar Mission to start a Coffee plantation which would give employment to many applicants and have a considerable impact throughout the length and breadth of Cross River. After having made a good start, he then turned his attention northwards. He even made effort at establishing the Church at Bornu and other places since the territory was so vast extending as far as Yola. His idea was to imitate Government by pushing forward everyday and never relenting. Hear him:

We now march along with the Governments who give us the example …
and we are going to show that we are Catholic, evangelizing and planting

our Faith everywhere. It is necessary that we should be honourably represented everywhere. For that, we need help and along with help, we need missionaries (CSE B/192/A04, Oct.20,1903)

HOLY GHOST FATHERS WHO SERVED IN CALABAR AFTER MSGR LEJEUNE

Msgr Lejeune therefore made efforts at establishing numerous Catholic Mission stations through the work of his successors as we are going to see. Like St. John the Baptist, Lejeune wanted to decrease into oblivion so that God's kingdom on the Lower Niger might increase. But Calabar will never forget this indefatigable and massive red-headed giant of a man with red beard covering half his chest as described by Bishop Josef Shanahan himself. He was the 4th Prefect Apostolic and the new Apostle of Calabar who laid the foundation for the monumental achievements of Fr. Louis Lena, Bishop Josef Shanahan and others who took over as from 1905. When his health began to fail him, he bowed out and returned to France leaving Fr. McDermott to remain in Calabar as Superior until 1904 when Lena took over.

FR. PATRICK MCDERMOTT: Born on April 14, 1859 at Mullin, Ireland Fr. Mcdemott was educated at Rockwell, Langonnet and Chevilly where he did his theological studies and was ordained in 1880. On August 28,1881 he took his Vow of Religion and after serving at Rockwell College for a year he was posted to teach Philosophy in France for three years. He was the assigned to the USA to teach teach at the Spiritan College in Pittsburgh. In 1902 God granted his long desired wish to come to Africa and he sailed together with Josef Shanahan and Bro. Eusebius Aheame for Southern Nigeria where he was assigned to Calabar with his two companions in 1903 for the opening of the Calabar Mission. Money to prosecute the work and lay a good foundation of the Mission became a problem and he went back to Europe for fund - raising Ireland but when he returned he was re-assigned to the Onitsha Mission.

FR. JOSEPH LOUIS LENA: Fr. Lena who took over in Calabar from Fr. Mcdemott had a little bit of time probably longer than the others was born on March 1874 at Faouet in France. He belonged to the over a hundred Novices at Chevilly who were preparing for mission work in Africa, America and Asia after their eventual Ordination. He was ordained in 1990 and sailed the same year together with Fr. Charles Bray from Bordeaux for the Gabon Mission. In 1903 he was re-assigned to the Calabar Mission where he presided at the first Mass with Msgr Lejeune and Patrick McDermott as mentioned already. While at Calabar, he was later appointed the head of the Calabar Mission. The Government at Calabar pressed on him to start a special school up to Grades 7 and 8, a project that would prepare pupils to enter college as also prepare them for University studies in England. It is said that apart from pastoral duties, Fr. Lena was also a great English teacher, teaching the children in the schools. Some of the teachers he groomed apart from teaching in these higher Grades were also trained as Catechists and received great commendations from Government schools Inspectors. The schools were equiperated to high schools and accounted "the most beautiful schools" in the country. By 1908 Fr. Lena had opened up many Mission stations and schools both in Calabar and the Mainland. He travelled through AKWA AKPA URUAN through the agency of the Supercagoes going to Idu Beach Town – AKWA ESUK MBEHE - to establish quite a considerable number new Churches at Use Uruan, Idu, Ekeya, Nsukara, Use Offot and Anua etc. Sometimes he would be dropped at the creeks from where he took canoes to his destinations in the Mainland directed by the Calabar "Mission boys" from Use Uruan and Use Offot. One of these boys was Samuel Ikpe Inuk, the father of Phillip Ikpe and grandfather of Dominic Phillip Ikpe of the great Ikpe family in Use. Dominic started off at St. Lukes Hospital Anua with and later went Overseas and came back to establish the University of Calabar Clinic and worked there as Chief Pathologist. Fr. Lena was the first to publish the Catechism in Efik in 1908 which was later enlarged and reprinted by Fr. Kraft in 1912. He was recalled after the war and became a member of the General Council of CSSp in 1919. He died in

1960.There were other Holy Ghost Fathers who served in the Calabar/Anua Mission until the coming of Bishop Moynagh, the Maynooth Volunteers and the St. Patrick's pioneers. Most of them were those from Ireland who accepted Bishop Shanahan's incessant appeals and joined the Holy Ghost Congregation to be able to come to the Missions since at the time, only Religious Congregations were granted the **ius commissionis** to volunteer for missionary work in Africa and the Americas which also were pagan lands.

FR. LOUIS WARD: Among these who may be mentioned is Fr. Louis Ward born June 1872 in Donegal, Ireland. He entered the Royal University of Ireland in 1888 and after earning his BA Degree proceeded to France for Further Studies. He made his Vows in 1902 and was ordained at Chevilly on March 28, 1903. Having been assigned, he arrived Calabar on October 5 and was saddled with the task of looking especially after the schools as education was the main thrust of the apostolate. In 1906 he was appointed head of the Ogboli Station in Onitsha and looking after a school with some 450 pupils. In 1917 he was re-appointed to Calabar from where he returned to Europe in 1921 when his health began to decline.

FR. JOSEF KRAFT: Another very important figure in the Calabar Mission was Fr. Josef Kraft who was born on January 5, 1879 at Heimsburnn, France. After his junior and higher school studies he did perfecting and Novitiate within four years and took his Vows in 1900 at Orly. He then began his theological studies at Chevilly and went for a year's perfecting before being ordained priest on October 28, 1904. On September 5, 1905 he sailed from Liverpool to Calabar where he was appointed English Language Master. He knew English very well and could speak without foreign accent or affectation. Then he was moved to the Mainland where he threw himself wholeheartedly into evangelization opening up station after station and establishing schools at Oron, Okobo, Uruan, etc. and also training Catechists along the line. He built Eman Uruan Church between 1908 and 1910 and Nsukara in 1912. In 1911 he laid the foundation of the structures at Anua particularly the storeyed Frs' house which he completed in 1914. Together with Fr. L. Treich he opened up stations at Adiasim, Abak, Ukana Iba and Ikpe Annang, Ifuho, Urua Inyang, Afaha Obong and Midim, Urua Akpan, Okon, etc. in what is now known as Ikot Ekpene Diocese.

After the arrival of Fr. Howell, he went by land from Calabar to Owerri trekking through the swamps and forests together with Shanahan. This must have prepared the latter for his 1000 Miles famous trek to Cameroun in 1919. Back in Calabar he built the famous Sacred Heart School to accommodate over 800 pupils together with the chapel and another residence which still stands strong today. Coming back from Owerri in 1919 he completed the buildings at Anua especially the boarding school for teachers and Catechists. In 1922 he left Africa for good.

FR. FRANCIS HOWELL: As remarked above Fr. Kraft's companion at the Calabar Mission was Fr. Francis Howell who had arrived Calabar on September 28, 1910. Born on May 18, 1880 at Cork, Ireland Fr. Howell attended Blackrock University where he bagged his BA Honours, did a year's prefecting at Rockwell and made his Religious Vows in 1906 at Prior Park England before going for his theological studies at Chevilly where he was ordained on October 28, 1909. At Calabar he was appointed curate to Fr. Louis Lena and spent nearly a dozen years here visiting over twenty outstations and doing bush trek all over the place before going on leave for the first time. He soon became a very famous teacher and preacher. He was to be later sent as pioneer pastor to open up Ogoja. He also worked here for over a dozen years opening up stations at Kakwagom Yahe, Ikom and most of the towns and villages in modern Boki. Before his departure back to Calabar, more than half the people of Ogoja were converted. Fr. Howell was a charismatic missionary, so well loved among the people of Calabar that Howell Street which runs from the Sacred Heart Cathedral straight through and beyond St. Mary's Efut Abua was constructed to his honour. In 1933 he went on leave and on his return he was transferred to Emekuku.

FR. PAUL BIECHY: Another great Holy Ghost Father on mission to Calabar was Fr. Paul Biechy. Born on June 28, 1884 at Hattstatt, France he was professed on October 6, 1908 at Chevilly where he also completed his theological studies and was ordained on October 28, 1912. After a year he was appointed to Calabar but soon after was transferred to Anua Mission which by then had become a residential station covering what is now the entire Akwa Ibom state. Every single station or Mission was founded with base from Anua. The centenary account of 1985 puts Anua in terms of ratio ahead of the Onitsha Mission as a territory of over a million population covering an area over 6,000 square kilometres with a Catholic population of over half a million consisting of 18,027pupils and 82, 557 adults excluding double this as Catechumens and those sympathetic to the Catholic faith. Fr. Kraft was a bull-dozer and was known and seen all over the place. He could visit a dozen stations which were miles apart within a week. At one time he could be called to Calabar should a priest there fall seriously sick or be sent to another place within Igbo land to administer. One important point we should note is that these Rev. Fathers were Religious as also Missionaries and could be assigned and re-assigned as the need arose. A priest missionary was always on the move and like Fr. Kraft; he could in one or two months be assigned to Ogoja and from there to Abakaliki or Bansara. The next time he would be seen at Anua doing his work having left the stations to the Catechist-teachers to administer, a task with they so admirably and conscientiously performed with zest. As Religious, these priests belonged to one single jurisdiction spanning the entire Kogi State, all the five States in Igbo land and the former Eastern Region and also Western Cameroun.

One then could understand why Fr. Kraft could be sent to Dekina in Kogi State, the next time he would be administering at Oban ie. in the Calabar Mission. Soon afterwards he was back at Anua which was his official station, then off to Emekuku in Imo State - a formidable station just like Anua in those days. In fact at a time it used to be the un-official Headquarters of what became Old Owerri Diocese comprising Imo, Abia and parts of Rivers along Port Harcourt axis since Ogoni land belonged to the Calabar Mission. When the St. Patrick's Fathers came, the same thing replicated itself. As a young priest almost fifty years ago and posted to Ikot Edibon on official appointment, due to paucity of priests especially during the war, I could leave Ikot Edibon for Mass at Ikot Ataku or Eket main town, then pass on to say another Mass at Ntak Inyang in Esit Eket or Enwang in Mbo territory. I would then move from there to say a third Mass at West Itam and from there say the last Mass of the day at either Obio Offot or Mbiokporo Nsit keeping the Christian faithful waiting and gazing when I would be able to arrive from Oron, or from Itam near Uyo, or from Obio Offot if I was taking the Road. This was possible because by arrangement once the priest had arrived ether by motor cycle or car through those unpaved roads, a messenger would be dispatched immediately while the Mass would be on to alert that next station on the programme, and the messenger would fulfill his Christian duty by attending the Mass at this destination and cycle back home after the Mass while another messenger would take off when the next Mass would begin at the third station to inform them of the time to expect the priest's arrival there. The Christian faithful had the faith, humility, stamina and courage to fast, pray and wait for the Mass without complaint. Should the priest not arrive when expected, they would dispatch a messenger, of course by bicycle, to find out. It could be due to a burst tyre or the priest having to visit the sick in the station. Again should a longer time of arrival be expected, the Faithful would be asked to go home and come back within three to five hours depending on the expected time of the priest's arrival while some Christian Faithful would just like Mary Magdalene did, stay put, pray and wait. I could remember as a kid, that the Midnight Christmas Mass scheduled between 12am and 2am in Central Uruan often took place between 3am and 5am simply because the officiating priest would be coming either from Calabar by canoe or Essene, or even Bori or Bodo Town in Ogoni, now Port Harcourt Diocese. Nowadays once a priest is one hour late that is the end of the Mass and perhaps the beginning of the collapse of the Parish or station with unprintable abuses on the priest. Would

it not have been proper to exercise patience, say some decades of the Rosary between 10 and 20 as expected of the good Christian faithful just like our great grandfathers and mothers did? Then in some good time afterwards, they could draw the attention of the erring "young priest" for some briefings in order to admonish him to take his priestly ministry more seriously and with encouraging words to do better in the future while they also pray and assist him to succeed. The Missionaries like Fr. Kraft were neither angels nor saints but they had the faith, enthusiasm, stamina and courage to do all those great things. On the other hand the Faithful were humble, docile, prayerful and full of faith and understanding to encourage their work-ahol-lic and indefatigable Missionaries. This Christian attitude paid off in that it made them endure the hardship to stay on for years on end without visiting their parents or graves in the case of those whose parents had died while they were toiling in Mission fields.

Fr. Kraft became the official Fr. In-Charge and in 1914 after the construction of the Frs. Edifice which still stands strong till today, the Mission was officially opened with two other priests including Fr. Paul Biechy in attendance. He mastered the Efik language very thoroughly. I can recollect when on his second visit to Nigeria in 1954 on the occasion of the Pontifical Consecration of Dr. Brian D. Usanga, he elected to visit St. Patrick's College and Holy Family as we were writing our Senior Cambridge Examinations and addressed us in perfect Efik. Whereas there were over a dozen Protestant Missionaries working in the area compared to only two of them at the time, Fr. Biechy's tactics was to establish a network of outstations staffed by Catechists and teachers who were regularly visited by either of the Fathers. By 1920 Anua Mission had over 200 Catechist/teachers manning 120 stations. By 1930 the network expanded to over 500 stations over 200 of these having schools attached to them. For example Idu station was opened in 1906 but the school was established in 1914. At Fr. Kraft's departure in 1922, he became the Father In- Charge as the Head of the mission was known in those days. Soon afterwards he was recalled to France to serve as Novice Master at Chevilly. In 1936 Pope Pius XI appointed him Prefect Apostolate to Congo Brazzaville where was later consecrated Bishop on June 4, 1936.

REV. FR. FRANZ JOSEPH SINNER: Rev. Fr. Franz Joseph Sinner was born on August 2, 1862 at Lana in Italy. After his graduate studies at 33 he joined the Holy Ghost Congregation and made his Religious Vows on October 8, 1895 at Chevilly. Six days after he set sail to Zanzibar in East Africa. In 1913 he sailed to Calabar and plans for the establishment of the High School as demanded by Government was on high gear, he was immediately assigned to source for funds needed for the construction of the work. He headed for Austria and received a lot of donations for the school. Soon afterwards he was re-assigned to the Anua Mission to assist in putting up the prefabricated metal building that served as temporary Frs' residence while the kori-kori construction work of Fr. Kraft was going on. In 1918 he too ill and was sent to Calabar for rest while waiting for the ship back to Europe. In 1920 he set sail and returned to Italy.

FR. HERBERT WHITE: was and English priest born in Manchester England on February 17, 1887. In 1906 he started his Seminary studies and made his Profession on December 1, 1911 at Chevilly. Then he began his theological studies there but was interrupted by the First World War. He was however able to resume his studies at Langonnet and was ordained on October 28, 1916. In 1919 he received his first Missionary appointment to Emekuku, then Aba. In 1923 he was re-assigned to Calabar, but his primary field of ministry lay in Ogoja to which he ministered from 1927 after which he was again recalled to Igbo land with arrival of the St. Patrick's Volunteers and men.

FR. THOMAS RONAYNE: Fr. Thomas Ronayne together with Fr. Patrick Whitney were the first Maynooth Volunteers to heed the appeals of Shanahan to come to Nigeria but he eventually ended up

joining the Holy Ghost Congregation after serving in Calabar since 1920. Born at Dunmore, Co. Galway in Ireland in 1887 he attended the famous Holy Ghost Fathers College Rockwell and Blackrock Colleges from 1889 -1905. After prefecting he attended Maynooth National University and Seminary for his BA and was ordained in 1910. He went to serve in the USA for five years in the Diocese of Sioux Falls but was recalled to minister back home in Monkstown parish, Dublin. While in Dublin he met an older Cork priest Fr. Edward Galvin ordained in Maynooth in 1909. Fr. Ned Galvin was a returnee from the US where he had served in Brooklyn Diocese and back home he still had that missionary enthusiasm and promptly volunteered to minister in China. Having sailed to China and worked there till 1915, he was joined by Fathers, Patrick O'Reilly of Meath and Joseph O'Leary from Cork, two Irish Volunteers who really wanted to launch an Irish Mission to China at Fr. Ned's instance. At their urging Fr. Ned returned to Ireland where he met Fr. Thomas Ronayne informing him of his plan to get a Maynooth Professor who would be ready and willing to head the proposed China Mission as such a priest Professor would readily have the confidence of the Bishops of Ireland. Fr. Ronayne promptly wrote to a Professor classmate and friends, Fr. John Blowick, a Professor of Theology in Maynooth inviting him to join the proposed Movement as Head of the China Mission. It is important to observe that this was the time of the First World War when most of the French Missionaries serving in Chana then were recalled and drafted to serve in the war effort thus resulting in the dire need of priests to minister in China. Prof Blowick soon afterwards resigned his Chair of Theology to become the key figure in the China Mission since the Bishops of Ireland had approved in principle, the setting up of an Irish Vicariate in China just as was the case with the Holy Ghost Fathers succeeding to establish the Southern Nigeria Vicariate with Vatican approval. In fact, to Fr. Ned Galvin this was a veritable sign from Heaven that his prayers and tears to St. Therese of the Child Jesus, Patroness of Missions had been answered especially with Fr. Roynane also rooting and burning with zeal to serve Overseas but not necessarily to join the China Mission. But while all these were going on, Bishop Josef Shanahan was also in Ireland canvassing and appealing to the young Irish Diocesan priests and Final Year Theologians at Maynooth to volunteer even for a few years for missionary work in Nigeria especially in the Calabar Mission. After his appeals in Maynooth, Bishop Shanahan visited the Holy Ghost Motherhouse in Parish and travelled on to Lisieux to pray at the tomb of the Little Flower. On his way home in London he received a letter from Fr. Ronayne volunteering for Nigeria. Meanwhile Fr. Thomas had already had seven years pastoral experience in the US and Ireland and the Prefect Apostolic of Southern Nigeria, Bishop Shanahan was overjoyed to have such a one for the Calabar missionary effort. On November 24, 1920 together with Fr. Patrick Whitney and in the company of Bishop Shanahan they sailed to Calabar from Liverpool and arrived at the steamy seaport of Calabar on December 15, 1920. At Calabar Fr. Ronayne worked very tirelessly organizing the school system as well as what could be called "Holy Ghost Missionary League" the equivalent of the "Friends of St. Patrick", but principally to those in Ireland to recruit priests as well as get financial support for the Calabar Mission. He it was who received Sister Magdalene Charles Walker of the Congregation of the Sisters of Charity on October 3, 1923 in Calabar as also Agnes Ryan and Mary Martin who later became Superiors General of the Medical Missionaries of Mary and Missionary Sisters of the Most Holy Rosary respectively. Fr. Ronayne continued at the Calabar Mission till the tail end of the foundation of the St. Patrick's Society. Together with his counterpart volunteers Fathers Patrick J. Whitney, Vincent Davey, John Finegan John Gaffey, Patrick Kelly and Joseph McCloskey they were confident that thy would make the first members of the Society, while Fr. John Browne was expected to commit himself in due course, which left them tow short of the proposed ten Foundation Members. But unfortunately their confidence was misplaced as strong worked against the new Society when the Vicar Apostolic withdrew his support without any tangible explanation for his volte-face in any of his letters. Seemingly he had bowed to pressure because according to him:

"I think however, that I am well enough known in Rome to preclude the possibility of my support being interpreted as hostile to my Missionary

Colleagues… and circumstances have already arisen and are of such a serious nature that l cannot be possibly carry out my promise although I have the approval of Rome. (Cf. T. Kiggings: Letter to Archbishop Le Roy, S.G. of CSSP – France;51)

The future of the Volunteer Movement did not look very bright now that Bishop Shanahan had abandoned the idea of forming them into the St. Patrick's Missionary Society. Thereafter Fathers Tom Ronayne and co. only remained as temporary volunteers and any decision they might make about joining the Society was a long way down the road. Soon emerged a lack of synergy and unity between Fr. Patrick Whitney and Ronayne with Tom Ronayne's tendency to always speak out his mind, thus putting a strain on his relations with most of the figures in authority. According to Bishop Moynagh, though both were sincere and committed men who respected one another, but they could not work together and this was disastrous to the future of the Society. Fr. Ronayne could not stomach Fr. Whitney's drive regardless of whose feet was trodden upon. Fr. Ronayne was an over-conscientious and meticulously correct man, a bit legalistic – a man whom it was thought would be the first Superior General (S.G). He was mostly correct, gracious in public relations and clearly deeply spiritual. By Fr. Patrick Whitney appointing as Director, one of the young and new Volunteer arrivals in Calabar Fr. Michael Kilmartin together with then Fr. James Moynagh and five others in 1930, that appointment was nonetheless a slight on Fr. Tom Ronayne and one he keenly felt whereas he was the only one on the Nigerian Mission who had committed himself so far. In 1931 Fr. Ronayne replaced Fr. Kilmartin as Director who resigned to facilitate the appointment of the most senior and most experienced man to the post. This was the last straw as it were, and on St. Patrick's Day, March 17,1932, the St. Patrick's Society was formally commissioned in the presence of Archbishop Cullen with Fr. Patrick J. Whitney as the first Superior General and three others as members and officers. Meanwhile Fr. Thomas Ronayne refused to take the Oath of Temporary Vows having found fault with the Constitution of the Society which had cut out all dependence on the Sacred Congregation of the Propaganda Fide which everybody wanted included so as not to make the Society a sort of Religious Congregation instead of one for secular priests. After some time in Ireland he returned to Nigeria and joined the Holy Ghost Congregation very unexpectedly in 1938. He continued to remain in Nigeria till the very end of his life when he died in 1965at Bigard Memorial Seminary Enugu having been posted as staff thereto.

FR. EDWARD J. KNAEBEL: arrived Calabar sailing from Liverpool on September 14, 1921. He was born on January 8, 1884 at Philadelphia, USA. After earning his BA Degree at Duquesne University in1904 he joined the Spiritan Congregation and was professed on August 15, 1905 at Cornwells. He went for prefecting a.k.a. Probation and afterwards proceeded to the University of Freiburg for his STL Degree and was ordained on December 8, 1909. On September, 14, 1921 he set sail from Liverpool to Calabar and was promptly assigned as Director or Administrator of the Sacred Heart Station. My father was always mentioning his name because not only was he baptized together with his two elder brothers Raymond and Basil in that year 1921, but he also taught them English at the Sacred Heart School although he was the Principal of the St. Joseph's College as well. He was equally the General Manager of Schools of the Calabar and Anua Missions. But his desire was more on evangelical work than teaching in schools. As Superior of the Calabar Mission, he was assisted by Frs. Charles Heerey and Thomas Ronayne. He was very fluent in the Efik language and later on he was posted to the Anua Mission as Fr. In-Charge.

FR. JAMES MEEHAN: Fr. James Meehan was a native of Antrim, Ireland, born on January 15, 1897 at Larne he graduated from Blackrock in 1916, did prefecting for two years at Rockwell. He later made his Vows at Kimmage and was ordained by Bishop Shanahan on June 24, 1926. The following year he was

assigned to Calabar. He was re-assigned to Anua and finally to St Charles Training College Onitsha.

FR. ANTOINE STIEGLER: was born in France at Soultsz-Bains Alsace on October 24, 1895. He was one of the forty –seven Novices who made their Vows on September 17, 1923 at Orly. He then went for his theological studies at Chevilly where he was also ordained priest on October 28, 1927. The following year he was assigned to the Nigerian Mission at Calabar and later re-assigned to the Anua Mission. He was one of those who received Bishop James Moynagh group of seven in 1930 and later served again at Calabar till 1932 when he was posted to Ihiala. Here it should be noted that many Holy Ghost Fathers were still ordained for the Calabar Mission but with coming of the Bishop Moynagh group a number them were posted to Igbo land and came only intermittently to assist either at Calabar or Anua. Anua and Calabar meant the resident Missions in the entire territory expanding to Ogoja and Abakaliki and the priests could be sent or went on bush trek to the towns and villages of the two Missions. In 1934 this territory was carved at as an autonomous mission with the erection of the Calabar Prefecture with James Moynagh as Prefect Apostolic and afterwards as Bishop as we are going to see.

JOSEF SHANAHAN - APOSTLE OF SOUTHERN NIGERIA 1905 - 1932

Guided by that hand of Providence, Father Josef Ignatius Shanahan, then a final year student at Rockwell Theological College Ireland, having listened to the appeal of Fr. Francis Xavier Lichtenberger a missionary priest working in Southern Nigeria who had come on leave and used the opportunity to tour Europe and give lectures to young students to come to the missions, immediately wrote an application to Paris to become an apostolic missionary in Nigeria. Within three weeks the reply came appointing him as a missionary to go and help Msgr. Lejeune. Born on June 6, 1871 in Glenkeen Co. in the Archdiocese of Cashel, Ireland, Shanahan joined the Holy Ghost Congregation at the tender age of 12 and was sent to France for his Secondary and Philosophical Studies. Thereafter he entered Rockwell School of Theology and was ordained priest by Bishop Allegeyer, the Vicar Apostolic of Zanzibar in September 1902. The arrival of Shanahan marked the beginning of Irish missionary movement to as also the replacement of French missionaries with English/Irish missionaries in the Lower Niger **(Cf. Ryan, Sister Mary Brigid HRC, Ireland, 1967, 18, See also Ronayne Thomas 1936, 136).** The Calabar Mission tagged, "Sacred Heart Mission" established in 1903 grew rapidly and when Shanahan took over from where Lejeune, McDermott and Lena had stopped, the sky was the limit to his missionary exploits beginning with his treks into the hinterland. Up till 1900 the Royal Niger Company was the official representative of the British Government in Nigeria, but it soon dawned on them that the Company was only interested in their business gains without any interaction with the people to promote British interests and concerns for the people. Therefore, hence the British Government took over by cancelling the Royal Niger Company's Charter as discussed already in Chapter I. As most of the European settlements and enterprises were still concentrated in some spots along the Niger, Shanahan took advantage of this lacuna and made exploratory treks with a view to selecting strategic and fruitful centres for his apostolate. He also directed the priests in the Missions to go on treks to found missionary stations. The Missionaries were to set out and introduce formal education as well as teach the people some basic tenets of the Catholic Faith without making undue war with the traditions of the people. Nevertheless, they were to act with a firm communication of the safeguards and orientation of the minds of the people based on acceptance of Christian standards and practices. It is with this organized evangelization effort through treks that opened the way for the phenomenal outreach in the Calabar Mission beginning with the building up of Sacred Heart Mission as the Calabar evangelical mission was called.

The treks into the interior yielded fruit. The great missionary Shanahan himself started walking boldly into towns and villages where no white man had set foot before. He saw the importance of education and

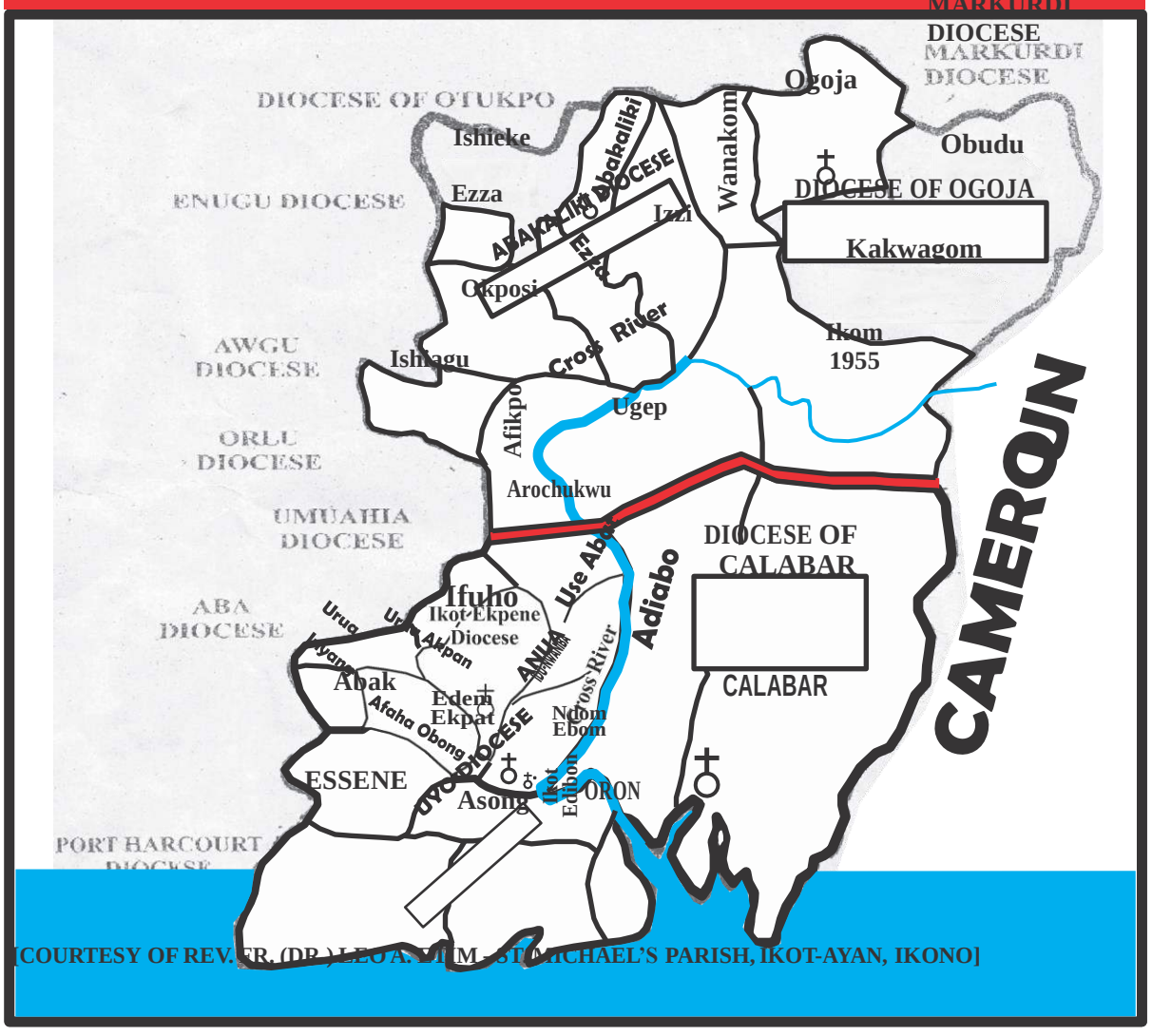
therefore built a network of schools which formed the foundation of one of the most flourishing missionary churches in the world. He encouraged his men in the field to follow suit. This was also duplicated in the Calabar mission. With the first trip to Use Uruan in 1906 by Fr. Joseph Louis Lena, the Superior of the Calabar Mission in the company of Fathers Josef Kraft and L. Treich. At this first contact with the mainland of Calabar, Fr. Lena made several trips and founded the Anua Mission as the new Headquarters of what is now known as Akwa Ibom State. He later sent the two Missionaries in the persons of Fr. Josef Kraft and L. Treich who were with him in Calabar to open up new Missions in the Mainland a project which took them several years to fulfill including the establishment of Churches at Adiasim, Urua Inyang, Ifuho, etc. in what is now Ikot Ekpene Diocese. According to Fr. Hugh McGrath, it was the two missionary pioneer Fathers who were later joined by Father Paul. Biechy that were responsible for the phenomenal growth of the Anua Mission. When Fr. Biechy took over as Superior he was joined by Fathers Philippi O'Connor and Joe Delaney and two Reverend Brothers Armand Hanson with an architect who between 1912 and 1914 built the Anua parish house and the two schools still standing today. Fr Kraft had previously completed St. Lawrence Church Eman Uruan in 1910, similarly St. Michael's Church Nsukara Offot. In order to streamline the missionary approaches and programmes, Shanahan convened the first ever Catholic Congress of the entire Prefecture on January 1915, the second of which must have been inspired by this Congress was convened by his successor Bishop Heerey during the Marian Year celebration of 1954, still at Onitsha. That grand rally was to serve among other things in bringing about the re-union of all Catholics for the first time to intermingle and know themselves within this vast territory, the invitation to all non-Christians of the area and to point out to the especially the young the necessity to imbibe and appreciate Christian ideals as also shield them from evil influences rampant in the area. About thirty-five principal stations and sub-stations including stations from the Calabar territory viz. Anua mission, Essene mission, and Oron Mission, Oban and Calabar itself. The Congress was very pastoral in orientation and with the Christian regulations put forward attenuated many years of mutual understanding between the Church and indigenous cultural practices and traditions as it pointed out very clearly what Catholic teachings were regarding each subject. Meanwhile Shanahan's trek policy had taken the teams directed by Fr. Lena and Joseph Kraft from Calabar to Ikot Ekpene and environs where they established the new stations of Adiasim the first ever station visited by Fr. Kraft in 1912 Abak 1919, Ukana Iba and Ikpe Annang 1917, Ifuho, 1918, Urua Inyang 1917, Inen 1923, Afaha Obong and Midim in 1919, Ikwen 1923, Nto Edino 1925, Urua Akpan 1916, Okon 1919, and Ekpenyong Atai 1922 **(Cf. Catholic Diocese of Ikot Ekpene, 2013, 115 ff)**. That impetus of missionary trek also brought the opening of mission station to Ogoja and Abakaliki with Bishop Shanahan himself at the head of the delegation en route what is now known as the Cameroun Republic.

Despite his numerous treks to open new mission stations throughout the length and breadth of Southern Nigeria and the Cameroons, it was quite obvious that Shanahan was operating from Onitsha. But the enviable structures of the Catholic Mission at Calabar such as the former Sacred Heart Church/School along Lagos Street, the Father's one-store building which also served as St. Joseph's College on Egerton Street erected ostensibly in honour of Sir Walter Egerton the last Consul/Governor General who was transferred to Lagos in 1906, but most especially the Cluny Convent - 3 storeyed buildings which still stand strong along Calabar Road till today were not lost to historians of the century. In fact, it was here that Shanahan and Marie Mary Martin formerly Marie Helena Martin, a British Volunteer Aid Defence Corps a.k.a Red Cross nurse met during the 1st World War, to work out the Religious Rules for his proposed Congregation of the Holy Rosary Sisters which he founded. No doubt Shanahan must have enjoyed his Calabar visits partly on duty and partly on temporary Retreats. Miss Marie Martin had met Bishop Shanahan during the war in 1918 in Calabar and was told of the great need for medical missionaries in Southern Nigeria.

PART III

SPOTLIGHT ON THE ARCHDIOCESE OF CALABAR & THE CATHOLIC DIOCESE OF OGOJA
NEW ERA OF ADMINISTRATION OF CALABAR/OGOJA MISSION 1934-2018
THE PREFECTURES APOSTOLIC OF CALABAR AND OGOJA

MAP OF CALA **ES 1955 - 1985**



[COURTESY OF REV. FR. (DR.) LEO A. UTUM - ST. MICHAEL'S PARISH, IKOT-AYAN, IKONO]

THE CATHOLIC DIOCESE OF OGOJA HISTORY OF THE CATHOLIC DIOCESE OF OGOJA

THE GREAT MISSIONARY TREK TO CAMEROUN- OGOJA, ABAKALIKI AXIS

ORIGINS AND BRIEF HISTORY OF THE DIOCESE OF OGJA 1921 - 2018

THE CREATION OF OGOJA PREFECTURE APOSTOLIC 1938

ST. BENEDICT'S CATHEDRAL – O G O J A



The most important event which preceded the opening up and establishment of the new Calabar Mission ditto Ogoja Mission was the appointment and consecration of Shanahan as Bishop and Prefect of Southern Nigeria on June 6, 1920. According to Fr. Patrick Whitney, Bishop Shanahan right from the outset was very "hopeful of the success of his "Volunteer Movement" for the expected new Mission which by God's inscrutable way was later to be carved out from the Southern Nigeria Mission as a separate and autonomous Mission. Bishop Shanahan was also optimistic with the suggestion that the Vicariate of Southern Nigeria and the Cameroons might one day be divided in favour of the Irish Secular "Volunteer Priests" which turned out to be the Prefectures of Calabar and Ogoja as we are going to see. Following Shanahan's incessant appeal, Fathers James Mellet and T. Douvry who were traveling from Calabar across the Oban hills, opened the first Mission – St. Benedict's Ogoja where they celebrated the first Open Air Holy Mass on Pentecost day May 16, 1921. It was named St. Benedict's after the reigning Pope Benedict XV. From that centre, the Faith spread through the length and breadth of Cross River Area and Towns as also Tiv and Munchi land and the Cameroons. It was these Missionaries that went on to open new Out-stations in the Ogoja axis like Obudu, Ikom, Kakwagom despite bad roads and bush tracts, cultural differences, language barriers and other set-backs.

That same year on June 3, 1921, Bishop Shanahan in order to get people to assist at St. Benedict's Ogoja as teachers and in the opening of new Out - Stations in Ogoja, sent the Senior Seminarian John Cross Anyogu to Ogoja. For after bagging his BA in Classics at Castlehead England, Anyogu had recently returned to resume his Ecclesiastical Studies at Igbariam where Michael Iwene Tansi and William Obelagu were also studying. He was ordained priest on December 8, 1930, consecrated Auxiliary Bishop in 1957 and installed Bishop of Enugu in 1962. The other two Seminarians were later ordained in 1937, while Michael Tansi joined the Cistercian Monastery in England in 1950. This era soon witnessed the evangelization of places like Ugep, Ntamante, Bansara, Alebo, Nsadop, Okpoma, Okuku, Bendi, Sankwala, Ohong and Yahe. Between 1921 and 1926, many Mission Stations and schools were established within the Ogoja sector.

BISHOP MOYNAGH WITH ETUBOM MAURICE ARCHIBONG AND ST. THOMAS' TUTORS



Bishop Moynagh and one of his Pioneer Teacher Maurice F. Archibong



With the exception of Fr. P. J. Whitney himself all the priests working in the Calabar Mission were Volunteers; ditto Ogoja. There were only about five of them who had to cater for the vast territory. In Ogoja, there were nineteen Outstations, Okuni being the second to be opened in 1934 after Ogoja which was the only residential station then. The only SPS who ever worked after its foundation by Fr. J. Mellette followed by Fathers Groetz, Howell, White and Meehan was Fr. P.J. Whitney who lived there soon after the establishment of the Society and even erected the residential edifice popularly tagged Whitney House" and Thomas McDonald who had come to Nigeria a year before. Father O'Connor of course used to come all the way from Eke to do bush trek of the Out-Stations. By 1938 Ogoja Mission had only 20 churches, 13 schools, about 2000 Christians and 1262 Catechumens compared to Calabar with 27 out-stations in Calabar, 67 in Oron, 95 in Essene, 146 in Anua and 165 in Ifuho. But later in 1938, they were joined by the arrival of Fr. Seamus Carraher also from Armagh and with McDonald both of them carried on the work in Ogoja after Whitney had returned to Ireland in May of the following year. For Mgr. Moynagh, his commitment to education was irrevocable having noticed that the Catholic Church's record in Education was far behind the Protestants'. Up to this most of the teachers in the Calabar Mission were trained at Christ the King College Onitsha, later St. Charles built by Bishop Heerey. To cut costs he embarked on the ambitious establishment of first Grade College or Monotechnic comparable to the "Almighty Hope Waddell Training Institute, Calabar, establish since 1895, Bishop Moynagh promptly in 1937 established the St. Thomas' College, my alma Mater at Ogoja town with Fr. P. J. Costeloe as Principal and Etubom Maurice Archibong and co. who were Grade I teachers from St. Charles, Onitsha where Cardinal Ekandem also studied. Later

Bishop Moynagh recommended and directed the Holy Child Sisters on the one hand to upgrade the St. Joseph's College earlier established by Mother, M.C. Walker to a Higher Elementary College for senior teachers while St. Mary's College Afikpo was established for the lower Grade of teachers as Teacher Training College Grade III. Within five years the entire Prefecture could boast of even surplus teachers of men and women. Soon the Catholic Schools were to acquire such reputation in discipline and academic excellence among the people that it became customary to think of establishing schools than building churches – a situation that beat the Protestants pants down to it. That is why one often found grandiose Protestant churches built all over the length and breadth of Cross River and the Mainland, now Akwa Ibom State.

But to Mgr. Moynagh's mind it seemed he still had to do more especially in Ogoja sector. Coincidentally as Fr. P.J. Whitney's six-year term as Superior General of St. Patrick's Missionary Society would be coming to an end in 1938, he sought the advice of his co-workers and both Moynagh and T. McGettrick recommended Fr. P. J. Costeloe, their classmate as the new Superior General of SPS though Bishop Riberi would have liked Mgr. Moynagh to combine both positions and divide his time between Calabar and Kiltegan for the mean time. In March 1938 the erection of Ogoja as a new and independent jurisdiction from Calabar and Fr. Patrick Whitney was appointed Prefect Apostolic thereto by Rome. It was a classic Roman action: **Promoveatur ut amoveatur"** ie. promote the one you want to dispose of and remove him to another place. To Bishop Moynagh's mind this best suited the situation they found themselves. Bishop Thomas Keogh of Kildare accepted Fr. Costeloe's nomination, meanwhile Fr. Whitney would have to resign and come back to Calabar.

The First World War (1914-1918) had brought a big toll on the fledging missionary Church depleting the work force of Shanahan with the consequent hindering of catechetical work and opening up new stations in the hinterland. Volunteer missionaries could not come out as before while the war raged. Moreover, some of the Missionaries had even to quit and enroll in military service and more tellingly, the German Holy Ghost Fathers had to vacate the British Cameroons. Therefore, in 1917 Pope Benedict XV had to appoint Shanahan as the Apostolic Visitor to the German Missions in the Cameroons and to administer the territory. That implied that Shanahan had to visit Cameroun in person and administer the Sacraments to the people and even to stay and encourage them to persevere in the Faith until the Pope would send them Missionaries to reside with them once again. In fact, in 1920 true to his prayers, the Pope did send them the English Mill Hill Fathers who took over the administration of the territory. But before then Bishop Josef Shanahan had to make the trek to the Cameroons traveling from Calabar through bush tracks and the mountainous region of Oban. This trek was a very personal one and he decided to personally go there and stay with the people, reserve the Blessed Sacrament for them and assist them in whatever way he could as there were no more priests around. Shanahan started his "Missionary Journey" from Calabar going on foot through the Oban hills through the vast territory of Ogoja and up to the Cameroons. This visitation to Cameroun resulted in the famous '**THOUSAND MILE TREK'** that was so much exhausting and full of hardships. He encountered terrible mishaps on the way, so much so that the Apostolic Visitor barely survived it. He collapsed many times on his way to render the promised visit to the villages and before he could go round the villages and complete the journey he was rushed to a hospital in Duala where he spent weeks before returning to Calabar.

After that momentous trek, Shanahan health deteriorated beyond imagination and forced him in 1919 to return on leave to Ireland to recuperate. While on sick leave precisely on April 17, 1920 Pope Benedict XV announced the elevation of the Prefecture of Southern Nigeria to the status of Vicariate Apostolic with Shanahan also being elevated as Vicar and to the Bishopric. This was a vast territory covering over 68,000 square miles which included Munchi in Benue and comprised of 8 provinces. At the time, the portion of the Vicariate covered was only 4 provinces comprising Onitsha, Owerri, Calabar and Ogoja with a population of 5,107 million inhabitants **(Cf. CSE B/192/A/07 Yearly Report, 1920)**. The other 4 Provinces not yet touched by the Gospel Message of Christ - a Message of love and peace but which was captured by Islam comprised Munchi I and II (**BENUE**), Mubi and Yola**(ADAMAWA**) with a land mass of 31,000 square miles and a population that had become Muslim. Shanahan chose to be consecrated at Maynooth ostensibly to attract volunteers to the Nigerian Mission as also cement the link between Nigeria and the Irish Church. On June 6 Shanahan was consecrated Bishop on his 49th birthday at Maynooth by Bishop Kelly Ross with Fr. Thomas Ronayne serving as Master of Ceremonies and Rev. Patrick J. Whitney as Deacon at the Mass. These were to become the first Volunteer priests he would be bringing back to Southern Nigeria. That same year the Sister of St. Joseph of Cluny incapable of handling the post-war situation were recalled to France. But the most import scenario in all this was the discovery of the vast territory between Calabar and the Cameoun Republic, namely the thick tropical forest area named Ogoja by Shanahan while on his trek to the Cameroons. This territory will now form the subject of our pre-occupation in our research.

The return of now Bishop Shanahan to the mission as Vicar Apostolic resulted in a new impetus to the evangelization effort. With those he was also able to bring to Nigeria following his appeal were two French Holy Ghost Fathers James Mellet and T. Douvry and these arrived with him at Calabar steamy seaport in 1920. In May 1921 these two arrivals traveled from Calabar across the Oban hills and after visiting the station in Oban traversed the thick forests and climbed the Oban Hills exploring the possibility of opening up the Tiv Mission through Ogoja forest land. The journey was tedious and fatiguing. On arrival at Ogoja, they were hosted in the Government house by the Colonial Administrators there. After some days they set out to open the Tiv Mission and luckily got a good reception from the Tiv chiefs and elders. When they made their intention known especially their plan to open up stations along

with building schools for the people, the Colonial Resident in the territory getting wink of the proposal, wrote back to the visiting Fathers disapproving of their plan because Benue Province a Muslim area as such in the Northern Region of Nigeria, was a territory reserved for Islam. On account of this, the scheme had therefore to be dropped and the visitors decided to go back and open up the Ogoja Mission instead. Another factor why they had to abandon the establishment of the Tiv Mission was because of the difficulties they were encountering in traversing further north into Tiv land, hence their resolve to settle for Ogoja and to embark on establishing a big centre of the Faith in the new region. On May 15 the Eve of Pentecost, they were right within the precints of Ogoja land and the following day, Pentecost Sunday they conducted an open air Mass for the people. This signaled the opening of the first mission – St. Benedict's Ogoja. It was named St. Benedict's Mission in honour of the reigning Pope Benedict XV. From Ogoja they explored the vast territory which stretched up to Abakaliki and spread through the length and breadth of Northern Cross River as far as Tiv land. Further thrust into the area and adjacent towns would later on bring the Church also to Tiv and Munchi land and the Cameroons, but this was another mission to be accomplished.

These pioneers although based in Calabar did come back and on several occasions always tried to plough their way through the bush and forests to and from Calabar to Ogoja. As it can be imagined, that mission to and fro Ogoja from Calabar was poorly done. It could not materialize in the proper opening up of the Ogoja Mission as envisaged by Shanahan. It needed a sort of permanent settling down to the task ahead. In fact it was only until the coming of the St. Patrick's Kiltegan Fathers in the 1930s that the Ogoja Mission really took root. It was these SPS Missionaries that went on to open new stations in the Ogoja axis like Obudu, Ikom, Kakwagom etc. despite the bad roads and bush tracts, cultural differences, language barriers and other set-backs. The language barrier was real as there was no common language in the entire region as was the case in the Calabar Mission. There are at least 22 languages in the region some of which are spoken by as few as five thousand inhabitants who at the time were 90% illiterate. They had to employ men trained in the Cameroons who had mastered the **"Pidgin English"** earlier introduced there by the Colonial Germans as the lingua franca of sorts. These were the people who were employed as interpreters. That same year on June 3, 1921, Shanahan in order to get people to assist at St. Benedict's as teacher and in the opening of new stations in Ogoja sent the Senior Seminarian John Cross Anyogu who had recently returned from England after bagging his BA in Classics at Castlehead England to resume his ecclesiastical studies at Igbariam where Michael Iwene Tansi and William Obelagu were also studying.
From 1930 the territory then including Abakaliki was assigned to the newly arrived St. Patrick's Missionary Fathers from Ireland. In 1934 the Calabar Mission including Ogoja became a Prefecture with Mgr James Moynagh, one of the 1930 SPS Fathers named the Prefect Apostolic. Bishop Moynagh on assumption sent more Missionaries to the Ogoja region and to attract immediate Government grant from the Colonial Government of the day established the premier post-primary Institution, St. Thomas's T.T. C Ogoja since as at then, there was no post Primary Institution at Ogoja Area. At the time, there were only three Mission Stations viz. Ogoja, Kakwagom (Boki) and Abakaliki. The Schedule below shows the state of affairs then in the Ogoja sector.

ORIGINS AND BRIEF HISTORY OF DIOCESE OF OGOJA 1921 - 2018

FR. JAMES MELLET – APOSTLE OF OGOJA DIOCESE

Born on July 2, 1886 at Gossboyne, Mayo Co Ireland, Fr. James Mellet was another Holy Ghost priest to come to the Calabar Mission having been professed on October 8, 1911, done prefecting and graduated with a BA Degree at Rockwell University before his priestly Ordination on October 28, 1916. In 1917 he was assigned to Calabar where he learnt not only the Efik language but also other languages like Ejagham, Boki, Ekajuk, After a few years he was transferred to Ogoja to open a new station in the hitherto unvisited vast countryside of Northern Cross River together with Fr. T. Douvry. He took off through Oban axis and forest highlands which

really was a roundabout route passing through the ancient boundary station Mkpot between Ogoja Diocese and Calabar which Archbishop Ukpo and Ekuwem visited soon after their appointment to the Archdiocese of Calabar. He did this just to be able to call on the people of Oban to bid them farewell as he had worked there before and considering that Oban was evangelized by the legendary Fr. Louis Lena since 1906. There was an extraordinary hospitality accorded him by the good Oban citizens because everywhere he visited he was speaking with the people in their Ekoi tongue. St. Michael's Oban Baptism Register indicates that in his first coming Fr. Mellet had baptized hundreds at Oban, Nyaye, Ikpai, Ekong Anaku, Abaiti, Mfamosing, New Netim and Akamkpa. One could only recall the type of reception and honour given to the Apostolic Nuncio, Archbishop Carlo Maria Vigano in 1997 when on a pastoral visit there in order to appreciate the kind of reception Fr. James Mellet got on this his passing visit to Oban. Then they finally arrived across the Oban hills and opened the first mission station – St. Benedict's Ogoja where they celebrated an open air Holy Mass on Pentecost day May 16, 1921. The station was named St. Benedict's Mission - Ogoja after the reigning Pope Benedict XV who had given Shanahan the jurisdiction and raised him to the dignity of a bishop earlier on in 1920. From this centre the Faith spread through the length and breadth of Cross River area and going up far into Tiv and Munchi land and the Cameroons where Fr. Mellet ministered to the people. Afterwards followed the St. Patrick's Missionaries who actually promoted the Mission towards what has become Ogoja Diocese today. In fact it was these SPS Missionaries who went on to open new stations in the Ogoja axis like Obudu, Ikom, Kakwagom etc. despite bad roads and bush tracts, cultural differences. As remarked above Fr. Paul Biechy also ministered here to the people in 1922. In 1922 he went on leave for the first time and while there he was appointed to assist in training of the Congregation of the Sisters of the Most Holy Rosary newly founded by Bishop Shanahan at Killeshandra. He was also assigned with the task of preaching and appealing for Missionary work in Africa as also writing articles and gathering funds. On his return in 1032 he was re-assigned to Nsukka and later to Oguta. Fr. James Mellet was a very proficient teacher. Most of his work this time was on teaching and writing. He was a prolific writer and most of what we now come to know about the history and times of the Holy Ghost Fathers including the History of Ogoja Diocese were authored by him.

SACRED RETURNS – PREFECTURE OF OGOJA (1938)

Stations	Priests	Sisters	Catholics	Catechumens	Sub-Stations	Boys Schools	Girls Schools	Teachers
OGOJA	2	-	1392	1020	30	14	-	24
ABAKALIKI	1	-	1100	2500	50	19	-	31
KAKWAGOM	1	-	4200	3000	71	33	-	34

Courtesy of A Hundred Years of the Catholic Church – C.A. Obi (1985)

BRIEF PROFILES OF THE BISHOPS OF OGOJA

DIOCESE OF OGOJA – THE HIERARCHY



MGR. PAT. WHITNEY | BISHOP MC GETTRICK | A-BISHOP J. UKPO | MGR. PATRICK IDIKU | BISHOP JOHN AYAH | BISHOP DONATUS AKPAN

1. MGR. PATRICK J. WHITNEY, SPS (1938- 1941)

Born on July 7, 1894 in Breen in Leitrim and Sligo County Ireland, Patrick J. Whitney attended Dedreenrgon National School Ireland and later proceeded to St. Mel's College in Longford, Ireland. In 1913 Patrick in his aspiration to become a priest was admitted into the famous St. Patrick's College, a sort of Higher School in preparation for the University. From here he proceeded for his Seminary training at the National Seminary, All Hallows, Maynooth, Ireland and was ordained Catholic Priest on June 20, 1920 with Fr. Thomas Ronayne as Deacon of the Ordination Mass and the newly consecrated Bishop Josef Shanahan in attendance. Following Bishop Mynagh's incessant appeal for Volunteer priests from Maynooth for the Southern Nigeria Mission, Patrick Whitney who had listened to and nurtured the ambition to try his Ministry in Africa should he succeed in becoming a priest, had already med up his mind in his fourth year in Theology to opt for the Nigerian Mission. In April 1920 while yet a Deacon informed his parents about his future plans and was promptly resisted by his mother. But after his Ordination together with Rev. Fr. Thomas Ronayne an elderly priest from Dublin accepted to go temporary service to the Vicariate of Southern Nigeria.

Accompanied by Bishop Shanahan, they arrived at the coastal town of Calabar on December 20, 1920. Fr. T. Ronayne was assigned to serve in Calabar while Fr. Patrick Whitney went for his Ministry in Emekuku in the rural country side of Igbo land. At Emekuku he served as assistant to Fr. Daniel , CSSp. Fr. Patrick Whitney has recounted the task he hadto perform in administrering to over ten thousand of baptized Christians and about forty thousand (40,000) Catechumens in the region as also his ministry in the schools numbering over two hundred schools. Faced with this daunting challenges, Fr. Whitney saw the great need for recruiting more Missionaries to Nigeria and became incensed and determined to help Bishop Shanahan in the appeal to young Irish priests to volunteer for Southern Nigeria. He already had envisioned the need for the establishment of a new Missionary Society to assist the Holy Ghost Fathers who were hard pt to it and seemed unable to cpe with the task because they were already stretched within limits providing Missionaries to the Far East – China and Australia and even the Americas.

Providentially, Fr. Whitney was appointed by Bishop Shanahan to go back to Ireland and start a new promotion viz. the establishment of a Religious Congregation for Women to assist the meager number of priests in the Nigerian Mission. Towards the end of 1923, Fr. Whitney set out to lay the foundations for the establishment of the new Congregation of the Holy Rosary Nuns at Killeshadra in Ireland. In 1928 the first five of these women were professed and soon preceded to Nigeria. On arrival Bishop Shanahan sent them to Mother Magdalene at Calabar for brief tutorials and grooming. Within the ensuing years many Holy Rosary Sisters were professed in Ireland and were sent to Nigeria to join their group in Onitsha where they quickly undertook the establishment of schools, training colleges, social centres and hospitals to fulfill Bishop Shanahan's vision to give the Nigerian women an opportunity to play their rightful part in society and become good Christian wives and mothers.

In the ensuing years while still in Ireland, Fr. Whitney consistently tried to persuade Bishop Shanahan to step up the recruitment of Volunteer Priests for Foreign Mission in Southern Nigeria. He even went on to suggest the setting up of a Mission House in Ireland as a base where both priests on leave from the Nigeria Mission and those newly recruited before their being sent forth could be accommodated. This he thought would really make the appeal effort attractive to volunteers. This was noted and Bishop Shanhan's response was positive and Fr. Whitney was given the mandate to start recruiting Volunteer priests because this soon gave him a new impetus for missionary appeal drive. Meanwhile Bishop Shanahan kick-started the appeal effort by going to Maynooth to appeal for diocesan priests to come to Southern Nigeria for a

period of temporary service in the Mission. It was not an entirely new idea because some time previously the Holy Ghost Superiors in Paris even suggested such an overture. Then Shanahan went down to meet contact with Maynooth through Father Malachy Eaton, a member of the University-Seminary Staff and a close friend of his sister's family, the Dawsons then living in Maynooth. He was well received by the Preident a.k.a Vice Chancellor, Mgr. J. McCaffrey who was beaming with genuine interest for the Missions Overseas. He soon became a great friend of the Nigerian Mission. He then arranged for Bishop Shanahan to attend the dinner party programmed for the Bishops of Ireland at the Cardinal's lodge in order to be in a position to address the Bishops using that occasion. At the dinner, he was made to sit beside the Cardinal and Shanahan and after introducing him to the assembled Bishops of Ireland, Shanahan addressed them "as he never spoke before or since". He captured the attention and interest of the Bishops who gave him permission to go meet all he students of Maynooth and seek Volunteers among them who would be willing to serve in the Nigerian Mission for at least five years. Bishop Shanahan's appeal made a great impression on the Maynooth students with the result that a number of them expressed interest including Rev. Patrick J. Whitney who was one of the candidates for Ordination in June 1920. In 1925 he was able to recruit three new Volunteers, viz. Fr. Joseph Fiegan from Rap-Hoe Co., Fr. John Gadffney from Kilmore Co. and Fr. Patrick Kelly from Meath Co. In 1926, he returned to Nigeria and was appointed to Eke Parish to replace Fr. Thomas Mulvaney who died earlier on that month. In 1928 Fr. Whitney was formally incardinated into the Vicariate of Southern Nigeria with a view to transferring him later to the new Missionary Society that was soon to be established for the Nigerian Mission. Many of the Holy Ghost Fathers on ground did not appreciate Fr. Whiney's return to Nigeria sequel to founding a ne Congregation/Society on the Mission. They demonstrated vehemently to Bishop Shanahan because this would curtail their area o administration in Nigeria. In 1929 due to this type of pressure, Fr. Whitney was given a new letter of ex-cardination from Shanahan and returned to Ireland to pursue the tsk of founding the Irish Violunteer Society which as we are going to see metamorphosed into what became the St. Patrick's Missionary Spociety, SPS – Kiltegan. The rest is history as they say.

On December 13, 1929 after his Interview with the Authorities in Rome as also with the Sacred Congregation of the Propaganda Fide, to his great surprise and joy, the recived the Letters of Authority to found the new St. Patrck's Society which was formally commissioned in 1932. It was to be a trialfoundation- ie. **Ad experimentum** which was the term used by Rome. With the peremission given to him by Mgr. McCafferey, then President /Rector of Maynooth, Fr. Whitney was able to directly make appeals to the student body for volunteers for the Nigerian ission. That historic appeal resulted in the recruitment of five volunteers straight from the 1930 set of the newly rdained priests and one of them was Fr. Thomas McGettrick, the other being Fr. James Moynagh both of whom have made this history f the Church in Calabar and Ogoja Mission memorable. On St. Patrick's Day, March 17, 1932, FR. Whitney together with his cousin, Francis Whitney and Fr. Francis Hoickey took the Oath of Temporary Vows and Membership as new Members of the St. Patrick's Missionary Society in the presence of Bishop Matthew Cullen, Bishop of Kildare and Leighlin Diocese, Ireland. At the ceremony, Fr. Whitney was appointer first Superior General of the SPS. Things began to move very fast in the Vicariate of Southern Nigeria s Bishop Shanhan grated FR. Whitney free rein. As the new Suoperior General he began to promote the the division of the Vicariate and was the brain behind the creation of both Calabar (1934) and later Ogoja (1938) as new Prefectures Apostolic. It was also by his recommendation that Moynagh became the first Prefect and later Bishop of Calabar. That same ywear 1932, Fr. Whitney returned to Nigeria in the company of Fr. Thomas McDonald and took residence at Okpoma in what was to become the Ogoja Mission. It was then that he built the so called **"FR. PAT'S HOUSE."**

He then returned to Ireland soon after to establish what became known as St. Patrick's Seminary, Kiltegan with himself as the first Rector thereof. After finishing his 8-Year Term as Superior General (1932-1938), on March 8, 1938 he was appointed Prefect Apostolic of the newly created Ogoja Prefecture

by Pope Pius XI. On November 9, that same year Bishop James Moynagh handed over the Ogoja Mission to him with nine priests on the staff of the new Prefecture. According to Fr. Kiggins, Fr. Mgr. Whitney returned to Calabar en route Ogoja laden with such amount of supplies that most of them were left lying on the verandah of the Mission house unused for a long time. He also brought a Ford kid car, the first of its kind to be driven in that part of the world along with several motor-cycles, an outboard marine vessel a.k.a engine boat in order to plough the Cross River to Calabar, etc. Soon after, he got priests to be permanently resident at Ogoja, Okuni Abakaliki and Kakwagom for the first time while he himself lived at Okpoma-Yalla. Before this priests were only coming and going from Calabar to do the bush treks. He built a mud house for himself at Okpoma. This may well account for the Emeritus Archbishop Ukpo's strong belief that the Headqurters of the Diocese was meant to be at Okpoma. In fact Whitney had even started the construction of a permament Church here probably meant to be the Cathedral, which still stands strong till today. My first impression of the Okpoma building with a beautiful porch in 1957 was that of a Church instead of a school although it was actually serving as a Church for Sunday services. Mgr. Whitney had also intended bringing in the Medical Missionaries of Mary (MMM) to open a hospital at Ikom, as also the Holy Child Siters to build their Convent at Okuni both of which eventually happened during the time of his successor, Bishop Thomas McGettrick. In 1939 he became ill and returned to Ireland for recuperation but leaving the missionary effort to be continued by the pioneer SPS Fathers. But obviously he had laid the foundation for a vibrant Church in Ogoja. On all accounts, Mgr. Whitney was an extraordinary priest, very intelligent, energertic and powerful; one who could never say “die”. He was absolutel pragmatic and indefatigable. His appeal for Volunteers brought at least thirty –six priests to the Calabar/Ogoja Mission. He combined perfectly his pastoral endeavours with the work of Administration as Founder. He certainly brought the Catholic Religion and provided grassroots development especially in education and health facilities for the people. In 1941 he resigned as Prefect Apostolic and bowed out. His illness was irreversible on a number of factors – first of all his work-alcoholic temperament, no rest, no proper taking care of his health, or medicaments and to me he was the hero of that era. It was left to Bishops Moynagh but most eminently, the toughened Bishop Thomas McGettrick to bear the mantle of bringing the Ogoja Mission to the level we now find Ogoja through the solid foundation he had laid. On July 17, 1942, Mgr. Patrick Whitney bade good-bye to Ogoja and to the World in death giving the way to others to carry on.

2. BISHOP THOMAS MCGETTRICK sps (1941- 1973)

The Rev. Father who baptized me in 1937 at Anua was Fr. Thomas McGettrick. He hailed from Emlegh – Ballymore Killaville County-Sligo, Ireland. He was born to a family of five on December 21, 1905 – the very year Fr. Josef Kraft CSSp arrived Calabar on his first mission to the Prefecture of Southern Nigeria. He received the Sacrament of Baptism ten days later from Fr. Rogers O'Donnell at his small home Church in Killaville under Buninaden Parish and at nine received his First Holy Communion and Confirmation with the nam Michael. For his primary education he attended the Killaville National School and later finised up at Clonem National School. For his secondary education, he got a scholarship and was admitted in 1919 to the famous St. Nathy's College, Ballaghaderren, a quasi Minor Seminary from which boys are admitted into the National Seminary Maynooth. At the college he became an altar boy a.k.a Mass Server, and was fregistered to serve at Mass on Sundays. Among his school subjects included English, Irish, Mathematics, Greek, History and Geography. In 1923 he sat for and passed his Middle and Senior Grade Exagave him minations which also qualified him to study in the University and pfroceded to Sligo for the Matriculation Certificate Exams. After qaulifying in his Matriculation, Mgr. Ambrose Blaine, the President (Rector) of the College recommended among others who had shown signs of religious vocation to his diocesan Bishop at Achonry who straight away sent them for admission into Maynooth for their priestly formation. Thus began his journey towards the Catholic Priesthood.

On June 22, 1930 he was ordained a priest and shortly afterwards was enlisted for the Nigerian Mission. On September 30 1930, together with four of his colleagues as also Maynooth Volunteres, viz. Fr. Cornelius Plunkette, Fr. Ciaran Ryan, Fr. James Moynagh and Fr. Patrick Costelloe, in the company of Fr. Patrick Whitney, Fr. Thomas McDonald CSSp and Fr. Daniel Walsh CSSp they sailed to Calabar to commence heir pastoral assignments in the then Calabar Mission. On his arrival he was posted to St. Mark's Oron under Anua Mission in the Mainland. There he met and worked as assistant for three years (1930-1933) with his seniors, Fr. Charles Meehan CSSp and Fr. CSSp from Donegal. When the two Holy Ghost Fathers were re-aassigned to Emekuku he continued alone as Father In-Charge and opened up a number of stations raising the number from 60 to 97 and the number of Catholics from 2,200 to 4,242 with 2,963 Catechumens and 340 Christian families. In June 1934 he briefly went back to Ireland on leave and on his return was assigned to the Anua Mission where he worked until 1940 before going on leave again.

Precisely on February 4, 1940 Fr. Thomas McGettrick left Anua on leave after receiving the news of his elevation as the new Prefect Apostolic of Ogoja, taking over from the sick Mgr. Patrick Whitney who was equally back home for recuperation which never was to happen. When Mgr. Whitney left for Ireland, he handed over the Ogoja Prefecture to Fr. Mcmanus McClafferty as Pro-Prefect. At the time Mgr. McGettrick took over from Fr. McClafferty there were only eight priests living in four residential Parishes in the Ogoja Mission: and two teaching in St. Thomas' Ogoja – all of whom Maynoth Volunteers. Mgr. McGettrick started off with education as his first step towards evangelization. His motive was, train the child, and you train the citizenry. The second was to do something to help the leprosy afflicted populace. The leprosy scorge was breath-taking. Back home in Ireland he started the first series of appeals for leprosy work which appeared in **AFRICA -** the SPS Missionary Magazine.

Soon on arrival back in Nigeria he started nursing the idea of founding a leper settlement with the Colonial Government Officials who offetred him some promise and support. Step bt step he moved towards the final realization of his plans and made arrangement with the Holy Child Sisters (SHCJ) who accepted to run a Boarding Convent School at Ogoja with Rev. Sr. Osmund de Maille as Superior of the Convent. With a Grant of one thousand British Pounds (£1,000:0:0) from the Propagade Fide Rome, he was able to over the problem of finance and completed the Convent house at Kakwagom. There and then problem of the Hansen's disease – Leprosy mentoned above also came to the fore and was to be tackled headlong. This led to the establishment of the Leper Colony at Abakaliki which was the greatest centre of the scorge. In 1945 he succeeded in completing the St. Patrick's Hospital in Abakaliki with building also of a mini clinic at Afikpo and Obudu. He also built the Tuberculosis and Leprosy (TBL) Hospital at Monaiya which gradually has developed into the magnificent hospital we have today. To be able to do all these medical enterprise he enliosted the Medical Missionaries of Mary (MMM) which had successfully been established in the Calabar Mission by Bishop Moynagh.He also enlisted the support of the World Health Organization (HWO), the British Empire Leprosy Re;ief Services (BELRA and the Unmited Nations C and Education Fund (UNICEF). As observed already, McGettrick's first love was in the field of Education and he went about establishing a number of schools all over the Ogoja Province. Prominent among these School and Colleges include the Mary Knoll College (1953) St. Patrick's Technical College Ugep (1960), Holy Child Mt Carmel Girls College (1962), Holy Child Ikom (1965) Boki High School (1965), Obudu Secondary School (1961) etc. He created many Parishes from 4 in 1941 to in 1973. Also worthy of note is his Consecration of two indigenes of the Diocese; Bishop Joseph Edra Ukpo for Ogoja in 1971 and Bishop Michael Okoro in 1983 for Abakaliki where he had retired thither on March 1, 1973. On December 19, 1988 he was called for higher services among the Church Triumphant at the age of 83 having stayed as first Bishop of Ogoja for 34 years (1939-1973) and of Abakaliki for ten years (1973-1983). He had wished he were a monk whereby he would have lived "more purely, fell down more rarely,

rose up more speedily, walked more cautiously, bedewed with the waters of Grace more frequently, cleansed more quietly and rewarded more abundantly" (**St. Bernard**)

3. ARCHBISHOP JOSEPH EDRA UKPO (1973-2014)

On June 6, 1937 a bouncing baby boy was born to Chief John Edra Ukpo and Madam Theresa Ogeeyi Ukpo both of Okpoma Village in Yala LGA of Northern Cross River State. He was no other baby than Joseph Edra Ukpo who was to become a legend in the Church's Annala in Cross River State. In 1943 Bishop Ukpo began his primary School at Christ the King Okpoma, the School I first started my Teaching Practice while at St. Thomas HETC Ogoja and St. Joseph's Igbeagu, Abakaliki (1857-58). He later continued at St. Christopher's Primary School Abuochiche in Bekwarra LGA (1945-1946); St. Charles Obudu (1947-1948) then back to Christ the King Okpoma for his Standard IV (1949) and completed his Standard Std V1 in flying colours at St. Benedicts Cathedral School Ogoja (1950-1951). In 1952 he was admitted for his Preliminary Teachers Training Course (PTC) at St. Thomas HETC Ogoja. With the establishment of Mary Knoll College Okuku in January 1953, he switched over there for his Secondary Education (1953-1957). On completion he applied for the priesthood and was granted admission at the prestigious Bigard Memorial Seminary Enugu where he began his Seminary Studies in 1958 and completed in1964. He was ordained priest on April 25, 1965 by Bishop Thomas McGettrick. In September 1965 the young Father Joseph Ukpo was sent for Further Studies at the University of Nigeria Nsukka (UNN) to study Physics /Education. As the civil war (1967-1970) disrupted his studies, he returned to his diocese and was appointed Rector of the Minor Seminary at St. Augustine's – Ezzamgbo (1967-1968) and after successfully crossing the battle line to his native Ogoja, he was appointed Parochial Vicar to Holy Family Parish Ikom (1968-1969). Later in 1969 he was appointed Parish Priest of St. Joseph's Okuku which incidentally included his home town of Okpoma (1969-1971). While there, His Holiness Pope John Paul II nominated him the Auxiliary Bishop of Ogoja. He was consecrated Bishop on September 19, 1971 at St. Benedict's Cathedral Ogoja. In 1973 he was enthroned Bishop of Ogoja while Bishop McGettrick moved on to the newly created Diocese of Abakaliki. Now the chief shepherd of his native Diocese of Ogoja, the young autochthonous Bishop took over the reins of governance and administration of the Diocese. Among his great achievements while in office include the establishment of the All Hallows Chancery, the reconstruction of St. Benedict's Cathedral, the establishment of Mater Dei International Nursery School Ogoja, Regina Caeli Nursery School Obubra and Holy Family Nursery School Ikom among others. In the Secondary Schools cadre, he also established Regina Pacis Sec. School Ofumboncha – Obubra, the Good Shepherd Special Education Centre Ogoja, Pope John Paul Minor Seminary Okpoma and St. Joseph's Centre for the Blind Obudu. He equally established the Diocesan Communications Centre with Diocesan Newspaper **"The Message"** in mind. He opened up over 20 parishes in addition to the twelve parishes with over 760 Outstations he inherited from Bishop McGettrick. By the time he was appointed Metropolitan Archbishop of Calabar, taking over from Archbishop Brian D. Usanga, Bishop Ukpo, he had ordained 76 new priests in addition to the litany of hid achievements.

On December 17, 2003 after 23 prolific years as Bishop of Ogoja, he was appointed the Metropolitan Archbishop of Calabar and was canonically installed on February 14, 2004at the Sacred Heart Cathedral by the Apostolic Nuncio Archbishop Augustine Kasuji. On June 29, 2004 he received the Pallium at the hands of Pope John Paul II at St. Peter's Piazza at the Vatican. At the helm of Calabar he introduced among other things the First Sunday of December Annual Archdiocesan Harvest, Final Returns by all Parish Priests every Sunday, the Calabar Archdiocesan School Board, the building of the Pastoral Centre at St. Patrick's Ikot Ansa and the transfer of the Marianum Spiritual Year to Immaculate Conception, Mfamosing was also the renovation of St. Theresa's Printing Press and the coming on board of **Veritas News Letter** to replace the moribund **Catholic Life** and **Obufa Uwem** magazines. He ordained

over 30 new priests within the ten years of his administration, a figure far more than the number of indigenous priests he met on ground aside creating some new Parishes like Parish of the Ascension Nyakassang, St Michael's Obung and Church of Annunciation Kasuk. But there is no basis for such a comparison because Bishop Usanga himself ordained more than three time the number of his predecessor. Yet people would prefer the handful ordained by Bishop Moynagh to the 100s ordained nowadays because Vocations were hard to come by and to become a priest in those days was like gold tried in fire. that Archbishop Ukpo also held several positions within and outside the Church. He was Member of the Public Relations Department of the Catholic Secretariat Abuja for several years. Member of the Society of the Linguistic Anthropologists of Nigeria, Member of the Bible Translation, Nigeria. He equally served as Pro-Chancellor and Chairman of the Governing Council UNICROSS as well as Member of the Cross River State Schools Management Board, Calabar, CRS State Health Management Board, Health Advisory Council, and finally Chairman Margaret Ekpo International Foundation (2000-2017). Within the Episcopal Circle he also held posts as the Episcopal Delegate Synod of Bishops for Africa and Rome (1994-1998); Chairman National Episcopal Commission for Marriage and the Family (2005-2006); Chainman National Episcopal Commission for Justice, Development & Peace (1997-1998); Chairman Department of Church and Society CBCN (1999-2000). On February 2, 2013 Archbishop Ukpo sent in his retirement letter to the Vatican. His Motto is: **OMNIA OMNIBUS IN CHRISTO** – To be all things in Christ.

4. APOSTOLIC ADMINISTRATOR, MGR. PATRICK ODEY IDIKU (2003 -2006)

To God be the Glory! I always give thanks to God for the life and times of my beloved and bosom friend and brother, Mgr. Patrick Odey Idiku, born to Mr.Gabriel Idiku Obialega Odeyand Mrs Lydia Eneyi Idiku (nee Ogbudu) on August 15, 1946, exactly ten years before I set foot on his native Okpoma (Olachor) town in Yala LGA when I soujourned there as a Higher School Teacher on Teaching practice from St. Thomas's H.E.T.C. Ogoja. When we first met after his return from the USA after bagging his PhD in Educational Adminisytration in 1983, it was "recognition" just like that: and he could remember after the necessary introduction that I was his pupil teacher at his home School, Okpoma in 1956/57. From thenceforth we became close friends and confidants. Another brother and friend of course is Very Rev. Fr. Gregory Atemgweye Unimna of Obudu, himself also Mgr. Patrick's classmate. Patrick was baptized into the Catholic Faith at 10 on December 23, 1956 while a pupil. As can be concluded he did his Primary School first at his home town – St. Christopher's Ogbudu – Okpoma (1954-56) and later at Christ the King Okpoma where I met him and where he bagged his First School Leaving Certificate in 1961.

Between 1963 and 1965 he attended St. Augustine's Minr Seminary, Ezzamgbo in Abakaliki. He later completed his Secondary Education at the famous Mary Knoll College, Okuku in 1967, the very year I was ordained priest. Soon after he indicated his desire to become a Catholic priest and his parents promptly acquiesced and gave him their blessing. Bishop McGettrick gave him a recommendation letter with which he was admitted to study for his priestly formation at the St. Augustine's Major Seminary, Jos – Plateau State from 1967 to 1973. He was ordained Catholic priest on December 9, 1973 at St. Benedict's Cathedral, Ogoja by Most Rev. Dr. Joseph Edra Ukpo. After his Ordination that same year he was given his first Pastoral assignment at St. Paul's Parish, Wanokom. While at Wanokom he was also appointed National Assistant Chaplain of the CYON. In 1976 he was sent for Further Studies by the Bishop at the Villanova University, Philadelphia – USA, where he bagged his MA Degree in Educational Administrtion in 1977 and afterwards his PhD at the University of Pennsylvania USA on May 18, 1981. While abroad, he was appointed Assistant Parish Priest of St. Rose of Lima, Philadelphia USA. On his return he was assigned as Parish Priest of Immaculate Conception Parish Bunyia- Irruan, Boki he had newly opened. He other appointments also included St. Charles, Obudu and All Saints Parish, Agbokim.

Apart from his pastoral assignments, Fr. Idiku being a professional educationis also taught at the Pivotal College Jos (1971-1973). He was the Vice Principal at Upper Darby High School, Delaware State

USA *()1978-1979, Vice Prinipal St. Thomas' TTC Ogoja (1979-1984), HOD Education Department (1985), Principal Mary Knol College (1989 - 2003) , a post he held until he was the Apostolic Administrator of Ogoja Diocese by Pope St. John Paul II in 2003 following the elevation and transfer of Bishop Ukpo as Metropolitan Archbishop of Calabar on December 17, 2003.

Mgr. Idiku was a priest of immene capbililities coupled with his religious, poliical and social responsibilitits he was saddled with. He was Chairman, Ogoja Diocesan Indigenous Priests' Association (1986-1992), Chairman Mock SSc Examinations Committee (1089-1990), Chairman Committee on Guidelines for Inspection and Supervision of Schools, Ogoja Zone (1990) Chairman Academic Quiz Competition Committee (1990-1991) Chairman Cross River State All Nigeria Conferences of Principals of Secondary Schools, ANCOPSS (1991-1992), State Editor-In-Chief of ANCOPSS News Letter "THE PRINCIPAL", Chairman, National Association of Indegenous Priests & Religious Ogoja Diocese (1991-1998), Chairman National Academic Competition Committee of ANCOPSS (1991-1993), Member Board of Governors – Mary Knoll (1986-89), Member Governing Council, Cross River State College of Education Akamkpa (1993-1996) Chairman, Nigerian Union of Teachers (NUT) Cross River State Wing (1990-1997), National Chairman Nigeria Union of Teachers (NUT: 1997-1998); Chaplain, UNICAL Chaplaincy – Okuku Campus (1999-2003), Parish Priest St. Joseph's Paris Okuku (1993-2003).

In December 2003 as noted above, the erstwhile Ogoja Diocesan Bishop, Joseph Edra Ukpo being raised to the dignity and of Metropolitan Archbishop and following his transfer to the Archdiocese of Calabar, Mgr. Patrick Idiku was appointed Apostolic Administrator to the vacant seat of Ogoja Diocese (2003-2006). With the Episcopal Ordination of Bishop John Ebebe Ayah in 2006 as the new Bishop of Ogoja, his mandate as Apostolic Administrator lapsed and he was subsequently appointed the Education Secretary of the Ogoja Diocesan School Board, Patron Annunciation Old Girls Association and Chaplain Knights of St. Mulumba (KSM), posts he held until his protracted illness and hospitalization at the Niger Foundation Hospital Ogoja. On June 20, 2012 he received the divine call to Glory among the Church Triumphant. His Hobbies had been Music, Photography, Education and Family Counseling.

5. BISHOP JOHN EBEBE AYAH (2007 -2014)

To all intent and purposes, Bishop John Ebebe Ayah is always a winner for the Lord is good to him all the time. Born into the family of Mr. David Kudong Aya and Elizabeth Igwu Ayah of Buya in Bishiri-Obanlikwu LGA, he was brought up as a little child in the Cameroons where he grew up with his paternal aunt, Madam Christiana Kudong who cherished him very much. His stay with the "aunty" in far away Cameroun so influenced him that people often wondered whether indeed he was a Nigerian citizen as can be seenin his inter-personal relationships. For his Primary rimary Education, he attended the Baptist Primary School Limbe, Cameroun (1968-1975) and even started his Secondary Education there. In 1977 he was brought home to Nigeria as his desire to become a priest blossomed. Nurtured by Very Rev. DR. Chris Owan as also through the support of Fr. Anthony Bassey, he gained admission into the famous St. Augustine's Minor Seminary Ezzamgbo in Abakaliki where he bagged his WASE Certificate in 1984. With his Secondary Education successfully concluded, he applied for Admission into the Spiritual Year and the Bishop, Most Rev. Dr. Joseph Edra Ukpo recommened him for a year's Prefecting a.k.a Probation at Pope St. John Paul II Minor Seminary, then situated at Abakpa, Ogoja.

In 1985, he was admitted to begin his priestly formation at the Bigard Memorial Seminary, Ikot Ekpene Campus for his Philosophical Studies. In 1989 he proceeded for his Theological Studies at the prestigious Bigard Memorial Seminary, Enugu Main Campus where he distinguished himself in various ways there endearing himself by his amiable and jovial character to he the rank and file of the august Institution especiall the Authorities and Formators. Along the line, he was appointed the Auxiliary a.k.a "University Student Union Government President" during his last year of formation in 1992. On July 24, 1993, he was ordained priest in his native Parish of Mater Redemptoris, Sankwala – Obanlikwu by Most Rev. Dr. Joseph Edra Ukpo. He began his first priestly assignment as Bursa in the Pope St. John Paul

II Seminary – Okpoma (1993-1994). In the middle of 1994 he was assigned to St. Paul's Parish Wanokom. In December of 1994 he covered St. Joseph's Parish, Bansara a well. Thereafter he was promoted Parish priest and posted to Holy Spirit Parish Abuochiche where he worked so assiduously towards the creation of St. Paul's Parish, Ukpah that till todayeverybody remembers him wherever he worked.

Considering his admirable and pragmatic performances in the pastoral field, his Bishop in 1998 recommended him for Further Studies at the University of Leuven in Belgium where he bagged his PhD in Moral Theology. Back home to Nigeria in 2005, he was assigned to his native Parish and a few months later he was re-assigned for the third time to Pope St. John Paul II Minor Seminary Okpoma as Rector. With this significant assignment coupled with his other leadership qualities specifically as educator, formator and counselor, it did not take long for the Authorities to consider him the best qualified to fill the vacancy left in the Bishopric of Ogoja. On October 14, 2006 he was named Bishop elect of Ogoja by his Holiness Pope Benedict XVI. On January 6, 2007 he received his Episcopal Consecration with the Motto of his Episcopacy: "**UT DEUS AMETUR** – that God may be loved" as if to say with St. Augustine "**Ama Deum et quod vis** – Love God and do whatever you like".

With his superlative and uncompromising mien uncanny, the new Bishop engaged himself with the tasks of his ministry which witnessed great strides in all areas of diocesan administration and developmental acumen. His punctuality and pragmatism have worked well thus earning for him him the toga of "the people's Bishop" as if to say: **servus servorum Dei** – the servant of the servants of God". A Bishop very dedicated to duty, he has tried to touch the lives of many wherever he finds himself as he goes abpout creating new Parishes and quasi – Parishes with the tag "RCM Parish" and these have worked for the growth of the Diocese. As at now in the hierarchy of he Episcopal Conferences of Nigeria – CBCN, he stands tall in his appointment as Chairman of the Youths Commission. With the elevation and transfer of Bishop Joseph Ekuwem to the Metropolitan Archdiocese of Calabar following the resignation of erstwhile Arcbishop Ukpo, himself a proud indigene of Ogoja Diocese, Bishop Ayah was nominated Apostolic Administrator of Uyo Diocese on September 13, 2013. He was subsequently appointed substantive Bishop of Uyo and Apostolic Administrator of Ogoja, **sede vacantis** by Pope Francis I on July 5, 2014. Consequently, he was installed Bishop of Uyo amidst pomp and pageantry on September 20, 2014. This is the man that has succeded as a winner because **?kp? ama odot owo eyak en? -** he whom the cap fits wears the crown". Bishop Ayah's Hobbie are rreading, farming and musing among others.

6. BISHOP DONATUS EDET AKPAN (July 6, 2017 to-date)

What will be will be: "O the depths of he riches and wisdom and knowledge of God: How unsearchable are His Judgements and how inscrutable His Ways! For who has known the mind of the Lord, or who has been His Counselor? To Him be all Glory and Honour for ever and ever. Amen" (Rom 11:33-34) Born to Mr. and Mrs. John Akpa Ogwu of Ikot Ada Utor in Essien Udim LGA on August 7, 1952 and baptized at the age of 10 in 1963, Bishop Donatus Edet Akpan received the Sacrament of Confirmation and joined the Association of Mass Servers. This new Bishop of Ogoja Diocese is the 5th Bishop of Ikot Ekpene extraction. His predecessors have been the late Bishop Silas Ephraim Obot, Bishop Camillus Etukudoh, Bishop Camillus Umoh, Bishop Umoren (MSP) all of them from Essien Udim Local Government in Ikot Ekpene Diocese – Akwa Ibom State. So **"you can now see what I am saw" Courtesy of Chief Chike O**

Little Donatus went for his Primary Education in St. Mary's, his native Parish School, Urua Akpan. In 1970 he graduated there obtaining his First School Leaving Certificate with Distinction. In 1971 he got admission into the prestigious Queen of Apostles Seminary, Afaha Obong where in 1975 he bagged his WASCE Certificate in Grade I. On the completion of his Sewcondary Education, his ardent desire to become a pries yielded fruit when his Ordinary, the Late Cardinal Ekandem recommened him for admission in the famous Bigard Memorial Seminary, Enugu. He completed his studies and obtained the Bachellor Degrees both in Philosophy and Theology. On October 12, 1985 he was ordained priest at

the St. Anne's Cathedral by Bishop Edmund Fitzgibbons of Port Harcourt Diocese at the instance of Cardinal Ekandem. In 1987 he was sent for a Post Graduate Course in Education at the University of Nigeria, Nsukka where he bagged the Diploma in Education (PGDE) and a Master's Degree in Theology in 1988.

After his priestly Ordination, he was first assigned as Bursar to his Alma Mater, Queen of Apostles seminary – Afaha Obong. In 1989 Cardinal Ekandem then Apostolic Administrator of the Independent Mission of Abuja withdrew him from Ikot Ekpene Diocese and appointed him to the SS Simon and Jude Minor Seminar, Kuje- Abuja under Fr. William Ojukwu as Rector. Here he taught both in the Seminary as also serving as Assistant Priest in St. Kizito's Parish, Kuje. He was also equally appointed Chaplain of the YCS in the Federal Capital Territory (FCT) College (1989 - 1999). In 1992, Bishop Donatus was appointed to take over from Fr. Ojukwu as substantive Rector of the Seminary. In 1994 he was appointed Parish Priest of Christ the King Church, Kubwa (1994-2001). He completed the construction of the new Church of All Saints, Dutse and moved in as pioneer Parish Priest in 1901. After five years, he was transferred to Our Lady Queen of Nigeria Pro-Cathedral, Garki in 2006. In 2012 he was transferred again to SS Peter & Paul Parish Nyanya where he worked until 2014. In 2016, he was moved to Holy Rosary Parish, Wuse and was the Parish Priest there until April 2017 when Hiss Holiness, Pope Francis I raised him to the dignity of a Bishop and appointing him substantive Bishop of Ogoja Diocese.

While working in the Archdiocese of Abuja, Bishop, then Fr. Donatus also held the following positions:

S/N	DESIGNATION	A P P O I N T M E N T S	S/N	DESIGNATION	A P P O I N T M E N T S
1	CHAPLAIN	YOUNG CATHOLIC STUDENTS OF NIGERIA (Y C S N)	2	CHAPLAIN	CONFRATERNITY OF MARY QUEEN OF ALL HEARTS (COM QOAH)
3	CHAPLAIN	ABUJA ARCHDIOCESAN CHOIR (A A C)	4	CHAPLAIN	ABUJA PROVINCIAL CHOIR (A P C)
5	CHAPLAIN	KNIGHTS OF ST. MULUMBA (KSM) KARU SUB - COUNCIL	6	CHAINMAN	ARCHDIOCESAN LITURGICAL COMMISSION (C L C)
7	DEAN	GARKI DEANERY (G D)	8	DEAN	KARU DEANERY (KD)
9	CHAPLAIN	ADORERS OF THE HOLY EUCHARIST (AD O H E)	10	CHAPLAIN/FOUNDER	

On July 6, 2017 he received the Brown Biretta and was consecrated Bishop of Ogoja in the midst of a tumultuous crowd of well-wishers and admirers. The Diocese of Ogoja at long last have breathed a sigh of relief with the Installation of their new Bishop. One can only await greater things to come to raise Ogoja Diocese to greater heights.

DIOCESE OF OGOJA – THE PRESBYTERIUM TO-DATE

YEAR OF ORD.	NAMES OF PRIESTS	PARISH OF ORIGIN	ASSIGNMENTS & POSTINGS TILL 2018
1965	ARCHBISHOP JOSEPH EDRA UKPO	CHRIST THE KING PARISH, OKPOMA	EMERITUS ARCHBISHOP OF CALABAR
1993	BISHOP JOHN EBEBE AYAH	MATER REDEMPTORIS – SANKWALA	BISHOP OF UYO
1973	FR. ATEMGWEYE GREGORY UNIMNA	ST. CHARLES PARISH, OBUDU	R.C.M. PARISH ABUAGBOR – UKUM
1975	FR. ANTHONY BASSEY	HOLY FAMILY PARISH, IKOM	HOLY ROSARY PARISH, EDOR
1975	FR. CHRISTOPHER OWAN	ST.FINIAN'S PARISH, ISOBENDEGHE	R.C.M. PARISH – MKPANI
1975	FR. PASHAL IGBAJI	ST. BENEDICT'S CATHERAL, IGOLI	CORPUS CHRISTI PARISH, OHONG
1981	FR. ALPHONSUS BOMBOM	ST. PATRICK'S KAKWAGOM	ST. MARK'S PARISH, IRRUAN
1984	FR. GEORGE CHOKPA	ST .JOHN'S PARISH, YAHE	R.C.M PARISH – UGAGA
1984	FR. JOSEPH IBU	ST. BENEDICT'S CATHEDRAL, IGOLI	ST. LUKE'S PARISH, OKUNI
1985	FR. PETER OBELE ABUE	ST. COLUMBA'S PARISH, IDUM MBUBE	ST. THOMAS AQUINAS , IGOLI
1987	FR. EMMANUEL ODEY	R.C.M. PARISH - NYANYA -ULIM	ON SICK LEAVE
1987	FR. JOSEPH OJEKA	MATER ECCLESIAE , ALIFOKPA	ST. JOSEPH'S MAJOR SEMINARY, IKOT EKPENE
1988	FR. JAKE OTONKO	ST. COLUMBA'S PARISH, IDUM-MBUBE	NASARAWA STATE UNIVERSITY, KEFFI
1989	FR. ELIAS KEKONG	ST. PATRICK 'S PARISH, KAKWAGOM	ST. JOSEPH'S MAJOR SEMINARY, IKOT EKPENE
1991	FR. VINCENT UNDIE	ST. PATRICK'S PARISH, OBUDU	ST. COLUMBA'S PARISH, IDUM MBUBE

1993	FR. JOSEPH MARCUS OGAN	ST. BENEDICT'S CATHEDRAL, OGOJA	FURTHER STUDIES – ITALY
1993	FR. EMMANUEL OKO	SS PETER & PAUL PARISH, UKPAH	HOLY CROSS PARISH, UGEP
1993	FR. FERDINAND OMANG	IMMACULATE CONCEPTION, BUNYIA- IRRUAN	R.C.M. PARISH – AGBARA
1994	FR. MICAHEL ABANG	R.C.M. PARISH – NSADOP	ISOBENDEGHE, ST. FINNIAN'S PARISH
1995	FR. LINUS AFELAMSE	MATER REDEMPTORIS, SANKWALA	IGOLI, ST. THOMAS' PARISH
1996	FR. PAUL EGBE	CHRIST THE KING PARISH, OKPOMA	FURTHER STUDIES – USA
1995	FR. BOB ETTA	ST. COLUMBA'S PARISH, OGEP OSOKOM	ST. FRANCIS' PARISH , EKORI
1995	FR. PATRICK OLICE	MARY IMMACULATE PARISH, IJOM UGEP	ST. JOHNN'S PARISH, WULA
1996	FR. IMMANUEL ANYALI WHU	R.C.M. PARISH - BENDI	OUR LADY QUEEN OF THE APOSTLES – OBUDU
1996	FR. COLUMBA ABI	ST. PATRICK 'S PARISH, EGBE MBUBE	UTUGWANG, ST. MATHEW'S PARISH
1996	FR. PHILIP TAH	RCM PARISH – NSADOP	USA - FURTHER STUDIES
1996	FR. VICTOR OWAN	RCM PARISH – ETOME	IGOLI, ST. BENEDICTS'S CATHEDRAL PARISH
1997	FR. PATRICK BASSEY	HOLY TRINITY, OGBOJA	RCM PARISH – BENDI
1997	FR. JOSEPHAT EKOR	ST. JOHN'S PARISH, WULA	IRRUAN, IMMAC. CONCEPTION PARISH
1997	FR. FRANCIS EWORO	ST. JOSEPH DE WORKER, BANSARA	USA - FURTHER STUDIES
1997	FR MATHIAS EJUKWE	ST. PATRICK, EGBE -MBUBE	R.C.M. PARISH – OCHON
1997	FR. TITUS EDE	ST. JOHN'S PARISH, YAHE	MARY IMMACULATE PARISH , UGEP
1997	FR. JULIUS ADAH	ST. MATTHEW 'S PARISDH, , UTUGWANG	LECCTURER , UNIVERSITY OF CALABAR
1998	FR. BONIFACE EWA	R.C.M. PARISH - AJASSOR	EDOR, HOLY ROSARY PARISH
1998	FR. GODWIN ARAKO	R.C.M. PARISH – BATRIKU	ON SICK LEAVE
1999	FR. VICTOR AKONWALE	R.C.M. PARISH - BENDI	R.C.M. PARISH – OKUNDI
1999	FR. MARK BINANG	ST. COLUMBA'S PARISH, OGEP OSOKOM	UK - GREAT B.RITAIN
1999	FR. DAVID ISIEG	ST. FRANCIS XAVIER PARISH, OBUBRA	ST. CHARLES' PARISH, OBUDU
1999	FR. VICTOR NTUI	R.C.M. PARISH - AJASSOR	SACRED HEART PARISH, GAKEM
1999	FR. PATRICK OKUTA	R.C.M. PARISH - UGBORO	MATER REDEMPTORIS PARISH , SANKWALA
2000	FR. LINUS AJOR	SACRED HEART PARISH, GAKEM	STELLA MARIS PARISH , ITIGIDI
2000	FR. JOSEPH BEBIA	ST. PATRICK 'S PARISH, KAKWAGOM	R.C.M. PARISH - ORIMEKPANG
2000	FR. INNOCENT K. AWOK	CHRIST THE KING PARISH, OKPOMA	ALL SAINTS' PARISH, AGBOKIM
2000	FR. MATHEW ABANG	R.C.M. PARISH - NTAMANTE	R.C.M. PARISH - UDIGIE
2000	FR. MATHEW OTUJI	ST. JOHN'S YAHE	R.C.M. PARISH - AKPARABONG
2001	FR. PAUL BISONG	ST. PATRICK 'S PARISH, KAKWAGOM	ST. ANTHONY'S PARISH, UTANGA
2001	FR. KENNETH EGERE	ST. JOHN THE APOSTLE, YAHE	PORT HARCOURT, CIWA: FURTHER STUDIES
2001	FR. JOHNSON OVAT	MATER MISERICORDIAE, OVONUM	IGOLI, MONAIYA
2002	FR. DAVID AKOBI (ASP)	ST. JOSEPH PARISH, OKUKU	NIGERIAN POLICE FORCE
2002	FR. STEPHEN APEBENDE	R.C.M. PARISH - BEDIA	ST. JOSEPH SEMINARY - IKOT EKPENE
2002	FR. EMMANUEL EROH	ST. MATTHEW 'S, UTUGWANG	R.C.M. PARISH - BENDI
2002	FR. EDWARD MOGAH	R.C.M. PARISH - EHONG	ST. THERESA'S PARISH, IPONG
2002	FR. JOE GODWIN OJORGU	ST. JOSPEH'S PARISH, OKUKU	R.C.M. PARISH - BEDIE
2003	FR. MATTHIAS IKORGOR	CHRIST THE KING PARISH, OKPOMA	R.C.M. PARISH - APIAPUM
2003	FR. YACINT INYANG	MARY IMMACULATE, IJOM -UGEP	MARY IMMACULATE PARISH , UGEP
2003	FR. PETER OCHANG	R.C.M. PARISH – BORUM	R.C.M. PARISH - EGBUNG
2003	FR. CYPRIAN OKO	CKC, OKPOMA	USA - FURTHER STUDIES

2003	FR. FRANCIS OKO	SS PETER & PAUL PARISH, UKPAH	BASANRA, ST. JOSEPH 'S PARISH
2003	FR. EMMANUEL UJOH	ST. JOSEPH'S PARISH, OKUKU	KAKWAGOM, ST. PATRICK'S PARISH
2004	FR. JOHN VALMON ABANG	ST. PATRICK 'S, EGBE MBUBE	BENDEGHE, RCM PARISH
2004	FR. BENNED DAN	ST. PAUL'S WANOKOM	USA – FURTHER STUDIES
2004	FR. SEBASTIAN EBU	ST. JOHN THE BAPTIST, WULA	ADJIJINKPOR, R.C.M. PARISH
2004	FR. PASCAL NGANG	ST.BENEDICT'S CATHEDRAL, OGOJA	ABUOCHICHE, HOLY SPIRIT PARISH
2004	FR. STEPHEN OFERE	ST. PATRICKS, EGBE MBUBE	BENDEGHE, RCM PARISH
2004	FR. GEORGE ADAJE	ST.MATTHEW 'S, UTUGWANG	CHANCERY OFFICE
2004	FR. CHRISTIAN OHAEMESI	ST.THOMAS AQUINAS, IGOLI OGOJA	UGBORO, R.C.M. PARISH
2005	FR. JOHN PAUL ABANG	R.C.M. PARISH - BENDEGE	AFRIKE, R.C.M. PARISH
2005	FR. PETER EGIM	ST. JOSEPH THE WORKER, BANSARA	ODAJIE. ST. MARTINS PARISH
2005	FR. JOSEPH AFU	ST. THERESA, NWANG	ABAKPA, HOLY TRINITY PARISH
2005	FR. JOSEPH AYIMA	QUEEN OF APOSTLES' PARISH, IBIL	OKPOMA, MINOR SEMINARY
2005	FR. FRANCIS O, IDU	ST. MATTHEW PARISH, UTUGWANG	R.C.M. - NTAMANTE
.2.005	FR. JAMES MGBADO OKO	ST. BENEDICT'S CATHEDRAL, OGOJA	IOT, ST. PETER'S PARISH
2006	FR. BENEDICT ABUO	ST. COLUMBA, IDUM-MBUBE	UK – GREAT BRITAIN
2006	FR. GODWIN ALLEH	MATER REDEMPTORIS, SANKWALA	BATERIKU, RCM PARISH
2006	FR. GABRIEL BASSEY	R.C.M. PARISH - NSOFANG	IKOM, ST. PETER PARISH
2006	FR. COLLINS BINANG	ST. MOLUMBA, OGEP-OSOKOM	YAHE, ST. JOHN PARISH
2006	FR. FREDRICK EGAH (ASP)	ST. JOSEPH THE WORKER, BANSARA	NIGERIAN POLICE FORCE
2006	FR. KENNETH ODIBU	RCM. PARISH - UGAGA	ITALY – FURTHER STUDIES
2006	FR. MOSES NDIFON	ST. BENEDICT'S CATHEDRAL, OGOJA	OBUDU, SACRED HEART PARISH
2006	FR. EMMANUEL UKWA	CHRIST THE KING PARISH, OKPOMA	IYAMOYONG, ST. BRENDA N'S PARISH
2006	FR. (ASP) SIMON ONIGAH	SS PETER & PAUL PARISH, UKPAH	NIGERIA POLICE FORCE
2006	FR. PETER AGBA	ST.MATTEW 'S PARISH, UTUGWANG	NIGERIA POLICE FORCE
2007	FR. THOMAS EBEHUNG	ST.MATTEW 'S PARISH, UTUGWANG	NWANG, ST. THERESA'S PARISH
2007	FR. PAUL AMOKE	R.C.M. PARISH – BENDI	OBUDU, RCM PARISH
2007	FR.THOMAS OTU	R.C.M. PARISH - NTAMANTE	BASHUA RCM PARISH
2007	FR. RAPHAEL MOSE	ST. JOSEPH THE WORKER, BANSARA	IKOT EKPENE – ST. JOSEPH'S SEMINARY
2008	FR. PAUL OKORA	R.C.M. PARISH - APIAPUM	UK - GREAT BRITAIN
2008	FR. PATRICK ABEM	R.C.M. PARISH – AFRIKE	NSADOP, RCM PASRISH
2008	FR. VICTOR DAKWAN	ST. COLUMBA'S OGEP OSOKOM	UK – GREAT BRITAIN
2008	FR. ROGAR MOWANG	ST. JOSEPH THE WORKER, BANSARA	NYAYIA, RCM PARISH
2008	FR. FRANCIS OWAN	ST.COLUMBA'SPARISH ,IDUM-MBUBE	WANIKADE, RCM PARISH
2008	FR. MARTINS WONAH	CHRIAT THE KING PARISH, OKPOMA	IBIL, QUASI AUTONOMOUS PARISH
2009	FR. BASIL EJIM	SS PETER AND PAUL PARISH, UKPAH	ALIFORKPA, MATER ECCLESIAE PARISH
2009	FR. NOBERT GANYI	ST. THERESA 'S PARISH, NWANG	NIGERIAN ARMY
2009	FR. ERNEST ACHADU	ST. JOHN'S PARISH, YAHE	ITALY - FURTHER STUDIES
2009	FR. FIDELIS AKAWU	ST. ANTHONY OF PADUA , UTANGA	ITALY - FURTHER STUDIES
2009	FR. JOHN IJAKPA	R.C.M. PARISH – IJEGU	OKUKU, MARY KNOLL COLLEGE , TUTOR
2009	FR. CLEMENT ASHINDOITIANG	R.C.M. PARISH – UDIGIE	OBUBRA, ST. FRANCIS XAVIER PARISH
2009	FR. ALEXIS EGAH	HOLY ROSARY PARISH, EDOR	EJAH, R.C.M. PARISH
2010	FR. CLEMENT AGAMA	R C M. PARISH WANIKADE	ALOK, R C M PARISH

2010	FR. FRANCIS AGBOR	CHURCH OF ST. IGNATIUS OF LOYOLA, OKUNDI	EGBE, ST. PATRICK'S PARISH
2010	FR. BERNARD ANAKE	ST. CHARLES' PARISH, OBUDU	ABIA, OUR LADY OF PERPERTUAL HELP
2010	FR. JOSEPH IKANGKANG	ST. BENEDICT'S CATHEDRAL, OGOJA	ITIGHIDI, STELLA MARIS PARISH
2010	FR. ROLAND NTAMBANG	HOLY ROSARY PARISH, EDOR	IKOT EKPENE, ST. JOSEPH SEMINARY
2010	FR. LUKE ODEY	QUEEN OF APOSTLES, OBUDU	PORT HARCOURT , CIWA - FURTHER STUDIES
2010	FR. PETER OLOFU	R.C.M. PARISH - NYANYA -ULIM	OKUKU, ST. JOSEPH'S PARISH
2010	FR. THOMAS UDENYI	CHRIST THE KINGPARISH, OKPOMA	OVONUM, MATER MISERICORDIAE PARISH
2010	FR. JUSTIN UDIE	ST. CHARLES' PARISH, OBUDU	ETOMI, R.C.M. PARISH
2010	FR. EMMANUEL EDI	R.C.M. PARISH – AGBARA	IKOM, HOLY FAMILY HOSPITAL
2010	FR. CLEMENTY AKPANKE	ST. PATRICK 'S PARISH, OBUDU	UGEP, ST. PATRICK'S TECH COLLEGE
2011	FR. HUMFREY UDECHUKWU	QUEEN OF APOSTLES, OBUDU	IGOLI, ST. BENEDICT'S CATHEDRAL
2011	FR. GABRIEL INAH	ST.MATTHEW 'SPARISH UTUGWANG	AJASSOR, R.C.M. PARISH
2011	FR. THOMAS OKO	MARYKNOLL CHAPLAINCY, OKUKU	IKOM HOLY FAMILY
2012	FR. BENEDICT MOSE	R.C.M. PARISH - EGBONG	OTERE, R.C.M.
.2012	FR. EMMANUEL IDU	R.C.M. PARISH – IBIARAGIDI	NSOFANG, R.C.M.
2012	FR. FELIX EKPE	HOLY CROSS PARISH, UGEP	GRASSFIELD, CHURCH OF ASSUMPTION
2012	FR. PATRICK OREM	ST. MARTIN DE PORRES, ODAJIE	BORUM, R.C.M.
2012	FR. PATRICK EKPE	HOLY CROSS PARISH, UGEP	R.C.M. PARISH - IJEGU
2012	FR. EMMAUEL EKABO	R.C.M. PARISH – BATRIKU	ST. PAUL 'S PARISH, WANOKOM
2012	FR. DENIS OGWU	MATER REDEMTORIS, SANKWALA	ABUOCHICHE, SPIRITUAL YEAR
2012	PETER EGBONYI	STELLA MARIS PARISH, ITIGIDI	CATHOLIC CHANCERY – OGOJA
2013	FR. GODWIN UROKWU	R.C.M. PARISH – EJA	IKOM, HOLY FAMILY SEC. SCHOOL
2013	FR. THOMAS ONABE	CHURCH OF ST. IGNATIUS OF LOYOLA, OKUNDI	R.C.M. PARISH - MBOK
2013	FR. SAMUEL BOBITEM ELLAH	QUEEN OF APOSTLES PARISH, IBIL	SS SIMON & JUDE PARISH, ABO-EBAM
2015	FR. GREG EBV	ST. JOSEPH THE WORKER , BANSARA	SS PETER & PAUL PARISH, UKPAH
2015	FR. FRANCIS ABANG	ST. PATRICK 'S PARISH, KAKWAGOM	UKPOMA, MINOR SEMINARY
2015	FR. CLEMENT IMOR	R.C.M. PARISH – UGBORO	UKPOMA, CHRIST THE KING PARISH
2016	FR. GODWIN ODUGBO	R.C.M. PARISH – AFRIKE	ALLEGE, R.C.M.
2016	FR. JAMES NSOR	HOLY FAMILY PARISH, IKOM	IYAMOYONG, ST. BRENDAN'S SEC. SCHOOL
2016	FR. JOSEPH INYANGO	R.C.M. PARISH - ABUAGBOR UKUM	OKUKU, MARY KNOLL
2016	FR. BENARD O. OGAH	ST. PAUL 'S PARISH, WANOKOM	UGEP, ST. PATRICK'S SEC. SCHOOL
2017	FR. CHRISTIAN ETIAMI	R.C.M. PARISH - ABUAGBOR – UKUM	ST. BENEDICT'S CATHEDRAL
2017	FR. SIMON BISONG	ST. PATRICK'S PARISH, KAKWAGOM	ON MISSION – ABUJA
2017	FR. GODWIN OGBOGA	MATER ECCLESIAEPARISH, ALIFOKPA	ST. LUKE'S PARISH, OKUNI
2017	FR. DOMINIC UNDIE	R.C.M. PARISH – BEDIA	MARY IMMACULATE PARISH, UGEP
2017	FR. TITUS ARMON	STELLA MARIS PARISH, ITIGIDI	ST. THOMAS AGUINAS PARISH, IGOLI
2018	FR. EDMUND AGBOR	HOLY ROSARY PARISH, EDOR	MATER REDEMPTORIS – SANKWALA
2018	FR. MOSES OGAR	HOLY TRINITY PARISH , OGBOJA	HOLY ROSARY PARISH, EDOR
2018	FR. SAMUEL ETTA	R.C.M. PARISH – BENDEGE	MATERNITY HOSPITAL CHAPLAINCY, MONIAYA

[COURTESY OF REV. FR. RAPHAEL MOSE - REGISTRAR, ST. JOSEPH MAJOR SEMINARY, IKOT EKPENE]

DIOCESE OF OGOJA –REV. SISTERS TO-DATE

S/N	NAMES OF RELIHGIOUS REV. SISTER	C O N G R E G A T I O N	HOME TRIBE / LGA	H O M E P A R I S H
1	REV. SR. MARY THOMAS BISONG (HHSJ)	HANDMAIDS OF THE HOLY CHILD JESUS	BOKI	ST. MULUMBA'S PARISH - OGEP, OSOKOM
2	REV. SR. THERESA BISONG	==========	BOKI	ST. PATRICK' PARISH KAKWAGOM
3	REV. SR. MARY RITA ABANG	==========	BOKI	R.C.M. PARISH NTAMANTE
4	REV. SR. MARY THERESA ABANG	==========	BOKI	R.C.M. PARISH NTAMANTE
5	REV. SR. FELICITAS AGIDA	==========	ISHIBORI	ST. BENEDICT'S CATHEDRAL, OGOJA
6	REV. SR. MARY MICHAEL OFFEM	==========	YAKURR	HOLY CROSS PARISH, UGEP
7	REV. SR. MARY MAGDALENE ASHI	==========	OBUDU	RCM PARISH, UDIGIE
8	REV. SR. CATHERIN OKPA	==========	OBUBRA	ST. FRANCIS XAVIER PARISH, OBUBRA
9	REV. SR. UNA EWANG	==========	BOKI	ST. PATRICK'S PARISH, KAKWAGOM
10	REV. SR. CHARLES LWANGA IKUNG	==========	MBUBE - OGOJA	ST. COLUMBA'S PARISH, IDUM
11	REV. SR. MARY AGNES CHOPA	==========	YALA - UKELLE	ST. PAUL'S PARI SH, WANAKOM
12	REV. SR. MARY THERES ASHIE	==========	OBUDU	R. CM. PARISH, UDIGIE
13	REV. SR. ROSE EDITH ABANG	==========	BOKI	ST. PATRICK'S PARISH, KAKWAGOM
14	REV. SR. ADA BISONG	==========	BOKI	ST. MUUMBA PARIS, OGEP OSOKOM
15	REV. SR. MARY EUNICE ATSU	==========	OBUDU	R.C.M. PARISH, BEBIA
16	REV. SR. MARY THERES UKEH	==========	OBUDU	ST THERESA'S PARISH, IPONG
17	REV. SR. ANTHONIA NYIAM	==========	BOKI	ST. MULUMBAS PARISH, OGEP OSOKOM
18	REV. SR. GRACE USHIE	==========	BEKWARRA	SACRED HEART PARISH, GEKEM
19	REV. SR. PHILOMINA AKEM	==========	OBUDU	ST. MATTHEW PARISH, UTUGWANG
20	REV. SR. MARY BISONG	==========	BOKI	ST. PATRICK'S PARISH, KAKWAGOM
21	REV. SR. BEATRICE EYIKWAJE	==========	YALA	ST. JOHN'S PARISH, YAHE
22	REV. SR. ROSE OKO	==========	BEKWARRA	SS. PETER & PAUL PARISH, UKPAH
23	REV. SR. GLADYS ELOM	==========	YALA - UKELLE	ST. PAUL PARISH, WANAKOM
24	REV. SR. HELEN EGBERI	==========	MBUBE – OGOJA	ST. COLUMBAS PARISH, IDUM
25	REV. SR. PATRICIA OKO	==========	YALA	ST. JOSEPH'S PARISH, OKUKU
26	REV. SR. AGNES IJOKO	==========	YALA - UKELLE	ST. JOHN'S PARISH, YAHE
27	REV. SR. VIDA ONOH	==========	OBUBRA	MATER MISERICORDIA PARISH, OVON UM
28	REV. SR. EUCHARIA OBI	==========	BOKI	R.C.M. PARISH, BETRIKO
29	REV. SR. GLADYS AGI	==========	YALA	ST. JOSEPH'S PARISH, OKUKU
30	REV. SR. EMILIA OGAR	==========	YALA	CHRIST THE KING PARISH, OKPOMA
31	REV. SR. GRACE ODEY	==========	YALA	MARY KNOLL CHAPLAINCY, OKUKU
32	REV. SR. PATRICIA OLOM	==========	BOKI-IRRUAN	ST. MARK'S PARISH, KAKWAGOM
33	REV. SR. JANET OGON	==========	BOKI	ST. MARK'S PARISH, KAKWAGOM
34	REV. SR. ROSEMARY ENYIAM	==========	IKOM	R.C.M. PARISH, BENDEGHE EKIEM
35	REV. SR. CECILIA AKOMAYE	==========	OBUDU	R.C.M. PARISH, ATIE KPE
36	REV. SR. THERESA OKONGOR	==========	IKOM	ALL SAINT'S PARISH, AGBOKIM
37	REV. SR. CLEMENT1NA RIKWU	==========	OBUDU - UTUGWANG	ST. MATTHEW'S PARISH, UTUGWANG
38	REV. SR. JULIANA MOSE	==========	OGOJA	ST. JOSEPH'S PARISH, BANSARA
39	REV. SR. DORATHY EJIM	==========	BEKWARRA	R.C.M. PARISH, UGBERO

40	REV. SR. DORATHY ATSU	==========	OBUDU	OUR LADY QUEEN OF PEACE PARISH, OBUDU
41	REV. SR. CECILIA AZIM	==========	OBUDU	RCM PARISH - OBUDU
42	REV. SR. ANGELA IDIKU	==========	YALA	CHRIST THE KING PARISH, OKPOMA
43	REV. SR. AGATHA ABACHOR	==========	YALA	CHRIST THE KING PARISH, OKPOMA
44	REV. SR. LUCY ABUO	==========	MBUBE – OGOJA	ST. COLUMBA'S PARISH IDUM
45	REV. SR. FLORENCE AGOGO	==========	OBUDU	ST. CHARLES' PARISH, OBUDU
46	REV. SR. REGINA ALINS	==========	BEKWARRA	SACRED HEART PARISH, GAKEM
47	REV. SR. JANET AJOR	==========	BEKWARRA	SACRED HEART PARISH, GAKEM
48	REV. SR. PATRICIA ONAH	==========	YALA	ST.JOHN'S PARISH, YAHE
49	REV. SR. MARY COLLETE ATUG HE	==========	BEKWARRA	SACRED HEAT PARISH, GAKEM
50	REV. SR. JANE AYIM	==========	OGOJA – EKAJUK	ST. JOSEPH'SPARISH, BANSARA
51	REV. SR. STELLA IGBANG	==========	YALA - UKELLE	ST. PAUL'S PARISH WANAKOM
52	REV. SR. GLORIA EDIL	==========		
53	REV. SR. IRENE NKAYUK	==========	OBUDU	ST. THERESA'S PARISH,NWANG
54	REV. SR. REGINA UTRE	SISTERS OF OUR LADY OF FATIMA (SLF)	YAKURR	HOLY CROSS PARISH, UGEP
55	REV. SR. CECILIA ALORY	DAUGHTERS OF CHARITY (DC)	OGOJA	ST. BENEDICT'S CATHEDRAL, IGOLI
56	REV. SR. NANCY IBOL	DAUGHTERS OF CHARITY	OGOJA	ST. BENEDICT'S CATHEDRAL, IGOLI
57	REV. SR. THERESA OKPOENUKPONG	MISSIONARY SISTERS OF DIVINE PROVIDENCE	(MSDP) OBUDU	R.C.,M PARISH, OBUDU
58	REV. SR. DOROTHY UGBE	MISSIONARY SISTERS OF DIVINE PROVIDENCE	(MSDP) OBUDU	R.C.M PARISH, OBUDU
58	REV. SR. PAULINA OKWO	MISSIONARY SISTERS OF DIVINE PROVIDENCE	(MSDP)	ST.JOHN DE BAPTIST PARISH, WULA
59	REV. SR. VERONICA KEKONG	MISSIONARY SISTERS OF DIVINE PROVIDENCE	(MSDP) BOKI	ST. MUUMBA PARIS, OGEP OSOKOM
60	REV. SR. VERONICA UDIDA	SISTERS OF ST. LOUIS (SSL)	OBUDU	CORPUS CHRISTI PARISH, OHONG
61	REV.SR. CHRISTIANA IBIANG	SISTERS OF ST. LOUIS (SSL)	YAKURR	HOLY CROSS PARISH, UGEP
62	REV.SR.DOROTHY UGASHI	SISTERS OF ST. LOUIS (SSL)	YAKURR	HOLY CROSS PARISH, UGEP
63	REV.SR.MARY ANN OBAMA (SSMA)	SISTERS ST. MICHAEL ARCHANGEL (SSMA)	BEKWARRA	MATER ECCLESIAE PARISH, ALIFORKPA
64	REV.SR. BEATRICE LEBO	SISTERS ST. MICHAEL ARCHANGEL (SSMA)	BEKWARRA	SACRED HEAT PARISH, GAKEM
65	REV.SR. MARY PAUL ADIE	SISTERS OF THE GOOD SHEPHERD (SGP)	OBUDU	R.C.M. PARISH, OBUDU
66	REV.SR. AGNES MICHELLE OGAR	SISTERS OF MARY MOTHER OF MERCY (SMMM)	BEKWARRA	ST. FINIAN'S PARISH, ISOBENGHE
67	REV.SR. MART INA OGAR	HOLY ROSARY SISTERS (HRS)	BOKI	ST. MARK'S PARISH, KAKWAGOM
68	REV.SR. FELICIA OKWO	VOCATIONIS SISTERS (SDV)	BEKWARRA	MATER ECCLESIAE PARISH, ALIFORKPA
69	REV.SR. GRACE OGAR	VOCATIONIS SISTERS (SDV)	BEKWARRA	MATER ECCLESIAE PARISH, ALIFORKPA
70	REV.SR. CATHERINE AGADA (SSH)	SISTERS OF THE SACRED HEART OF JESUS	YALA	ST. JOSEPH'S PARISH, OKUKU
71	REV.SR. JANET OGBENE ODEY	SCHOOL SISTERS OF NOTRE DAME (SSND)	OGOJA	ST. BENEDICT'S CATHEDRAL, IGOLI

DIOCESE OF OGOJA – NECROLOGY TO-DATE

FR. VINCENT OGANA	FR. MICHAEL	FR.CHRISTOPHER IPOULE	FR. NORBERTMODI ELEMI	FR. PATRICK ODEY IDIKU
FR. PETER ELLAH	FR.NICHOLAS OBI	FR. PATRICK ABGOR	FR. FIDELIS AGOM	FR. FINNIAN OYONGHA
FR. FIDELIS IKUNG	BENJAMIN ONWUMELO	FR. FABIAN OSANG	REV.SR.ELIZABETH AJIE (HHCJ)	ST.COLUMBAS'S PARISH, IDUM MBUBE
REV. SR. GLORIA EDIL (HHCJ)	ST.THERESA'S PARISH, NWANG		REV. SR. AUGUSTINA ABUO	ST.COLUMBAS'S PARISH, IDUM MBUBE
REV. SR. THERESA ABANG	(HHCJ) RCM PARISH NTAMANTE		REV. SR. STELLA IGBANG	R.C.M. PARISH, WANIKADE

MAY THEIR SWEET & GENTLE SOULS THROUGH THE MERCY OF GOD REST IN PERFECT PEACE – A M E N
[COURTESY OF REV. FR. RAPHAEL MOSE - REGISTRAR, ST. JOSEPH MAJOR SEMINARY, IKOT EKPENE]

OGOJA AS THE NEW PREFECTURE AND OPENING OF SCHOOLS 1938

In 1938 Ogoja axis was created a Prefecture by Pope Pius XI with Mgr Patrick J. Whitney as Prefect Apostolic. Mgr Whitney was suddenly and inevitably to withdraw from the Mission in 1940 for health reasons and Mgr Thomas McGettrick another 1930 St. Patrick's Society Father, then stationed at Anua Mission was appointed to take over as Prefect Apostolic of Ogoja. He opened numerous schools which were really small Catechist centres and stations ostensibly to tackle the language problem and the populace were enthusiastic as they wanted their children to learn English. Bishop McGettrick captures this issue of the Catechists and teachers as the prime movers of the early Church missionary endeavours. According to him, on his arrival at Anua he noticed that Fr. Josef Kraft had deployed over two hundred Catechists into his work force. With these it was easy for the Mission Stations to be regularly visited by either of the Fathers on the Anua Mission. By 1920 Anua Mission had over 200 Catechist/teachers manning 120 stations **(Cf. McGettrick T. Cecta Nig. Pub Enugu, 1988104-5)**. By 1930 the network expanded to over 500 stations with over 200 of these having schools attached to them. The Catechists were the constant companions of the Fathers especially on bush treks. As indigenes, they knew a lot of the customs of the country and they were very adroit and capable advisers on any issue that cropped up. For example, the were instances when young girls would be reported by the church members as keeping company with men. Usually the girls would deny, but the Catechist would call the priest aside and say "she is telling lies as she is pregnant" Then the Rev. Father would ask how he knew it. There was a situation one of the Catechists explained that he could know at a glance either from the girl's eyes or watching her backside. Such pieces of information greatly helped the Missionaries. Even one of the funny Catechists whenever there was a denial of any wrong before the priests would immediately cut in saying" No more of your hen talk! Tell the truth now" Some of the chief Catechists who assisted Bishop McGettrick who he also brought to Ogoja to assist him were James Akwa Isua, Christopher Nkim, Raphael Udo and James Hogan.

The other problem was the roads as there really none hence Ogoja region being tagged "The Lost Province"; it was really a traceless prairie as people had to trudge through endless bush tracts. To adequately staff the new schools, he embarked on recruiting teachers from his old Anua Station and Calabar. Bishop McGettrick was soon to be joined by Fr. Matthew McGrath from Calabar who straight away began building the parish a new house – a lovely two storey building, well roofed and ceilinged to replace the old Father's house built by Mgr. Patrick Whitney, the so-called "Pat's House". Similarly, Fr. McClafferty had begun building the first permanent presbytery at Kakwagom. It could accommodate three priests comfortably and still remains a monument till today.

By 1948 Mgr McGettrick had opened up Afikpo Mission, 140 miles from Ogoja from there many outstations including Ishiagu in Abakaliki axis were opened. It was very difficult to build the Abakaliki Mission as most of the people very conservative and hard to analyze lived on their farms and not in the

villages. According to McGettrick they were ten years in the Mission before any tangible progress could be achieved, the major reason being that there were at least five paramount native chiefs who exercise absolute control over the people and nobody could operate by way of opening churches or schools without their authority. These chiefs reigned supreme until the Nigeria Independence in 1960. I can still recall one of them, His Imperial Majesty of Ezza District, Chief Idika who was said to have married 1000 wives excluding his concubines in the villages. Being asked by Mgr. McGettrick why the Church was not received in Abakaliki, one native Government teacher answered that "the real natives of Abakaliki think the priest is a colonial servant since he lives in Abakaliki Township" **(Thomas McGettrick, CETA Nigeria, Enugu,1988 133)**. As observed already, this was the same view the Author's grandfather held hence his refusal to receive Fr. Lena who came to Idu in 1906 and later moved on to Use Uruan thus making Use the cradle of Catholicism in the whole of Akwa Ibom State and beyond.

After that McGettrick posted a priest to Ezza in 1949 and the Abakaliki bush region miraculously opened up. The rest is history, as they say as McGettrick also opened up Izzi, Ishielu, Mgbo and Umuezeoka in the 1950s. By 1967 there were eleven Parishes in Abakaliki and nine in Ogoja with over 120,000 Catholics in the Diocese. Catholic Marriage was not so much a problem in Abakaliki Mission as monogamy was long established there, but to get people to marry in the Ogoja Mission was tough. In 1973 before the Diocese was split after the pontifical Ordination of Bishop Joseph Ukpo in 1971, there were 64 priests in the Diocese and in 1982 35 in Abakaliki alone. In Bishop McGettrick's estimation, every Bishop was accorded the highest respect by the people and he was well received because of his unique chance of being able to meet the people, pagans as well as the Christians alike especially as he went on Confirmation tours. The Bishops was always given a public reception and no country in the world could give a better reception than the Nigerian people. Many of these institutions like schools and hospitals established in these places were as a result of the meetings with Bishop. It also afforded the Bishop the opportunity to address the pagans with the Christian message.

St. Thomas T.T.C which was earlier established by Bishop James with Fr. Patrick J. Cottesloe as the first Principal of the College was assisted by Etubom Maurice Archibong, an accomplished teacher of note and a solid good Catholic. He had been trained by Fr. Joseph Lena in the first "Monotechnic College". The College was established by Fr. Louis Lena in 1912, the famous St. Joseph's College as it was called. This was the first Secondary with a Post-Secondary wing added which served as a quasi - Polytechnic for the training of first Class Teachers. It was the first of its kind in the whole of Eastern Region of Nigeria. St Thomas' Ogoja was established to train teachers from Calabar, Ogoja and beyond and it became a spinner of teachers of sorts producing both teachers and evangelists. In 1953 Bishop McGettrick established the famous Mary Knoll College Okuku as the second post – primary school to be opened in the Diocese. In 1960 he opened St. Patrick's Trade and Technical College Ugep. In 1961 the County Secondary School Ikom was opened, ditto County Secondary School Obudu in 1961. In 1962 Holy Child Secondary School Mount Carmel, Ogoja was opened, and in 1964 Our Lady of Aica Institute was established to train girls aspiring to the sisterhood. Holy Child Secondary School followed in 1967 and in spite of the Government take-over of schools, the Pope John Paul Minor Seminary College was opened in 1982 by the first African Indigenous Bishop, Joseph Edra Ukpo. All these pioneer schools became great centres of learning and discipline with high quality academic performance and also excelling in sports, drama and debates. Most of the educated men and women of Ogoja Diocese today especially those holding high offices passed through these Catholic Mission Institutions.

In 1955 Ogoja became the fourth Diocese after Onitsha, Calabar and Owerri in Eastern Region. That same year the Congregation of the Handmaids of the Holy Child Jesus established the first Convent at

Kakwagom. The first girl to join the Congregation was Agnes Bisong (Sister Mary Thomas) The Congregation made remarkable achievements in the field of education apostolate as also the establishment of catechetical and home training centres. In addition, the Handmaids Sisters also did routine visitation of homes and the sick in hospitals. In 1973 the Congregation established the Annunciation Juniorate with Rev. Sr. Rita Abang as Principal. They had previously established the Novitiate at Kakwagom in 1969 to accommodate, train and profess future Sisters.

MEDICAL WORK AND ESTABLISHMENT OF RESOURCSE CENTRES

Even before Ogoja Diocese came into being, Bishop Moynagh had opened up medical centres and maternity clinics in the area; the first centre being opened was at Abakaliki in 1945. This was under the Medial Missionaries of Mary (MMM). In 1947 St. Mary's Hospital Afikpo was established and in 1948 the establishment of the Moniaya Maternity Hospital Ogoja. In 1952 the Sacred Heart Hospital Obudu was opened and the Joint Hospital Ikom was also opened in 1956 attaching to them also Schools of Nursing for the training of midwives jointly managed by the Church and the Colonial Government. Another medical landmark was the establishment of the leprosariums at Ogoja and Abakaliki. Bishop McGettrick will ever be remembered not only in this country but also the West African region for these visionary Establishments. In 1973, Bishop Joseph Ukpo added the St. Joseph's Resource Centre for the blind to these establishments at Obudu and this had given the physically handicapped a sense of belonging. To cap it all, the Ogoja Mission as it were reached with the consecration of its first indigenous priest, Most Rev. Dr. Joseph Edra Ukpo Bishop of Ogoja. By1977 the Bishop's residence at Ntezi Mile 50 Enugu Road Abakaliki was completed and Bishop McGettrick moved in to take residence, meanwhile he was staying in the St. Augustine's Seminary Ezamgbo. With the Episcopal Ordination of Fr. Michael Okoro and his Installation as the Bishop of Abakaliki in 1983 McGettrick had reorganized the parishes and presbyteries at Ishieke, Mgbo, Ishiagu, Nwofe Achra, Ndubia, Amagu, Ekebeligwe, Ukawu, St. Patrick's Kprikpri, Ntezi, Edda, Otinyi, and St. John's across the Ebonyi River with the new Rev Sisters' house at Effium. In 1982 the O.C.S.O. Cistercian Monastery took off at Abakaliki with the arrival of Abbess Glencairn, the Chaplain Fr. Anthony de Lisi, Sisters Margaret Mary, Malachy and Anthony together with eight postulants.

ESTABLISHMENTS & BUILDINGS BY BISHOP THOMAS MC. GETTRICK

C H U R C H E S	FATHERS/REV. SISTERS HOUSES	SECONDARY SCHOOLS
ST. BENEDICT'S CATHEDRAL	BISHOP'S HOUSE OGOJA(Old House)A	MARY KNOLL COLLEGE,OKUKU
LEPER CHURCH OGOJA	REV. SISTER'S HOUSE MONAIYA	MT. CARMEL COLLEGE,OGOJA
ST. CHARLES CHURCH-OBUDU	REV. SISTER'S HOUSE, OBUDU(old House)	OBUDU SECONDARY SCHOOL
HOLY SPIRIT - ABUOCHICHE	REV. FATHER'S HOUSE IKOM	HOLY CHILD SEC.SCHOOL, IKOM
HOLY FAMILY CHURCH –IKOM	HOLY FAMILY FATHER'S HOUSE, IKOM	P REPARATORY GIRLS' SEC.OGOJA
ST. PATRICH'S CHURCH -Kakwagom	REV. SISTER'S HOUSE IKOM	BOKI HIGH SCHOOL, KAKWAGOM
ST. PAUL'S CHURCH, WANAKOM	FATHER'S HOUSE, KAKWAGOM	OBUDU SECONDARY SCHOOL
ST. JOSEPH'S CHURCH- BANSARA	SISTERS' NOVITIATE, KAKWAGOM	ST.PATRICK'S TECH. COLLEGE,UGEP
CHRIST THE KING CHURCH-OKPOMA	ST.JOSEPH'S FATHER' S HOUSE OKUKU	Father's / Rev.Sistes's Houses contd.
HOLY CROSS PARISH CHURCH – UGEP	ST. PAUL's CHURCH – WANAKOM	FATHER'S HOUSE – BANSARA
FATHER'S / REV.SISTES'S HOUSES CONTD.	FATHER'S / REV.SISTES'S HOUSES CONTD.	FATHER'S / REV.SISTES'S HOUSES CONTD.
ST. JOSEPH FATHER'S HOUSE BANSARA	ST.FRANCIS FATHER'S HOUSE - OBUBRA	FATHER'S HOUSE UGEP//WULA

DIOCESE OF OGOJA TODAY & TOMORROW - DIRECTORY
A. OGOJA DIOCESE ORGANOGRAM

LOCAL ORDINARY: HIS LORDSHIP MOST REV. DONATUS AKPAN	VICAR GENERAL - VICAR GENERAL VERY REV. FR. GEORGE CHOPA	CHANCELLOR: CHANCELLOR REV. FR. (DR) PATRICK OKUTA
VICAR FOR PRIESTS: VERY FR. PASCHAL IGBIJI	JUDICIAL VICAR: VERY REV. (DR) JOSEPHAT EKOR	VICAR FOR RELIGIOUS: VERY REV. FR. JOSEPH IBU
VOCATIONS DIRECTOR: VERY REV. FR. JOHNSON OVAT	DIRECTOR OF RELIGIOUS EDUCATION: VERY REV. FR. JOSEPH EBUS	EXECUTIVE SECRETARY OF EDUCATION: VERY REV. FR. JOSEPH AYIMA
EXECUTIVE SECRETARY OF HEALTH: VERY REV. JOHNSO OVAT	RECTOR, POPE ST. JOHN PAUL II MINOR SEMINARY: VERY REV.FR. JOSEPH AYIMA	DIRECTOR, SPIRITUAL YEAR CENTRE: REV. FR. DENIS OGWU
DEAN OF GOJA DEANERY: VERY REV. FR. JOSEPH AFU	DEAN OF IKOM DEANERY: VERY REV. FR. THOMAS OKO	DEAN OF OBUDU DEANERY: VERY REV. FR. PASCHAL IGBIJI
DEAN OF KAKWAGOM DEANERY: VERY REV. FR. VINCENT UNDIE	DEAN OF UGEP DEANERY: VERY FR. EMMANUEL OKO	==========

B. PARISHES, HEALTH & ACADEMIC CENTRES
1. OGOJA DEANERY PARISHES & QUASI-PARISHES

ST. BENSEDICT'S CATHEDRAL, OGOJA	HOLY TRINITY PARISH, OGBOJA	ST. JOSEPH'S PARISH - OKUKU	ST. THOMAS QUASI-PARISH, IGOLI
HOLY SPIRIT PARISH, ABUOCHICHE	SS PETER & PAUL PARISH, UKPAH	SACRED HEART PARISH, GAKEM	CHRIST THE KING PARISH OKPOMA
MATER ECCLESIAE PARISH, ALIFOKPA	R..C.M. PARISH, NYANYA ELIM	R.C.M. PARISH, UGBIRAO	R.C.M. PARISH, AFRIKE
R.C.M. PARISH, UGAGA	R.C.M. PARISH,IJEGU – YALA	R.C.M. PARISH, IBIRAGIDI	R.C.M. PARISH, ABUAGBOR UKUM
ST. ALBERT'S CHAPLAINCY, OKUKU	MARY KNOLL CHAPLAINCY, OKUKU	FEDERAL Sc.COL.CHAP.OGBOJA IBIL	ST. PATRICK'S CHAPLAINCY,MONAIYA

2. OGOJA DEANERY – HEALTH INSTITUTIONS

MATERNITY HOSPITAL , MONAIYA - OGOJA	T B L HOSPITAL MONAIYA - OGOJA

3. OGOJA DEANERY- FORMATIVE/ACADEMIC/INSTITUTIONS

MARY KNOLL COLLEGE OKUKU	HOLY CHILD GIRLS COLLEGE, IGOLI	ST. CATHERINE SEC. SCHOOL, IGOLI	MATER ECCLESIAE ACADEM, ALIFORKPA
POPE ST. JOHN PAUL II SEM,OKPOMA	ANNUNCIATION GIRLS' JUNIORATE	GOOD SHEPHERD SP.SCHOOL, MONAIYA	LORETO SPRITUAL YEAR CENTRE
ST. CATHERINE'S CATERING INSTITUTE			

4.OBUDU DEANERY PARISHES & QUASI-PARISHES

St.Charles Borromeo Parish Obudu	Corpus Christi Parish, Ohong	Mater Redemptori Parish,Sankwala	St. Matthew's Parish, Utuguang
SS Simon & Jude Parish , Abo - Ebam	Queen of Apotles Parish,Obudu	St.John the Baptist Parish, Wula	St.Anthony of PaduaParish,Utanga
RCM Parish - Atiekpe	RCM Parish – Alege	St.Therese of the Little Flower Ipong	RCM Parish - Udigie
RCM Parish– Bedia	RCM Parish - Orimekpang	RCM Parish,Bashua//RCM Parish	Bendi//RCM Parish- Bateriko

5.OBUDU DEANERY- HEALTH & ACADEMIC INSTITUTIONS

SACRED HEART CATHOLIC HOSPITAL OBUDU	ST. JOSEPH'S EYE CLINIC – OBUDU	ST. JOSEPH CENTRE FOR THE VISUALLY HANDICAPPED

6. KAKWAGOM DEANERY-PARISHES & QUASI-PARISHES

ST. PATRICK'S PARISH, KAKWAGOM	ST. PAUL'S PARISH, WANAKOM	ST. JOSEPH'S PARISH, BANSARA -EKAJUK	ST. COLUMBA'S PARISH IDUMMBUBE
ST.MARTIN DE PORRES,ODAJIE -MBUBE	ST. THERESE' NWANG -EKAJUK	ST.MULUMBA'S PARISH,OGEP -OSOKOM	IMMACULATE CONCEPTION, BUNYIN - IRRUAN
ST. MARK'S PARISH, KAKWAGOM -IRRUAN	ST.JOHN THE BAPTIST PARISH,YAHE	ST. FINNIA'S PARISH, ISOBENDEGHE	ST. PATRICK'S PARISH, EGBE -MBUBE
RCM PARISH, NTAMANT E	RCM PARISH, OKUNDI	RCM PARISH, NSADOP	RCM PARISH EBGBUNG -EKAJUK
RCM PARISH, MBOK - EKAJUK	RCM PARISH, BRUM	==========	==========

7. KAKWAGOM DEANERY - INSTITUTIONS

BISHOP MCGETTRICK SECONDARY SCHOOL – KAKWAGOM	==========

8. IKOM DEANERY – PARISHES & QUASI-PARISHES

HOLY FAMILY PARISH, IKOM TOWN	ST.PETRER THE APOSTLE, 4 CORNERS	HOLY ROSAR PARISH, EDOR	ALL SAINTS PARISH, AGBOKIM
ST. LUKE'S PARISH, OKUNI	CHURCH OF ASSUMPTION, GRASSFIELD	RCM QUASI-PARISH, ADIJIMKPOR	RCM QUASI - PARISH, AKPARABONG
RCM QUASI- PARISH, BENDEGHE	RCM QUASI-PARISH, ETOMI	OUR LADY OF PERP.HELP, ABIA	RCM QUASI PARISH, AJASSOR
RCM QUASI -PARISH, NSOFANG	RCM QUASI-PARISH, OTERE	RCM QUASI-PARISH, AL;OK	

9. IKOM DEANERY – INSTITUTIONS

HOLY FAMILY HOSPITL, I K O M	HOLY CHILD SECONDARY SCHOOL– IKOM	HOLY FAMILY SECONDARY SCHOOL– I K O M

10. UGEP DEANERY – PARISHES & QUASI-PARISHES

HOLY CROSS PAREISH, U G E P	MARY IMMACULATE PARISH ,IJOMUGE P	STELLA MARIS PARISH, ITIGIDI	ST. FRANCIS OF ASSISIPARISH, EKORI
ST. FRANSIS XAIER PARISH, OBUBRA	ST. PATRICK'S PARISH, IYAMOYONG	MATER MISERICORDIAE, OVNUM	RCM QUASI -PARISH, APIAPUM
RCM QUASI-PARISH, AGBARA	RCM QUASI-PARISH, OCHONG	RCM QUASI -PARISH, MKPANI	RCM QUASI-PARISH, EJA

11. UGEP DEANERY – INSTITUTIONS

ST. PATRICK'S TECHNICAL COLLEGE – UGEP	ST. BRENDAN'S SECONDARY SCHOOL, IYAMOYONG	REGINA PACIS MODERN SEC.SCHOOL, OFUMBONGHA

12.DIOCESE OF OGOJA –ECCLESIASTICAL ORGANIZATIONS

OGJA DIOCESAN LAITY COUNCIL	CATHOLIC MEN'S ORGANIZATION (CMO)	CATHOLIC WOMEN'S ORGANIZATION (CWO)	CATHOLIC YOUTH ORGANIZATION (CYON)	YOUNG CATHOLIC STUDENTS (YCS)

13. DIOCESE OF OGOJA – SODALITIES/PIOUS ASSOCIATIONS

ST. JUDE APOSTOLATE	PURGATORIAN SOCIETY	ASSO. OF SACRED/IMM. HEART	MARY LEAGUE GIRLS
LEGION OF MARY	ST.ANTHOY'S GUILD	DIVINE MERCY DEVOTEES	ST.VINCENT DE PAUL SOCIETY

14. DIOCESE OF OGOJA – KGTS OF THE CHURCH

KNIGHTS OF ST. MULUMBA (KSM)	KNIGHTS OF ST. JOHN INT'L (KSJ)	PAPAL KNIGHTS OF SS GEORGE/SYLVESTER

15. DIOCESE OF OGOJA – CHURCH MOVEMENTS

BLOCK ROSARY CRUSADE	CATHOLIC NURSES GUILD	CATHOLIC CHARISMATIC RENEWAL	CATHOLIC BIBLICAL MOVEMENT (CBIU)

16. DIOCESE OF OGOJA – LITURGICAL ASSOCIATIONS

LAY READERS ASSOCIATION	MASS SERVERS ASSOCIATION	DIOCESAN CHOIR ASSOCIATION	CHURCH WARDENS' ASSOCIATION

17. DIOCESE OF OGOJA – DIOCESAN APPOINTMENTS/OFFICIALS CURRENT DEANS ETC. – DIOCESE OF OGOJA

S/N	OFFICIALS	DIOCESAN OFFICE	S/N	OFFICIALS	DIOCESAN OFFICE
1	/ERYREV. FR. JOSEPH IBI	DIRECTOR OF RELIGIOUS EDUCATION	2	VERY REV. FR. JOSEPH AYIMA	EXECUTIVE SECRETARY OF EDUCATION
3	/ERY REV. FR. JOHNSO N)VAT	EXECUTIVE SECRETARY OF HEALTH	4	VERY REV. FR. JOSEPH AYIMA	RECTOR, POPE ST. JON PAUL II SEMINARY
5	REV.FR. DENIS OGWU	DIRECTOR, SPIRITUAL YEAR CENTRE		D E A N S	D E A N E R I E S
	D E A N S	D E A N E R I E S	6	VERY REV. FR. JOSEPH AFU	OGOJA DEANERY
7	/ERY REV. FR. THOMAS OK(	I K O M D E A N E R Y	8	VERY REV. FR. PASCHAL IGBIJI	O BU D U D E A NE RY
9	/ERY REV. FR. VINCENT JNDIE	KAKWAGOM DEANERY	10	VERY REV. FR. EMMANUEL OKO	U G E P D E A NE RY

[**Data supplied Courtesy of Very Rev. Raphael Mose – Registrar, St. Joseph's Major Seminary – IKOT EKPENE**]

18. NOTABLE LAY OFFICERS & IMPORTANT PERSONALITIES OF OGOJA DIOCESE SOME WHO IS WHO AS NOTABLE LAITY OF OGOJA DIOCESE 1938 -1918

ETUBOM MAURICE ARCHIBONG(SNR)KSG	CHIEF JOHN EDRA UKPO	CHIEF (KGT) JOSEPH AGBA (KSM)	CHIEF (KGT) JOHN ODEY (KSM)	CHIEF (KGT)KEVIN NSOR (KSM)
CHIEF (HON) MICHAEL E. OGON (KSM)	CHIEF DR. MATTHEW T. MBU (KSJ)	CHIEF EMMANUEL MONJOK	UKANDI (KGT)GABRIEL OGAR (KSM)	OTI HRM JOSEPH D. AGBA (KSM)
MADAM THERESA OGEEYI UKPO	CHIEF MRS. PATRICIA AGIM ETTA(LSM)	NOBLE LADY MARGARET M. NTITI(KSJ)	CHIEF JOSEPH M. EQUALI	CHIEF(KGT) PATRICK EKURI
KGT. ANTHONY S. EDET (KSM)	KGT. PATRICK BISONG (KSM)		DR. S. E. IMOKE	HH CHIEF FRANCIS BANKONG
MADAM THERESA EYO HONESTY	LADY JOSEPHINE U. OGAR (LSM)	LADY THERESA P. ETTA (LSM)	MRS. LYDIA ENEYI OGBUDU	VERONICA THOMAS BISONG
MR. C. P. OMARA	CHIEF FRANCIS ALOKPA OJIRIM	HH UTSU JAMES AGIM IKWEN	HRM GODWIN JIMMY ODU	
UKANDI JOSEPH WAYAS	CHIEF (KGT) PATRICK E. ETTA (KSM)	CHIEF IGNATIUS I. MURPHY	CHIEF (KGT) LIMNUS OKOM (KSM)	KGT. CORNELIUS ACHIMA (KSJ)
KGT. CLAY D. ONAH (KSM)	KGT TIMOTHY OMANG (KSM)	CHIEF JOHN K. ABANG (KSM)	PROF (KGT) KEVIN M. ETTA	GABRIEL IDIKU OBIALEGA ODEY
HH UTSU CORNELIUS ULEM				
CATECHIST PETER OGAR	CHIEF (KGT) JOHN UGBE K S M	MR. CLETUS ETAKON NTAMBANG	MR. ALPHONSUS MOSE	MR. STEPHEN ABEM AKPIKPE
LADY (DR) JULIA OMANG (LSM)	KGT (NRS) THOMAS BISONG(KSM)	LADY THERESA UGBE (LSM)	MRS.ELIZABETH IGWU AYAH	MRS MARY AGBOR NTAMBANG
MR. DAVID KUDONG AYAH	MR. HILARY GABRIEL OGBU	MR. DOMINIC MOSE	KGT PETER IKWEN (KSJ)	MR. SENEN AGGREY
MRS FLORENCE AGASHO	CECILIA ILUFU ABEM AKPIKPE			
KGT (BUTURO)PETER AIIJIE ABUE(KSM)	CHIEF SIMON AGABO	KGT. CANICE ANASHIE (KSM)	MR. EDDY NTANG	KGT. JOHN E AJOM (KSJ)
GETRUDE O AGBOR	GETRUDE E AJOM (LSJ)	MRS. CECILIA ULEM ADA	MRS. ROSE UTSU	MRS. ELIZABETH INAKU ONAH
MR. JALATH USTU	MR. DOMINIC ASU	CAT. EGAGA SUNDAY AKWAJI	MR. OGBELE SYLVBESTER EKAWU	MR. JOSEPH IGIGI ADA
MRS. ANN ANASHIE (LSM)	MRS. OGBELE MARY	MRS. AJABA JULIANA	MRS. DOEATHY OMAH	MRS. COMFORT A. ULEM
ETE STEPHEN OKPA	MR. GABRIEL EMEKA OMANG	MR. GODWIN IBU EJE	MR. ODAMA OGAR OKPE	MR. ADINYA JOSEPH AJABA
MRS. OMASHI CECILIA AKPANA	MRS. ROSEMARY OLOM	MRS. BLESSING ETTA NTANG	MRS. THERESA OYASHI OMANG	MRS. ANTHONIA EGEDE EBI
UTSU CORNELIUS ULEM	CAT. BETIANG	MR. KIREN IGBANG LUKPATA	MR. INNOCENT ODEY ODAH	OMASHI LINUS ENEJI
MRS. MARTINA AKWAJI	MRS. AJINO GRACE OKAKWE	LADY MARY ODO OYAGA (L S M)	MR.ODEY ATROGOR– YAHE	
CAT. ASHIDORTIANG FRANCIS	MR. UGBE PATRICK	MR.JAMES OLOM	MR. AKAMO OTIO	MR. AJINO FIDELIS OFRE
MR. OBEN PETER OKPUTU	KGT. PAUL ABEM APU (K S M)	MR. PATRICK AKAN	MR. BASIL ETTA	EDNGR. S. GEKPE
MRS. FELICIA BANKONG				
HH UTSU PATRICK AGOGO	MR. JONATHAN ASHIA OJIRIM	CHIEF FRANCIS BULEM	MR. KIERAN ELUWEH LUKPATA	
CATECHIST PATRICK EBAN– BEKWARRA	CATECHIST MICHAEL USHIE OKO	ELDER ONANI IDOKO	MR.ODEY ATROGOR– YAHE PARISH	MR. PAULINUS OGAR ADIE
SIR& LADY LINUS OKOM (KSM)	MR. EMMANUEL ODEY- BEKWARRA	CAT. (SIR) KIZITO OLI (KSJ)	MR. EJUNG MAJUK - BANSARA	OFFICER GANTEM HENRY M.
MADAM FELICIA IYALA	MR. JOSEPH AJABA ADINYA - RCM	MR. UFOGBO JOSEPH OBUDU	ELDER ANTHONY MARTIKI (JP)	HON. OSANG MICHAEL
MR. & MRS IKONH GREGORY OWALUM	HON. MR. PHILIP ODEY – RCM	CAT. LIVINUS IPUOLE ODEY- YALA	MR. CHRISTOPHER AGAGI	MR. AKPO UBU
MRS. AGNES EKOR UKPANYI YALA	MR. HUBERT OGAR (KSM) – RCM	MR. FIDELIS ADOGA– IJEGU -YALA	CHIEF BAAKI UKEH	MR. MAURICE EKPO – YALA
MR. & MRS. JOHN UDE	SIR. DANIEL ODEY (KSJ) - OBUDU	CATECHIST & MRS. PETER OBEN	CHIEF ALFRED ANANDE	MR. SYLVESTER WONAH – YALA
MRS. BEATRICE NYIAM	MR. ROBERT OBI ABANG – BOKI	SUPOL. & MRS FRANCIS IKADE U.	SIR ANTHONY ASHIE	UTI J.A AGBA PARAMOUNT RULER
MRS. MERCY MOGA– OGBAJA PARISH	SIR ALBERT BANKONG OTU (KSJ)	COMM. ODEY ODO	MR. JOSEPH IKPOSHI	CHIEF MICHAEL ABU BEKWARRI
HON (MRS.) ANTHONIA USHIE	SIR SAMPSON EYONG (KSJ)	CHIEF STEPHEN OTIO	MR. EDWARD NZAN	CHIEF LINUS ODUMA
MRS. VERONICA EJOR	MR. JOSEPH EDET	CHIEF BARRY INYANG	MR. EMMANUEL EGBUNG EKUM	MR. NTUFAM OJANG OKEY
DR. MRS. ROSE OKO	MR. MATTHEW EVER (KSM)	CHIEF OMANG PATRICK ELAH	HH NTUFAM RICHARD MANYO ATTAH	CATECHIST KENNETH OGIJI
MRS. CONFIDENCE BASSEY	SIR. PATRICK OKOI (KSJ)	CHIEF AFEN OBOGO SIMON	SIR WILLIAM OGAR (KSJ)	MR. ISAAC OKPOKPO
MRS. LUCY OKWASHI	HRN NTOL AYATE	CHIEF AUGUSTINE OKO	KNIGHT BENEDICT OBETEM	MR. ENYA GODWIN IGBO
MRS. MERCY MOGA	SIR & LADY DAVID IYAYI	MR. AUGUSTINE OKON	MR. FESTUS OFEM	PROF. VINCENT ELE ASOR
CHIEF JULIUS AYATA	MR. PATRICK UNAH	CHIEF CHRISTOPHER AKAMO OTIO	ELDER AZILIKPONG MICHAEL	MR. DAVID NICATA BASSEY
HON. OKORO	MR. KIRIEN OKUO	CHIEF AKPANG OLORY EGEH	HON. JOHN UGBE	CATECHIST SIMEON IGIRI
CHIEF JOSEPH SHUHUMBA	CHIEF EMMANUEL ODO	PROF. KELVIN ETTA	MR. EDWARD NTANG	MR. INNOCENT ITAFOR EKPE
CHIEF ALFRED ANYAM	MR. GABRIEL ONAH	CATECHIST FRANCIS ADINOTAN	SIR JOHN E. AJOM (KSJ)	SIR ALEJI NKOR (KSJ)
CHIEF MATHIAS IDU	HRM ONAH IPUOLE	CHIEF DR. VICTOR AJAH	HIS ROYAL HIGHNESS, CHIEF WILLIAM	MR. FRANCIS OKPO
MR. OMASHI ENEJI	DR. UGBE PARICK		MR.MATTHEWMOSHOR-OGBAJA	MR. RICHARD IBOR
MR. ADIE ELIAS	MR EMMANUEL UDIE	RT. GEN. BR. ANTHONY UKPO	MR. PATRICK OKOI	MR. IGNATIUS EDU
MR. UGEH RICHARD	MR FESTUS UTSU	CATECHIST THOMAS OJEKA (JP)	MR. PATRICK IWARA H.	MR. PATRICK EMORY
MR. DOMINIC AGBALU	MR. TIMOTHY ISHANDU	ELDER ANTHONY UGBADA	MRSYLVESTER OGBLEEKAWU	MR. NTO NGBEJE
MR. CYPRIAN UDO	MR. SILAS IKIMUNDI	HON. COSMOS ABU	MR. OTI PETER OLOM	MR. IPUOLE OKO JOHN
MR. OBOGO OGAR MICHAEL	MR. OJONG EJU	CHIEF MOROD MOSHG	MR. MALO OGBEDU	MR. AGBANI OCHOLE OKO
MR. UGAR UGBADU SABASTINE	MR. ALANA FRANCIS	CHIEF PATRICK ABOSHIME	MR. KYRIAN UJAM	MR. PIUS ODU

Some of the following served as VIPs, Lay officers as also Heads of Lay Organizations and Institutions before and after the erection of Ogoja Diocese:

ARCHDIOCESE OF CALABAR IN PARTICULAR (1903-2018)
THE PREFECTURE APOSTOLIC OF CALABAR– ARCHDIOCESE OF CALABAR
THE NEW ERA OF ADMINISTRATION OF CALABAR MISSION 1934-2017
CHARLES HEEREY AND THE ST. PATRICK'S VOLUNTEERS

BISHOPS OF THE NEW VICARIATES vis a- vis THE EASTERN NIGERIAN HIERARCHY
THE NIGERIAN HIERARCHY 1927 - 1885



Bishop D. Ekanem | Bishop John Cross Anyogu | Bishop G. Okoye | Bishop F. Arinze | Bishop D. Usanga | Bishop S. Obot | Bishop M. Unegbu | Bishop M. Eneja | Bishop A. Nwedo | Bishop M. Okoro

A BRIEF PROFILE OF THE LIFE AND TIMES OF ARCHBISHOP CHARLES HEEREY CSSP

Archbishop Charles Heerey who took over from Bishop Shanahan was born on November 9, 1890 in Ireland and was ordained priest on September 24, 1921. In 1924 he sailed to Nigeria having been appointed to assist Bishop Shanahan in the Vicariate of Southern Nigeria. On May 29, 1927 he was consecrated co-adjutor Bishop and successor of Bishop Shanahan. In May 1932 as Shanahan bowed out he took over as the Vicar Apostolic of Southern Nigeria. Bishop Heerey's take-over was timely and signaled another boon to the Calabar mission. He had known the Calabar mission very well and had often visited and lived there first as assistant to Fr. Edward Knaebel, thereafter as short term Administrator and Supervisor of Schools. He understood the Efik language well and was well loved by the "good people of Calabar". In fact, his takeover has given us a clearer insight into the apparent isolation the Calabar Mission at the time whereas there was a real raging progress in the Onitsha missionary field. To him as far as Calabar was concerned the whole administration was from Onitsha and he sought to correct this anomaly by establishing enviable structures in Calabar, most especially in his seeing to the construction of the Sacred Heart Cathedral which took off when he took over in 1932. He later returned to Calabar with Bishop John Cross Anyogu to open the Cathedral after the completion in 1947. He also completed the Holy Trinity Cathedral Onitsha now Basilica which foundation was started by Shanahan. The Cathedral was consecrated in 1935 to mark the Golden Jubilee of the foundation by Fr. Lutz. of the Prefecture in 1885. His particular concern was in the education and he also encouraged indigenous priesthood and sisterhood. That is why he saw to the recognition of and commissioning as it were of the Handmaids of the Holy Child Jesus as the first unit of native Religious Sisters in the Vicariate and perhaps the whole of Africa. He received the Vows of the pioneer 4 and also blessed in 1933 the new St. Luke's Hospital at Anua at the site of the Dispensary establish by Mother Charles Magdalene in the 1920s. He founded the Congregation of the Immaculate Heart Sisters which as it were practically took over from the Holy Rosary sisters after the civil war just as the Handmaids took over from the Holy Child Jesus in Calabar and Ogoja. He ordained the first priests of the Vicariate Frs. John Cross Anyogu 1930, Michael Tansi and William Obelagu 1937, Fr. Dominic Ekandem and Godfrey M. Okoye 1947 who later in 1950 joined the Holy Ghost Fathers while Tansi entered the Cistercian Monastery in England. He also consecrated the former as Bishop of the new created Diocese of Port Harcourt on December 3, 1961and Cardinal Arinze in 1965. In particular, it was Archbishop Heerey who consecrated me to God as it were by ordaining me with the Rites of Tonsure through Deaconate Ordination to wit, the 7 Orders to the Priesthood of Christ.

Archbishop Heerey is most remembered first as the one who championed the cause against immorality and superstition in Calabar. He supported Frs. Knaebel and Ronayne who fought the natives for writing false petitions to the Holy See whereas the intention was to correct the abuses and failings of the natives in order not to corrupt the new converts. He also championed and was resolute in his opposition of the formation of School Boards by the Eastern Nigeria Regional Government which became the precursor of the take-over of Mission schools.

ORIGINS OF TAKE-OVER OF SCHOOLS / FORMATION OF SCHOOL BOARDS

On this unique issue on Mission Education and autonomy, it should be recalled that up to the 1920s the Missionaries Catholic and Protestant, were the main champions in the dynamics of the expansion of education in this country whether primary, secondary especially teachers' training. In fact, as mentioned earlier even the Catholic Church came Calabar and with Calabar being the Headquarters of modern Nigeria then, the British Government encouraged the Missions by offering guidelines and regulations then known as **"Education Codes"** for the proper organization and administration of schools with **"Grants In-Aid"** in tow as subsidies. Government was even mindful not to introduce policies which could run counter to or negate the principal motive for which Missionaries founded schools so as to avoid conflict of interests and the grounding of education in the country as a whole. But as soon as politics set in with Amalgamation and Colonization to directly control even the lives and ways of the citizens, the British Government started instituting an Advisory Committee on Education in 1923 ostensibly to emphasize the primary role of Government in direct supervision of education. Then government issued a White Paper titled: **"Education Policy in British Tropical Africa"** in 1925 though it respected and encouraged the existing co-operation by **"Voluntary Agencies**" as the Mission Schools were called, but the aim was to direct and administer education nationwide. That White Paper culminated in the change of Government policy by the issuance of the "**1926 Education Code"** which among other things ordered that all teachers be formerly registered by Government because she had the authority and power to close or refuse "authority to open" new schools – viz. to grant **ATO**. It even ordered Missions to close all so-called Infant schools which ran from ABC – Infant II and replace them with 8-9 year Courses ie. Standards V and VI. That is why the Catholic Mission had such **"Pilot Schools"** called Boarding Schools OR Parish schools whereby pupils from Standards IV-VI from distant communities would have to live in dormitories. Such schools flourished at the Main Residential Stations or Parish centres with the Fathers In-Charge (PPs) as Managers and teachers as well **(Cf. EDU, London HMSO, 1925, CMD 2374, See also Fafunwa, Ibadan, 1987, 119)**. All these pointed to State secularization of schools with the obvious consequence of squeezing Christian religion out of the school system **(Cf. Eastern Nigeria – UPE-August 20, 1956)**. The reaction of Catholics the Bishops, Clergy and Laity was prompt and spontaneous because as legal proprietors, such ceiling on Schools expansion was tantamount to a "Decree of Banishment of Christians and by implication Catholic children nationwide. On the issue of a **"Common Religious Syllabus"** which Government was subtly trying to introduce under Dr. S. E. Imoke as Minister of Education, Archbishop Heerey fired back by an official letter replying to Government on behalf of Missionaries to the effect that "We consider it our duty to state categorically instead of a "Common Syllabus" Government should allow the Christian Council of Churches WCC, to submit a syllabus suitable to the faith of their children"**(Cf. C. Heerey, Jan.22, 1964)** Everybody should come to accept that Education cannot be the prerogative or monopoly of Government because she cannot pretend to be the sole moderator of Education. What then will be the role of the Church and parents? As if Heaven were to come on the side of the Church, a few years into the confusion, Pope Pius XI issued an Encyclical **"Gravissimum educationis"** in 1929 emphasizing the fact of man's final destiny such that the entire work of education is to lead man thereto. "There can be no education which is not directed to the last end" **(Pp Pius XI, Ency. Vatican, 1929).**

But if that Education Ordinance of 1926 had shaken the foundations of Church-State Relations

and partnership in Education, its effects had adverse consequences on the opening of schools, the same as the Education Code of 1964 did. It did not only bring the expansion of schools to a standstill, it also led to the closure of hundreds of schools eg. Catholic Schools in the Vicariate dropped from 41,500 in 1926 to 30,390 in 1932. **(Cf. McLaughlin M.P. Catholic Herald, 1932).** Nevertheless, as they say" man proposes but God disposes" and the civil war did it all. Yes, because I took advantage of it and quietly opened two schools viz. **Adiaha Obong Secondary Technical** – Ekpene Ukim, and Ikot Nseyen **Community Secondary Commercial** such that as soon as the war ended the Commissioner for Education, Okuku Emmanuel Essien came calling; but he promptly approved the Schools. However as soon as the war ended, trust the Igbos, it was Community/ Commercial this OR Community Comprehensive that galore all over the place: Education boom, you might say! The point to be made is that Government was using her liberal **Grants In-Aid** to gain more and more control of schools. Between 1950 – 60, Government made a steady progress in her bid to control schools climaxed in the introduction of the Eastern Region "**UNIVERSAL PRIMARY EDUCATION – UPE"** in Eastern Nigeria vis-à-vis Awolowo's Western Region **"FREE EDUCATION FOR ALL".** The latter triumphed and flourished right from 1953 while the former totally collapsed and fell flat with a bang just within a year leading to K.O. Mbadiwe's mantra: **"Boycott of the boycottables".** Dr. Imoke's reply to Heerey did not help matters because his fear was that Mission Schools were doctrinaire and he owed it "a duty to the Region to ensure that our children are brought up in the right spirit of unity and co-operation" **(Cf. Enugu MOE: 3803, Imoke to Heerey, Feb.13, 1964)**. But Heerey insisted that it was a matter of trampling on the **"FUNDAMENTAL RIGHT"** which belongs to parents worldwide (**Cf. The LEADER, Assumpta Press: Catholic Bishops on UPE, June, 1956**). In 1962 even the Professor Dike's Commission Appointed by Government pointed out that the U.P.E. would fail even **ab ignitio** because already one third of Government revenue went for Education at the time such that if the UPE was introduced, Government would collapse. Everybody saw it coming especially what happened in 1957 when it was introduced. It served as a damper on Government's enthusiasm to control schools. Everything on Education almost collapsed: the so-called **"Local Authority Schools"** ie. UPE in the County Councils areas were to be thenceforth managed by Voluntary Agencies. I still recollect as the Education Secretary that when this happened, the Barracks Road Calabar and Ballantyne Schools were handed over to the Mission until after the deliberation of Calabar when on account of the upsurge of refugees, the school populations rose to nearly 2000, ditto Atu Street School.

Even though at a time only the Catholics seemed to be concerned about all these events, the Protestant Brethren couldn't care less although the halt on Voluntary schools also seemed to have hurt them, but they knew it was the Catholic Mission which had more schools closed down that suffered the more. It thus seemed like the biblical story of the two mothers and King Solomon simply because the Catholics were affected the more, and the take-over of schools with the military in-charge of proceedings moved with groom inevitability and alacrity such that as even Professor Afigbo remarked, "the Public Education Edict despite popular belief became a bolt from the blue **(Cf. Afigbo A.E. Rex Collins, London, 1978, 117**). It should be remarked that even as in the 1950's when Dr. Azikiwe was Premier, there was only Catholic in his Cabinet, so how could the Protestants vote or protest against themselves as they were the very schemers of this evil? Again even if there was still any doubt about Government's intentions on U.P.E. such a doubt fizzled out as Dr. Azikiwe declined to meet Archbishop Heerey as the Metropolitan of Eastern Nigeria for a dialogue. This threat of Take-over of schools had hung on the Catholic Mission's neck like the sword of Damocles since the early 1950s; it only remained for the military administration armed with the barrel of guns to make it a **fait accompli**. The efforts of the "**Eastern Nigeria Catholic Council –ENCC"** under Raymond A. Njoku with the combined efforts of the post Vatican II "amalgamation" of Cardinal Ekandem's **Adiaha Obong Women's Organization** under Madam Theresa as President General with Lady Victoria V. I. Okoye's ENNC Wing to wit the **"Archdiocesan Council of Women – Onitsha"** cum "**Owerri Catholic Mothers"** to form the Catholic Women's Organization -

CWO in Nigeria in 1974 all came to nuts. Why then the adoption of School Boards and suchlike Institutions by the neaveau Clergy if not that they have regarded the efforts of their predecessors and more poignantly by Archbishop Heerey as wasted, even useless? And what is the new situation of Catholic Schools in the scheme of things.

In the light of all these one begins to wonder why all the hullabaloo, the demonstrations and the 5000 Catholic women march to Enugu including my mother and the other Catholic women of Eastern Nigeria to express the Mission's grievances over the momentum gathering in wake of the establishment of Catholic School Boards. It seems the Catholic Church has and by implication the Bishops have gone to sleep and need to be roused as they seem to abdicate their divinely given responsibilities to the Boards or whatever name called. It means all the agonies, prayers and fastings to abate the problem were in vain. Whereas it was the Lord who had Commanded the Apostles and by implication the Bishops to go and "teach all nations" thus making the Church **"MATER ET MAGISTRA" (Cf. Pp John XXIII, Encyclical, Vatican 1960),** but it never dawned on our Bishops of the CBCN established immediately after the civil war to say No to any form of school administration in this our country tagged **SCHOOL BOARDS**, or whatever name called whether Mission or Government Boards. It also implies that Archbishop Heerey was wasting his time: Frs. Mellet, Biechy, Knaebel, Dolan, Lucy, Brady etc. and in our times Archbishop Usanga, Archbishop Ukpo, Cardinal Arinze including even my humble self who all worked as Catholic Schools Managers and Education Secretaries were wasting their time. Now that the Catholic Schools have been taken-over, a novel administrative tango has arisen. Small wonder the rut to the extent that the so-called teachers or "children deceivers" cannot be paid their miserable "Mission" stipends as at and when due simply because a newly fangled system is in vogue. What happened to the School Committees and Boards of Governors which galvanized and exercised the overseeing function of our schools in the past? Were all these not workable? Did anybody complain that the schools were left lapidated or that any teaching or non-teaching staff was owed a penny even for a month? Or that school libraries, workshops and science laboratories were empty white elephants for show? All these questions require answers from no other than the Bishops who have turned School Boards into age-old Proprietors of Catholic schools of yore. They are those who must needs answer before the Lord Jesus instead of those He had anointed and given the mandate" to rule and teach". As for the take-over of schools it should dawn on the Civilian Governors that the age of Military dictatorship has been long overtaken for almost twenty years now unless they want to regard themselves as tin gods as some of them are doing. Then they should not feel guilty for not returning the schools to the Missions as some others have done already. In Cross River and Akwa Ibom States in particular they should feel ashamed that schools like St. Benedict's Ogoja, St. Patrick's Kakwagom, St. Joseph's Bansara, St. Charles' Obudu OR the likes of Sacred Heart Calabar, St. Joseph's Ikot Ene, Christ the King School Uyo are still under bonds and chains. It is time they be liberated. In Cross River in particular, the 1903 children's playing grounds at Sacred Heart have been turned into a "motor park" where all sorts of characters and stouts loiter and litter around but why? Simply to breed stouts and area boys who have helped and continue to "assist" at the elections so that they can equally now help themselves at Government's Authority and Goodwill! The whole world should hear about this sort of **"human action"** if that adjective **human** should ever be applied because no human being unless he/she was never a child would ever dream of such an action in a civilized society. The worst is that the primary school has even been closed down in favour of the secondary to create more jobs thereby. Who is fooling who and where then is the foundation of education in such a scenario? Yet these are schools which our fathers and fore-fathers attended including Bishops and priests! Despite all these he did more. In particular, it was Bishop Heerey who brought about the establishment of the Bigard Memorial Enugu in 1950. He bowed out for his eternal reward before the beginning of the civil war and was buried at Holy Trinity Cathedral on February 7, 1967.

RELIGIOUS CONGREGATIONS IN THE ARCHDIOCESE OF CALABAR
1.ORIGINS OF THE RELIGIOUS SISTERS OF CHARITY IN CALABAR

The Congregation of the Religious Sisters of Charity (RSC)was founded by Mother Mary Aikenhead. Born on 19 January 1787 in Cork City, Ireland she had her training at the Bar Convent in York, England and founded the Congregation of the Religious Sisters of Charity opening her first RSC Convent in North William Street, Dublin in 1815. In the 1820's and 1830's the work of the Religious Sisters of Charity grew and expanded from Dublin to Cork, and to Australia where she sent her first Missionaries in 1838. The Apostolate of the RSC includes among others Health Care, Education ie. the establishment of schools, Pastoral and Social Work, Catechesis, Home visitation especially of the sick, Prison Ministry, building Homes for the Handicapped, building Hospitals and Orphanages, Care of the poor and needy and Adult Education. It is on record that in 1821, the Governor of Kilmainham Jail asked for Rev. Sisters to visit two young women who had been convicted of murder and sentenced to death. The Governor was so impressed by those Sister's influence on these women that he asked that he would want them to continue to be involved in prison visitation. To this day, prison visitation is an important Apostolic Ministry of the Congregation. Thereafter, at the request of the Archbishop of Dublin, the Sisters of Charity opened their first Convent School in 1830 in Gardiner Street, Dublin. But unfortunately in 1832 there was an outbreak of Asiatic cholera in Ireland. A temporary hospital was set up in Grange Gorman but it was badly managed and under-staffed. The Archbishop of Dublin asked Mother Mary Aikenhead to send some of her Sisters to Grange Gorman to help. The death rate was high, but the Sisters remained at their posts bringing solace to the dying and gentle nursing to the convalescents. Only one sister contracted the disease, but none of course died. Soon after, Mother Mary Aikenhead herself fell ill which lasted so long and for many years. She could only govern her Congregation through writings as she was unable to move about. On 22nd July 1858, after all her works and physical suffering, she died at Our Lady's Convent, Mount Harold's Cross and was buried in Donnybrook, Dublin.

After Mother Mary Aikenhead's death in 1858, her vision continued to grow and spread to other parts of Europe and the Americas including, England, Scotland, California, Venezuela, Nigeria, Zambia, Malawi & Australia. Here in Nigeria, the RSC Congregation first showed up with the arrival of Mother Mary Magdalene Charles walker lovingly and admirably but popularly nicknamed “Mother MCW”. It was a sort of “one-woman Congregation” and she continued alone until her departure from the shores of this blessed country on January 1, 1934 and never returned except her remains which were exhumed from Zambia where she died and reburied in 1981 in Calabar with pomp and pageantry near the Chapel she built at now Holy Child Convent, Calabar.

However, and very providentially on account of her prayers, her RSC Congregation has returned to Nigeria but carefully avoiding the Calabar Mission which beckoned to them in the first place since 1913. They have opted to go to Western Nigeria. And since Rev. Sr. Mary Liguori, one of her Handmaids who brought the remains of Mother MCW from Zambia is still alive to witness the return of the RSC Congregation to Nigeria, she has promptly and dutifully brought the new comers to visit Calabar and to witness with their own eyes, the providential magnititiude of work undertaken by their forerunner, Rev. Mother MCW. However, I understand that their coming to Nigeria this time around was to move to greener pastures than the Calabar Mission and establishing their first Convent in Festac Town, Lagos. On

February 26, 2016, they also berthed as it were, in Port Harcourt, the Garden City, forgetting all about the CANAAN OF AFRICA, CALABAR where because the Colonial Masters of Great Britain knew that Canaan must always remain CANAAN, settled there as their land of first choice and based their Heaquarters there. It was only later in 1906 that they removed their Colonial Headquarters to Lagos. Then in 1991 the new Colonizers of Nigeria transferred the Headquarters from Lagos to Abuja as their Capital City. The prayer of this Author is that the newly returnee RSC Sisters to Nigeria this time around, will see reason and re-establish their Convents in the Calabar Mission to stamp their presence in the Ecclesiastical Province comprising the Dioceses of Port Harcourt, Ogoja, Uyo, Ikot Ekpene and of course the Archdiocese of Calabar once more. To God be the Glory!

THE LIFE & TIMES OF MOTHER CHARLES WALKER – A PROFILE



Mother Mary Charles Magdalene Walker or simply Mother Charles Walker (RSC) our indefatigable and never-to-be-forgotten in our hearts and minds "Mother MCW", the fifth child from the great family and pedigree whose father was Col. Robert Walker, a surgeon and her mother Josephine Woodhead, daughter of Eleanor Mary Thomas Mason, was born on March 16, 1881 and baptized ten days later with the name Margaret Mary Angela. She received her First Holy Communion on July 16, 1893 and Confirmation a year after on May 29 1894. She attended her Parish School at Mayfield and after schooling, she felt she had a Religious vocation and promptly went to her Spiritual Director Rev. Fr. Galway SJ, for advice and he encouraged her to join the Congregation of the Irish Sisters of Charity (RSC). She accepted because she preferred it to the Congregation of the Holy Child Jesus whose College she attended especially because the RSC Congregation was Missionary and she really wanted to serve God in the Missions. She then went to tell her parents of her desire to join a Religious Congregation and with their permission she left England with his father's letter of consent to go on her own to seek for Admission in the RSC Congregation in Ireland. She was barely 18 then, and on her arrival presented her parents 'letter of consent' which among others promised as a sort of Will, to pay her dowry of admission into the Congregation the yearly sum of £40 a year and to leave £500 at his death. But on enquiry after her arrival, she was informed by the Congregation's Matron Mrs. T. Margison, that an ordinary dowry payment (not the formal official fees) required by the Congregation was £800. She returned to England and reported the outcome of her journey to her parents even though she had begged the kind-hearted and gracious Matron that should his parents be unable to pay the standard fees on account of other family commitments, she would be "perfectly happy and satisfied to be received into the Congregation as a Lay-Sister". Her parents' response and letter to the Superior General was that they would never stand between God and their children because what they had actually offered amounted to £500 + £10 quarterly for 12½ years making in all £1000 over and above what was demanded by the RSC Congregation.On August 1st 1901, she left her family to go join the RSC Congregation at Milltown Dublin, with his father's letter of approval which also contained his "sort of Will" stated above and the endowment thereof. She was admitted to the Postulancy of the Religious Sisters of Charity Congregation on receipt of the documents. On May 1902, she received the Habit with the name **SISTER MARY CHARLES** and then went through a two-year Novitiate based on the Rule and Spirituality of St. Ignatius, SJ. On May 26 1904, she made her 1st Religious Profession of Vows in Chastity, Poverty and Obedience and her Final Vows in 1907. She further went on to take the 4th Special Vow reserved for 1st Class members of the RSC in serving Christ in the poor by diligently adhering to the

Apostolic Ministries. From 1904, she had started her Apostolate Ministry in Ireland which lasted for twenty years teaching in various colleges in Ireland during which she attended the prestigious St. Mary's University of Pedagogy run by the Jesuits and graduated with an Honours Degree in Education in 1912. In Ireland her ministration included teaching in the following places viz. Basin Lane Dublin (1904 - 1012); St. Vincent's Cork (1912-1915); Foxford (1915 - 1920) where Foxford cars are manufactured and where she also met and made friends with many RSC Sisters and at Bray –Ravenswell (1920 -21). Some of her classmates and friends she met included Mrs. Mary Dorrand her bosom friend, Mother Mary Arsenius(RSC) who became her lasting friend while both in Calabar and Zambia in East Africa where she lived her final Religious life. Mother Arsenius has left wonderful anecdotes of her as author, teacher, evangelist, mother and friend and also testified to her life of sanctity, missionary activities and Charisms. Among her books include **"CARITAS CHRISTY URGET NOS"** published in 1922: a treatise on the Charisms of the RSC; **"CATECHISM NOTES**" which she published here in Nigeria and used it in Zambia to explain that it helped her and really gave her a thorough understanding of the Christian Doctrines. Most of these friends at Foxford became her lasting friends as well as champions of the Nigerian Mission. Mother Mary Aikenhead, the Foundress of RSC stood firm by her and supported her throughout the journey of her Religious life. Another utility friend and foe of Mother MCW was Mother Mary Amadeus nee Atchison, the Australian girl at Mayfield College. She had also desired to become a Religious Sister and promptly joined the Holy Child Sisters after College with the name **SR. MARY AMADEUS**. She also played a serious role in MCW's Missionary life and that of the Holy Child Congregation in Calabar. At the time Mother MCW was in Calabar Mother Mary Amadeus Atchison (SHCJ) became the Superior General of the SHCJ Congregation with Headquarters in Rome. She it was who acquired the "**NIGERIAN MISSION"** which simply put, means the entire Missionary Institutions of Mother MCW in the Calabar Mission and renamed them after her Congregation in 1933 after the arrival of Mother Lawrencia Dalton (SHCJ) from America to join the band of Holy Child Missionaries to be sent to their newly acquired Mission in Calabar. Mother MCW equally also wrote and published many articles as a Columnist in various European Journals and Magazines including: **MISSIONARY ANNALS OF THE CSSP CONGREGATION** and her famous Article on the **"EDUCATION OF GIRLS IN SOUTHERN NIGERIA"** published in the International Review of Missions (1928).

In 1921 which coincided with the Chapter Year of the Congregation of the Irish Religious Sisters of Charity (RSC), Bishop Shanahan visited Ireland and appealed to the assembled Sisters to consider sending some of their Sisters to work with him in his Territory of the Prefecture of Southern Nigeria. This appeal fell on deaf ears, so it seemed, though the Congregation among other things had requested the assembled Sisters to (a) choose four Honorary Members who would constantly be praying for the Nigerian Mission and (b) prepare a list of twelve Volunteers for the Nigerian Mission. However, none of the young and old Sisters was permitted to leave unless sanctioned by Archbishop Dr. Byrne, the Archbishop Dublin except perhaps then Sister MCW since Sister Joseph Conception who also had earlier volunteered had so many critics to contain with though she had been warned to carefully avoid them. Dr. Byrne's position was that it smacked of Missionary suicide to allow the Sisters venture into the unknown in those post-war years. But this had put the argument on its head because many priests and nuns were already on the Nigerian Mission during and after that First World War including Protestant Women Missionaries. Most tellingly, the RSC Congregation had even sent some of their newly professed young Sisters for Mission in Australia as commented above. In the final analysis it became clear that it was really the Ecclesiastical Superior who had blocked the acceptance of the RSC Congregation going on the Foreign Mission though they were the ones who hinged it on the approval of their Ecclesiastical Superior arguing that the Protestant women on the Mission were not the same as the Catholic Religious who if permitted would be there only in name as their Vows could be put in jeopardy. But all these should be

obvious to our readers because in the first place, the RSC Congregation was of Diocesan Right and not of Pontifical Right which is aimed at the whole World for her Missionary Activities. Meanwhile Mother MCW's Application to the Vatican was being processed then. It was Mother Mary Arsenius (RSC) her Superior at Foxford Convent, Ireland, now an Octogenarian who stood firm by her and supported her throughout the journey of her Missionary Service in Nigeria while she also made the Foreign Mission Apostolate especially in Nigeria the object of her prayers. On June 6 1921, Mother Agnes Gertrude Chamberlain, the Superior General of the RSC wrote to Bishop Shanahan giving him the reasons for the General Assembly's rejection of the Nigerian Mission **(Generalate HHCJ Ifuho, 1921 General Assembly RSC Debates on Foreign Missions**). Meanwhile Mother MCW had to wait for ten years before receiving permission to go on the Nigerian Mission, her letter to PP Pius XI was as follows:

> **" Since 1913, I have always hoped that I would be sent to Nigeria as a Missionary, following The demand made by His Lordship, Bishop Joseph Shanahan, Apostolic Vicar, to our Rev. Mother General, to obtain a Community of Sisters for his Vicariate… The project was delayed because of the war and finally abandoned in May, 1921…" (Letter of MCW to Pope Pius XI, 18 Oct.1921)**

One good option Mother General took was to arrange for the transfer of Mother MCW to another Jurisdiction which invariably was England, her birthplace to serve there as a Parish Sister. She was subsequently transferred to the RSC Convent at 9 Chiswick Lane, London. In London, she found favour with Mother Mary Ignatius, her Rectress who was benign to her and recommended her so warmly to Cardinal Francis Bourne the Archbishop of Westminster Cathedral, London. Here the Saintly Cardinal Bourne granted her the permission to go on the Nigerian Mission and promptly wrote a Reminder to the Vatican for her Rescript. Even though the reply to Mother MCW Application had been delayed as commented above, Mother Mary Arsenius' prayers were mounting up to Heaven while some of the other Sisters of Charity notably, Sister Agnes Stanislaus Cullen, Sister Mary Thecla, Sister Joseph Conception Vavasour her former companion in distress, not to be excluded, Mother Agnes Gertrude, the Superior General who wrote to her several times and even sent her money for her needs while in the waiting. Outside her Congregation many persons gave her much encouragement and support including her family members. Charles, her brother together with his Nurse wife gave her a good deal of assistance as also Rev. Fr. Finlay, her Spiritual Director in London with Bishop Shanahan of course as her key supporter. All these would be clear to readers of this book of the manifestation and guidance of Divine Providence in Mother MCW. It goes to show that God was really in control and directing her course: "**For unto all who love God all things work together unto good, to such as to His purpose are called to be Saints" (Rom 8:28).**

By God's unfathomable ways, on 11 June 1923, the Rescript from the Vatican, by the Sacred Congregation for Religious Affairs arrived through Mgr. Surmount, Vicar General of Westminster Cathedral, London on behalf of PP. Pius XI. It was not a dispensation from her Religious Vows, but rather a favour granting her the permission to live out of her Convent for Missionary Works in Nigeria and for grave reasons known to her Superiors. In fact, in 1926 when it became obvious that the Prefecture of Calabar would be excised from Onitsha and created an autonomous Prefecture, Bishop Shanahan produced the Official Document from Rome concerning the status of Mother MCW while in Nigeria to the effect that Mother MCW "is a Religious of the RSC with Perpetual Vows" **(Cf. Shanahan J. Published Document on Status of Mother Mary Charles Magdalene Walker, S. Nigeria, 1926).** Sister M. Joseph Conception writing to Sr. Alphonsus Harnett RSC, had also corroborated this after the visit to her by Bishop Shanahan: "Mother MCW has received no dispensation to leave the Congregation but her Vow of Obedience has been transferred from the Jurisdiction of Mother General M. Agnes

Gertrude Chamberlain to the personal Jurisdiction of Most Rev. Dr. J. Shanahan (CSSP) Vicar Apostolic as her new Religious Superior and now belongs to the Vicariate of Southern Nigeria; she is as much a Religious Sister today as she was with us". Nevertheless, this moot point should not be lost to our readers because later on in the early 1930s, Mother MCW's status was a point of very turbulent dispute. In fact, it led to her sack without qualms by the one who took over from Bishop Shanahan, Archbishop Charles Heerey, CSSP and the transfer of her progressive Institutions to the newly arrived Holy Child Sisters (SHCJ) in Nigeria. This was a great turning point in the life of Mother MCW and she then wrote to inform Mother Gertrude accordingly. On July 12 1924, Mother MCW while writing to Mother M. Arsenius in Ireland said among others: "According to the Rescript from Rome, I am a Sister of Charity. It gives me the permission to live outside my Convent in England in order to devote the remainder of my life to work in a Foreign Mission, ie. Calabar"

After receiving the Blessings of the Cardinal in Westminster, Mother MCW departed on September 12 1923 laden with gifts, letters, parcels of books, tropical clothings including Montessori equipments and money to Liverpool en route Nigeria grace Ü la Sister M. Arsenius of Wexford who had booked and secured a place for her aboard SS Akabo, the ship travelling to Calabar via Sierra Leone - Lagos. The night before she left, six Postulants were sent to her to pray with her. While in the ship she "had plenty of time to pray, and read and think". Mother MCW arrived Calabar on October 3, 1923 on her journey of Faith and had a splendid welcome by the enthusiastic people of Calabar among whom, Fr. Thomas Ronayne, the Administrator of Sacred Heart Cathedral who baptized Chief (Kgt) Sylvester O'Neill among others as also the female students of St. Joseph of Cluny College who had been abandoned by the French Sisters and recalled to France in 1919. These students however, were being attended to by Miss Marie Martin and Miss Veronica Hassan, lay Irish Missionaries of the Red Cross war - time whom Bishop Shanahan had coopted. At hand was the Elder Dempster Lines Agency jeep car to bring her to the Cathedral where she prayed and afterwards had a grand Reception. Other issues on the life and times of Mother MCW are subsumed in the Origins of the Holy Child and Handmaids accounts below.

2. EVOLUTION OF THE HANDMAIDS OF THE CHILD JESUS

LOGO AND BUILDINGS OF THE HANDMAIDS OF THE HOLY CHILD JESUS, CALABAR



HANDMAIDS OF THE HOLY CHILD JESUS-CALABAR

The sudden set-back arising from the out-break of the 1st World War (1914 - 1919) was a great worry to Shanahan and he wrote letters to the Irish Religious Sisters of Charity, RSC inviting them to come to Calabar. It was this situation that led to the coming of Sr. Magdalene Charles Walker of the Religious Sisters of Charity (RSC) in response to Shanahan's appeals during his vacation to take over the work at the St. Joseph of Cluny Convent School, Calabar. Rev. Sister Magdalene Charles Walker who had earlier applied to Rome for permission to join the Missionary team of the Calabar Mission received a favourable reply from Pope Pius XI elected Pope in 1922 to succeed Pope Benedict XV who had died earlier that year. On October 3 1923, Sister Magdalene arrived Calabar by Elder Dempster Lines Company amidst great jubilation of the Calabar Catholic Faithful, having travelled for three weeks from Liverpool,

England. Among those who received her were Fr. Thomas Ronayne the erstwhile Administrator of the Sacred Heart Cathedral, Miss Marie Martin who became the Founding and Superior General of the Medical Missionaries of Mary (MMM), and Miss Veronica Hassan who also became the Founding and Superior General of the Holy Rosary Sisters (HRC). Soon after her arrival she started establishing girls' boarding schools at Anua, Ifuho, Asong, Edem Ekpat, Ndon Ebom, Essene and Use Abat – Ikot Ekpenyong, etc. She was the first to establish a Higher Education and Tertiary facility for women in the Vicariate which was attached to the St. Joseph's College at Calabar. The Training College was later transferred to Ifuho by her Holy Child Sisters successors which later metamorphosed into Holy Child Teachers Training College, Ifuho and has degenerated today into Holy Child Secondary School. She also planned Vocational Education centres in Horticulture, Domestic Science and Crafts including needle and raffia work for girls who had passed school age. One of these centres was removed from Ifuho to Abiakpo Ikot Essien Convent under Mother St. John as Principal in the 1950's and 1ater to Ekpene Ukim in 1962 as Crafts and Cloth Weaving Centre. In 1970 the Author applied to the newly created South Eastern State Government under General Gowon for the opening of new schools which hitherto had been embargoed nationwide by the Federal Government in 1964. The ATO was granted under A.G. Umoh as Commissioner for Education and later visited and grated approval by Commisioner (Okuku) Emmanuel Essien who opened up Ikot Osurua Government TTC which later metamorphosed into Akwa Ibom State Polytechnic. The Ekpene Ukim centre later became Adiaha Obong Technical Secondary School while still under the Author, St. Mary's TTC Ikot Nseyen became converted into St. Mary's Commercial Secondary School under Okuku Emmanuel Essien who inspected the Colleges in 1972 as Commissioner.

In 1929 Mother Magdalene had also opened a dispensary in Anua which was manned by Miss Lucy Williams, one of the aspirants she groomed for the Sisterhood. This dispensary metamorphosed into St. Luke's Hospital which was blessed by Bishop Charles Heerey in June 1933. Worthy of note is the peculiar Montessori school method of education she developed in Calabar. Mother Magdalene was an extraordinary Missionary. She was able to put her energies and resources into her everyday routine and work with extraordinary will power, zeal and unshakable Supernatural Faith. She showed absolute commitment and dedication with Christian charity to secure the social, moral and total development of women and girls' education. She was equally a woman of deep spirituality and genuine culture – a talented writer, teacher and educationist of outstanding ability. She handed over voluntarily to the Society of the Holy Child Jesus under Mother M. Amadeus the Superior General of the Congregation with Headquarters in Ireland which afterwards was transferred to Rome. But her greatest missionary enterprise was the founding of the HHCJ Religious Congregation for women. From the girls already completing their studies at the Cluniac School she inherited, four of them at least vowed to join the new Congregation. These she groomed for many years and they were also part of the team in the building up of the schools and other enterprises and fields of endeavour.

Meanwhile following the several letters Mother Magdalene Charles Walker RSC had written to the Superior General of the Holy Child Jesus to come to Nigeria to inspect and carry out visibility study and fact finding work with the view of taking over the Convents and her work in the Calabar Mission, Mother M. Amadeus Superior General of SHCJ, in company of the Vicar General, Mother M. Genevieve France arrived Calabar on board Elder Dempster Lines on September 30, 1930. It was during their stay that these first 4 Postulants and Foundation Members HHCJ, trained by Mother M. Charles Walker for about seven years from 1923 – 1931 were hooded as first Novices for the new Congregation of the Handmaids of the Holy Child Jesus with a Constitution and a complete new Rule of Life. They were Kathleen Bassey from Calabar, Lucy Williams from Cameroun, Agnes Ugoaru from Umuahia and Christiana Nwatuorucha from Ahiara all studying at the St. Joseph's of Cluny College Anua, at the time. After a Preparatory

Retreat, they were all hooded as Postulants on January 15,1931 in the presence of Bishop Charles Heerey, Fr. Thomas Ronayne, the newly ordained Fr. John Cross Anyogu together with the newly arrived St. Patrick's Missionaries from Ireland: Father James Moynagh, Fr. Patrick J. Costello, Fr. Thomas McGettrick & Co., Fr. Paul Biechy, the Superior of Anua Mission and a tumultuous crowd of Catholic and non-Catholic admirers including of course the visiting Mother Amadeus, SHCJ, the Superior General of the Holy Child Congregation, the Vicar General Mother Mary Genevieve, Mother Mary Edith, Mother Mary Joachim of the English Province and Mother Mary Lawrencia of the American Province and Cardinal Arthur Hinsley who had come to inspect the Calabar Mission regarding the extent of the missionary work of Mother MCW (RSC) especially against the possibility of seeking more help from Rome for the Mission. It was an epoch making event and the 15th day of January 1931 has since remained the crucial and Foundation Day of the Handmaids Congregation because on that day four African young women for the first time ever in Africa, renounced the world and marriage to offer themselves to God and to become rather spouses of the Holy Spirit – to live a life of consecration in Chastity, Poverty and Obedience for the sake of the Kingdom of Heaven. But in fact, it was on August 29, 1929 that Bishop Shanahan received the most important Rescript Letter from the Holy Father Pope Pius XI, blessed and sent the letter of approval for the foundation of the Handmaids of the Holy Child Congregation HHCJ in the Calabar Mission. The Blessing of the four Candidates on January 15, 1931 should rather be seen as the Epiphany, so to speak.

MOTHER M. CHARLES WALKER, THE HOLY CHILD SISTERS AND MOTHER MCW WITH THE FOUR NOVICES & THREE ASPIRANTS



Mother Magdalene Walker



Visiting Mother M. Amadeus and pioneer her SHCJ sisters



The new HHCJ Novices - M. St. John, M Aloysia, M. Gertrude, M. Ignatia with Mother M. C. Walker RSC

From then on the four young Novices were addressed as Rev. Sisters, the first of its kind in Nigeria and perhaps in black Africa **(Cf. Okure M. Liguori, Mustard Printers, PH, 2016, 102-3).** With these four, and Mother Magdalene's policy towards the girl child education, many parents easily accepted to offer their girls and this resulted in the rapid growth and unbelievable progress of the new Handmaids Congregation. On January 9, 1937 the Sacred Congregation for the Evangelization of People responsible for all the Religious Congregations worldwide granted permission for the formal opening of the Novitiate and with the **Decretum** issued in 1949 by Mgr. James Moynagh then Prefect of the Calabar Mission, the four girls became known after their Religious Profession as Mother M. Ignatia, Mother M. St. John, Mother M. Aloysia and Mother M. Gertrude. In December 1959 the Congregation of the Handmaids of the Holy Child Jesus was given autonomous status with Mother M. Gertrude, one of the pioneer and Foundation Sisters as the 1st. Superior General. In 1971, the Congregation received their Pontifical Status from the Vatican. Meanwhile Mother M. Magdalene was retired and returned home to England on January 1, 1934. Even though M. Magdalene had left Nigeria, her heart still remained in prayer and hope and in the hearts of her four Rev. Sisters and her "good people of Calabar". But while "on exile" and "retirement" God's inscrutable designs were at work because it soon dawned on Mother M. Theresa

Anthony Haskin, the new Superior General RSC and the first to visit Mother Magdalene Charles Walker, that the Rescript from Rome regarding her "retirement" neither released MCW from her Vows nor was it a dismissal from her Congregation, but a permission "to serve in the Mission for certain reasons". On this moot point it should be reviewed for the benefit of our readers that when the Holy Child Sisters arrived they were to work under Mother MCW according to the terms of Bishop Shanahan, but Archbishop Charles Heerey's plan on taking over as the new Superior of the Southern Nigeria Mission when Bishop Shanahan had left the scene, had in 1933 ordered otherwise. In fact, he refused to recognize the fact that the Holy Child Sisters were to renew their Missionary hopes in the Vicariate, as it were, only by Mother MCW taking sole responsibility in the formation of the new Congregation of the Handmaids of the Holy Child Jesus (HHCJ) while they ie. Holy Child Sisters would handle the Schools, Establishments and other Institutions of MCW's Evangelical and Apostolic Fields. Mother M. Amadeus, the new Superior General of the SHCJ had accepted this proposal, but Mother Genevieve France her Vicar General refused to accept the plan but instead insisted on either taking over the entire Missionary Work of Mother MCW including her New HHCJ Congregation or their quitting the Calabar Mission for good. Her words were: **"EITHER SHE GOES AND WE STAY OR SHE STAYS AND WE GO.**" Thus they changed the plan of Archbishop Heerey and incited him to expel her from the Vicariate of Southern Nigeria for good on the trumped up excuse that Mother MCW had in the first place rejected their genuine offer of having to go back to Ireland, doing her Postulancy and Novitiate again for **"only six months"** and then returning to Nigeria as **A NEWLY PROFESSED SHCJ** in order to continue her new allotted assignment by Archbishop Heerey. Well the rest is left for the readers' conjecture – a Rev. Mother Superior General of RSC in the Calabar Mission who had celebrated her Silver Jubilee of Religious Profession of Sisterhood in the Catholic Church – got approval and permission by His Holiness the Pope to live out of her Convent and to undertake Missionary work in a Foreign land, and now over fifty (50) years of age …! Is that not an intolerable contradiction of the Good News of the Gospel as also standing Nichodemus argumentation with the Lord Jesus on its head **(Cf. Jn. 3" 4-8)?** But even, this was despite the glaring fact of the inability of the new Congregation to manage all MCW'S fields of Apostolate as this manifested itself quite early.

Sese yak ti nn? mbufo – "Abasi idihe nsek!" = The Lord God is not an infant baby who could permit illogicalities and confusion. The SHCJ Congregation were indeed expert Educationists but the other fields of Apostolate were to them a foreign enterprise. That was why Mother MCW in that 1933 wrote to Mother M. Arsenius to pray especially that someday the RSC Congregation may come out to Nigeria to resume Hospital, Dispensary and Visitation work as Doctors and Nurses, etc. She also asked her to pray for "our Little HHCJ Sisters" as the SHCJ Apostolate was not all-embracing. That prayer seems to have been answered by the Lord Jesus today almost a hundred years after, because the RSC Sisters indeed have arrived Nigeria in this century as recounted above, though they are not taking up any Apostolate in the Calabar Mission yet. It is my prayer that the Calabar Ecclesiastical Authorities would deem it fit to invite them to take up their Apostolate in Calabar again and also to continue where Mother MCW had stopped. But regarding the SHCJ Congregation, it is heartwarming and seems good to the Holy Spirit that they have hearkened to what Archbishop Brian D. Usanga and my humbleself begged them to stay put at least in the main Calabar Mission.

But soon after that, Archbishop then Bishop Charles Heerey schemed his forced resignation and Bishop Joseph Shanahan in obedience acquiesced and left the Southern Nigeria Mission. Early in 1932, Bishop Shanahan left Nigeria for good after thirty years of a successful Missionary career to return to Ireland except for the brief visit he paid to Nigeria in 1935 for the consecration of the Holy Trinity Cathedral which foundation he had started but later completed by Archbishop Charles Heerey. This was also the Golden Jubilee of the Mission 1885 – 1935. While in Ireland he quietly helped and supported the work of the establishment of the new St. Patrick's Society SPS in Ireland. Thereafter in 1938, he retired to Nairobi

in Kenya to stay with Bishop Heffernar in the Vicariate of Zanzibar. Here it could be recalled that it was he was ordained priest by Bishop Allegeyer, the Vicar Apostolic of Zanzibar in September 1902 and that might have informed his going to spend his last days on earth there. There in Kenya also, he assisted as Chaplain to the Carmelite Nuns giving a good deal of spiritual help to the priests and Religious. He died there in Nairobi, Kenya on Christmas Day 1943. His Funeral/Memorial Mass was also celebrated at the same time at St. Joseph's Anua with all the Holy Ghost Fathers from the Vicariate present including the three ordained Nigerian priests John Cross Anyogu, Michael Tansi and William Obelagu. I was privileged as a happy 6 years-old to attend that Mass with my parents. In 1956 the remains of Bishop Shanahan were exhumed and reburied in the Holy Trinity Basilica amidst thousands of mourners from Nigeria, Kenny and the Cameroons.

Nevertheless, Mother MCW had discharged her role and duties as Superior General for three years (1930 -1933) when the Holy Child Sisters arrived because that was what was implied in the strongly worded legal statement of Bishop Shanahan as Superior of the Southern Nigeria Mission especially the fact that "she, Mother MCW was to be Mother In-charge and that the SHCJ Sisters would take charge "only when the Vicar Apostolic ie. Archbishop Charles Heerey hands them over to your charge". Thereafter, Mother MCW also left Nigeria for good on January 1, 1934. She went back to England, to her family and spent almost twenty years in obscurity outside the Convent. Her family maintained her and the RSC Congregation also sent little helps from time to time. But in 1955 Mother Teresa Anthony, the new RSC Superior General having studied the contents of the Rescript given her by Pope Pius XI regarding the Missionary Apostolate of Mother MCW, and on discovering that the Rescript did not release Mother MCW from her Vows nor was it a dismissal from her Religious Institute, "but rather a permission by the Pope to serve in the Calabar Mission for certain reasons," promptly applied for her reinstatement and re-admission as a member of the RSC Congregation with all Rights and Privileges appertaining. With the acceptance of the General Council, Magdalene was received back into the RSC Congregation in 1956 and posted to Northern Rhodesia now Zambia to their new RSC Convent at Chikuni where she was made Vocation Directress to the newly established native Congregation, **Handmaids of the Blessed Virgin Mary**. In Zambia, she remained at their RSC Convent in Chikuni for ten years till her death in 1966. With permission and letters both from the Nigerian Ministry of External Affairs and the Zambian Ministry of Health, Rev. Sister M. Liguori HHCJ and M. Antoinette Mensa HHCJ exhumed and brought back the remains of Mother Charles Magdalene Walker (RSC) to be buried after Solemn Funeral Mass at the HHCJ Mother House Calabar on October 16, 1981**(Cf. Liguori M. op cit. 321-28).** In Calabar, a Street has also been named to her memory and to the Greater Glory of God.

In 1981, the HHCJ applied to and got promotion to the status of a Religious Congregation with Pontifical Right. In 2003 following the far reaching decisions and recommendations of that years' General Chapter, the Congregation among other things restructured the Order into Zones and Provinces within Nigeria, the Cameroons and Ghana. Today the Congregation in Nigeria is divided into five Provinces of South S. East covering the Dioceses of Ogoja, Uyo, Ikot Ekpe, Port Harcourt and the Archdiocese of Calabar with Headquarters and Mother House at Calabar, the Eastern Province covering the Dioceses of the Ecclesiastical Provinces of Onitsha and Owerri a.k.a Igbo land, the Western Province covering the Dioceses of the Ecclesiastical Provinces of Lagos and Benin and the North covering the Diocese of the former Northern Region of Nigeria, the Ghana Province covering all the Diocese in Ghana, Togo, Cote d' Voire and the Gambia and the Cameroun Provinces for all the Dioceses in the old French and British Cameroun. The General Chapter is held every six years.

3.ORIGINS AND EVOLUTION OF HOLY CHILD SISTERS IN NIGERIA THE LIFE & TIMES OF SR. CORNELIA CONNELLY, SHCJ – A PROFILE

LOGO AND SIX FOUNDATION SHCJ WITH HOLY CHILD SECONDARY SCHOOL SISTERS, CALABAR



The Foundress of the Religious Congregation of the Sisters of the Holy Child Jesus was born Cornelia Peacock in 1909 in Philadelphia, Pennsylvania in USA. In 1935 Miss Cornelia married a Protestant Minister, Pierce Connelly with whom they had five adorable children. Cornelia was anything but typical. She was religious to the core such that in 1840 when Pierce her husband made his firm decision to abandon the world and matrimony and to go become a Catholic priest she accepted that decision and moved on together to Rome to actualize their separate future destinies in what Divine Providence had in store for their individual ambition. On arrival in Rome, she discovered the Italian life too unsuitable for her and she moved over to England to sort out herself there. It was while there in England that the thought of founding a Religious Congregation for women aimed at the education of women as the primary charism came to her and she began to plan for the actualization of her pet Congregation.

Thereafter, she subsequently decided to kick start her dream venture by providing education to students already attending Night Sunday classes (PREP) and evening schools in the neighbourhood. Her vision was to commit her life daily for the education of the girl child as a continuous act of love. In 1846 she was able to organize a group of English girls and this became the nucleus of her foundation of the Religious Congregation for women she christened the Society of the Holy Child Jesus. She died in 1979 and by this time her Congregation had more than 100 members and spread to the shores of America and beyond. Here in Nigeria, the SHCJ Congregation can be traced to the arrival of two SHCJ Sisters in Calabar in 1930. The story of the African Province of the Society is recounted below. In Nigeria in particular, the SHCJ Congregation has instituted their Vocation Promotions Centres in Ikoyi, Lagos, and Otukpo, Benue State.

On September 20, 1930 the Sisters of the Congregation of the Holy Child Jesus Missionaries (SHCJ) namely Mother M. Amadeus, the Superior General and her Vicar, Mother Genevieve France through the invitation of Mother Magdalene Charles Walker arrived the shores of Nigeria and as recorded in the dynamics of their arrival in Calabar by Sister, then Rev. Mother Genevieve France (SHCJ) the Vicar General of the Congregation, they had set sail from Liverpool and dropped anchor in the **AKWA AKPA URUAN** a.k.a Cross River at Calabar. Mother Magdalene Charles Walker, the RSC Rev. Sr. on the Southern

Nigeria Mission, the only Religious then, came on board to receive them. The Colonial Superintendent of Police Cpt. Ballantyne brought them lunch and then took them ashore where they landed at the St. Joseph of Cluny Premises now, Holy Child Convent – Calabar Road, at 5:30 pm. precisely, amidst the excitement and flocking down of the adoring and enthusiastic Convent children of Sr. Walker. Then they headed to the Chapel still standing strong today for Adoration after which they were shown round the sensibly built Convent where they would spend the first six months understudying the work of Mother Magdalene (RSC) who was to be retired unceremoniously while they take over. On the following day, September 21, Mother Magdalene took them round on tour of the Calabar Establishments. On October 18,1930 three more Holy Child Missionaries viz. Mother Mary Edith, Mother Mary Joachim of the English Province and Mother Mary Lawrencia of the American Province arrived Calabar in the company of Bishop Shanahan and five newly ordained St. Patrick's Maynooth Fathers from Ireland including Fr. James Moynagh and Fr. Thomas McGettrick. Thereafter Mother MCW wasted no time and promptly took them to the Colonia Office to introduce them and to apply for their registration with the Nigerian Colonial Government. After six months of stay, Mother Amadeus and Mother Genevieve France left for England leaving the last mentioned pioneer three SHCJ to-kick start the taking-over from Mother M. Walker. In November, Mother Magdalene arranged many more other events to get the visiting SHCJ Missionaries on board some of which included the erection of the Calvary Cross by Archbishop Heerey which still stands strong today. Rev. Fathers T. Ronayne, Philippe O'Connor's and Patrick J. Costello of the Sacred Heart Cathedral took part in that Ceremony which took place on the 23rd November. That Cross is a life-size Crucifix and is mounted right at the centre dividing the Convent into four quadrants like a Crossed Road centre. On 8th December with the SHCJ visitors they sailed from Calabar having again crossed over the Cross River to the Mainland and disembarking at IDU sea port a.k.a **ESUK MBEHE IDU.** From there they travelled via Anua by kid-car to Onitsha in order to participate at the first priestly Ordination in the Vicariate which happened to be the Ordination of Bishop, then Rev. Father John Cross Anyogu. There they met the Missionary Sisters of the Holy Rosary and attended the Ordination Ceremony in the presence of Bishop Shanahan, Bishop Charles Heerey Bishop G. Broderick (SMA) of Asaba forty-eight priests from all over Nigeria all white including some French priests from Lyons and the King of Onitsha with his Royal entourage. On their return and on January 17, 1931 Bishop Shanahan laid the Foundation stone on the New Chapel noted above since he was absent from the Vicariate for some years making appeals for Missionaries for the Calabar Mission. Present of course at the Ceremony were the visiting SHCJ Missionaries, Fr. T. Ronayne, Fr. J. Cullen, Fr. J. Kilmartin and Fr. James Moynagh. On the 21st January, Mother MCW invited the entire Chiefs of Henshaw Town seven of them in complete European dress and four in their Royal and Chieftaincy Regalia to meet the visitors while His Royal Highness Etubom George Henshaw, the Head of Henshaw Town addressed them in excellent English. On March 19, they participated at the Solemn Ceremonies officiated by Fr. O'Connor from Anua in the new Chapel to mark the School's Patron Day which was to be renamed afterwards as **"HOLD**

CHILD COLLEGE". On Easter Sunday 5th April, the HHCJ Sisters were given a warm farewell ceremony and they departed on Easter Monday to Liverpool leaving the aforementioned three Rev. Mothers to sort out themselves and take over the administration of St. Joseph of Cluny Convent, St. Philomena's Anua, St. Joseph's Convent Ifuho, St. Theresa's Edem Ekpat, St. Cecilia's Oron, etc. which they afterwards renamed as Holy Child Convents till this day. Afterwards the Holy Child Sisters themselves also established many other Convents and other Institutions including Cornelia Connelly College CCC, Afaha Oku (1942), Holy Child Marian Hill Calabar (1952), Mount Carmel College Ogoja (1962) Holy Child Ikom (1965) etc. During the civil war some of them stayed put and congregated at CCC until the end of the hostilities in 1970. But after the war most of them either decided to leave or their services were no longer required in the Dioceses. However, Archbishop Brian D. Usanga had to compel them to stay put at Holy Child Calabar their foundation Mother House in the first place, till today. To make sure this would happen Rev. Sister M. Eileen remained and later took up appointment as Lecturer at the newly established University of Calabar Campus of the University of Nsukka (UNN) which later became autonomous in 1977 since the Holy Child College had been taken over during the Military regime. In 2002 the Donald Duke Administration in Cross River State returned the Mission Colleges to the founding Missionaries and Archbishop Brian Usanga reappointed SHCJ Sisters again as Principals of the School beginning with Sister M. Amarachi and Sr. Theresa Umana. Today Rev. Sr. Mary Akinwale SHCJ continues to hold fort as the Principal of Holy Child College, Calabar. With her in the Community are Sr. Suzan Igelle, Sr. Agnes Solomon and Sr. Patricia Thomas. Their students Community members studying at UNICAL include Sr. Elizabeth Okwori and Sr. Caroline Mberekpe.

4. ORIGINS AND EVOLUTION OF MISSIONARY SISTERS OF THE HOLY ROSARY



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4 Bishop Shanahan decided to found an indigenous Religious Congregation
thern Nigeria though this did not actually materialize in Nigeria. However,
e he needed it for the needs of the Vicariate and as the inspiration and
ng stone in the formation of indigenous Sisters, he founded the Congregation
Holy Rosary at Killeshandra in Ireland with Mgr. Patrick J. Whitney as chief
ter both for funds and the general welfare and establishment thereof. In 1928
t five of SHR professed women arrived Nigeria and he sent them to Mother
lene for brief tutorials and grooming. Within the ensuing years many Holy
y Sisters were professed to join their group in Onitsha and they quickly
ook the establishment of schools, training colleges, social centres and
als to fulfill Bishop Shanahan's vision to give the Nigerian women an
unity to play their rightful role in society and become good Christian wives and mothers of a new generation. It was after their expulsion in "Biafra" at the end of the civil war that an indigenous Novitiate was opened at Nsukka. Later they established a regional house at Enugu from where they went out to spread the Faith in Kenya, Sierra Leone, Cameroun and Zambia where they now work with the Holy Rosary Sisters from other parts of the world **(Cf. Centenary Commission, 1985)**. For obvious reasons and as stated elsewhere the Congregation never took up any Apostolate in the Archdiocese of Calabar, but as commented above, it took root and was groomed in Calabar, grace Ü la the tutorage of Mother Magdalene Charles Walker (RSC).

5. ORIGINS OF THE SISTERS OF THE MEDICAL MISSIONARY OF MARY

Similarly, then, and because God's inscrutable ways were always at work, it happened that when the Cluniac Sisters of St. Joseph left after the First World War 1, Marie Helena Martin, an Aid Defence nurse or Red Cross member during the war as mentioned above, remained behind to look after the St. Joseph's Cluniac College at Calabar. Marie Martin who later was to become the Foundress of the Medical Missionaries of Mary (MMM) together with Miss Veronica Hassan who later became the Founding and Superior General of the Holy Rosary Sisters (HRC) were the two women that Bishop Shanahan used to found the two Religious Congregations in Nigeria. Bishop Shanahan had previously cabled Marie Martin after she had gone back to Ireland with the arrival of Mother MCW in order to intimate her of his yet to be unfolded plans. It was during that 1st World War in 1918 that he told her she was urgently needed back in Nigeria if she did not mind facing things alone ie. the difficult situation in Nigeria then. **(Cf. MMM Silver Jubilee Publication 1962, 32)**. She it was who on the arrival of Mother Magdalene Charles Walker (SRC) together with another colleague Agnes Ryan who later also became a nun and the first Superior General of the Holy Rosary Sisters, assisted Bishop Shanahan in the Cluniac School work. On this moot point, Miss Marie Martin who became both the foundation member and Foundress as also Superior General of the Medical Missionaries of Mary (MMM) was a product of a misadventure. Mother MCW was to resign and leave Nigeria with all the work she had started including the 12-bed Clinic/Dispensary at Anua. Meanwhile Miss Martin who had returned to Ireland with the sack of MCW had begun within her to nurse the inspiration of founding a Religious Congregation in order to go back and serve in the Calabar Mission. Bishop Shanahan himself though "retired", gave her the necessary encouragement and fillip by writing the letters of recommendation with which she, Miss Marie Martin applied to Rome to get approval Rescript for the founding of the Medical Missionaries of Mary Congregation (MMM). Soon after, Bishop Heerey became very anxious about launching a medical apostolate, he persuaded the Holy Child Sisters to become involved in the training and supervision of the Candidates who had come out to join the Congregation. In Ireland M. Martin was able to promptly recruit two nurses Miss Powel and Miss D'Arcy. She also recruited a medical doctor, a pharmacist and a nurse as the nucleus staff for the foundation. Fr. Vincent Davey who is mentioned below, had returned to a Parish in Northern Ireland also helped through the auspices of the Apostolic Work Society in Belfast to solicit for money in addition to equipments needed for the hospital which was built beside Mother Magdalene's Anua 12-bed Clinic. In 1933 Bishop Heerey blessed the hospital and medical services resumed at Anua once more. This became the first of its kind in the province. But no sooner than the hospital began to pick up than another problem ensued. This time it was an alleged complaint about the Holy Child Sisters who were also working there. Bishop Heerey promptly closed the hospital and everything went back to square one until another "miracle" ensued in the return of Marie Martin, sound and healthy, but this time as a candidate to become a Rev. Sister of the Missionaries of Mary.

Meanwhile Marie Martin was recuperating in St. Vincent's Hospital Dublin from an injury she incurred sometime after she had departed from Nigeria with the exit of Mother Magdalene Walker. Even here, she still was nursing the idea of returning to the Calabar Mission, but this time as Religious. She was able as commented above, to recruit two nurses, Nurse Powell and D'Arcy from there. Then Fr. Kilmartin also secured the services of Dr. Dunleavy, a middle-aged widower from Foxford and Fr. Larry Leavy. The three of them arrived Calabar in November 1936. But in December Fr. Leavy died of yellow fever. On January 19, 1937 Marie Martin together with Moynagh's sister Mary Moynagh and Birdie O'Burke, arrived Calabar en route Anua where they were to begin their Novitiate under the direction of the Holy Child Sisters (SHCJ) who were her School classmates in England not knowing there was going to be another set-back waiting for her. She soon fell ill and was attended to by Dr. Patrick Dunleavy. Then the doctor also took ill and died. On hearing this, a German doctor at Emekuku, Dr. Noeth sent her to the European hospital at Port Harcourt. Very providentially in February, Mgr. Riberi the Apostolic Delegate to West Africa, a family

friend of M. Martin since his early years in Dublin as Apostolic Delegate to Ireland then, arrived Calabar from the Cameroons, and with Moynagh prepared the necessary Documents for Rome to request for the Canonical establishment of the new Congregation which was to become the Medical Missionaries of Mary (MMM). During that Easter as she was still lying sick, she got the Rescript from Rome to start the Medical Missionaries of Mary. There and then, Bishop Moynagh who by now had become the Prefect Apostolic dispensed her from the mandatory three months Novitiate which he had planned for her, and she made her Religious Vows before him on hospital bed with the Religious name of Sister Mary of the Incarnation. There and then the Congregation of the Medical Missionaries of Mary was born. These were the humble beginnings of the foundation of the Medical Missionaries of Mary, MMM with only a single member. Then she was sent back to Ireland to recuperate, meanwhile her companions Miss Mary Moynagh and Birdie O'Burke were sent to the Holy Child Sisters at Ifuho for their Canonical and normal six months Novitiate. After her recovery, Cardinal McRoy validated her Vows in the Diocese of Armagh. On December 15, 1937 the two girls Mary Moynagh and Birdie O'Burke were professed Mary Joseph and Mary Magdalene at Ifuho **(Cf. Kiggins Thomas, Gil and Macmillan, 1991, 130)**.

There in Ireland after her recovery, Marie Martin was joined by Miss Norah Leydon who took the Religious name Mary Patrick and with a few other girls they opened the Mother House at Drogheda, Ireland. Soon afterwards they were joined by Miss Keane who hoped to do her Postulancy in Nigeria and return to Drogheda for her Novitiate. But instead she stayed on and was professed with the new name of Sr. St. John. Then Norah Leydon now Sr. Patrick with another girl, Honora Murphy professed. Sr. Oliver who qualified both in Midwifery and Paediatrics also came in 1939 to join them in Nigeria. This was the foundation of the Medical Missionaries of Mary and the birth of St. Luke's Hospital Anua named after the Biblical Doctor and Evangelist St. Luke. Dr. Dunleavy who died was replaced by Dr. Duffy and his wife. Again the two were forced to return to Europe when the Second World War broke out and the hospital was closed again. In 1942 Dr. Gerry Connolly from Cavan arrived Anua and the hospital came alive again. After the war, more women joined the Congregation and this also had contributed in no small way to make St. Luke's Hospital famous throughout the length and breadth of Eastern Nigeria, and later the entire country. In 1945 on the invitation of Bishop T. McGettrick who was the Parish Priest of Anua at the foundation of the hospital, the MMM Sisters went to Ogoja to aid thousands of people suffering from the **"Hansen disease"** a.k.a **leprosy** which was prevalent in the area. They first opened up stations at Abakaliki and later at Afikpo, Obudu and Ikom through the establishment of segregated villages for leprosy patients.

Then with the MMM Sisters they continued to hold an out-patient unit, ante-natal clinic as well as visiting women in their homes. Still later on, a young Dublin architect who did most of the designs of the once famous St. Luke's Hospital and John Turner, a middle-aged laboratory technician also from Dublin arrived at Anua. He it was who spent twelve years there till 1954 training many of the locals including Nurses Philip and Paul from Anua, Dominic Ikpe of Use Offot. Thereafter he was transferred to Kenya where he worked with the Franciscan Sisters. He retired in 1960 and died at St. Patrick's Douglas in March 1971. The MMMs also succeeded in training thousands of indigenous nurses and medical technicians to work in the Nigerian hospitals. Finally, the MMMs promoted vocations to the Congregation by attracting a good number of Nigerian girls to join the Congregation with Rev. Sisters Veronica Akpan (MMM) from Eniong Offot and Agnes Essien (MMM) as the first indigenous products of the Congregation.

Between 1945-67 the St. Luke's hospital manned by the Medical Missionaries reached its apogee with the arrivals of Sr. Dr. Margaret Mary Nolan fondly called by her admirers **SR. DR. UNWA IDIONG** – a title that endeared her especially to those in difficult cases on account of how she so tenderly and motherly attended to them as **"SWEET MOTHER UNWA IDIONG**". Then came the likes of Srs. Dr. Christine, McSweeney and Anne Ward who stayed put in the thick and thin of the war and afterwards opened the V.V.F. Centre at Mbribit Itam. Later, Sr. Dr. Anne Ward moved the Convent thither with the Government take-over of Mission schools and hospitals. While Sr. Dr. Christine returned to Ireland and never came back after the war, Sr. Dr. McSweeney was co-opted in Ondo State where she founded the famous Natural Method of child selection and **"SAFE PERIOD"** after ovulation – **THE BILLINGS METHOD,** which has since spread through the length and breadth of Nigeria through her film shows and formation of pilot trainees in most of

the Dioceses of Nigeria. Today the MMM Sisters are still working at the Mbribit Itam Centre after closing Urua Akpa, Ikot Ene, Akpa Utong, Use Abat and the famous St. Luke's Hospital, Anua.

6. ORIGINS OF THE CONGREGATION OF THE IMMACULATE HEART OF MARY

Bishop Shanahan's successor, Archbishop Charles Heerey (CSSP) also founded at Ihiala the Congregation of the Immaculate Heart of Mary, Mother of Christ on October 7, 1937 after his Pilgrimage to Lourdes in 1937 with Mother M. Bernadette Anyogu and M. Magdalene Oranu as the foundation members. Mother M. Bernadette Anyogu became the first Superior General and Vicar General while M. Magdalene Oranu served as Vicar General thereof. The Congregation was groomed by the Irish Holy Rosary Sisters just the same way as the Handmaids were groomed by the Holy Child Sisters. The Congregation is an indigenous African Institution canonically erected as was the case with the Handmaids of the Holy Child Jesus and today there are almost a thousand members (1000) serving in different parts of the world. To his memory, the erstwhile Archbishop had while establishing the Congregation expressed his intentions as follows: "The Congregation of the native Sisters of the Most Pure Heart of Mary is established for the greater Glory of God, the greater sanctification of the Members and special care of the sick in maternities and hospitals of the Vicariate, the care of children in orphanages, the training of women for marriage and other Sacraments and the education of children in schools…towards the authentic and prophetic witnessing to Christ in the World". Then in 1943 the Immaculate Heart Sisters opened their Novitiate House in Urualla from where it was later transferred to Nkpor in 1972. Here the Novices as part of their training have helped in the teaching of the Catechism and the preparation of Candidates for the Sacraments, an Apostolate which most Congregations now undertake in parishes of their domain from their various Convents. Apart from teaching, the primary apostolate of the Immaculate Sisters is work in the hospitals. Since their inauguration many of the Sisters have trained as qualified medical doctors in specialized fields and nursing.

After the civil war under the leadership of Mother Mary Joseph Uzoigwe as Superior General, the Immaculate Heart Sisters reactivated most of the Convents and hospitals formerly run by the Holy Rosary Sisters just as in Calabar and Ogoja where the Handmaids also took over all those Holy Child Convents earlier established and manned by the SHCJ except the Holy Child and foundation Convent at Holy Child College, Marian Hill – Calabar. As noted above, not only in teaching but also in the field of hospital work and training, the Immaculate Sisters have since launched an ambitious programme for members to train and specialize in both Catechetical and Social work. In the former Novitiate Centre at Urualla, the Sisters have opened their Juniorate and the Postulancy Centre at Onitsha. These centres are always filled to capacity with prospective Candidates for sisterhood during their recruitment exercise.

Today Immaculate Heart Sisters' convent are scattered throughout Nigeria. They are to be found in Lagos, Ibadan, Makurdi, Jos, Kaduna and especially in Dioceses of the former Eastern Region and the Archdiocese of Lagos. Till today, the Congregation has not been established in the Archdiocese of Calabar because the thinking then of the Bishops was that it would be a duplication of resources just as it was so reasoned out in the case of the founding of the Handmaids and the Holy Rosary Congregations to serve the needs of the Onitsha and Calabar Missions respectively. However, another but more poignant thinking was that since there were more vocations coming from Igbo indigenous girls it could dwarf and make it unappealing and nearly difficult for indigenous girls to join the two Congregations in Calabar, Experience is the best teacher; for once the Religious Communities whether of the Handmaids or of the Immaculate Heart Sisters would be full to the seams which would be mostly Igbo girls, then there would be reduction in in-takes resulting in apathy and lack of vocations among the indigenous Calabar girls. Worse still, should by Divine Providence they show up, there would be limited or no vacancies at all for them. Even in the Archdiocese of Calabar at present, there are very few indigenous Calabar priests and Rev. Sisters. In fact, the non-indigenes and those from other areas of Nigeria are more than doubled the indigenous clergy. Therefore, such a situation could leave them at a disadvantage and shortchanged because this is exactly the situation in Calabar today. Think of that. The situation of the foundation of the Franciscan Sisters of the Immaculate Conception is a case in point as commented elsewhere in this Chapter.

7. ORIGINS OF VINCENTIAN FATHERS (CM) IN THE CALABAR MISSION

The Congregation of the Mission – **CONGRGATIO MISSIONIS** (CM) a.k.a the Vincentian Fathers, was founded by a French man; St. Vincent de Paul on 25 January, 1625AD in Folleville, France as an Apostolic Society. It was to be a Religious Congregation for men who would carry on both as a Ministry of ordained priests and an Apostolate society with the aim of evangelizing the poor and the needy through giving sustenance to the poor, giving popular Retreats or "Missions) in the countryside as well as training the diocesan Clergy. The coming of the Congregation into Nigeria was really an act of Divine Providence because it really showed Almighty God working in His way, which is inscrutable. In 1959, Bishop James Moynagh (SPS) of Calabar Diocese in Nigeria while observing the noble work carried out by the Vincentians in his native Ireland, decided to invite the Congregation to send a few of their members for missionary work in Calabar.

THE LIFE AND TIMES OF ST. VINCENT DE PAUL, FOUNDER OF CM CONGREGATION

St. Vincent de Paul, the third child of the six children in a peasant family was born in Gascony France and educated by the Franciscans at Dax. He was ordained a priest at the age of 19 and five years later he was captured and enslaved by Turkish pirates but made good his escape with his renegade Christian Master whom he had converted after two years. In 1619, King louis XIII made him General Almoner, whereby he was able to improve the pitiful lot of prisoners in the jails and the slaves in the Royal Galleys. Taking advantage of this appointment, he was able to establish hospitals and by way of bodily and spiritual ministrations won their hearts while converting many besides.

In 1626, he founded the Congregation of Priests of the Missions, whereby he gathered at Saint Lazare in Paris as Mother House, a number of zealous secular priests who were ready and willing to bound themselves "to live in community and devote themselves to the salvation of the poor country people". From here they held regular Retreats for both Priests and lay people, thereby developing the spirituality of the masses further. At the request of certain Bishops, the Congregation also undertook the direction of Seminaries and this proved so success full that at the outbreak of the French Revolution, they were placed in charge of one third of the Seminaries and Religious Institutes in France. Moved by this spirit of practical Charity, St. Vincent helped simultaneously to stimulate the social consciousness of many women of the Nobility and organized them into the "Ladies of Charity" by using their enormous contributions to operate the great General Hospital of Paris where thousands of destitute were sheltered and given useful work to do. Thereafter, he started an orphanage, an old people's home, an asylum for the insane and an institution for the care of lepers.

Then in 1633, he entrusted the actual nursing of all these unfortunates to the **DAUGHTERS OF CHARITY** with he co-founded with St. Louise de Marillac. Here hundreds of young women were sheltered from the roving soldiery. At his personal direction and instructions regarding the nourishing ingredients to be used, the Sisters established bakeries and soup kitchens, gave seeds and money to needy peasants, maintaining that these Sisters "whose Convent is the sick room, whose Chapel is the Parish Church and whose Cloister is the streets and of the city of Paris," are those who have loved the poor and will meet death without fear." After some time, he sent his Vincentian Priests and Brothers to over 30,000 Christian slaves held in Bizerta, Tunis and Algiers. Their work in addition to giving missions and seeing to the spiritual needs of these slaves was to also act as agents and messengers for their families. During his lifetime, St. Vincent paid over $ 6,000,000 (six Million Dollars) in ransom for the release of 1,200 slaves in North Africa. Under the influence of Cardinal Pierre de Béruile, St. Francis de Sales and St. Frances de

Chantal, prayer, meditation, ascetical exercises continually nourished St. Vincent's ardour and boundless Charity. He was so humble that he shunned all veneer of publicity by placing his eminently practical mind to the unlimited trust of the Divine Providence. And complete distrust of himself. His prayer life and piety were practised in simplicity and Christo-centric orientation. St. Vincent DePaul died on September 27, 1660 in Paris and his body was enshrined in the Mother House of his Congregation at Saint Lazare. In 1729 he was beatified and canonized in 1737 by Pope Clement II. During his Pontificate, Pope Leo XIII declared him Patron of all Sciences devoted to Works of Charity.

THE CONGREGATION OF THE MISSION (CM) IN THE ARCHDIOCESE OF CALABAR

The coming of the Vincentian Fathers (CM) to Nigeria typifies the peculiar and mysterious instance of Divine Providence doing His Own Work among men in His own way. From available records, and in the Archives of the Calabar Church, in 1957-1962, Bishop James Moynagh (SPS), the erstwhile Bishop of then DIOCESE of Calabar having come in contact on several occasions with the Vincentian Fathers in his native Ireland, was so captivated and pleased by their Apostolate that he decided to put a call to Fr. Matthew McGrath (SPS) while on leave to make contacts with the Headquarters in Ireland with a view of inviting them to come and assist his Mission in what is now called the Metropolitan Archdiocese of Calabar – an ecclesiastical territory covering the Diocese of Port Harcourt including the Bayelsa territory, Ogoja Diocese including Abakaliki territory, Ikot Ekpene Diocese, Uyo Diocese and of course Calabar Archdiocese. Bishop Moynagh's request yielded fruit and following the example of their Founder which aims at downright practical, zealous, intelligent and sensible ways of doing everything according to the Divine Will. Being moved by the spirit of Charity and dedication to the poor and for their salvation three Vincentian priests viz. Frs. Francis Mullen, Harry Morrin and Patrick Hughes Calabar arrived Nigeria in July 1960 to support the Calabar Mission and soon embarked on their Missionary assignment giving mission and Retreats all over the Diocese of Calabar and beyond as far as Enugu and Onitsha.

On their arrival, Bishop Moynagh assigned them to different parishes in the Diocese appointing Fr. Harry Morrin to Anua Mission as his first Parish of choice, Fr. Patrick Hughes to Ututu now in Abia State, but formerly as part of Calabar Diocese then, while Fr. Frank Mullan wa to remain at Ifuho as his preferred Parish of choice, Ifuho being his first Parish of assignment on his arrival in Nigeria in 1930. Recalling their assignment in Nigeria, Fr. Mullan then back to his native Ireland had written in 1990 to the effect that they were to go to Nigeria "specifically, for the purpose of giving mission and Retreats throughout the Parishes and Mission Stations, preach on Recollection Days to the Priests of the Diocese as well as the Communities of Religious Sisters". These were their mission then in Nigeria. But as the mission progressed, their counterpart, the Daughters of Charity (DC)were also invited to join in the evangelical and educational work of the Diocese. In 1963, the Sisters set sail from Dublin and arrived Calabar to join the Vincentian Fathers' team as collaborators in the Ministry to the poor. It was that same year that Fr. Mulan and his team kick started the construction of the first Vincentian House in Nigeria and invariable at their first Parish of choice which happened to be Ik?t Ekpene in Ifuho, where they afterwards also constructed the beautiful St. Vincent's Church, Ikot Obong Edong, IK. That very year too on March 1, the Vatican announced the erection of the new Diocese of Iko Ekpene to be excised from the Archdiocese of Calabar with Dominic Cardinal, then Auxiliary Bishop Ekandem as first Bishop residential thereof.

With these developments, but most especially with the domicile of the Vincentian Fathers firmly rooted in Ikot Ekpene, the Vincentian Apostolate in Nigeria necessarily fell to the new Diocese of Ikot Ekpene. As the Vincentian Fathers started settling down in Ikot Ekpene, some of them like Fr. C. O'Riordan naturally became the first Lecturers of the newly established Bigard Campus Regional Major Seminary also situated in Ikot Ekpene. Due to the Vincentian charisma of forming the native Clergy it became

logical to transfer the Vincentian House nearer to the Seminary, and Cardinal Ekandem in 1980 transferred the Mother House to Abiakpo Ntak Inyang, the very locus where the then Bigard Campus Seminary, now St. Joseph's Major Seminary is situated. There at Abiakpo, the Vincentian Fathers would continue their ministries of teaching and giving Spiritual Direction to the Seminarians at the same time also carrying out their Apostolate in the Diocese of Ikot Ekpene, their place of domicile which included serving as Chaplains to the prison inmates at Ikot Ekpene and Abak, serving as Spiritual Directors and Confessors to both to both St. Joseph's Major Seminary and the Minor Seminary Afaha Obong and to the various Religious Sisters' Congregations.

This was the situation for a long time until quite in the late 1990's when on account of the volte-face of the Claretian Fathers (+cmf) at which Archbishop Brian D. Usanga was greatly miffed as recounted below, then he promptly and dutifully applied to the Provincial Superior General of the Vincentian Fathers in Nigeria inviting them to establish their Communities both in Calabar and Uyo. Here they fixed Recollection days for priests as well as the Rev. Sisters. They also give Spiritual Direction. In January 2000, Rev. Fr. Victor Nyoroh (CM) released to take up appointment in the Archdiocese of Calabar. On his arrival, he was appointed by Archbishop Brian Usanga to inspect and explore the possibility of the Vincentian Fathers taking over the administration of the two existing St. Vincent de Paul Parish, Mbukpa and St. Joseph's Chaplaincy CRUTECH both under St. Mary's Pro-Cathedral Deanery. Meanwhile Fr. Nyoroh who also came in as Post Graduate Student of the University of Calabar was to settle in the Sacred Heart Cathedral while carrying out the assignment. When to his satisfaction, he saw the facilities adequate for the establishment of the Vincentian Community in the Archdiocese, he promptly informed his Superiors of the development. In Calabar they were assigned two Parishes viz. St. Vincent de Paul Parish Mbukpa and the St. Joseph's Chaplaincy, Cross River State University of Technology. Thereafter, Rev. Fr. Augustine Iwok (CM) was appointed Fr. In-Charge of St. Vincent de Paul Parish taking over from Fr. Bernard Okokon while Fr. Victor Nyoroh took charge of St. Joseph's Chaplaincy CRUTECH. Today, Very Rev. Fr. Evarestus Igwe is the Local Superior and directs the entire work of the Vincentians in Calabar Ecclesiastical Province. In the intervening years the following Fathers have served as Parish Priests of St. Vincent de Paul till date:

FR. VICTOR NYOROH (CM)2001-2002	FR.AUGUSTINE IWOK(CM)2002- 2006	FR. HENRY DURU(CM) 2006 - 2009	FR. HENRY NWOGU (CM) 2009 - 2012	FR. CLEMENT KAFOR (CM)2002 – 2018

while the following Fathers have served as Chaplains of St. Joseph's Chaplaincy CRUTECH till to date:

FR. VICTOR NYOROH (CM) 2002 - 2003	FR. BLAISE AMADI (CM) 2003 - 2004	FR. URBAN OSUJI (CM) 2004 - 2005	FR.AUGUSTINE IWOK(CM) 2005—2006
FR.ROBERT B.OGBEDE (CM) 2006-2007	FR. (CM) URBAN OSUJI (CM) 2007 - 2013	FR. TIMOTHY NJOKU (CM) 2014 - 2017	FR. PETER ANDITUNG (CM) 2018===

8. ORIGINS OF DAUGHTERS OF CHARITY IN THE CALABAR MISSION

The Congregation of Daughters Charity of St. Vincent de Paul is an international Women's Organization of Consecrated Women Religious (Nuns) founded in France by St. Vincent de Paul and St. Louise de Marillac in 1633 AD. It is the first uncloistered Congregation in the Church noted for their work among the poor, the sick, the aged and the afflicted to come to Nigeria. In 1961 Bishop Moynagh wrote to the Provincial Daughters of Charity, DC. in London requesting her to consider establishing the Organization in his Diocese of Calabar, Nigeria. In 1963. Three Rev. Sisters with Sr. M. Xavier as Superior were appointed and assigned to the Calabar Mission. Consequently, they set sail and arrived Calabar and established their first Convent at Eniong Offot, Uyo and Adiaha Obong Secondary Commercial thereat. From Calabar the Congregation spread its activities all over the country but now base their

Headquarters at Eleme, Port Harcourt. The Congregation apart from teaching also specializes in medical work and services including care of the disabled, and those with sight, hearing and other disabilities. They also extend their services to the poor and needy through their Charitable Networks. They are to be found in all the Dioceses in Nigeria.

As observed above, it was Bishop James Moynagh (SPS), the erstwhile Bishop of Calabar who established the first Daughters of Charity (DC) Convent in the old Diocese of Calabar at Eniong Offot, Uyo which still stands strong till this day. But with the creation of Uyo Diocese by St. Pope John Paul II in 1989, the Congregation had then reverted to Uyo Diocese as its Headquarters. At the moment no Daughters of Charity Convent has been established in the parent Calabar Mission to wit, the Archdiocese of Calabar.

9. ORIGINS OF HOLY FAMILY SISTERS OF THE NEEDY IN THE CALABAR MISSION

LOGO, A REV SR. (HFSN) & CHAPEL, CALABAR







Between 1980 and 1983, Fr. Denis Mary Joseph Ononuju (CSSP) had been frequenting Archbishop's Residence, Calabar almost on monthly basis and sometimes weekly, and one might be tempted to ask what for and why? The answer is not too far to seek because he had in his sleeves the heavenly desire to found a Religious Congregation of Diocesan Right having himself been instrumental to the mid-wifing and founding of the Claretian Congregation in Igbo land. However, his problem was that of sponsorship towards the materialization of this his dream project. Archbishop Brian Usanga who also in a way was instrumental to the establishment of the Clarentian Order having known Fr. Christian Iheduru (+CMF), the first ever Superior General of the Claretian Congregation in Nigeria for a long time and in sync towards the founding of the Claretian Order in Nekede, was also the most senior Bishop in the Nigerian Hierarchy then. He was often seen as the game changer to be approached especially in difficult situations such as that in which Fr. Denis found himself. That was why Fr. Denis had been a regular visitor to Calabar in the first place. Having intimated the Archbishop of his problem to wit: that his Igbo Bishops did not seem to be willing to assist him in the realization and establishment of his pet Congregation of the Holy Family Fathers and Sisters of the Needy, the Archbishop gave him fillip and hope that he would personally present the matter before the Episcopal Conference of Nigeria of which he remained a potential figure and official thereof. Having done his background homework, especially among the other Bishops of Nigeria, he approached his junior Bishops in Igbo land and appealed to them to see reason by encouraging Fr. Denis in his laudable project with their maximum support. It was a fait accompli sort of, and mission fulfilled. It so happened that when the Calabar Archbishop presented the matter before his colleagues at the Catholic Secretariat Lagos, then venue of their Conference, it was a unanimous acceptance of and acquiescence to the request of Fr. Denis as also of unalloyed cooperation and goodwill

on the part of the Nigerian Bishops to help found the Congregation of Diocesan Right. The logic of the benevolent and enthusiastic Bishops was that if Fr. Denis M. J. was such a docile and captivating factor in the establishment of Bishop Unegbus's Congregation in Igbo land, how much more would he not be so meticulous and inexorable in the foundation of his own laudable pet and audacious God-directed project? This would only go to confirming the words of the Lord Jesus in reverse to the effect that "if you can be faithful to what does not belong to you, how much more would you be faithful to what is yours (**Cf Lk. 16:12**). That was how Fr. Denis M. J. Ononuju was able to found the Congregation first, of the Women Religious of the Holy Family Sisters of the Needy based in Owerri in 1983 and later the Congregation of the Holy Family Fathers for priests at Okija. The rest they say is history.

Just in recapitulation, in 1970, Bishop M. Unegbu who took over from Bishop Joseph Whelan (CSSP), following his unfortunate repatriation in the events brought about by the Nigeria-Biafra fratricidal war (1967- 1970), sent Fr. Denis Mary Joseph Ononuju, CSSp to understudy the management of the Carmelite Order in Ireland. The result was the foundation of the Claretian Congregation on September 1973 at Nekede, Owerri with Fr. Christian Iheduru (+cmf) as first Superior General as commented above. Thereafter, and following his God-given desire to found a new Religious Congregation for men and women in his native Igbo land having had first-hand knowledge of the **modus operandi** and the means to set about it, Fr. Ononuju later went about on his own to found an indigenous Congregation of the Holy Family Sisters and Fathers of the Poor and Needy for men and women with Owerri and Okija respectively as Mother Houses thereof. The Holy Family Sisters of the Needy Congregation which Fr. Denis Ononuju (CSSP) first founded on March 19, 1983 at Owerri was a Religious Institute of Women with Diocesan Right. The Congregation was meant to be indigenous and missionary in character whose apostolic Charisms are an all-embracing Charity works geared towards the Christian Faithful and other children of God, Catholic and non-Catholic, young and old – men and women, but most specifically, to cater for the less-privileged in society – the needy and the poor.

THE HOLY FAMILY SISTERS CONGREGATION IN CALABAR

In 1990 to be precise and owing to the abrupt departure of the Franciscan Sisters (CFSIM) as commented elsewhere, Archbishop Brian D. Usanga, having got wind of the successful foundation at Owerri and progress of the Holy Family Sisters of the Needy (HFSN) by Fr. Denis Mary Ononuju (CSSP) his protégée, arranged to invite the Congregation to begin work in the Archdiocese of Calabar. As a temporary measure and since the Claretian Congregation had also packed out from the Calabar Mission within that same period, Archbishop Usanga had no reservations in deciding that the HFSN Congregation should inherit the compound earlier occupied by the Claretian Fathers by taking over their premises adjacent to and within the Bishop Moynagh Avenue Catholic Secretariat on the Muritala Muhammed Highway left behind by the Clarentian Missionaries. The HFSN Congregation had no difficulty in accepting the offer since preparations were on-going towards the completion of their permanent Convent to be built for them at Target Road including the Hostels christened **'THE GOOD SAMARITAN HOME FOR THE POOR AND NEEDY".** The Institution was the first ever Archdiocesan Project aimed at providing sanctuary and succour for the in-mates who would be the primary subjects and beneficiaries of the Congregations' Apostolate in Calabar. It was also within the plan and objective of the Institution to also make it a "Home and Social Centre" for genuine needy and stranded travelers into the metropolis. This moot point is significant because that aspect of the Project never materialized although the type of blocks which the Author personally got molded having being appointed by the Archbishop to take full charge of the establishment of the Institution were meant for storeyed buildings. Nevertheless, the latter completed project stopped short of this objective. It wasn't actually owing to lack of funds because the Vatican was interested in the Project **ab initio**. As part of the Institution's profile, it was to also to contain a hostel for retiring Archbishops and Apostolic Vicars of the Archdiocese. However, the

Author was subsequently appointed Chaplain of the newly arrived Congregation members. For and towards the maintenance of the Institution and up-keep of the Congregation, the Archdiocesan Pastoral Council decided among other things that a special 2nd Tray Collection be taken from the Faithful in all the Parishes on every third Sunday of the month and was to be known as "**DIOCESAN MONTHLY COLLECTION FOR THE GOOD SAMARITAN HOME".**

Consequent upon this and even before the buildings were completed, the Target Road premises which originally was part of the Hostels built for "Tutors" teaching at the Holy Child Secondary School in the 1950s was acquired and handed over to the 1984 newly arrived Claretian Sisters of the Mary Immaculate Congregation from the Equatorial Guinea Foundation, Bata. Those Rev. Sisters had been invited for Missionary work in the Archdiocese since the 1980s. Having completed their Hostels at Batteba Street Off Marian Road Calabar, they vacated the premises for the Holy Family Sisters to move in from their Bishop Moynagh Avenue temporary base. From then on, and with the taking over of the vacated "Target Convent", work continued in earnest towards the completion of the Good Samaritan new Home. To be candid and brief, it should be of interest to readers of this book to know that the Claretian Sisters also had left the Archdiocese unceremoniously as commented elsewhere regarding that Congregation in this Chapter. But following upon their vacating the Batteba Convent, Archbishop Joseph Edra Ukpo who then took over from Archbishop Brian Usanga directed that some of the Holy Family Sisters should move into the Batteba Convent to take over the abandoned Project of the Claretian Sisters. The Project was no other than the Day Care for abandoned babies picked in gutters known as the **"MOTHERLESS BABIES' HOME"**. On this, the Author can still recall an occasion when early on a certain morning when he was the Administrator of St. Bernard's Parish Marian Hill, which is quite close to the Batteba Convent, he overheard the cries of a baby right inside the Church but while going to find out he also heard the cries of another baby at the entrance of the Church. He ran outside to check on the second baby who was wrapped in a polythene bag and abandoned in the gutter along Marian Road. Faced with the dilemma he crossed over to the Holy Child Convent on the opposite side of the Church on the other side of Marian Road to alert the Sisters and get them to pick up the babies as they must have been abandoned to their fate since the Batteba Sister's Convent was much further away, off Marian Road. Yes, that was what the new Rev. Sisters were to witness and take control of almost on weekly basis and the care of such babies was to be one of the main preoccupations of the Holy Family Sisters.

It should also be interesting for the records to intimate readers how it all started with the arrival of the Holy Family Sisters specifically at Target Road because this was to be their primary post and assignment point in the first place. Just before the Rev. Sisters moved in from their Bishop Moynagh Avenue base, a grand launching function was organized in 1991 to raise funds for the completion of the hostels and Chapel. It was a great ceremony at which Ukandi Dr. Gabriel A. Ogar, the former SMG of old Cross River State and currently then, an Official of OMPADEC representing Cross River State was the Chairman thereof. It was a very grand Function with pomp and pageantry. It is also heart-warming to know that the Function masterminded by the Catholic Corpers brought so many personalities especially the Igbos from and outside the Cross River State. Before the Function, the Catholic Youth Corpers Association (NACC) headed by then Mr. now Fr. Richard A. Ogedengbe (OP) who after his Service and working for a few years decided to apply for the priesthood. He was admitted at the prestigious SS Peter & Paul Seminary Ibadan. After his Ordination and Ministry at St. Dominic's Yaba, he became the Secretary General of the Dominican Congregation in Nigeria and currently has been elected Superior General at their recent Chapter to the greater Glory of God. That shows what a charismatic and indefatigable young man he has been and such a pragmatic and hardworking leader I have ever worked with as Chaplain of NACC in Cross River State since its foundation nationwide in 1989. It speaks volumes of such a magnetic leader. He had organized a miniature function before this grand launching to equip the sitting room of the Convent as well as provide some beds and mattresses for the in-mates. It was a well-planned project, trust

the erstwhile Archbishop B. D. Usanga and the Youth Corpers under now Fr. Richard (OP) as also the Laity Council under the indefatigable Architect Dr. Maurice E. Archibong (KSG). Just this year, the Knights of St. Mulumba (KSM) under the auspices of the Sancta Maria Sub-Council have repaired and refurbished the entire Batteba Convent for the benefit of the Sisters and motherless in-mates. Meanwhile the following Sisters viz. Sr. Chinemerem Anyaebosim - Superior, Sr. Gratiakristi Aninyoku, Sr. Maria Udokristi Okwaraku are taking care of the **INFANT JESUS ORPHANAGE HOME**, while Sr. Innocentia Emenogu - Superior, Sr. Chimtuo Eluwa, Sr. Maria Ugonna Udoha, Sr. Yvonne Maria Nwankwo and Sr. Mary Monica Obidinala take charge of the **POPE ST. JOHN PAUL II GOOD SAMARITAN HOME**. To God be the Glory!

10. ORIGINS OF THE CLARENTIAN SISTERS OF MARY IMMACULATE THE LIFE & TIMES OF VEN. MARIA ANTHONIA PARIS – A PROFILE

Mother Maria Antonia Paris (MMI) was born on June 28, 1813, in a small town called Valmoll, near the Northeastern Mediterranean Coast of Spain. Her mother fled from Tarragona to Valmoll, to escape the French invasion during the Napoleon wars. Her father was a farmer and died three months before she was born. Her mother sought to provide her two daughters (Teresa and Antonia) a good education in a Christian family setting. Then Mother Maria when at her early age, only but 13 or 14 years old felt drawn to prayer when a Franciscan Fathers preached a Retreat in her parish. That Retreat had such a tremendous impact on her that she decided to dedicate her life to God. On October 23, 1841, feeling that in generous openness to God's plan for her, that God was calling her to consecrate her whole life to His service, she entered the Convent as a Postulant in the Company of Mary, a community dedicated to Prayer and the Education of the young. At this time the Spanish Church was under persecution by the Government of the day. This was because in an attempt to diminish the strength of Religious Orders, the Government had issued an Ordinance prohibiting the admission of Novices. For this reason, she had to remain as a Postulant for nine years. Finally, on April 21st of 1850, she was able to begin her Novitiate. Yet, God seemed to have other plans for her.

While still a Postulant and since 1842, she felt the Lord was beginning to show her a totally new horizon. She had constantly prayed for the situation in the persecutions the Church was experiencing in Spain but to her surprise, God led her to understand that the ultimate cause of all those troubles did not lie in the Governments, but in the Church's lack of faithfulness to the Gospel. Thus, God wanted the Church and the Religious Orders of the time within it to return to the lifestyle of the Apostolic Times. Government's opposition of the Church was because the Church Authorities coveted the power and possessions the Church had accumulated over the centuries. In fact, Church leaders of the time were behaving as Potentates and Lords of the Manor in their various Dioceses. Then after being confronted with this challenge and being filled with the desire to live the Religious Life of the Gospel with total faithfulness, she asked God: "How will I do this?" But the Lord responded: "A new Order I want, not new in its Doctrines, but in its Practices." Faced with such a difficult situation regarding the enterprise the Lord had set before her, she came to understand that God did not want her to go about it alone. Fr. Anthony Mary Claret, a well-known Missionary Priest in Northern Spain, was going to be the one to help her. And in 1850 she went to meet Fr. Anthony. After listening to her, Fr. Anthony Mary Claret agreed to support her in this project, which he saw as coming from God. He had just recently founded his own Congregation, an Order of Missionary Priests he christened: "Sons of the Immaculate Heart of Mary, known today as the Claretian Missionary Fathers and Brothers.

However, and a few months later after a painful discernment, she decided to leave the Company of Mary. She was in the midst of great confusion because Claret had then been appointed Archbishop of Santiago de Cuba and had left already for the new World of South America. From Cuba, he invited her to come to Cuba and start the new Congregation there. On February 22, 1852, she left for Cuba with other young women who had decided to join her in the adventure of crossing the Atlantic to begin the new Congregation. Then Fr. Claret's Missionary insight, coupled with Maria Antonia's desire for a life of radical faithfulness to the Gospel converged into a new form of religious life in the Church - The New Order at the service of Renewal, so the new Congregation was destined to unfold. Thereafter both Founders saw the need for renewal at all levels of the Church, and they began to design a plan for the "**RENEWAL"** in order "to help the Church restore its beauty." The new ORDER was to be an essential element in this work of renewal, with its testimony and work of evangelization. Mother Mary Antonia went as far as sending Pope Pius IX the draft of her vision of **RENEWAL** for the Church, which for her was rooted in a life of simplicity, joyful poverty, community life, prayer, and proclamation of the Gospel by all baptized, but especially by those consecrated to the service of God. One hundred years later, the Second Vatican Council has spoken in similar terms about the renewal of the Church.

Consequently, on August 25, 1855 the new Congregation of the Religious Sisters of Mary Immaculate Claretian Missionary Sisters was officially founded in Santiago de Cuba, as the first Religious community founded on the Island. There was a great need to educate and promote women, so the new Congregation began to open schools for girls in Cuba, especially for the socially and economically disadvantaged. Soon after, new communities sprang up in Spain and other parts of Cuba. The Missionary vision of both Founders had to adjust to the conditions of the times whereby the Apostolate for women was almost restricted to the field of Education. As a Religious Society, the Church has allowed women to practise other forms of evangelization. Thus, their dreams for the Congregation have become a reality. Mother Mary Antonia spent the last years of her life in Spain keeping alive the foundational spirit of poverty and unity in the new order. She died on January 17, 1885. The Church solemnly proclaimed her heroic virtues on December 23, 1993. Her remains now rest in the Chapel crypt in Reus, Spain, where she died. The life and message of Mother Maria Antonia Paris has continued to be a gift for the Church today. Her insight into the needs of her time and her evangelical and courageous response are sources of inspiration for every one of us, as will continue to make Christ's work respond to the challenges of our time.

Then in the early 1970s ie. the not-to-be-forgotten reign of President Francisco Macias Nguema brought about a reign of terror in the former Spanish Island of Fernando Poo with Headquarters at Santa Isabel, which he then renamed as Malabo. During the political turmoil which involved the indigenous schemers of the long expected political Independence of the West African Island, after his being declared winner at the polls of that year, President Nguema changed the name of Fernando Poo to the Republic of Equatorial Guinea. Then the Ecclesiastical Authorities there had no choice but to send their Claretian Sisters to Spain where they acclimatized as it were, and later returned to the country after the turbulent period and the hostilities had subsided. It is to one of these returnees Sisters, Rev. Mother Elizabetha that Archbishop Brian D. Usanga appealed to come to the Calabar Mission.

THE CONGREGATION AND PROFILE IN THE ARCHDIOCESE OF CALABAR

In 1984 following the Invitation of Archbishop Brian D. Usanga to the Superior General of the Clarentian Sisters of the Congregation of Mary Immaculate (MMI), requesting her to send her Sisters for Missionary Apostolate in Calabar with the approval of the Charge d'Affairs of the Embassy of the Equatorial Guinea resident in Calabar, two Rev. Sisters, Sr. Josepha MMI, a native of Equatorial Guinea and Sr. Anna MMI, a Nigerian born MMI professed Sister, together with their Superior General Mother Thecla Maria arrived the Margaret Ekpo International Airport Calabar to launch their Apostolate in the Archdiocese. They

were received at the Nigerian Airways Terminal Calabar by the Archbishop with a team comprising of the Clergy, the Archdiocesan Laity Council and CWO members, School children and Catechists, the Holy Child and Handmaid Rev. Sisters serving in the Archdiocese. It will be recalled that ever since his Ordination in 1956 and prior to the advent of these Clarentian Sisters, Archbishop Brian D. Usanga had in previous years often visited this Island of Colonial Spanish territory of Spanish-speaking folks a.k.a **"Panya-Español"** ie. the former Fernando Poo, He was always there on a brief Missionary Apostolate under the Colonial Spanish Administration, ditto Dominic Cardinal Ekandem, Rev. Fr. Isidore P. Umana as also Mgr. Godwin P. Akpan, all of blessed memory. During those visits and most poignantly before the Nigeria – Biafra War (1967 - 1970), most of the Administrators at Santa Isabel, Headquarters of Fernando Poo then, were Nigerians including now Samuel J. Effiong Esq. cousin of His Royal Highness Edidem Peter J. Effiong, Paramount Ruler of Northern Uruan who is the husband of Rev. Fr. Aloysius J. Isua's Sister, and brother in-law of Justice Nkem Isua, the former Chief Judge of Akwa Ibom State. Samuel was Principal and Expatriate Teacher and Educationist in the Ministry of Education and the Education Inspector of the Colonial Colleges of former Equatorial Guinea – a.k.a "Panya", 'España'. He was also sort of Catholic Ambassador representing Nigeria – a quasi-Plenipotentiary, and was instrumental to those special invitations given to the Cardinal & co. for Pastoral Ministry in the island. They were officially always quartered and taken care of at the Embassy under his charge. He was a well-known figure among the Colonial Spanish Authorities and oftentimes would accompany their Officials to 'España' on civic duties. During the crises and take-over of Government by Francisco Macias Nguema, he had returned to Nigeria in 1978 and was absolved as a high profile Administrator in Gowon created South Eastern State Administration before his sudden demise in 1970. However, His cousin P. J. Effiong Esq. on application to join the newly established University of Calabar (UNICAL) was appointed Deputy Registrar and later transferred his services to the newly established University of Cross River State (UNICROSS) as that Institution's substantive Registrar. Also in the "Panya administration was Denis E. Inyang Esq. the brother of Rev. Fr. Dominic E. Inyang, Administrator of Sacred Heart Cathedral during the civil war years. Mr. Denis Inyang manned the Radio Santa Isabel in those Golden years of Spanish Administration when Nigerians were held in high esteem, ditto John James Una Esq. the senior brother of Mgr. Francis X. Una & co. who were equally absorbed in the South Eastern State Military Government. Una was the Director of Budget at the Cabinet Office under Chief Michael Ani the father of Patrick and Anthony, the one a Senator and the other a Minister of the Federal Republic of Nigeria. The Cabinet Office then was adjacent to what are now the Total filling station and the GTMB Bank. All of them were important Officials in the Colonial Spanish Government. On their return to Nigeria after the Nigeria – Biafra war, they were absorbed into the top echelon of the Civil Service of South Eastern State in Calabar as commented above. There was a very strong presence of Old Calabar citizens in the Island ditto Northern Cross Riverians and Rivers peoples. The authority of the Ibibio State Union was effective and equally felt as their representatives monitored all the goings-on in ancient Fernando Poo. But things changed shortly in the early 1968 when Francisco Macias Nguema Mbasogo toppled the former Spanish Colonial Powers and took over power until he was equally toppled by his soldier nephew President Teodoro Obiang, Nguema, the then strong man of the new country renamed the "**REPUBLIC OF EQUATORIAL GUINEA"**. He held on to power (1978 -2016) until he was similarly toppled by his cousin in 2016. He it was who sacked the United Nations workers but most poignantly Nigerian workers in the "Malabo" plantations in the 1970s.

On their arrival, these MMI Missionaries were received into the St. Mary's Pro-Cathedral, Efut Abua Rectory by the Author, then the Pro-Administrator standing in for Very Rev. Fr. Vincent Hannigan SPS, who was then on leave in Ireland. The Sisters remained there at St. Mary's until their Convent was made functional at the Holy Child College Marian Hill Staff quarters at Target Road. Here they continued their Apostolate of Education, care and visitation of the sick and poor, laundry, cooking and care of sacred

vessels. These sisters could polish Chalices, Ciboria, water filters etc. and people would marvel because the vessels would look as good as completely new ones. The MMI Sisters were experts at Mathematics, cuisine, laundry, sewing, embroidery, home visitation, teaching of the Catechism and what have you. That was part of their charisms. In 1990 and with increase in their numbers, the Author as then General Manager of Schools had no qualms in appointing some of them to teach Mathematics in the Sacred Heart Intl. School. One of them, Rev. Sr. Andrea was appointed the School Bursar. That same year with Archbishop Usanga's experimental recommendation, the new Superior General Rev. Mother Elizabetha at their Convent base at Bata, Equatorial Guinea, sent their young but mature Aspirants and Postulants under the leadership and direction of Rev. Sr. Rosanna MMI to learn English with a view to promoting their sphere of Education in the Archdiocese. But in fact, the main idea the Author could surmise, was to promote Vocations into the Congregation. Up to this no single girl in Calabar opted to join the Congregation despite several Appeals and Promotions. This strategy indeed proved effective because with the arrival of these young Rev. Sister a.k.a **"BATA GIRLS",** many girls in the Archdiocese and beyond, even the "Calabar" girls including Rita Okon, Francesca Michael became so excited and ready to go. One of the aspirants Margaret A. Eyo, the younger sister of Rev. Fr. Joseph Eyo, also joined and rose to the rank of Religious Superior and Rectress as well as Acting Principal of MMI Girls' Juniorate Iwuru, after bagging her B. A. Honours from the University of Calabar. It was a dream come true and "mission accomplished". Archbishop Usanga became greatly enthused and galvanized thereat. He treated the Sisters as "eggs."

The first girl to be professed in that Marian Year of 1987 was Sr. Immaculata Nyong and was sent to Rome for Further Studies, but unfortunately she decided later to do something else. It was a great blow to the MMI Authorities because this was the first fruit and product of their Calabar Mission. That was not all, there was another setback and unhappy state of affairs when some of the young Aspirants and Postulants on their long vacation back in Malabo decided to "take taxi" and move on. One of them even became a beautiful bride on arrival, pronto. But this did not deter or break down the spirit and fervor of the amiable Superior General and her Council. They decided to forge ahead depending on Divine Providence not discerning what was lurking ahead. Many more Postulants were sent in and this resulted in a boon to the newly established Marian Villa Intl. Girls Secondary School when also some girls of Junior College age from Equatorial Guinea as also from the Cameroun Republic were admitted into the College, grace Ü la the MMI Congregation and Lady Femina E. Medang, a Petroleum marketer in Calabar and grandchild of Equatorial Guinea father but whose mother hails from St. Luke's Ikot Effanga, Calabar. This had greatly boosted the status of Marian Villa as an International School. The rest is history as they say. In 1990, Archbishop Usanga at the CLCN of September that year announced the people that the Holy Family Sisters of the Poor and Needy (HFSND) would soon arrive to begin their Apostolate in the Archdiocese. Using some of the staff at the Cathedral and the Nursery School when the Author was serving there as Administrator after the sudden demise of Rev. Fr. Emanuel O. Akpan, they quickly and hurriedly completed and furnished the buildings for the new MMI Convent at Batteba Street off Marian Road, Calabar in order to prepare for the MMI Sisters to vacate their Target Premises and move in there before 1992. That meant the Target Convent was to be ceded to the HFSND Sisters because it had been earlier earmarked for the **ST. POPE JOHN PAUL II GOOD SAMARITAN HOME FOR THE POOR AND NEEDY**. The premises were also to incorporate the envisaged home for retiring Bishops and the Vicars in tow. True to their style and Charism, the MMI Sisters cooperated and everything was completed on schedule for them to move in. Their new home among others things was also to be dedicated for the upkeep of motherless and abandoned infants. So the hands of the MMI Sisters were already full, and they accomplished all these with gracious abandon.

In summary and most unfortunately, it so fell out that later at the turn of the 2000s, things began to take a different turn as the Bata MMI Authorities in Calabar became so disenchanted with their Calabar

Apostolate despite the booming number of Vocations. It was a complete fiasco midstream, as they decided to call it quits in 2010. Their reasoning for disserting the Calabar Mission was that most of the girls "lacked the spirit of Religious life". Well, one has to discern the spirit to understand this. But as far as this Author is concerned the MMI position was only an alibi to save face except that he would like to understand and see the whole thing from a parallel in one of the Annang Proverbs to the effect that **"Anyie ?kp? ama apa, ?kp? amem? apa adiana// Enyene kp? akpade, kp? esie akpa etiene"** = when the owner of a property/establishment dies, his/her property etc. dies with him/her. Archbishop Usanga had died and his establishments must follow suit. Come to think of it, as long as Archbishop Usanga was alive, the MMI were treated like "eggs" because they really changed the lifestyles and mien of the women folk in Calabar in their Apostolic Charisms. They cooked, they washed, they sewed. They were working not only in the household chores but also those of the Altar. The Archbishop and even some of us always went with one or two of them to stations to celebrate Mass or administer to the people while they arrange and set things in their proper places. However, the new Ecclesiastical Authorities of the Archdiocese of Calabar should do well to consider it of prime importance by inviting the MMI Congregation back again to resume their Apostolate as the SRC Sisters have since returned to resume their Apostolate in Nigeria as discussed above. This is my prayer and it is not a misplaced wish. The coming of the MMI Sisters to Calabar must not be seen as a misadventure. Well, the indigenous Calabar MMI Sisters have since gone their separate ways, some have sought admission in others Congregations including Rev. Sr. Margaret Eyo who found sanctuary in one of the Convents in South Africa but still has the nostalgia about the Calabar MMI, praying with the Author that one day the Bata MMI Sisters will return to carry out the Apostolate of their saintly Founder, Venerable Maria Antonia Paris.

11. ORIGIN OF THE CLARETIAN CONGREGATION

THE LIFE & TIMES OF ST. ANTHONY MARY CLARET – A PROFILE

The universal Congregation that Bishop Anthony Mary Claret dreamt of is slowly becoming a reality, and to think of the Claretian Mission today, we must think about the whole Congregation as a harmonious unit of varying diversity, not without its tensions, which is born of a common past history and which projects itself forward into the future with strength and vigour. Born on December 23, 1807, son of a small manufacturer of wool in Catalonia, Spain. He started off as a weaver before studying for the diocesan or secular priesthood. In 1835 he was ordained priest and began his priestly ministry principally in his home State and later in the Canary Islands. During his missionary work, he laid great emphasis on the Eucharist as also devotion to the Immaculate Heart of Mary. He also exhibited great love for the ministry among the poor. In 1849 he gathered a group of dedicated young priests and formed them into a Religious Community he called "Missionary Sons of the Immaculate heart of Mary" which later became known as Claretians. Thus the Claretian Congregation was born. In 1851 he was appointed Bishop of Santiago in Cuba in the Americas and there he reformed the Seminary and re-organized clerical discipline. In 1857 he was recalled to Spain and appointed Confessor of Queen Isabella II. The Revolution of 1868 saw him exiled with the Queen by the envious anti-clerical politicians in Spain and Cuba. He also founded the great Religious Printing House at Barcelona which guaranteed millions of low-cost copies of the best –selling Catholic works of both ancient and modern times including his over 130 works. He was one of the "**periti"** a.k.a Theologian expert at the Vatican I Ecumenical Council and died on October 24, 1870 at the Cistercian Monastery of Fontfroide, France. On February 25,1834 he was beatified by Pope Pius XI and canonized by Pope Pius XII on May 7, 1950.

At the root of the Missionary Charism of the Claretian Order is the special charism in the Church of their contribution to the fundamental rationale of the Church towards Evangelization which is defined in their Constitutions. Many section numbers could be quoted, but only these two will be taken viz.: A. "The aim of our Congregation is to seek in all things the glory of God, the sanctification of the members and the salvation of people of God throughout the world, in keeping with their Missionary Charism in the Church." 2. As the Sons of the Immaculate Heart of the Blessed Virgin Mary, they have also received a calling like that of the Apostles and have been granted the gift to follow Christ in a communion of life and to go out into the whole world to proclaim the Good News of the Kingdom of God to all and sundry.

THE CONGREGATION AND PROFILE IN THE ARCHDIOCESE OF CALABAR

Precisely in June, 1995 while acting in my second coming as the Chaplain of St. Paul's Chaplaincy, University of Calabar **(1975- 1984; 1995-1996)**, I had invited Very Rev. Fr. Christian Iheduru (+cmf), then National Superior General of the Claretian Congregation in Nigeria to preside both as Retreat Master and Chief Celebrant at the Closing Ceremonies of the 1994/95 **CATHOLIC WEEK** according to tradition. As the custom was, I would either often invite one of the Bishops of the then Onitsha Ecclesiastical Province, or the Rectors of the Major Seminaries or even Superiors General of Men Religious Congregations of the Province as men of Academics to perform this duty for the benefit of the St. Paul's academic worshipping Community annually. At the close of that Academic Mass and to round up the Catholic Week Ceremonies, I had to introduce the Superior General, a well-known Ecclesiastic to Archbishop Brian D. Usanga. During our chat, the issue of establishing a Claretian Community in a virgin parish of primary evangelization which Archbishop Usanga termed as a**" gold mine**" cropped up and pronto, the visiting Claretian Superior General acquiesced and was ready and willing to kick start the founding of his Claretian Community in the Archdiocese of Calabar before the year rolled over. To this end and perhaps ostensibly because it was my brain child, the Archbishop gave me marching orders for the commencement of the project and also to make the necessary repairs and refurbish one of the storyed buildings, the property of the Archdiocese along the Calabar High Way at the Catholic Secretariat on Bishop Moynagh Avenue. I was also instructed to use my salaries and Stipends to get the site ready for the Claretian Missionaries to move in by October as dead line. But of course this was not the first time I was to use my resources to do such like ventures viz. the Marian Villa Girls International, the Good Samaritan Home, the Sacred Heart Intl. Nursery/Primary, ditto St. Vincent's International, etc. were all constructed through like process. I promptly set down to the task of refurbishing the premises beginning with putting up a gigantic security iron gate, painting of the buildings, changing the doors and windows with iron doors and louvres, providing furniture, utensils, cutleries etc. with also a befitting Chapel and an Altar to boot.

By September 1995 and before the site and furnishings were ready, I could remember notifying the Archbishop on the fact that we already had amongst us in the Archdiocese two Clarentian Graduate Students of the University of Calabar being assigned pastoral duties viz. Fathers Anthony P. Essien and Marcus Chukwu(+cmf). The former, a very senior priest had been assigned as Assistant Priest to St. Bernard's Parish Marian Hill, the latter being assigned as Acting Chaplain to St. Paul's Parish. UNICAL. He was later to be re-assigned as Acting Parish Priest of St. Peter's Parish Ediba, Qua Town. Whereas these were also to join the Clarentian Community once the Superior of the Calabar Mission would had been appointed, both the Claretian Superior General and the host, the Archbishop of Calabar meantime had hitherto inspected the facilities. As it fell out, they were completely satisfied that everything was adequate for the take-off the Clarentian Community in Calabar, so it seemed. However, the Clarentian Priests of the Congregation appointed to occupy the facility were to be the Claretian Priests appointed by the Superior General from the Claretian Generalate at Maryland, Nekede Owerri in Imo State. However,

they were expected to move in during the first week of October as provisionally scheduled. Three Claretian priests including the Ag. Superior of the new Calabar Community and Rev. Fr. Ebenezer Okoro (+cmf) a Post Graduate Student in the Department of Religious Studies & Philosophy, UNICAL as we were soon to discover, moved in on Thursday October 3, 1995 to take up residence at their new Claretian Community in the Archdiocese of Calabar.

The Memorandum of Understanding (MOU)signed by the Ordinary of the Archdiocese of Calabar and the Nigerian Superior General of the Claretian Congregation, Very Rev. Fr. Iheduru (+cmf) carried among others:

(1) The administration of the autonomous St. Vincent de Paul Parish Mbukpa with a parish area equiperated almost as coterminous with the entire Calabar South Local Government Authority, an area as large as if not larger than the entire territory of Owerri Archdiocese or the Catholic Diocese of Ikot Ekpene which extends as far as the Anantigha River to the south of the **EFUTS** nation in Cross River State. The territory at the time described as a "**GOLD MINE",** was a teeming resort with hundreds of refugees of the civil war now permanently and conveniently settled there. There were to be found in the area multitudes of Alladura and Pentecostal churches, Secondary Schools and a number of both Government Approved and unrecognized Primary/Nursery and Secondary Schools. But sadly enough, there was little or no Catholic presence there except St. Mary's Pro-Cathedral, Efut Abua and the St. Vincent de Paul Parish later described as a "miserable Church" by the Clarentian Fathers at the time as discussed above.

(2) Serving as Chaplains to the Community of the Claretian Religious Sisters of the Congregation of Mary Immaculate International (MMI) from the Equatorial Guinea, Bata with Headquarters in Spain who were already resident in the Archdiocese of Calabar. This is the Women Religious counterpart of the Claretian Congregation just as the Daughters of Charity Congregation (DC) is the Women Religious counterpart of the St. Vincentian Congregation (CM).

(3) Appointment of one of the Claretian Fathers as Tutor at the Mary Immaculate Juniorate, Iwuru manned by the Claretian MMI Sisters as also serving as the Chaplain with Rev. Dr. (Mgr.) Emmanuel Umoetok as Ag. Principal thereof. The Memorandum also mooted the fact that one the priests would later be promoted Principal since Fr. Umoetok was a substantive lecturer at the College of Education, Akamkpa, now Cross River State University of Technology Campus as also Parish Priest of St. Anthony's Parish Iwuru.

(4) Opening up of the entire territory of the said area popularly tagged **"NEW AIRPORT** "which had earlier been opened up by the indefatigable erstwhile Military Governor of the South Eastern State, Brg. U.J. Esuene for both primary Catholic community of evangelization with the further mandate to establish new schools, both primary and secondary in the area, an area Archbishop designated as a **"GOLD MINE".**

(5) Carrying out any other assignments which the Archbishop of Calabar would call upon them from time to time to undertake.

But not long after their taking residence and administering the St. Vincent de Paul Parish cropped up a sort of Complaints galore coming from the newly arrived Claretian priests. Most of the complaints the Archbishop was to soon find out centred on the inadequacy of the provisions offered by the Archdiocese.

When it was explained to them that no one had expected the Archdiocese to be able to supply them with everything to their hearts content. But when it was further remonstrated that they were being offered what the Archdiocese could afford and which was considered adequate and sufficient for their up-keep and take-off. But they however replied if they would have been expected to bring along all their household paraphernalia and other equipments supposing for example their mission was to South Africa or America or Europe? Nobody could fathom this sort of argumentation because the usual custom worldwide was that the beneficiary of a **BENEFICE**, according to **(Cf. C.J.C. 158; 265; 1272 and 1275)** ie. **Codex Judici Canonici** a.k.a Code of Canon Law jargon of the Church denoting an appointment to a job with all the juicy benefits appertaining, would have to use his benefice in such a way that he/she would develop it, mingle with his/her/their labour and make his/her living therefrom. Nobody is ever provided with everything at a go; people expect he/she/they would have to develop it with the labour of his/her/their hands. Nevertheless, both the recipient and donor Authorities had already considered the deal as adequate as discussed above. In fact, with this Author, as then the Chancellor and Episcopal Vicar of the Archdiocese in-Charge of Administration, both the Catholic Faithful and admirers had concluded that "the chicks had come to roost" with the kind of appointment offered. Everybody thought this was indeed a gold mine donated to the new Missionaries the likes of which the legendary Bishop Shanahan together with the indefatigable Founding Father of the Calabar Mission, Fr. Louis Lena (CSSP) had never got it so good in the Canaan City of Calabar. Come to think of it, with the teaming Igbos in Calabar metropolis both Catholic and non-Catholic, one would have expected the Claretian Missionaries to hit the ground running by organizing a grand Rally to signal their coming into town with immediate effect, dead on their arrival. Indeed, their first Tray Collection had hit the roof as it was soon discovered because it almost doubled what was ever collected when the Author was Parish Priest of the said St. Vincent's Parish, a significant reminder that they were now in town. Again one would have expected that at the first Annual Parish Harvest, Bazaar, or whatever, they would extend their Invitations far and wide including their base in Imo State. One also had expected that they would liaise with their fellow Igbo priests in the city to learn the proper **modus operandi**. On introspection, they would have discovered the marvelous and admirable success of Rev. Dr. Emmanuel Iwagwu, who was posted to the Archdiocese from Okigwe Diocese right after his Ordination in 1994 and within months he had earned the enviable title of "**Fr. Eti-owo"** from the Calabar admiring Catholic and non-Catholic community. For example, on taking over from the Author, **Fr Eti-owo** was able to build from scratch the magnificent Parish Church at the St. Joseph's Catholic Chaplaincy, Cross River State University of Technology, **(CRUTECH)** although with the Grants from Rome handed over by the Archbishop from the visiting Apostolic Nuncio, Archbishop Carlo Maria Vigano in 1987. On transfer to Queen of Angel's, Airport Parish, Edim Otop in 2005, he **Fr Eti-owo,** had executed and completed another magnificent Church project there while at the same time studying part time and garnering his Masters and Doctorate Degrees therefrom the prestigious University of Calabar a.k.a. **UNICAL**. This is what is meant by mixing a benefice with labour to reap maximum results. This is what the Archdiocese of Calabar had expected from her newly arrived Claretian Missionaries.

Therefore, the argument could not hold water because they had even enthusiastically opted to take up residence in the first week of October after inspecting the facilities themselves. But rather their dissatisfaction was that they would have to start from scratch as it were whereas they had expected everything with a certain state of the art accommodation and facilities put in place. It was not exactly the line-up to the of Religious Congregations and what was expected of the Inmates of the Clerical Order of the Church's design and expectations in the following of Christ by "leaving everything for the sake of the kingdom of Heaven" in their Vows of Poverty and Obedience. It was certainly not the designs and expectations of worldlings – a far cry from and a sad commentary to the mind and designs of the Lord Jesus' demands of Clerical Orders of the Church's design and expectations. No, it was also a sad commentary of the good intentions and plan of the legendary generous Archbishop Usanga to bestow his **"GOAL MINE"** to the amiable big hearted and frank Fr. C. Iheduru (+CMF), the first ever Superior General of the same novel Men Religious Claretian Congregation in Nigeria after the St. Patrick's Missionaries (SPS), the singular premier Men Religious Community after the inimitable Holy Ghost Congregation of over a hundred years incarnation in the African soil and by implication Calabar

12. ORIGINS OF CONGREGATION OF DAUGHTERS OF MARY, MOTHER OF MERCY (DMMM)



Before the beginning of the civil war, Bishop Anthony Gogo Nwedo who was ordained on May17, 1959 as the first Bishop of the newly created Diocese of Umuahia, had appealed without success to the Sacred Congregation for the Evangelization of Peoples for personnel for his Umuahia Diocese and the reply from Rome was: "Why not start your own?". After planning and praying he founded a new Congregation of Daughters of Mary, Mother of Mercy (DMMM) which later brought in the Men's wing for Rev. Fathers viz. Sons of Mary, Mother of Mercy (SMMM) with the first professions in 1968 and 1970 respectively. This Congregation is of Diocesan Right and it was founded to help in running and developing the new Diocese. He as it were copied the position of Josef Shanahan who had similar challenges in his Southern Nigeria Mission since he had established numerous Schools, Hospitals, Orphanages and other social Institutions. But his problem was, who would manage these Institutions? He was unable to answer that question! That was why he tried to invite the Religious Congregation Overseas and they told him to go and found his own. The rest is history. He then applied to the Sacred Congregation of Prop Fide and the result was heartwarming. Archbishop Pietro Sigismond sent him the Rescript **"NORMA"** granting the Bishop approval to establish the Congregation. Then on December 29, 1961 he gathered the first group of 18 young girl candidates at Corpus Christi Mission, Etitiulo – Bende and prepared them as the first batch of Aspirants to kick-start his new Congregation.

On January 17, 1962 the Feast of St. Anthony his patron Saint, at Mercy Secondary School Nbawsi grounds, more girls had given up their virginity to serve Christ and with now 29 girls he celebrated the Open-Air Mass attended by a mammoth crowd of both Catholics and non-Catholics, priests and Women Religious Sisters within the Ecclesiastical Province to admit them into the Postulancy and dress them up with the Habit of the Congregation. Thus was born the Congregation of the Daughters of Mary Mother of Mercy. The Sisters of Peter Claver in Rome were drafted to undertake the training of these first group of Postulants. They were first sent for the training at the St. Peter Claver Sisters' Convent at Ibadan where they began their first Novitiate. On December 1964, they were sent to Rome for their Investiture and six of them returning on the 8th to make their first Religious Profession. It was to be a Congregation for the Institutes of Consecrated Life and Societies of Apostolic Life. Bishop Nwedo's main reason for erecting a Religious Congregation aimed at the spreading of the Congregation throughout Umuahia Diocese and to most of the Dioceses in Nigeria especially in the Igbo speaking Diocese of Owerri, Okigwe, Orlu, Aba, Awka, Enugu etc.

This Congregation has spread like wild fire with Convents scattered especially throughout Igbo land and also established in many Dioceses in Nigeria. As a matter of fact, this moot point should not be lost to readers why the Congregation should be treated herein whereas it has not been established in the Archdiocese of Calabar in the first place. Yes, of course it is not one of the Religious Orders working in

the Archdiocese of Calabar. During the life time of the Canonical Founder, Bishop Anthony G. Nwedo, Archbishop had made moves to invite the Bishop to establish the Order as the first ever indigenous Congregation in Nigeria. This is true because as both the Archdiocesan Secretary and later the Chancellor of the Archdiocese, the Author was privy to most of the decisions and programmes envisaged by the erstwhile Archbishop B. D. Usanga. With the event of the civil war but most poignantly due to the demise of Bishop Nwedo on February 12 2000, the Archbishop seemed to have shelved it. But considering that it was meant to be of a Diocesan Right he decided to keep it within his chest until the elevation of the Order to the Pontifical Status. Unfortunately, this had never materialized, but for the records the Author considered it pertinent to include the Congregation among the list herewith. On Feb 2, 1994, his successor, Most Rev. Dr. Lucius Iwejuru Ugorji raised it to an Institute of Pontifical Right.

13. ORIGINS OF THE CONGREGATION OF DAUGHTERS OF DIVINE LOVE (DDL)



The Congregation of DDL is a Pontifical and International Order of Religious Women founded by his Lordship, Most Rev. Dr. Godfrey Mary Paul Okoye (CSSP) on July 16, 1969 during the Nigerian Civil War. In 1969 Bishop Geoffrey Mary Okoye founded the Congregation of Daughters of Divine Love (DDL) with the Mother House at Enugu. The Congregation's most valued Apostolate is hospital work and has spread to almost all the Dioceses in Nigeria and to many parts of the world especially Europe and America.

In 2013 His Grace Most Rev. Dr. Joseph Edra Ukpo, with the departure of the Claretian Sisters of the Congregation of Mary Immaculate – Equatorial Guinea from their Convent at Mary Immaculate Girls Secondary School, Iwuru – Biase, invited the D. D. L Congregation to the Archdiocese to take over the administration of the College. Today, the main apostolate of the DDL Sisters is education and they have concentrated their attention towards the training of the girls in character, etiquette, domestic science and the teaching of Catechism to the young. Since Iwuru is a very rural area, they also engage themselves in social work among the natives. Four Rev. Sisters of the D L Congregation including the Superior of the Community are taking full control of the situation both in their Community and in their Missionary Apostolate here.

In keeping with to spirit of the Founder, the Sisters are involved in the education of the young and co-ordination of pious Organizations within and outside the Juniorate such as the Legion of Mary, the Blue Army of Our Lady of Fatima, the Cadets of the Blue Army, the Holy Childhood Association under the Pontifical Missionary Societies and the Promotion of vocations, etc. Meanwhile the following Sisters viz. – Sr. Laetitia Anakwue - Superior, Sr. NgoziChukwu Njoku, Sr. Mary Collette Uche, and Sr. Christine Nze are on the teaching Staff of the Mary Immaculate Juniorate Iwuru.

14. THE FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION ORIGINS OF THE CONGREGATION OF THE FRANCISCAN ORDER (CFSIM) THE LIFE AND TIMES OF ST. FRANCIS OF ASSISI – FOUNDER



The coming of the Congregation of the Franciscan Sisters in Calabar in Calabar of the Immaculate Conception which is the Third Order Regular of the Franciscan Order, OFM climaxes Archbishop Brian D. Usanga's vision in seeing to it that the women of the area get the full care, training and direction necessary to the fulfilment of their duties as wives and mothers, not of course forgetting the girl child. But how did it all begin? The answer lies in the Life and Times of the Great St. Francis of Assisi. Born in 1181 in Assisi, Italy St Francis whose original nmame was Giovanni given by his mother Giovanna, his wealthy father Piedro di Bernardone later gave him the name Francesco a.k.a Francis at his Baptism because he was away on business at his birth. In his dulthood and in keeping with the trend in aristocratic families, Francis passionately sought to be a Knight and in 1202 when Assisi went to war with Perugia he was captured as prisoner of war. In 1205 he joined the Papal Forces against Frederick II and with the vision he had at Spoleto to await a new form of Knghthood, he was called to serve the "Master" rather than the "man". It so happened that in the solititude of prayer and fasting he started his new-found concern for the poorest of the poor in the land. At its peak, he dismounted his horse to give arms to wayside lepers. Again in response to a divne command at San Damiano's Church to "go repair my house falling into ruins", he instantly set about reparing the dilapidated San Damiano's and began to even begin disposing of his father's silk stock to get funds for the work. This so angered his father that he brought him before their Bishop to revover the money. Francis obliged and began to strip himself of everything he owned turning himself into a begar overnight "for the sake of the Great Master". On February 24,1208 while at Mass at the Chapel of St. Mary of the Angels, he saw his plan for him in **(Mtt 10:5-14)**, and started preaching passionately to all and sundry the herald of the "Great King". Before long, both the preachings and the very simplicity of his life drew thousands of people around him incuding men of prominence in the society. On April 16, 1209 with the enrobing of Peter of Cattaneo, a Cannon of the Cathedral, the Order of **"FRATRES MINORES – LITTLE BROTHERS"** a.k.a . **Friars Minor** was born. With the entry in 1210 of an immensely wealthy Angelo di Ugone into the Order, St. Francis applied and obtained Papal Approval from Pope Innocent III for the new Congregation.

Attired in brown, the Friars moved North and South beyond Italy preaching with such zeal and fervour that thousands were added to their number which had started with foundation 12 members. On Pentecost Sunday 1219 at Portiuncula 5000 attended the General Chapter and this prompted Pope Honorius III to formally introduce a year of Novitiate in the Congregation and granting approval for the final Draft of the "Rule of the Order". Meanwhile on Palm Sunday 1212, a young maiden Clare, from the Nobility received the Veil of Religious Life and thus was born the the **"SECOND ORDER OF ST. FRANCIS"** known as **"THE POOR CLARES"** for women. In 1221 Francis further founded the Third Order of Brothers and Sisters of Penance a.k.a **"THIRD ORDER OF ST. FRANCIS".** On November 29, 1223 St. Francis gradually withdrew from the Administrative Affairs of the Order and also declined priestly Ordination out of reverence for the Priesthood of Christ considering himself unworthy of such dignity thereof. ON Christmas Night 1223 he recreated the Nativity scene complete with ox and ass hay manger. As if to sanction this noble act the Lord crowned him with the Gift of Stigmata ie. the imprint of the **FIVE SACRED WOUNDSOF CHRIST** on the Feast of the Exaltation of the Cross on September 14, 1224. On October 3, 1226 he breathed his last at Postiuncula, the very place where he had the revelation of his Mission and the Birthplace of the Order. Canonized on July 16, 1228 by Pope Gregory IX, Pope Benedict XIV later declared him the **"MOST PERFECT IMAGE OF CHRIST"**, and in 1916 declared him Patron of Catholic Action. In 1926, Pope Pius XI declared him **"ALTER CHRISTUS**" and in 1939, Pope Pius XII declared him Patron of Italy.

THE CONGREGATION OF THE FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION

This Third Order of St. Francis was established in the Archdiocese of Calabar in 1989 with the arrival of the Regional Superior General in Nigeria accompanied by the Provincial and Sr. Mary-John Etta (CFSIM), but as the saying goes: 'the best way to the understanding of history is to trace it from its genesis" What then is the origin and history of the Congregation of the Franciscan Sisters of the Immaculate Conception? This Order is an active and contemplative Religious Order of Women. The Congregation was founded in 1847, in Glasgow Scotland, by Sister Adelaide Vaast and Sister Veronica Cordier who came from the Franciscan Monastery of Our Lady of the Angels, Toucoing. It was founded in response to the plea from the Church in Glasgow for Rev. Sisters to teach the poor children of their parishes. Adelaide's premature death from Cholera left Sr. Veronica as the sole remaining Foundress of the Congregation.

The Congregation was established as an Apostolic Institute and follows the Rule and Life St. Francis of Assisi. The title: **THE IMMACULATE CONCEPTION,** was added by Pope Pius IX in 1854, when he approved the first Constitution of the Congregation while proclaiming the Dogma of the Immaculate Conception that year. As Sisters of the penitential tradition, the Franciscan Sisters commit themselves to live out their public profession of Chastity, Poverty and Obedience both in their various Communities as also ever striving to give fuller expression of their Baptismal call to conversion. To be a Francisan is to be a missionary and so the mission of the Franciscan Sisters of the Immaculate Conception in the Church is to live the Gospel life in the spirit of St. Francis of Assisi. In so doing the pioneer Sisters have carried out their missionary activities in Scotland, England, Ireland, U.S.A, North America, the Carribbean, Italy, Kenya and here in Nigeria especially throught teaching, Nursing, medical work, teaching, pastoral and and other aspects of social works. They also undertake the vocational training of the young. The Congregation also carries out the teachimng of Catechism and preparing Catechumens for the reception of the Sacraments. They equally engage in Communications using the Social Media and in whatever they are called upon to do in order to serve the needs of the Church.

In 1949, the area now known as the Dioceses of Oyo and Osogbo was carved out of the Diocese of Lagos, and put into the pastoral care of the White Fathers (W/F). The SMA Fathers withdrew from the area and Monsignor McCoy was appointed Prefect Apostolic of the New Prefecture of Oyo. It was shortly after his appointment that he came to Britain looking for the Religious Community ready and willing to undertake the educational, medical, social as well as the pastoral development of Oyo Prefecture. Having appealed in vain to the already existing Missionary groups in the United Kingdom, he was advised by Bishop Walsh WF to approach the Congreation of the Franciscan Siters of the Immaculate Conception in Scotland. Bishop Walsh himself accompanied the request with a letter to Mother Bernadine, the Abbess of the Order at the time. The letter dated October 10, 1949 was to request her to come to the help of Msgr. McCoy. This led to an invitation to him from the Scottish Community to personally visit Mother Merryleen in November and address the assembled Community about his Prefecture and needs. When he learnt of this decision, Bishop Walsh wrote: "Truly, history was repeating itself because a little while ago, Mother Veronica sitting among her Sisters in Toucoing and listening to a similar plea, her heart was moved to respond to the call to Scottish Mission". It did not take long before Mother Merryleen Bernardine, many of her daughters and her Council members decided to accede to the request and open a foundation in Nigeria. Thereafter, many of the Rev. Sisters in Merryleen Benardine Council decided to make a foundation in Nigeria. When he learned of this decision, Bishop Walsh wrote:

> **"I know that we have in the Glasgow Franciscans, firm faith, great love of our Lord, Our Lady, St. Francis and the spirit of self-sacrifice. May your spirit mingle with that of Cardinal Lavigerie, for the Glory of God, for the**

happiness of Africa, and for the advancement of your Congregation" (Cf. Letter of Bishop Walsh describing the Charisms of the Franciscan Order)

Soon after this, Msgr. McCoy hurried back to Nigeria with the good news and immediately set to lay the foundatrion stone of the first Franciscan Sisters'Convent at Osogbo. Meanwhile, with great excitement and enthusiasm, preparations began at home for the great venture. Hope ran high when the names of the first four Religious Missionaries for the Nigerian Mission were announced. They were, Sr. M. Patrica Coyle, Sr. M. Agela McFaul. Sr. M. Immaculata Leonard, and Sr. Fidelis McCrossan. On the eve of their depature, it must have caused quite a stir in the central Station of Glasgow. On the morning of August 12, 1950 many of the Sisters gathered to wave good bye to the unknown. For the Order, it was a momentous occasion, it was the affirmation of the missionary Charism of the Foundress. From Liverpool where they stayed overnight with the White Sisters, the four continued their journey by Cargo Boat to Nigeria. It was a long, rough passage to Lagos when they arrived on the 17th of September, the Feastday of the Stigmata of St. Francis. After a brief stop in Lagos, the Headquarters of Archbishop Taylor, the group travelled inland, via Ibadan to Ile Ife where they stayed, untill they would receive a message that they could proceed to Osogbo where the jubilant and enthusiasiastic towns people were waiting to welcome them in the traditional Yoruba manner. It was a dream fulfilled.

Here in Nigeria, the CFSIM Sisters work in the Lagos Regional Headquarters of the Congregation in the Archdiceses of Lagos and Ibadan as also in Oyo, Osogbo, Ijebu-ode, Abeokuta Diocceses, They also have Convents in their Regional Head quarters of Asaba and work in Warri and Issele-Uku Dioceses. In their Northern Regional Headquarters at Otukpo, they work in the Dioceses of Makurdi, Otukpo and Minna.

THE CFSIM CONGREGATION IN THE ARCHDIOCESE OF CALABAR

As noted above, prior to the arrival of the Franciscan Sisters (CFSIM) in Calabar, Archbishop Brian D. Usanga who had previously contacted the Superior General of the Order at Ibadan explained to them that apart from the presence of the premier Women Religious Congregations in the Archdiocese viz. the Sisters of the Holy Child Jesus (SHCJ), Handmaids of the Holy Child Congregation (HHCJ), Sisters of the Medical Missionaries of Mary (MMM), and the Vincentian Daughters of Charity (DC), he still needed other Women Religious to swarm the vast territory of Calabar with a view to seeing to it that the women of the area get the best and full care in training and direction necessary towards the fulfilment of their duties as wives and mothers, not of course excluding the girl child. True to their promise, the Regional Superior General in Nigeria accompanied by the Provincial and Sr. Mary-John Etta a.k.a Sr. Immaculata (CFSIM), arrived Calabar in September 1989 in order to establish the Women Order of St. Francis (CFSIM) in the Archdiocese of Calabar. They informed the enthusiatic women of Calabar that they had come to stay among them and that was was why they came in full swing together with one of their daughters Rev. Sr. Mary John Etta of the St. Mary's Pro-Catholdra, herself a proud pioneer of the Mary League Girls Association established by the Author in the early 1980's. The Superior General and the Vicar would stay on for two weeks while Sr. Mary would stay on, promising to come back to see the progress of the Order in the Archdiocese. It was a most pleasant and welcome adventure to say the least.

However, the Superior General had given the condition that if within a month there were no prospective Candidates who were ready and willing to join the Congregation, they would have no option but to review their coninuous stay in Calabar. Before this, the Author who was then the Chaplain of the Mary League and Catholic Girls Association had arranged a Retreat for the girls to intimate them about the impending arrival and establishment of the Congregation in the Archdiocese. Although the girls were very enthusiastic, nevetherless they wanted to see thimngs for themselves before making their individual decisions. At the expiry of two weeks, the Superior General and her Vicar returned to Ibadan while Sr. Mary was left behind to sort out herself and the prospective volunteers. Meanwhile the Women

Organization (CWO) were up and doing organizing Seminars to conscientize the girls. But as often happens things are not what they seem. Most of the girls who had attended the Seminars with the Congregation team did not seem to amire the Uniform **"Habit"** of the Order a bit because as it fell out, the URUAN-EFIK girls to single them out, were not impressed by the brownish outfit of the Order, so it seemed. In October 1989 and with ongoing Devotion to the BVM and St. Joseph, it was expected that Heaven would look kindly on and touch the hearts of these young women to consider giving themselves for the Kingdom of Heaven. But there seemed to be no such signs in the horizon of the girls. While some of the girls said they needed time to think and pray about it, the majority had rejected the Congregation of court. It should be noted that apart from this conditionality, Archbishop Usanga had made it clearly known that he wanted the pioneer prospective Candidates to be bona fide indigenes of Calabar to preempt the Order beeing hijacked by other nationalities with the result that they could arise a situation of not having aspirants from the area at all. Sadly and because these minimum conditions and requirements were not met, the Congregation folded up till this day; dead on arrival, they would say. But not to worry! Just as the Archbishop was wonderimng "when and where the rain started beating the Archdiocesan women folk as it were, Very Rev. Fr. Ononuju came calling with the news that the Women Religious Congregation the Archbishop had assisted him to found was considering kick starting their Apostolate in Calabar if the Archbishop would grant his approval. That was how the Holy Family Congregation came to Calabar to join hands with the Mary Immaculate Sisters of Equitoriarial Guinea. It was left for the Author to tidy up the Convent premises earlier abandoned by the Claretian Fathers at the No. 1 Bishop Moynagh Avenue, Muritala Muhammded Highwey and make preparations for the Holy Family Sisters (HFSND) to move in without further ado and to the greater Glory of God. Therefore, with the new enthusiasm and upsurge in vocations, the Author strongly recommends that the situation be reviewed and the CFSIM Congregation invited back to the Archdiocese of Calabar without further delay, Deo Volente!

15. REV. FATHERS OF THE CONGREGATION OF REDEMPTORISTS (CSSR)

The Redemptorists (CSSR) are the latest Congregation to come to the Archdiocese of Calabar, barely two years ago in 2016. The Congregation of the Most Holy Redeemer – a.k.a **"CONGREGATION DU SACRE REDEMPTOR"** is a Religious Order which was founded in 1732 by St. Alphonsus Giuseppe Liguori of Naples, Italy as a Religious Society of Priests who would among others devote their lives for the evangelization of the poor and the most abandoned in society and most importantly, the study of Moral Theology with a view to living moral lives for according to him, knowledge without piety and holiness is useless and renders one arrogant. The Congregation also emphasizes that sanctity and learning should always go together.

THE LIFE & TIMES OF ST. ALPHONSUS LIGUORI – A PROFILE

Born on September 27, 1696 the eldest of the seven children into the an upper – class Italian family of Giuseppe de Liguori and Anna Cavalier in Marianella, a suburb of Naples, Alphonsus Maria Liguori always accompanied his father yearly while yet a boy for Retreats in some Religious Houses. Being extraordinarily brilliant he was awarded a Doctorate Degree in Civil and Canon Law at the age of 16. Thereafter he rapidly achieved success in his law practice. At 27 he resigned his practice of law and studied for the Catholic priesthood while seeking to discover God's will in prayer and works of charity. Soon after, he joined the "Neapolitan Propaganda" helping the priests who were giving admirable inspiring missions among the poorest of the poor in society. He was ordained priest in 1726. Ardent and of delicate sensibility, he became profoundly intelligent being downright practical in his approach to issues.

He sought with all the capacities of his intellect and will to do the will of God insisting that "the most perfect charity consists in zeal about our neighbours' spiritual good".

In 1732 he founded the Congregation of the Holy Redeemer, the "Redemptorists" and for twenty years travelled extensively through the provinces of Italy beginning with Naples gaining numerous conversions through his "Mission Apostolate". From 1752 onwards he devoted himself to writing. One of his great Works in Moral Theology includes the Golden Mean between the "excessively lenient" and the "exaggeratedly rigorous" Schools of Thought. This "Prince of Moral Theology" in addition had a remarkable devotion to the BVM and the Blessed Sacrament and this spurred him up into composing many Dogmatic and Ascetical Works including the" **GLORIES OF MARY"**, "**THE WAY OF SALVATION**" and "**THE TRUE SPOUSE OF CHRIST"**. He devoted himself towards promoting Missions by organizing Retreats everywhere in order to eliminate liturgical aberrations and all forms of debauchery and delinquency in Italy. He also taught that people should be prepared for contradictions, sickness, interior and exterior torments and to put on the breastplate of tolerance and forgiveness. While touring the entire territory he encouraged sincerity of purpose in everything we do. He wrote altogether about 111 Books and Treatises from his pen teaching by words and example that" Sanctity and Learning can in fact go together". In 1762 he was appointed Bishop of St. Agatha dei Goti and in 1775 ie. within 13 years he had perfected the reform of the entire Diocese. He died on August 1, 1787 (which is now his Feast day) and was beatified by Pope Pius VII in 1816 and canonized by Pope Gregory XVI on May 29, 1839, the first and only professional "Moral Theologian" to have been so canonized. Pope Pius IX declared him "Doctor of the Church" on March 23 1871. During the Holy Year of 1950, Pope Pius XII officially declared St. Alphonsus Patron of Moralists and Confessors due to his love for preaching of the Gospel to the poor and abandoned shepherds on the hills of Scalas.

As Founder, St. Alphonsus has passed on that missionary zeal and vision of preaching the Gospel to the poor and the most abandoned. Thus "strong in faith, rejoicing in hope, burning with charity, on fire and with zeal, in humility of heart and persevering in prayer, Redemptorists worldwide and as Apostolic men and genuine disciples of St. Alphonsus, follow Christ the Redeemer with hearts full of joy, denying themselves and always ready and willing to undertake whatever is demanding and to share the mystery of Christ by proclaiming the Gospel in the simplicity of life and language, so that they may bring plentiful redemption to people of the world" **(Cf. Redemptorists Cost., 20)**. The Congregation's tag **"CSSR"** which follows the name of every member is actually coined from the Latin: **CONGREGATIO SANCTISSIMI REDEMPTORIS** a.k.a "Congregation of the Most Holy Redeemer". It is also interesting and in fact instructive to learn that at the beginning, St. Alphonsus founded this Congregation with the assistance of very few contemporaries including Bishop Facoia his one-time Spiritual Director and St. Marie Celeste Crostarosa, Foundress of the female Counterpart of the Congregation – **REDEMPTORISTINES**. Most of his early companions deserted him except Bro. Vito Curzio and his inchoate Religious Order. That is why St. Alphonsus later added the **"OATH OF PERSEVERANCE"** to the list of Vows to be taken by anyone wishing to be a perpetual member of the Congregation. In the aftermath of this in 1747, about 36 Redemptorists were famously being demanded to preach the missions in the kingdom of Naples alone precisely on account of their solid style of preaching both at the pulpit and their merciful pastoral approach in the Confessionals. On February 25 1949, Pope Benedict XIV solemnly approved both the Institute and the Constitutions and Statutes of the Congregation.

Just like the St. Patrick's Missionaries who never expanded their Order beyond the Irish fold, the Redemptorists never spread beyond Italy but God in His inscrutable way did raise an Apostle of expansion in the person of St. Clement Mary Hofbauer who joined the Congregation in 1784 was sent to Warsaw the Capital City of where he founded the Congregation there. Thereafter he was inspired to preach the Gospel and also establish the Congregation in Vienna, Prussia, Switzerland and Romania. It should also be interesting to note that the Author throughout his years of Study abroad, stayed in the

Pontifical Hostels manned by the Redemptorists who had spent the greater part of their lives in the Far East. By divine Providence two of them were his German Spiritual Directors viz. Fr. P. Hartwich and Josef Schneider (CSSR) who also assisted him in his Deutsche Language Studies as knowledge of German was a requirement for the award of the PHD Degree in MORAL at the Lateran University a.k.a. **ALPHONSIANUM** where he studied.

In Nigeria the CRRS Congregation Missionaries berthed here as it were, precisely on September 30, 1987 where the first team of arrivals from the Redemptorists' Denver Province of America namely, Father William Cleary, Fr. William Peterson together with Brothers A. Fisher and Dan Hall as pioneers took over the pastoral charge of the Parish of the Archangels at Satellite Town, Lagos and made it its Headquarters thereof. In 1990 the team was beefed up with the arrival of Fr. J. P. O'Riordan, Fr. Alphonsus Doran, Fr. Patrick Scott, Fr. Robert Wirth, Fr. Andrew Szorc and Fr. Gilbert Enderle. That same year the Novitiate Programme headed by Fr. Gilbert Enderle was started and on July 18, 1992 seven young men from Nigeria became the first Nigerian Redemptorists with Fr. Fr. Richard Thiele who took over from Fr. Gilbert Enderle as the Novice Director. Within the 28 years of its existence in Nigeria the Congregation has spread to Ughelli in Delta State, Benin City in Edo State Onitsha, Enugu, Ogun State, Kaduna, Abuja and Calabar. Here in the Archdiocese of Calabar, Fr. John-Cross Nkanta (CSSR) who has been appointed to the new Parish of Church of the Ascension Nyahassang and ably supported by his Assistant Fr. Raphael Koleade is working tirelessly to administer to the people of the newly created Parish, the first Parish ever to be created by Archbishop Joseph Edra Ukpo since taking over from Archbishop Brian D. Usanga on March 14 2004, to the Greater Honour of God and for the upliftment and the progress people of ancient Calabar Mission.

16. ORIGINS OF THE CONGREGATION OF THE BENEDICTINES OSB THE LIFE & TIMES OF ST. BENEDICT (480-547) - A PROFILE

St. Benedict, the father of Western and by implication Roman and modern Monasticism was born at Nursia – Spoleto in Umbria, Italy of noble parents in 480 AD. At the age of 19, seeing the socio-political and immoral situation in Italy under the reign of the Arian and Visigoth King Theodoric, his heart was moved and he was prompted to abandon his noble estate, in fact, everything in order to seek salvation for his people by going to the cave high above the mountains of Subiaco in the Apennines to live there as a hermit and to pray and live a solitary life of sacrifice. Seeing his way and sanctity of life many people began to abandon the city in droves and go stay with him in order to practice the life of virtue. After some time, he organized a sort of communal monastery – comprising of twelve monks each, about twelve of them to cater for the number of people that had flocked to the mountains to stay with him. In 529 he decided to leave Subiaco and move on to found a large and world-acclaimed Monastery of Monte Casino which became the Motherhouse of the Benedictine Order. Monte Casino then became a beacon on a mountain-top half way between Rome and Naples. In 520 AD, he wrote his Monastic Reform Rules known as **"THE RULE OF ST. BENEDICT**" which formed the universal Rule for Monks of all times and places. The text of this "**RULE**" contained great revelations of the early literature of Monasticism, Works of the Fathers Sacred Scripture and the preceding previous Egyptian and Eastern brands of knowledge as well as commentaries on lives of Saints. All these works formed the basis of the formulations which not only listed the spiritual maxims and prohibitions for monastic life but also, and for the first time, an ordered practical Code of Conduct covering every aspect of monastic life. In recognition of this, Pope Pius XII adorned him with the soubriquet of **"FATHER OF EUROPE"** and on October 24, 1964 Pope Paul VI added to him **"PATRON SAINT OF ALL EUROPE.** The **RULE** also among others aimed at the moral and spiritual training and upliftment of monks in the

adoption of the Evangelical Counsels whereas up to this, the monk's life was to be modelled after the tradition and personality of the Founder/Foundress to wit:

1. Each Monastery from henceforth was to be governed by an Abbot (an equivalent of Bishop) elected for life and his word is to be final in all matters – His duty is to apply the Rule therein.
2. Both Abbot and Monks are to live under the laws of the Rule. The Abbot is to consult with all the Monks in matters of great importance and with the senior Monks in lesser maters before taking decisions.
3. Monks are bound to the Monastery for life and are therefore not free to move from monastery to monastery. They are to regard themselves as Members of a Family.
4. Life in the Monastery is to be regular and disciplined but not necessarily austere and overbearing with physical sufferings, hence definite hours are to be set aside for religious exercises, meals, study, sleeping, work etc. a.k.a **"OPUS DEI"**. The food is to be sufficient, the Psalms to be recited slowly such that even the sluggard can join.
5. No corporal punishments. No self – inflicted sufferings and over-rigorous penance or scourging. No private feats other than what is in the **COMMON RULE.** No rivalries. Everything is to be done in moderation.
6. Monks are to renounce their own will and walk by another's judgement ie. the Abbot's or Superior's". They are to be commended to strive more earnestly to strip themselves of all slavery to self but give themselves wholly to God **(CF. Ekarika J. P. From Benedict to Martin Luther, Wussen Press, 1991; D'Souza, L. L. 252-3)**.

Indeed, St. Benedict' Monastery was to be seen as a School of Divine Service such that St. Benedict himself also further went on to establish "Schools for the Christian Education of the Young". The Rule of St. Benedict was not that of a Regiment but that of an ordered Christian Family for the realization of the Gospel Ideal. It was the Vow of stability that the monk pledged himself/herself to live by for live in the Monastery that had received him/her. According to J. Bossuet, the Rule of St. Benedict is "an epitome of Christianity", a learned and mysterious abridgement of all the Doctrines of the Gospel, all the Institutions of the Fathers and all the Counsels of Perfection".

The success of this venture attracted numberless curious visitors from Rome and environs into the monasteries to the envy and hostility of other monks in Italy and elsewhere. Many even left everything and joined because of the Order's moderation and adaptability to every clime and age, the reasonableness of the programmes especially the emphasis on the importance of community life and complete cheerful obedience to the Superiors. This consequently led to the reclamation and regeneration of the entire continent of Europe for Christ especially on account of the monks now "re-vesting" manual labour with a new dignity. To prayer was added the **"OPUS DEI**" which implied the humble acknowledgment of God's presence throughout the day. In the end St. Benedict's Monastery was not only self-supporting but was in a position to give succour to the poor, the sick, the harbourless without homes shelter, the afflicted and malnourished masses who flocked to the Monastery to pray with and in turn obtain sustenance from the monks as well. Again by their studying, teaching and copying the MSS of Greco-Roman world, the Benedictines were able to preserve the Greek and Roman Literature, Philosophy and Learning especially the Classics through the era of the Dark Ages (500 AD – 1000 AD). Bishops, Abbots, the Nobility, and even simple folks often came to consult this Holy Founder and were impressed and inspired by his quiet, dignified and balanced views and his way of life. St. Benedict taught that Superiors General should be imbued with the Charity of Christ to love rather than be feared by their subjects. St. Benedict bears the seal of Roman wisdom and that adaptation to Western customs, a masterpiece of clearness and discretion. He died on March 21, 547 in his Abbey Church with hands raised heavenwards in prayer after having received the Viaticum. He was buried beside her sister St. Scholastica in the Oratory of St. John the Baptist. Today he Benedictine Congregation alone has given the Church 24 Popes, 4,600 Bishops and over 5000 Saints. To God be the Glory!

CONGREGATION OF THE BENEDICTINE MONASTIC ORDER (OSB)

According to tradition, 529 AD is considered to be the Foundation year of the Benedictine Congregation accepted worldwide because it coincides with the year St. Benedict established his first Monastery at Monte Cassino where he died and was also buried there in 547 AD. But some decades later, the monastery was destroyed and was only rebuilt after a long time. The monastic community and the living tradition of Benedict seemed to be the modified one we have today because copies of his Rule survived in Roman libraries. In 594 AD, Pope St. Gregory the Great praised this Rule and its Author, increasing the popularity of both. Later, the Monastic Rule spread to some monasteries in Southern Gaul ie. France and elsewhere. The **"RULE**" was normally used by the Abbot together with rules written by other monastic fathers to help him to guide the community. In the early 8th century, English monks also proudly proclaimed that they were following only the Rule of St. Benedict – hence they were the first genuine "Benedictines ". They went to every length to popularize this **"RULE**" further through their Missions in Continental Europe. Eventually in 817 AD an important Synod was convened at which St. Benedict's Rule was declared binding for all monks throughout Europe especially throughout the Carolingian empire which today covers modern France, Belgium, Holland Switzerland, Germany, parts of Italy and Austria. Hundreds of monasteries of monks and nuns therefore came under the Rule of Benedict. Simultaneously, the observances of these monasteries were unified, even in areas where the Rule left details to the discretion of the Abbot. In the Latin West, religious life was now mostly Benedictine. The monasteries became not only important centers of religious life, but also of political administration, economic development and learning, both theological and secular such that monastic locations began to metamorphose into great universities and centres of learning throughout Europe, viz, Osborne the premier University of France in Paris, Oxford and Cambridge, the premier Universities in London, England, etc. Books were written and copied in the **SCRIPTORIA** (writing rooms) of monasteries and Abbeys which were regarded as schools for the training of the clergy and the ruling elite. The monks dedicated themselves mainly to liturgical prayer, which amount gradually increased. The monasteries owned farms and sometimes whole villages, whose peasants sustained the monks with part of their produce and labour. In the ninth century the Popes started to protect the monasteries from the interference of Noblemen and local Bishops. The Monastery at Cluny in Burgundy, founded in 910, eventually established a huge family of monasteries under one Abbot.

In the 12th century several hundreds of houses built belonged to the monasteries. In the Middle Ages, St. Benedict's Rule, the wealth and social roles of the monasteries attracted criticisms and several reform movements were put in place to try to return the monasteries to simpler ways of life and a more original understanding of the Benedictine Rule. The Cistercian monasteries which evolved at this time had the greatest impact such that within a short period several hundreds of monasteries of **"WHITE MONKS** "were founded with a clearly defined order and efficient organization that balanced the unifying elements of General Chapters. All the Abbots were to be guided by clear and common principles and with local autonomy and supervision through their visitations to the monasteries under them. Between 1215 and 1336 the Papacy made attempts to give a similar structure to the remaining **"BLACK BENEDICTINES"** though initially with little success. Meanwhile, life in Europe had shifted from the countryside to the cities which had developed within the monasteries as noted above in the case of Oxford and Cambridge etc. Newer Orders like the Franciscans and the Dominicans began to respond to the spiritual and intellectual needs and desires of city dwellers. While the Benedictines continued to be found all over Europe nevertheless, they were no longer the main protagonists of religious life among the people.

From the 15th century onwards, monasteries tried to protect themselves against interference by secular and Ecclesiastical overlords by forming Congregations. The most influential of these was the Congregation of Saint Justina in Italy. It later became known as the **"CASSINESE**

CONGREGATION". It remained for many centuries as a model from which other Congregations were to copy. New forms of personal Prayer and Meditation were now introduced into the lives of the monks in order to complement the Divine Office and **LECTIO DIVINA**. A new emphasis on the personal needs of the individual monk also led to the introduction of cells, replacing the dormitories in use until then. Then came the so-called the **REFORMATION** of the 16th century which turned against religious and monastic life of any kind. Protestant Sovereigns used theological justifications to suppress the monasteries and confiscate their property. Many Abbots and monks were killed, others simply retired from monastic life and either returned to their families or accepted to work in Parishes. In England, Northern Germany, the Netherlands and Scandinavia monastic life disappeared. But in countries that remained Catholic however, Benedictine Monasticism began to flourish again. Benedictine Abbeys were being rebuilt in the splendid baroque styles, and many monasteries became centres of scholarship, culture and education. And for the first time Benedictine life went beyond Europe when the first abbeys of the New World were established in Brazil.

In the 18th century, new philosophical and political trends threatened monasticism. Faith came under attack, and monasteries were seen as useless places of superstition and backwardness. In the decades after 1760, more than 95% of the monasteries in Europe were suppressed either by governments or were destroyed in the course of revolutions and wars. Churches were turned into factories, Monastic buildings were even used as quarries while their lands and treasures were either confiscated or destroyed or sent to new National Libraries. But Monasticism refused to die. In the mid-19th century, a romantic rediscovery of medieval Christianity and monastic life took place. In several countries old monasteries were re-established and new communities created. Monastic life changed and the communities no longer depended on rich endowments. The monks now began to work for their upkeep while the Abbots ceased to be **"LORDS OF THE MANOR"** and began to live much closer with their brother monks. Then Monasteries began to fulfil important roles in the Church by running Major Seminaries and Schools/Colleges, sometimes Parishes and foreign Missions. Because the Benedictines were still without any central organization, Pope Leo XIII established a study house in Rome, and in 1893 created the Benedictine Confederation with an Abbot Primate at its head. Benedictine scholars rediscovered the Liturgical life of the early Church. They influenced the Liturgical Movements which prepared the Reforms promulgated by the Second Vatican Council to wit: (a) Singing in the Vernacular by most communities and no longer in Latin. (B) The distinction between Priests and Brothers disappeared. (c) Most Monasteries continued to attract Christians who wanted to spend a quiet time in prayer and those who sought Spiritual advice or simply wanted to live alongside the monks for a few days in their Monasteries. (d) Today the life of the monk is simple: just prayer and work in common and mutual charity guided by the Abbot. Yet, down the centuries, their contribution to the Church and civilization has been enormous.

There are Benedictines in every culture of the world today. Here, in Nigeria, apart from Ewu – Ishan/Esan, Edo State, there are Benedictines at Onitsha, Enugu and Ozubulu. The Major Superior is Very Rev. Fr. Vincent Mordi, OSB, Prior of the St. Benedict Monastery Ewu-Ishan, Edo State. The Ewu community was founded by monks from an Irish Benedictine Monastery (Glenstal Abbey). In 1973 when these monks first arrived in Nigeria, they were settled at Eke, near the city of Enugu in 1973 by Bishop Godfrey Mary Okoye, the then Bishop of Enugu Diocese. Soon afterwards, they started receiving indigenous Nigerian candidates. However, after four years at Eke, it was discovered that the location was unsuitable in many ways. Above all, the land was not fertile. The Monks finally decided that it was not the right place and began the search for a new and more suitable location. Finally, they agreed that the best place for the new Benedictine Monastery was the village of Ewu in the Diocese of Benin in the then

Bendel State, now Auchi in Edo State. The site of the new monastery is only two kilometres from the village, and comprises forty acres of good agricultural land. In keeping with St. Benedict's maxim in his Rule: "then are they truly Monks when they are able to live by the work of their hands". Also, "Let them prefer nothing whatever to the Work of God ie. the Divine Office." And may God bring all alike to everlasting life. Amen.

In keeping with this tradition, the Ewu Monks do a lot of subsistent farming as well as keeping poultry and fishponds. Some of their other activities include the Herbal Center for Alternative (traditional) Medicine for numerous ailments. The Ewu Monks also do bee keeping. They, run a bakery and a candle making industry as well. They have a shop for Religious Articles and that is perhaps why Monsignor Francis X. Una established one at the Catholic Secretariat Centre, Uyo. There is a Guest House here too which caters for the stream of Retreatants both the Clergy and Laity that pour in from all walks of life and from almost all States of the Federation.

ST. BERNARD'S MONASTERY IWURU-ARCHDIOCESE OF CALABAR

ORIGIN OF ST. BERNARD'S BENEDICTINE MONASTERY IWURU- ARCHDIOCESE OF CALABAR

CHAPEL AND RESIDENCES





ORIGINS OF HOW THE UTUKS BECAME BOTH GRAND PATRONS OF CKC AND SOME CATHOLICS & CHAMPIONS OF THE CATHOLIC CHURCH

FOUNDER – ST. BERNARD MONASTERY



MONSIGNOR FRANCIS XAVIOUR UNA

The Benedictine Congregation of St. Bernard Monastery, Iwuru in the Archdiocese of Calabar was founded by the indefatigable Rt. Rev. Msgr. Francis Xavier Una with Archbishop Brian D. Usanga as Canonical Founder, following the successful completion of his Postulancy and Novitiate in 1987 at the famous Benedictine Monastery Ewu – Esan in Auchi Diocese of the Archdiocese of Benin in Edo State. Consequent to that event, he was appointed to take charge of the Catholic Bookshop at Brooks Street, now Dominic Utuk Avenue Uyo. Dominic Utuk Avenue often brings to me the Reminiscences of my Odyssey with the "**UTUKS BROS"** viz. Asuquo Udo Utuk a.k.a **AU** ie. **UTUK Snr.,** Okon Udo Utuk a.k.a **OU** and Dominic a.k.a **DU,** all of whom I happened to meet as a child in the 1950s and then as it were bonded with them as an Item till their demise in the 1980s and 1990s. Yes, talking about the **UTUKS BROS**, in the early 1950s, and on one occasion precisely in 1950, I happened

to go to the famous Holy Family College, Oku Abak in the company of my uncle, Prince Effanga Edem Okon of ESSIET UMO ANYA Royal House to collect my Prospectus after having passed both the Entrance Examination and Interview for Admission into the College.

This was a special Scholarship Entrance Examination conducted nationwide for Entry into the College and only twenty-five Candidates who qualified were to be admitted directly into Class II on Admission in order to complete the required number then promoted to Class II that year including the likes of Professor Edward B' Attah, Chief Emmanuel Oscar Odiong, Arch (Dr.) Maurice Effanga Archibong, to mention but a few whom we met there. The usual General Entrance had been previously conducted for Class I Candidates. Meanwhile, I had already gained Admission into Class 1 at the prestigious sister Institution, the famous St. Patrick's College, Calabar, grace ã la my Mum's insistence to study there and her arrangement and paying the Entrance Fees to that effect. I have commented on this in Chapter ONE of this book and this should not detain us further. But back to the **UTUKS BROS**: For while collecting my Prospectus from the Office I noticed a charming young man coming out of the Principal's Office and thinking that he was one the Tutors, we courteously saluted him and he responded accordingly and went his way. But what happened thereafter led to my association with the **UTUKS BROS** later on. On another occasion while a student at Holy Family College a.k.a then **HFC**, I was visiting home for something and while waiting at the College Gate for **"PASSENGER"** which at the time was the popular designation for a commercial **"CYCLIST"**, a **"7 Ton"** lorry loaded with palm produce from Ibagwa was passing by èn route IDU, a.k.a **NWANIBA**, my home town. I instinctively flagged it on for a ride, and the driver promptly applied the brakes and the lorry screeched to a halt. The young man I met that day at HFC was sitting at the **"Owners Seat"** and must have noticed me and beckoned on me to come on board and sit beside him. I tried to reminisce when and where I had met him, but noticing my confused state he explained that he had met me one time at the HFC Office and that he was an Alumni and that he was heading to the **PZ** at Nwaniba. From then on any time and even later on whenever and wherever the **UTUKS BROS** Motors were heading to Nwaniba, we would flag off and the driver would pick us because along the line he happened to introduce me to his elder brothers one of whom was Okon U. Utuk, alias **OU** whom I later regarded as the **MD** because he was always the man to be met at their Oron Road Office HQ. while Ete **AU**, the benign and magnanimous gentleman was often met at their Abak Road home, and **DU**, "the Colonial master and **DO**" as the man on the move, the business tycoon but all of them with humanitarian, philanthropic touch and mien. That was my impression of them as a child.

But what exactly cemented us together as it were, was that when Uyo fell to the Federal Troops in March 1968, after I had recently returned home from Owerri Nkuorgi where I was Chaplain at the Biafran Military Headquarters, words came to me to use my good offices "and intervene" because the **UTUKS BROS** were among those going to face the firing squad within hours together with the likes of Chief S. S. Obot of Afaha Offiong, my bosom friend and colleague, Dr. Christopher Ekong, husband of Chief (Mrs.) Elizabeth Ekong, a one-time Commisioner for Health in Old Cross River State, etc. By then I was both the Administrator of Christ the King Parish, Uyo where I had brought the CKC Church building project to roofing level with the fixing of the iron rafters and the Catholic Education Secretary in the then South Eastern State. Providentially then, I was also known to Col. Benjamin Adekunle, the Commander of the Federal Army which liberated the South Eastern Flank of the Eastern Region of Nigeria now comprising of Cross River, Akwa Ibom and Old Rivers States and also to both the Commander of the 14th Brigade ie. the Front-line Fighting squad of the Federal Army and later to the Commander of the 13th Brigade **grace ã la Major Boderin** who introduced me to the new Brigade Commander of the mopping-up operations Army while the 13th Brigade had marched on for the liberation of the Port Harcourt sector. Space does not however permit me to say much about how and why, but to God be the Glory because suffice to say that the above condemned persons out of envy and brazenness, were accused of being **"Saboteurs"** and the trumped-up Association with Biafra which accusation was masterminded by Chief (Hon) E. O. Eyo the

self-acclaimed **"Leader"** of what later became known as Akwa Ibom State and the COR State Movement. Consequently, I immediately drove down with my body guard from the CKS Catholic Education HQ. now Dominic Utuk Catholic Secretariat to the Brigade Quarters now Akwa Ibom State Government Secretariat and Governor's House/Office grounds down Old Barracks Road a.k.a Bassey Wellington Ave.

On arrival, I proceeded straight to and prostrated before the Commander who promptly ordered me to get up and make the request. The long and short of it was that I was able to debunk the accusations and the above condemned "**convicts"** were released with immediate effect except Chief Obot and Dr. Chris Ekong from their Oron Road Gulag where they were incarcerated after identifying them because everything was politically motivated. Regarding the **UTUKS BROS**, everybody knew that they never belonged to any Political Group talkless of association with Biafra, they were simply the popular Uyo rich and outstanding business men and patriots as observed above. Chief Obot was an arch-political rival of E. O. Eyo hailing from the same area. Dr. Ekong was a big figure in Pfizer Aba which easily gave him away and my readers can readily understand why he was framed up as a Biafran. Thereafter, the situation all over the area was tense and the **"Leader"** to save face masterminded the Joint Non-Denominational Christian Service of Peace and Reconciliation as Col. Adekunle became easily convinced of the need for the Joint Service. He therefore promptly acquiesced and the Service was held at Elder **AU's**, Apostolic Church along Oron Road to which the Commander appointed my humbleself both the Presiding Pastor and Moderator. The Service which was also attended by the legendary Pastor E. E. Okon who became the first African National President of the Apostolic Church was very beneficial, to say the least.

Another most significant event which endeared me to the **UTUK'S BROS** was that following the above, all their property and Holdings were confiscated and they were reduced to penury overnight. To be brief, **AU** came to me on his knees and providentially, since one of our **SAFE'S** could not be bombed, I discovered more than £ 100 in cash (shillings) inside which I handed over to enable them restart off life and re-organize both their Company and themselves. Another event that same year, was that I was the officiating Priest at the Solemnization of Marriage between Kgt. **DU** (KSM) and Princess Philomena Utuk of Anua with the **"Leader"**, Chief O. E. Eyo as Chairman of the occasion. The event took place at the prestigious **TEACHERS' FEDERATION HALL**, now St. John's Catholic Parish Church, Abak Road. That Hall was built from the yearly £1:0: 0, £1:0: 0 Fund and Contributions from Catholic Teachers which was also meant for **"sending and training"** well qualified and dedicated teachers Overseas. I could also recall that after the demise of Kgt DU, Princess Philomena brought Victor, her first son to stay with me an attend Lectures at UNICAL. Suffice to conclude that the **UTUKS BROS** dedication and contributions to the Catholic Cause as well as the development of what is now AKS in general and Uyo in particular were unstoppable and also unquantifiable. Though not all of them were Catholics eg. **AU** was an Elder in the Apostolic Church while **OU** was a Deacon in the Qua Iboe Church, they were ever ready to assist whenever the occasion arose and even their children followed suit. **AU's** son Anthony, later became a Catholic manning the General Office at Oron Road when his father became the Sole Trustee and Administrator while **OU** and **DU** moved on to build their Enterprises and Holdings including UTUK'S Motors with a Peugeot Assembly Plant to boot together with the **"Destiny Insurance"** House at Ikot Ekpene Road. Today Ini, **OU's** son has moved on as a business man and politician ditto Victor, **DU's** son. In recognition of their contributions to the development of Uyo metropolis etc. especially those of **DU,** Brooks Street, off former Barracks Road had been renamed **DOMINIC UTUK AVENUE** by the Akwa Ibom State Government to the Greater Glory of God and to their services to humanity.

Then continuing with the matter at issue, Mgr. F. X. Una was also placed charged of the production of the Complete EFIK Catholic Bible as well as the Archdiocesan Annual Liturgical Calendars as also the Publications of the Archdiocese by Archbishop Brian D. Usanga. But after the creation of Uyo Diocese in 1989, he was transferred to St. Paul's Parish Uyanga, the newly created Parish detached from St. John the Baptist Parish, Akamkpa, by the legendary Archbishop Brian D. Usanga.

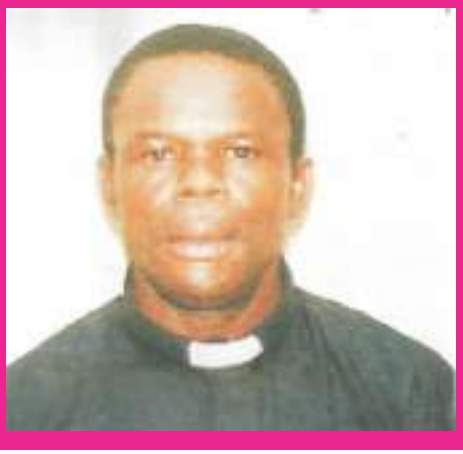
17. ORIGINS AND ESTABLISHMENT OF MISSIONARIES OF ST PAUL(MSP)

When Msgr. Godwin Pius Akpan was transferred from St. Andrew's Parish Ikot Okure to take over from me at Christ the King Pro-Cathedral Uyo while I was to take over from Very Rev. Fr. D. Dolan (SPS, a.k.a AKPAN URUAN) then Parish Priest of the Church of the Assumption – Ndon Ebom, he never had the premonition or revelation that one day he would be the first Superior General of the first all Nigerian Indigenous Congregation for Priests founded by Dominic Cardinal Ekandem and established by the Episcopal Conference of Nigeria CBCN to provide Missionary priests where they are most needed. But from this moot point a number of issues have emerged. **Grace Ü la** the indefatigable and charismatic Dominic Cardinal Ekanem, Msgr. Akpan was also to become the first Rector of **"CARDINAL EKANDEM SEMINARY COLLEGE"** a.k.a Cardinal Ekandem Seminary Uyo, the second Minor Seminary of the Archdiocese of Calabar. All these were hidden from us but clearly written from eternity by the inscrutable mind of Him who can do all things by His own power alone. The reason is that while Msgr. G. P. Akpan was to oversee the completion of the roof of CKC after I had earlier put on the metal rafters etc. of the Church, Cardinal Ekandem and the Ordinary of the Archdiocese of Calabar, Archbishop Brian D. Usanga had other plans for him. He was to kick start preparations for the take-off of the premier National Seminary of St. Paul using part of the premises of now defunct St. Mark's Higher Elementary Teachers Training College, Iperu Remo, Ijebu Ode in Ogun State. This is the arbiter and harbinger of Missionary Society of St. Paul which began as an idea in the mind of its founder, Dominic Cardinal Ekandem. He first conceived the idea in 1950, but it took about 27 years for it to mature and see the light of day. According to Cardinal Ekandem himself whom I providentially served as houseboy at Holy Family College that very year when he was the College Chaplain as also the Fr. In-Charge of St. John's Parish Abak. Later, I also became his Sacristan at St. Joseph's Anua 1956 – 1957. When he as the President of the Episcopal Conference of Nigeria (1976 – 1986) laid his plan before the Catholic Bishops Conference of Nigeria, they finally acquiesced and made the decision to establish the National Missionary Seminary of St. Paul in its meeting at Kaduna in September 1976. The timely prophetic call of Pope Paul VI in Kampala, Uganda, for Africans "to be Missionaries to themselves" had offered the impetus and created the needed momentum to make the idea a reality. For the institution to take off, Most Rev. Dr Anthony Sanusi, the Bishop of Ijebu Ode Diocese then graciously donated part of the the grounds of the former St. Mark's Teacher Training College at Iperu Remo, Ogun State to be used as its first Seminary home. On September 12 1977, the St. Paul's Senior Seminary of St. Paul, a name given by the Cardinal himself, was opened on this temporary site in Iperu-Remo with Msgr. Godwin Akpan, erstwhile Vicar General of Calabar Archdiocese as the Rector thereof and Fr. John Lalor, a St. Patrick's Missionary Priest and erstwhile Rector of Queen of Apostles Junior Seminary Afaha Obong, as sole Lecturer.

There were nine pioneer students viz. Dominic Ekandem and Sylvester Ibuot, Archdiocese of Calabar; Sylvester Ibuot and John Osom, Diocese of Ikot Ekpene, John Giges and Philip Dung from Jos Archdiocese, Anthony Ojakaminor, Warri Diocese; Andrew Toyinbo, Oyo Diocese and Lawrence Okafor from Benin Archdiocese. Meanwhile during the intervening weeks, these nine boys worked tirelessly every day to make this semi-jungle habitable for civilized living amidst intensive Spiritual Formation followed by a thirty days Retreat. Then on Mission Sunday, October 15, 1977, the official opening of the Seminary was slated for that day and many Bishops, Priests and the Christian Faithful from many Dioceses far and near attended the grand opening ceremony. In 1978 three new St. Patrick's Priests were added to the number of resident Formators viz. Fr. James Sheerin erstwhile Principal of St. Joseph's T.T.C. Igbeagu – Abakaliki in the Diocese of Ogoja who became both the Bursar, Vocation Director, Editor and Promotions Manager of the Ambassador National Magazine, Fr. Hugo McBride erstwhile Rector of Immaculate Conception Seminary Mfamosing and Fr. Jeremiah Curran both from the Archdiocese of Calabar. Others coming from the

Dioceses around viz. Fr. M. Prat from the Archdiocese of Lagos, Fr. Gabriel Ayankoya from Ijebu-Ode Diocese were appointed as part-time Formators. Following these developments, the Bishop's Conference of Nigeria in that same 1978 erected the Seminary as a Pious Union of the Missionary Society of St Paul with same Rev. Msgr. Godwin Akpan as the first Acting Superior General of the Society MSP (1988-1995). Gradually more physical structures were erected and many more Staff also joined the Seminary Formation team. But incidentally during one of the "Internal Free Days" when the students were granted a lecture free day, but expected to remain on Campus, one of them, Sylvester Ibuot the Seminary Sacristan, sneaked out on a visit "to know Lagos" and being caught in the Lagos traffic could not return to Campus in time to prepare for for Benediction. He was expelled instanter for breaking school bounds leaving only 8 of them on the roll call of remaining students.

REV. FR. (DR.) JOHN OSSOM & MSGR. G. P. AKPAN, 1ST RECTOR & SUPERIOR GENERAL MSP





In October of the following year 1979, when the eight had completed their Spiritual Year Formation, four of the students had to go back to the Junior Seminary at Ibadan to retake the West African Examination Certificate Exam (WASC) without which they could not continue in the Seminary. That meant that out of the eight students remaining in the pioneer class, four of them were qualified to begin their First Year Philosophy Programme. Within their first year of Philosophy, Dominic Ekandem also had to leave and only three students left to continue Philosophy 2. At the end of that year two students decided to leave on their own, leaving only Rev. Mr. John Osom to begin Theology 1 at SS Peter and Paul Seminary Ibadan in October 1981 since there was no Theology Faculty in the Iperu-Remo Campus then. In 1983, he had to return to Iperu-Remo to join the new Theology Students of Theology Faculty and complete his studies on June 16, 1984 when he was ordained Deacon. In that same month, precisely on June 22 1984, he took his first Oath of Permanent Membership in the St. Paul's Missionary Society, Nigeria. That meant that technically, the Missionary Society of St. Paul came into being that year.

Meanwhile in 1982, Dominic Cardinal Ekandem, the Superior of the newly erected Abuja Mission and Archdiocese of Abuja had acquired a large and magnificent piece of land from the Nigerian President, Alhaji Shehu Shagari at a strategic site in Gwagwalada District Abuja. It was here that he kick-started the construction of Hostels, Lecture Halls and other Seminary facilities for the Main Philosophy/Theology Campus of the Seminary masterminded by the indefatigable Mgr. Dominic Ekeng Inyang, erstwhile Director of the Social Commissions of Catholic Secretariat Lagos (1974-1980). On October 13, 1984, the new permanent Abuja site of the Seminary Campus at Gwagwalada was opened for the Students of Philosophy and Theology while the Iperu Campus was to remain as a Two-Year Spiritual Formation House a.k.a. "**SPIRITUAL YEAR"** and the Department of Publications and Promotions. Accordingly, the Headquarters of the MSP Society was moved to Abuja as well. The first and only remaining member of the

pioneer Class of the Society trained in the Iperu Remo Seminary Campus, Fr. John Osom, was ordained on June 22, 1985. He was subsequently sent by the Cardinal for further Studies at the Urban University Rome where he bagged his Doctorate in Moral Theology in 1989. Eleven other members were ordained following year including Frs. Anthony Ifen, A. Inameti, Emmanuel Effiong etc. all from the Old Archdiocese of Calabar then. Since then, Priestly Ordinations have become a yearly event in the MSP Society. The lucky and providential pioneer MSP Priest, Fr (Dr.) Joh Osom was later on his return from Further Studies appointed Lecturer in Theology at his Alma Mater Seminary, Abuja. In 1998 he was posted along with two others to open a new MSP Mission in Grenada in the West Indies. In 2002, he returned to Nigeria and was appointed Catholic Chaplain to the Law School, Abuja. In 2006 he was again appointed to the United States Mission in the Archdiocese of Alabama and later in 2007 to St. Benedict the Moor Church.

So far, the Society has ordained an average of nine priests a year. The **MOTTO** of the Congregation is taken from St. Paul's Second Letter to the Corinthians: "We are Ambassadors for Christ" **(Cf.2Cor.5:20),** thus members of the MSP Congregation take on missionary activities to all nations of the world in accordance with the mandate given to the apostles by the Lord Jesus. Like St Paul, the members are driven by the love of Christ (Cf 2Cor. 5:14) to "be all things to all people" (1Cor 9:22). Though primary evangelization is its central mission, the Society is also committed to New Evangelization and the Apostolate of the printed word hence the establishment of the **AMBASSADOR MAGAZINE** and other Publications including the National Liturgical Calendar/ Directory which were championed and fashioned by the premier Editor, Rev. Fr. James Sheerin, SPS. The close partners of the priest members of the Society are the Associate Missionaries of St Paul. These are generous lay Faithful who support the work of the Society with their time, talents, resources and prayers. Since 1986, the MSP Fathers have been sent on foreign Missions for the first time to Cameroon and Liberia, then to the United States of America. Since then, in addition to those countries and Nigeria, the MSP Fathers now work in Botswana, Gambia, Malawi, Chad, South Africa, South Sudan, UK, Ireland, Italy, Liberia, Sweden, Grenada, Kenya and the Bahamas.

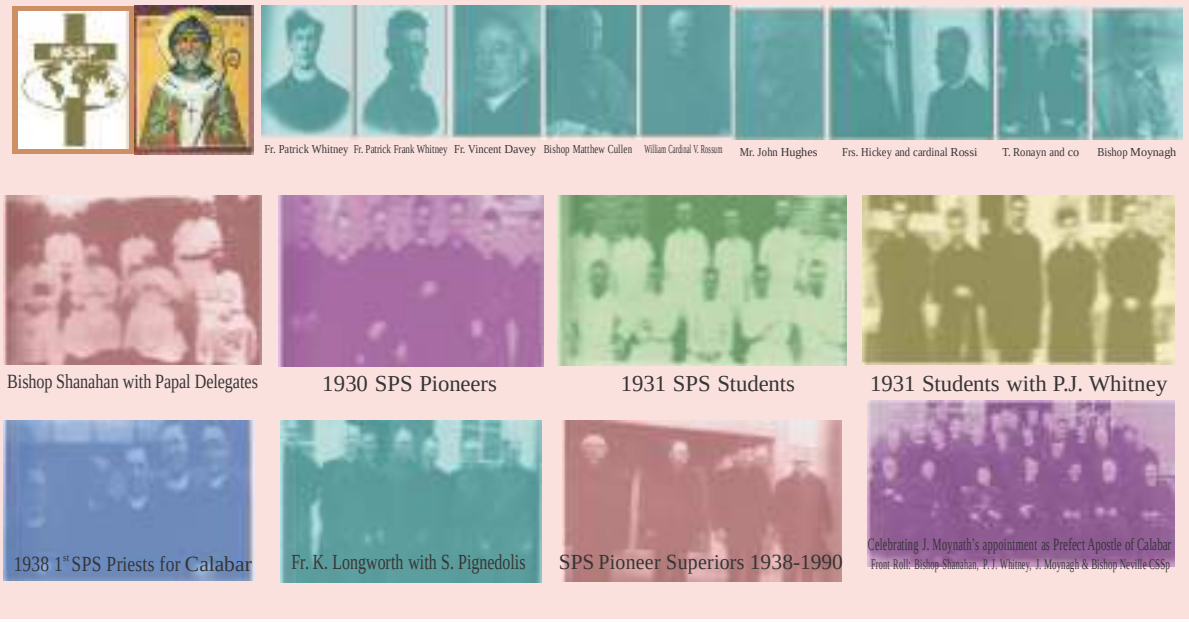
On March 17, 1994, the Congregation of the Propagation of the Faith gave approval for the Canonical erection of the Society as a **SOCIETY OF APOSTOLIC LIFE OF DIOCESAN RIGHT.** The erection officially took place in 1995. Since then the Society has had four General Chapters; 1995, 2001, 2007 and 2013, with one extraordinary Chapter in 2008. At those General Chapters the following pioneer and subsequent members were elected viz; Very Rev. Fr Felix Elosi, MSP-1995; Very Rev. Fr Hyacinth Egbebo, MSP–2001 and 2007 re-elected; Very Rev. Fr. Anselm Umoren, MSP–2008 and Very Rev. Fr Victor Onwukeme, MSP-2013, as Superiors General. Three members of the Society are now Bishops in Nigeria: Most Rev. Dr. Anthony Adaji, MSP, of Idah Diocese, Most Rev. Dr. Hyacinth Egbebo, MSP, Bishop of Bomadi Vicariate and Most Rev. Dr. Anselm Umoren, MSP, Auxiliary of Abuja Archdiocese. As at June 2018, the Congregation has ordained a total of 268 priests. The Society which began as an act of faith and trust in God, has continued to be guided by Divine Providence and has grown into a large Missionary Family. It has been a symbol of unity in diversity in Nigeria, and has continued to meet the needs of the Church in Nigeria and the Universal church. This indeed is God's doing, and it is marvelous in our eyes.

In the 1980s when the first Society Priests were being ordained, a number of them used to be sent to the Calabar Mission. It was the custom to post them to Dioceses within Nigeria and to Lagos Parishes in particular for on-the-spot Ministry. After some time, they were not being posted any longer to the Archdiocese of Calabar. In 2012, the first set of MSP Missionaries to assume permanent Ministry in Calabar and to be assigned to a designated Parish as a Benefice was undertaken by erstwhile Archbishop Joseph Edra Ukpo. They were first posted to St. Anthony's Parish, Iwuru. But when St. Dominic's Akpet Central, Biase was excised and created a new autonomous Parish, they were re-assigned there beginning with Rev. Father Emmanuel Etim, MSP. In 2017 with the transfer of Fr. Emmanuel Etim, his new MSP successor, Rev. Fr. Vincent Ubom has been appointed and re-assigned to St. Anthony's Iwuru. Of course everybody knows that the MSP Congregation is the brain-child of the Calabar Mission masterminded by Cardinal Dominic Ekandem and Archbishop Brian D. Usanga, hence MSP should not so soon forget "the Hen that lays the Golden Egg". Ad Majorem Dei Gloriam, Amen!

18. ORIGINS AND ESTABLISHMENT OF ST. PATRICK'S MISSIONARY SOCIETY

SPS FOUNDED AS "SOCIETAS SANCTI PATRITII PRO MISSIONIBUS AD EXTEROS"

MGR. PATRICK WHITNEY AND HIS TEAM OF VOLUNTEERS FOR THE CALABAR MISSION 1920 -1938



HISTORICAL AND AGGRESSIVE APPEALS FOR THE ESTABLISHMENT OF THE SPS

The story of the origins and evolution of St. Patrick's Society began when Bishop Shanahan strut the length and breadth of Ireland but most importantly and significantly went to the All Hallows National Seminary, Maynooth to plead with the final year diocesan theological students to volunteer coming to Southern Nigeria for an agreed period of temporary service to evangelize the people and save souls. The appeals made by Shanahan for priests- missionaries yielded fruit. It led to the formation of St. Patrick's Society of Volunteer priests and the founding of the Sisterhood Congregation of the Holy Rosary. The genesis of the foundation of SPS sums up the mystery of God's providence when we trust in His power to save and His readiness to come to our aid. Yes, those Appeals yielded fruit when on December 15, 1920 two of them Fr. Thomas Ronayne ordained in 1910 with five years missionary work in the USA but then working in a parish in Ireland and Fr. Patrick Whitney previously ordained with Shanahan in attendance on June 20, in the company of seven Holy Ghost Missionaries five of whom were coming back to Southern Nigeria after a holiday and two new comers set sail for Calabar in Nigeria.

The most important event which preceded this was the appointment and consecration of Shanahan as Bishop and Prefect of Southern Nigeria on June 6, 1920. On their arrival at the steamy sea port of Calabar Fr. Patrick was sent to Emekuku while Ronayne was to remain in Calabar with two other Holy Ghost priests and man the schools. The stay of the diocesan volunteers took an unexpected turn in 1923 when Shanahan saddled Fr. Patrick with the task of raising funds for the establishment of a new Congregation of the Missionary Sisters of the Holy Rosary he was going to found for Missionary work in

Southern Nigeria. But this task was a blessing in disguise because it opened the eyes of Fr. Patrick Whitney and prepared him for the task ahead viz. the founding of a separate Missionary Society for priests like that of the Holy Rosary Sisters and this turned out to be the founding of St. Patrick's Society for the Calabar Mission in the Prefecture of Calabar as we are going to see.

ST. PATRICK'S MISSIONARY PIONEERS FOR CALABAR MISSION



The St. Patrick's Missionary Society was founded as a result of the appeals made by Shanahan to newly ordained priests as also Seminarians studying at the Maynooth National Seminary, Ireland to consider coming out to Nigeria for Missionary Work if even for a few years, and with genuine remunerations attached thereto. Shanahan was in charge of the huge Vicariate of Southern Nigeria with over six million people at the time. Since he was very short of priests his appeal to the students at Maynooth was for them to make a temporary commitment of five years, before they would return to their own dioceses. This was not unusual at the time because there was an abundance of priests in Ireland, and most importantly, similar arrangements had been made for those who opted to go to India and China for a short period of missionary service.

St. Patrick's Society for the Foreign Missions ie. **"SOCIETAS SANCTI PATRITII PRO MISSIONIBUS AD EXTEROS**" is therefore an Irish Roman Catholic Missionary Society of Apostolic Life composed of Missionary Priests, sometimes known as the **"KILTEGAN FATHERS"** ostensibly because its headquarters is at Kiltegan, County Wicklow, Ireland. Its members use the post-nominal initials of S.P.S. The Latin motto of the Society is **"CARITAS CHRISTI URGET NOS" (Cf. 2 Corinthians 5:14)** ie. "The love of Christ compels and urges us on". That appeal yielded fruit when on December 15, 1920 two of them Fr. Thomas Ronayne ordained in 1910 with five years' missionary work experience in the USA but then working in a parish in Ireland and Fr. Patrick Whitney previously ordained with Shanahan in attendance on June 20, in the company of seven Holy Ghost Missionaries five of whom were coming back to Southern Nigeria after a holiday and two new comers. These young priests set sail for Calabar in Nigeria for the unknown, as it were, but with sure and certain hope for a prosperous trip to the West Coast of Africa. Their enthusiasm was not misplaced as we are going to see.

Then, the Society was officially founded on St. Patrick's Day, 17 March 1932 by Monsignor Patrick Whitney (1894 – 1942) at Kiltegan, County Wicklow, Ireland. Its original aim was the Christian evangelization of Nigeria. In the 1950s the society expanded by establishing a new University College Hostel in Kiltegan and opened a House of Studies in Sutton House, Rochestown, Douglas in Cork, with the SPS Seminarians attending lectures in the University College Cork, the same University Bishop Moynagh had trained the first batch of St. Joseph's League Teachers including Chief Leo E. Essien, Prof. Sylvester J. Una, Mr. Fabian Essiet the father of Rev. Fr. James F. Essiet, Mr. Malachy Paul Essien, the brother of Rev. Fr. John Paul Essien who was the first indigenous priest to die in the Old Vicariate of Calabar in 1968. Other teachers trained at Cork were Mr. Simon Etim, a.k.a Akpan Annang, etc. That ancient Church Organization viz. **ST. JOSEP'S LEAGUE** has now been rechristened the **"CATHOLIC LAITY COUNCIL OF NIGERIA"** (**CLCN**) in line with Vatican II. According to Fr. Patrick Whitney, right from the outset Bishop Shanahan was very "hopeful of the success of his volunteer Movement". He was also optimistic with the suggestion that the Vicariate of Southern Nigeria & the Cameroons might one day be divided in favour of the Irish secular priests which turned out to be the Prefecture of Calabar as we are going to see. He was preoccupied with the responsibility of evangelizing the entire area and had no desire to hold on to it for

his CSSp Congregation because at the time, it seemed impossible that the Holy Ghost Fathers would ever be able to supply enough priests being mostly French coupled with language difficulties. For the present, he was happy and wanted that the Holy Ghost Fathers and Volunteer Irish Fathers would work together, sharing fully the responsibilities of the Mission together. Similarly, the Volunteers had paid close attention to the organization of the proposed Missionary Society in Ireland to be established in Ireland. Bishop Shanahan had great hopes for the Irish Priests' Movement which he had earlier initiated and concluded that it was not possible for their Holy Ghost Congregation to provide sufficient priests needed in the Vicariate, but rather the possibility of establishing a new and independent Society was obvious. A "Declaration of Intent" was drawn up and signed by Bishop Shanahan and Fathers Patrick Whitney, Vincent Davey and John Finnegan on behalf of the "Volunteers". The Declaration reads in part:

> **The best means to attain this two twofold end – the evangelization of the eight million souls in the Vicariate and the temporal and spiritual safeguarding of the Maynooth priests – is the formation of a new Society. His Lordship the Most Rev. Dr. Shanahan undertakes to form this with the approval of Rome. It is essential that the nucleus of it be found among the Maynooth priests now in the Missions. The new Society with the approval of Propaganda would undertake full responsibility for the evangelization of the Vicariate. His Lordship would ask for transition period during which the members of the Holy Ghost Order presently on the Missions would remain on. They would be welcome, God willing, to remain on for life (Cf. Kiggins T. 48 ff)**

Thereafter, on June 21, 1928 Pope Pius XI through Cardinal Van Rossum gave approval, and Bishop Shanahan proposed that the Mother House be set up in Ireland as a Missionary Centre since some of the volunteer priests already working in Nigeria were willing to become the first set of members. With the coming to Calabar of Archbishop Arthur Hinsley, the Apostolic Delegate to Africa earlier referred to, Fathers Ronayne and Davey pressed upon him to use his influence to promote the establishment of the new Society. In August 1929 and through the invitation of the Apostolic Delegate, Fr. Patrick Whitney arrived Rome to present the Request to Cardinal Van Rossum of the Propaganda Fide. On February 6, 1930 Rome gave formal approval and a few days later, John Hughes Esq., an Irish rich man living in Liverpool but who later returned to Ireland made over his large estate at High Park near his house in Kiltegan to Fr. Patrick for the erection of the new Society as **"MOTHER HOUSE'**. His only condition was that Archbishop Cullen would have to give permission to have the Society established in his Diocese, which he wholeheartedly did subject to approval by Rome. The erection of the Society was announced in Irish, English and American papers, and on March 7, 1930 formal possession was taken of the house in Kiltegan. Meanwhile Father Patrick had taken over the High Park property, Kiltegan County Wicklow. It was at this estate donated by Mr. John Hughes that the foundation for the establishment of the new Society of St. Patrick's Missionaries was laid. On May 24, Cardinal van Rossum sent the communication that the new Society would among other things "take charge of the Colonial Administrative Provinces of Calabar and Ogoja in Nigeria". To God be the Glory!

HISTORICAL AND AGGRESSIVE APPEAL FOR THE ESTABLISHMENT OF SPS ? N MARCHE AND ARRIVAL OF THE FIRST SPS VOLUNTEERS TO THE CALABAR MISSION AGGRESSIVE APPEAL BY FR. PATRICK WHITNEY IN ALL HALLOWS' UNIVERSITY PROMOTION WORK AND ESTABLISHMENT OF ST. PATRICK'S MOTHER-HOUSE IN IRELAND

With this huge success, Fr. Patrick Whitney embarked on his historic appeal to the Final Year Class in Maynooth which resulted in five of the newly ordained priests in June that year viz. James Moynagh, Ciaran Ryan, Patrick Costelloe, Cornelius Plunkett and Thomas McGettrick, volunteering to

come to Nigeria and even willing to become members of the new Society. Two priests Michael Kilmartin ordained in Rome in 1921 and Hugh Conlon ordained in Maynooth in 1927 also expressed interest to come to the Calabar Mission. Then Fr. Patrick Whitney set out to establish a **PROMOTION NETWORK** just as he did in Killeshandra for the founding of the Holy Rosary Congregation. In July the Volunteers came to Kiltegan for briefings by Fr. Whitney towards the take-off in the presence of Bishop Shanahan. Then they left for Dublin where they were supplied with motor cycles, mostly the BSA motor cycles manufactured in Birmingham, mosquito boots, camp beds and mosquito nets. Mass boxes, tropical outfits and white soutanes sewn by the Sisters of the Sodality of St. Peter Claver were also supplied them. This Sodality was a Society founded by Marie Therese Ledochowska, an Austrian noblewoman in 1854 that was to become an indispensable part of the support system on which Missionaries going out from Kiltegan would depend. In our time newly ordained priests were always kitted with these. Some of us at our First Masses who were ordained in the 1950s and 1960s were often kitted with the same Mass outfits vouchsafed by the Irish MMM and Holy Child Sisters on the Mission. I remember my mother bought me an English-made camp bed because in those days it was the custom for parents, family relations, parishes, Church associations and well-wishers to make donations and kit their newly ordained children with necessary outfits and personal effects. Most of the camp beds to be donated were usually made in Aba from tarpaulin.

Meanwhile the new Volunteers were given August and September to spend with their families. On October 1, 1930 in the company of Bishop Shanahan, the seven Volunteers mentioned above and other Missionaries viz. five Holy Ghost Fathers, three Holy Child Sisters namely, Mother Mary Edith, Mother M. Joachim and Mother M. Lawrencia (SHCJ) and a Rev. Brother set sail from Liverpool and arrived Calabar on October 18, 1930. Eight of the priests including the five of them, James Moynagh and co., three Holy Ghost Fathers all of them in their mid-twenties were excited beyond description by this their first foreign trip as they arrived at the shores of West Africa. Never before was there such a number of Missionaries together on board any ship sailing to West Africa. According to Bishop Shanahan, all the people in the ship were admiring this vigorous, healthy, happy group of Irish Missionaries when they disembarked at Free Town – Sierra Leone and touched down on West African soil for the first time. There Bishop John O'Gorman of Free Town entertained them at the Mission House and after a few hours they re-embarked for Lagos. At Lagos, Bishop Heerey joined them èn route Calabar and at Port Harcourt disembarked to Onitsha. They steamed up the Estuary of the Cross River admiring its banks crowded with mangroves and canopies of tall oil palm trees. Soon the town of Old Calabar situated along the Calabar River above the Confluence of the Cross River came into view. Then on that Saturday which was the Eve of Mission Sunday – 18th October, 1930 they arrived Calabar into the waiting hands of Mother Magdalene Charles Walker and Mother Amadeus Atchison, Superior of the Holy Child Nuns together with Mother Genevieve France, the Vicar General who were on a visit to Mother Magdalene, this being their first time also in West Africa, as also Fr. Thomas Ronayne together with an enthusiastic Calabar citizens and well-wishers. The following day, Mission Sunday, they celebrated the Pontifical High Mass **coram Pontifice** officiated by Fr. James Moynagh flanked by Fathers Phillip O'Connor and Patrick Costeloe as Deacon and Sub-deacon. At the Mass, Fr. Ronayne the Fr. In-Charge nick-named Fr. D.O. by his Efik admirers on account of his actions with the strong arm of a colonial District Officer status, lined up some recalcitrant Efik Church members - weak Christians as they were called in those days - to be disciplined. One of them was Mr. Thomas Asuquo, a school teacher who also taught my father at Sacred Heart School was excommunicated instanter. It is worthy of note that years after, his daughter Magdalene, was the one who donated her father's piece of land along Ekeng Abia Street for the building of the Bishop's Residence first occupied by the late Archbishop Brian Usanga.

Over the weekend, the new comers were told their immediate assignments and plans. In fact, some of them were given their appointments right on board the ship after departing Lagos for Calabar. Originally Fr. Whitney had assured the new comers that they would work with four senior secular

Volunteer priests already in the Vicariate ie. at Eke and Emekuku as Curates before being re-assigned. But he had lost the battle for the two stations which were to be under the proposed territory of the Calabar/Ogoja Mission under Mgr. Moynagh as Prefect Apostolic – a territory co-terminus with parts of Old Owerri Diocese and Old Umuahia so as to be almost equal as what would have been Onitsha Vicariate under Bishop Heerey because that was the projected territory of the Calabar Mission. Even the new comers themselves had also hoped they would be joining the four secular priests already stationed in the Vicariate. But in fact Fr. Thomas Ronayne was the only secular priest stationed in the Calabar Mission at the time of their arrival. The reason for this assumption was that because of its civic and administrative importance as the colonial outpost, Calabar it was presumed, would also become the centre for Missionary activity on the eastern bank of the Niger of what came to be known as the Vicariate of Southern Nigeria. However, that was not to be because Shanahan himself was convinced that with the singular response of the Igbos to the mission, the Catholic Mission enterprise would be best served from Onitsha and he accordingly directed his attention thereto.

The Efiks of Calabar on the other hand were greatly miffed by this and resented their demotion, feeling that they were not given their just share of Missionary personnel and fabric. In general, they equally felt let down by the Colonial administration in that many of the positions in both civil and commerce had been taken away from them and given to "foreigners among them", namely the "coasters" from Lagos and Sierra Leone. It was equally a great let down to the new comers and their high expectations.

ARRIVAL ANUA OF THE SPS PIONEERS AT IDU ANCIENT SEA PORT

LANGUAGE /ORIENTATION PROGRAMME FOR THE NEW ARRIVALS AT ANUA

During the week, the Holy Ghost Fathers in Calabar were to leave for Onitsha and Owerri while the new comers would depart for Anua for Mission Orientation and Language Course. Father Phillip O'Connor (CSSP) who had worked for many years both in Calabar and Anua was to accompany them to Anua and direct the Orientation. Meanwhile the three Holy Child Nuns would have to stay in Calabar Convent with Mother Magdalene until April 1931 before concluding their visit that had begun in September whereas they had only wanted to stay for three months. What an act of Divine Providence! This was God's work and wonderful in our eyes. Thus the bond of friendship between the young priests and the Holy Child Sisters forged during their voyage out and the coincidence of their stay with the Holy Child Authorities in particular during the short period ahead would remain with them in the years that were opening up before them. Then within two days, they were loaded on a ferry to ancient IDU port a.k.a. **NWANIBA** where they disembarked en route Anua for their language and pastoral Course. At Nwaniba the mission kit car was waiting at hand to bring them to Anua. But come to talk of it, they had only one month for the Course, and Father Steigler a very practical man thought about what a month's intensive course could achieve with "strangers" the majority of whom were to be using interpreters for preaching and instruction whereas the priests needed to be proficient enough to read certain services and prayers in the Vernacular, have enough competency for the Sacrament of Penance in Confessional practice as also be able to examine the Candidates prepared for admission to the Sacraments with the help of Catechist-teachers. At Anua another Alsatian priest, Father Anthony Steigler, a World War I veteran was on hand to assist in directing the Efik Language Course. He was also to introduce them to Ibibio culture and tradition. Then to provide relief, boredom and distraction Fathers O'Connor and Steigler would take them out on tour of the area in an old Ford truck – with an open cap front and wooden-built body, the only motorized transport in the whole territory at the time. They were to visit most of the Mission Stations around Ikot Ekpene, Essene-Opobo, Oron, and back to Anua through the only two or three Km paved IDU – Uyo Road ie. the road paved 20 years before in 1906 up to Nsukara. This was the road they had previously taken when they disembarked from Calabar on their way to Anua. During the tour Father

Phillip O'Connor was introducing them to the people as the new Fathers who had come to live among them. But this scenario of the "only motorized transport" was not lost to me, because as a child when I first opened my tiny eyes, the only type of such a vehicle was the one owned by Mr. John Humbert, one of the Colonial Officers residing at Anwa Mbakara IDU at the time and thereafter renamed Ifiayong Obot/Hill. Every morning on our way to school, we could see them driving to Uyo, the Colonial District Headquarters, and on our return from school by 1.30 pm, we would also see them returning thither for lunch break.

After the month's course, these major out-posts viz. Ifuho, Essene and Oron were immediately converted into "Residential Missions" with Fathers In-Charge as resident Parish Priests. Father James Moynagh was posted to Ifuho under Fr. Anthony Steigler CSSP as Superior who would subsequently sooner or later hand-over to him. Father Thomas McGettrick was posted to Oron directly as Superior and Father In-Charge, ditto Father Cornelius Plunkett to Essene. Fr. Ciaran Ryan remained at Anua under Father Phillip O'Connor as temporary Superior just like in the case of Father Moynagh and Father Steigler at Ifuho. Father Patrick Costeloe returned to Calabar as Curate to Father T. Ronayne. Meanwhile Father Steigler was to alternate between Ifuho and Essene to oversee Father C. Plunkett while Father O'Connor would do same by alternating between Calabar and Anua when Father T. Ronayne would be in the Out-stations on bush trek. In the interim, they were taught to do a certain number of bush stations whereby they were expected to learn a little bit more of the language, Administration and Ministry.

Father Patrick Whitney described Anua Central Mission built by Father Biechy (CSSP) as the most beautifully laid and perfectly built in the whole region with symmetry and completeness difficult even to equal. It had a beautiful drive bordered with low evergreens leading up the 2-storeyed bungalow of modern type with a Church on the left side capacious enough for 4,000. At right angles at either side were pupils **Boarders' Houses**, houses for Mission boys and Teachers' Residences. In the background was an extensive carpenter's workshop for the workmen together with two football fields with neatly laid out flower beds in front of the Fathers' Residence "giving the impression that here the Fathers have a home to be desired" **(Cf. Whitney P. J. Diary 1926, Kiltegan Archives**). As a child, I always noticed many Europeans and Supercargoes berthing at IDU and often coming here for rest and relaxation. Similarly, Fr. Thomas McGettrick has also described their experiences and the residential buildings at Oron, Essene and Ifuho also built by Father Biechy: To him the mud-brick identical houses of pan roofs were altogether different from those in Ireland with no familiar landscapes or animals; no cows and milk except intolerable heat and humidity and loneliness of not having the company of those who could speak English with them. All these houses according to Moynagh were meant by Biechy to be temporary Mission Rest Houses for priests coming from Onitsha, Emekuku, Anua, Calabar or even Ogoja to do bush treks in the Out-stations. Father Moynagh and co. were the first to occupy them as permanent residences but according to him, they were reasonably comfortable though extremely hot since there were no-through breeze because they were four bed-room flats with a central place for the dining room
(Cf. McGettrick T. Sligo, 1988; See also Whitney P. J. Diary 1926, Kiltegan Archives; Moynagh J. Reminiscences, 12).

FINAL DEPARTURE OF THE HOLY GHOST FATHERS TO IGBO COUNTRY DRAMATIC TAKE-OVER OF THE CALABAR MISSION BY THE SPS PIONEERS

Within a few months, the two Holy Ghost priests at Calabar and Anua were recalled to Onitsha and the young New comers had to fend for themselves as Fathers In-Charge. Father Moynagh soon learnt the history of the Out-Stations most members of which were converts from the Methodist Church before being attracted to Catholicism by this extraordinary charismatic white bearded man, Father Paul Biechy (CSSP) who used to go round the villages "talking to Chiefs in Efik language and sharing gin and dashing them tobacco". The new comers too had wished that the other bearded French Holy Ghost Fathers at least, Father Steigler would be allowed to remain longer enough to mentor them. Readers of this Book can only

appreciate the predicament of these young Irish New comers to a territory which was soon to become a near forlorn and abandoned Missionary land owing to the sudden departure of the Holy Ghost Missionaries. Their prayers against loneliness were answered with Fr. Whitney's visit from April - June 1931 when he promised them support and reinforcements that would arrive later in the Year. Meanwhile Bishop Shanahan who had hitherto been retired continued to seek for support abroad for them. He was even responsible for the visit of Father Whitney whose voyage bill and travelling expenses he paid with the sum of £600:0:0. Later in the year, they were greeted with the arrival of Fathers Edward Curran from Elphin, Peter Boylan from Kidare, Thomas McDonald from Armagh, James Walsh from Achonry and Charles Meehan from Dublin (**Father ? s? -?kp?-ub?k**), the only one specifically ordained for the Calabar Mission. Father Meehan soon started work on the building of the Sacred Heart Cathedral. He was reputed for his prowess because he was noted for casually lifting a BSA motor cycle with one hand not to talk of other equally heavy objects. He was of ebullient and herculean built and mien and was appointed Manager of Schools and took charge of the Sacred Heart School Football team as the Goalkeeper. This act of Divine intervention when all hope was lost was an unbelievable boost for the new men staffing the new Missions including ancient Anua. It was one of those inscrutable ways of God and Almighty Father, and these happened to be the very companions who had been their colleagues at Maynooth. Significantly Father Phillip O'Connor on Shanahan's retirement was appointed Pro-Vicar Apostolic In-Charge of the Territory in Bishop Heerey's absence since at the time around April 1932, he was due home on leave.

With this development Father Boylan was posted to Ifuho as Moynagh's co-worker, Father J. Walsh, the man who was later to be in my young and little child's mind and estimation, the "big boss and Commander In-Chief of the Almighty Immaculate Conception Parish Afaha Obong in the 1940s – 50s' was posted to Essene as Curate to C. Plunkett. Father Curran was appointed Curate to Oron under Father McGettrick and Father McDonald as Assistant to P. J. Costeloe in Calabar because T. Ronayne soon resigned and joined the CSSP as we are going to see. To him Calabar would ever owe the credit of the success of the Catholic Schools within the new Colonial Directives and Regulations while J. Meehan was to concentrate on Parish Administration. With this set-up there were no longer any "one-man" Missions in the Old Calabar Province and this was a long-desired and long-awaited hope realized in God's good time. To Him be the Honour and Glory! Moynagh and Boylan worked very well together and with Father Boylan's sister as one of the Pioneers of the Legion of Mary – **Legio Mariae,** earlier founded in 1921 by the legendary Frank Duff, the scene was set for the establishment and take-of the Legion of Mary in the entire African region as we have seen in Chapter I.

ST. PATRICK'S MISSIONARIES AND THE ANUA MAINLAND MISSIONARY EFFORT: THE SITUATION IN NIGERIA WITH THE NEW VOLUNTEERS

A few days after the official opening of St. Luke's Hospital at Anua discussed earlier, four more Volunteers arrived from Ireland bringing the number of SPS Priests both in Ogoja and Calabar to eighteen. In 1934 which as observed elsewhere was indeed a very auspicious year, seven more new priests, the largest number so far, also arrived **(Cf. Moynagh J. Reminiscences, 8)**. This was indeed as a result of the momentous recruitment work of Father Whitney who continued to appeal annually to the Final Year Students in the University of Maynooth. For this the SPS arranged their Passages to Nigeria, took care of their Medical bills, provided them with Tropical clothings and other equipments including small allowances while in the Missions. They were always welcome to the Society's Headquarters at Kiltegan during their coming home on leave and sometimes they would be given temporary assignments while in Ireland. All these made them happy and satisfied especially with the great autonomy they enjoyed. However, Bishop Heerey had neither the time nor the interest to supervise them very closely. Nevertheless, they were ready and willing to bear the difficulties encountered during their stay in Nigeria although the absence of older men to advise and direct them was a great worry for the Society and Father

T. McGettrick remarked on this near absence of supervision and direction to the effect that it would be very much for the welfare of the SPS to have some of the older and more experienced men viz. the white bearded Holy Ghost Missionaries on the Mission fields as their Directors and Instructors. Father Whitney's inspired choice was certainly Father J. Moynagh and when Father Moynagh was later appointed Prefect Apostolic, he gave stability and a sense of identity without which the Society could never have survived the turbulent years that lay ahead. When he returned home in May 1934 accompanied by Father Ciaran Ryan, he looked a man of considerable experience.

JAMES MOYNAGH AS PREFECT APOSTOLIC AND NEW HEAD OF THE CALABAR MISSION
SPS FOUNDING FATHERS TOOK THE OATH OF THE NEW MISSIONARY SOCIETY

With the Calabar Mission in the capable hands of Moynagh, it was possible now to concentrate attention on the further development and needs of the SPS at home – Ireland, while the Volunteers in the Missions would take care of themselves yonder. In March 1935, three Founder Members including Father Whitney took their Perpetual Oath while Brother John Bermingham had become a Temporary member and was sent to Calabar. Father Patsy Kivlehan who had come to the end of his Probation while in the Calabar Mission enrolled as a Permanent member but Father Charles Meehan did not renew his Oath and continued as a Volunteer to complete the building of the Sacred Heart Cathedral. In September 1935, ten more students joined the SPS in Maynooth and were admitted into the Probation Year. By now almost forty students were studying in various Seminaries in Rome while James Lane and Michael O'Reilly studied in the Irish College Rome and in Ireland to become SPS priests. With the World Recession of the 1930s, it was becoming a financial strain and a great burden to cater for these students scattered in the various Universities and Seminaries. On the advice of one Father John Blowick of the St. Columban's Missionary Society, all the students were to be brought together under one roof in order to foster unity and growth in the spirit of the Society and to save costs. Before October they got down to a formidable task of providing accommodation, staff etc. to get the Seminary ready to admit Theology students. Father Whitney took charge of the work and with Mr. Desmond Martin the Architect brother of Sr. Mary Martin, new buildings were designed and erected in such a way that they formed a quadrangle with the existing buildings at Kiltegan.

On 8 October,1935 twenty students registered for Theology some of them in Year I while others who started in the Universities and Seminaries were at various stages along the way ie. Years 11- IV Divinity. Father Whitney himself served as the Rector while Fr. Francis Hickey was Bursar as also Fr. James Walsh who was back in the country serving as the Spiritual Director. The Academic Staff consisted of Father Hugh McGrath who also came back on leave. Fathers Gerald Montague and Thomas Campbell both specifically volunteered to work in the College. The other Students in Philosophy were still to continue to attend other various Seminaries and Universities until 1939 when the First Year Programme in Philosophy would be offered in Kiltegan. The new College was part of the overall arrangement which Father Whitney put together at the time. A water turbine engine was also installed to provide electricity and serve the saw-mill and other various buildings that were coming up. Kiltegan Headquarters of the SPS had become a beehive of activities. In 1936, a New Office Building was put up with telephone installed as the centre of Administration and for Promotions. At the Kiltegan centre also, there were Students' Hostels with almost thirty students, trainees. Rev. Brothers and a large retinue of workers employed for the farms and gardens, sawmill and carpenters for the furniture as well as workshops for other various projects. Most of the workers were resident while about a dozen, most of them locals including women and girls working in the kitchen were attending from home. Meanwhile, Father Whitney as Rector and Fund-raiser was hiring and firing them in summary fashion. In January 1936 after the Theology Campus had re-opened in October, Bishop Cullen died and this was a great set-back because he was such a great benefactor as well as the Local Ordinary with jurisdiction to the cause of SPS.

But trust Fr. P. J. Whitney! At Rome he had made friends with and set up a retinue of Public Relations outfit for eventualities and he quickly contacted one of them, Monsignor Caesarus Pecorari in Rome for the Pontifical Rescript to open the Theology Campus of the Seminary College. That same year in 1936, Father J. Holloway had come back home to his Diocese in Meath having decided not to take the permanent Oath of the SPS. That was the position of things Moynagh, now Mgr. James Moynagh met on ground when he started off as Prefect Apostolic of the Calabar Mission. But those events had little or no effect at all on the Missions in Nigeria. His appointment as Prefect Apostolic meant that the priests in the Nigerian Mission would be looking less to Kiltegan. The new Prefect had a business-like approach to events and with his personal strength and energies which were reassuring he carried out his tasks.

INTERVENING EVENTS TOWARDS THE BUILT-UP OF A NEW PREFECTURE APOSTOLIC OF CALABAR

THE BIRTH OF ST. PATRICK'S MISSIONARY SOCIETY IN KILTEGAN – IRELAND

In July 1932, Father P. J. Whitney arrived back in Calabar and toured Calabar and Ogoja areas until May 1933. He built a house at Ogoja tagged **"PAT'S HOUSE"** and also brought the good news that three more new comers would soon arrive. In November 1933, three more Volunteers viz. Fathers Hugh McGrath and Seamus Carraher from Armagh and Matthew McGrath from Dublin who later became the strong man of Ifuho together with O.O. Sullivan as we are going to see, arrived Calabar to join the seven including the first two viz. Fathers T. Ronayne and Vincent Davey thus bringing the number to twelve priests in Nigeria under the auspices of St. Patrick's Society. Soon after, Fathers Plunkett and Ryan departed on leave of no return because their return to Africa was uncertain. However, while Father Whitney was still around, it was agreed that Father Moynagh be made the Local Superior for the mean time. But while all these were going on in the Calabar Mission Fr. Patrick J. Whitney with the assistance of Bishop Hinsley was working night and day to have Calabar and Ogoja erected a separate Jurisdictions from Onitsha. Meanwhile, he himself was trying to put the Society at Kiltegan in proper footing.

Thus it happened that with the arrival of those seven pioneer Volunteer priests in Calabar to assume Missionary Work in Nigeria and Rome granting the formal "Rescript" approving the establishment of the St. Patrick's Society, Kiltegan – Ireland, the St. Patrick's Society was practically being born. It was a happy and welcome coincidence in the auspicious event of the canonical erection of the Society with Fathers Francis Hickkey, a Voluntary returnee who was working in Melbourne Archdiocese, Patrick Whitney himself together with his cousin Francis Whitney taking the Oath of Temporary Membership in the presence of Bishop Cullen on St. Patrick's Day March 17, 1932. Thus the Missionary Society of St. Patrick was born as a Society of Secular priests under the Authority of the Diocesan Bishop, Archbishop Cullen of Kildare and Leighlin. Father Patrick Whitney was appointed first Superior General and Fathrer Hickey, Bursar. Thus St. Patrick's Missionary Society was now canonically established both in Kiltegan and in the Missions with Calabar as Headquarters. But as far as everybody including this writer is concerned, the St. Patrick's Society, SPS had been established with the arrival of Fr. James Moynagh & co. in September 1930 and was doing well with subscriptions and donations coming everywhere with various other contributors for the Society. Fr. Patrick's "canonical establishment" was simply a confusion in terms regarding canonical niceties (Cf. Higgins T. 1991, 90-91). All Honour and Glory goes to God the Father Almighty, through his indomitable and indefatigable servant, Father Patrick J. Whitney and the foresighted Legend of the 20th Century, the Apostle of Southern Nigeria, Josef Shanahan.

But human life is full of enigmas as also frustrations, both Fathers Hugh Conlon and Michael Kilmartin in what looked like another series of set-backs returned to Ireland because of illness in that same 1932, though Kilmartin was to return some time in the 1940s for another tour. Every child who went to school in the 1940's could not fail to kiss the ground that this holy man of God and School Manager trod. The only school boys that would not do that were the "baboons" who won't study because in those days to

be able to attend a Standard VI School, a boy had to be a boarder and study very well in order to pass his examinations, but the over-aged "baboons" as we saw them and as some Headmasters nick-named them couldn't stoop down to study. They always played truant and during the examination season and often went to see the Dibias to give them concoctions whereby two black boards would suddenly appear at the examination for them to copy from in order to pass. But this never happened! With Father Kilmartin all examinations were cyclostyled on the morning of the Examinations, so looking for "expo" did not start today in Africa. Evil will always happen; we have the Lord's words for it. Yes. That set back meant that the only Senior Priest among them was Fr. T. Ronayne. It was clear the new comers liked and trusted him. Father P.J. Costeloe who was always with him since arrival was rather in awe of him. Fr. Ronayne taught us at Bigard Memorial Seminary, Enugu and we were also ever in awe of him especially in his capacity as Spiritual Director, but he too had dramatically left the Calabar Mission.

ESTABLISHMENT OF THE CATHOLIC MAJOR SEMINARY FOR SPS ASPIRANTS ST. PATRICK'S MAJOR SEMINARY AT KILTIGAN - IRELAND

THE NEW STRATEGY OF RECRUITMENT FOR THE ST. PATRICK'S MISSIONARY SOCIETY THE "APOSTOLIC WORK" CATHOLIC WOMEN'S ASSOCIATION FOR THE MISSIONS

Thereafter and with another sort of set-back, Fr. Patrick Whitney now as the first Superior General immediately set about establishing a Major Seminary to attract direct Volunteers from High Schools who would train and become Missionary Priests of the Society. He also continued to make more and very successful appeals both for Missionary Volunteers and contributions in cash and kind for the new Seminary and the maintenance of Volunteers and Members. It was some of these Volunteers that staffed the new Seminary at St. Patrick's Kiltegan as well as others who came to work on the Calabar Mission. In 1933, fortunately or unfortunately when the issue of the first two, namely Fathers T. Ronayne and Vincent Davey taking the temporal Vows of SPS came to the front burner, both of them decided otherwise, the former was rather to join and take the CSSp Vows in 1939 at Ihiala and the former who could have admirably filled the role of the first Prefect Apostolic of Calabar or some other important post within St. Patrick's Society, chose instead to go back home and serve his people of Northern Ireland as Parish Priest of Antrim town. This turned out to be a blessing in disguise because there he used his good connections to assist the Society. He put the Society in contact with the Irish Catholic Women's Missionary Association which was later named "Apostolic Work" which was founded in France by a devout French woman, Marie Zoe du Chesnee in 1838 and which became an official Organization under Propaganda Fide in 1871. In 1935 it became affiliated to the Pontifical Body with branches in Dublin and Belfast through the efforts of Father Whitney and Marie Martin. This Organization just like the earlier mentioned Sisters of the Sodality of St. Peter Claver, provided Vestments, Altar furnishings and Mass boxes for Priests on the Missions and also gave financial help to selected projects. Fr. Vincent died in 1973 while Fr. Ronayne who later taught us at the Bigard Memorial Seminary Enugu (1962 - 65) as English and Spiritual Director, died at Onitsha in 1965.

ST. PATRICK'S EXPANSION AMIDST OF DIFFICULTIES AND SET-BACKS ST. PATRICK'S YEAR OF PROBATION AS "SPIRITUAL YEAR

In June 1932, the Lord who can never abandon His people because of Fr. Whitney's incessant appeals yielded much fruit in another group of these early Volunteers arriving Calabar to join the work force namely Fr. James Holloway, a young priest from Meath who had just completed his post Graduate S.T.L. Degree Studies in Maynooth also applying to join. Similarly, another young Second-Year Student in Carlow Seminary, Patrick Kivlehan a.k.a "**Father Una Eka"** an orphan Devotee to the BVM and already a Student, also asked to be admitted. The General Council of SPS decided to admit Fr. James Holloway straight away but postponed that of Kivlehan until he was ordained in two years' time. By this time there

were almost twenty Volunteer Students studying at All Hallows, Mount Mellary, Wexford and Carlow Universities and Seminaries promising to join the Congregation. So at least They were loosely attached to the SPS. But it was decided that those who had completed their Undergraduate or Philosophical Studies should be admitted in St. Patrick's Kiltegan for a Year's Probation, a sort of **"SPIRITUAL YEAR"**, after which they could take the Oath of Temporary Vows' Membership and then proceed for a 4-Year Theology Programme in one or other of those Seminaries since St. Patrick's Kiltegan was just beginning and not yet accredited by Rome. Two hostels were to be built one for Probation Candidates and another for those who would become Rev. Brothers in addition to those already built for the new in-take of Seminarians in Philosophy.

On September 24, 1932, a most auspicious and gracious year in my estimation, eleven young Higher School applicants were admitted as Probationers to start off their Probation Year of what is now called in Nigeria "Spiritual Year" in preparation for entering a Senior/Major Seminary to train for the Catholic priesthood in Philosophy and Theology. These would be the first ever set of Candidates who would start off right from their first year Philosophy as SPS Missionary hopefuls such that after their Ordination they would qualify as the first original SPS priests for the Missions. Among the eleven was James Holloway though already ordained a priest and Thomas Fitzgerald. The Probation Year as currently organized in the Catholic Church would be devoted to Prayer, Reflection – MEDITATION and study with Father Hickey as Rector as also Vocations Director. This would be followed by a 30-day Retreat modelled after the Spiritual Exercises of the Jesuits ie. of St. Ignatius of Loyola Programme. They would do the Retreat together with their counterparts in the Society of St. Columban founded since the 7th Century AD. In November two students, John Birmingham and Kevin Rooney who applied to become Rev. Brothers were admitted and they started their programme for the Brotherhood of the Missionary Society. That explains the meticulous and near perfect preparations organized for those who wanted to be members of this new Missionary Society in the Church and these products really did wonders when they eventually became priests and turned out into the Calabar Mission and later in the Missions throughout the world especially in the African continent, notably East and South Africa. Our parents who were witnesses to the marvellous work and life styles of these first set of SPS Missionaries and what some of us as young children who met them in the 1940s and 1950s also saw can with all authority and sense of sincerity and satisfaction testify to this.

NEW SET-BACKS AND COMPLAINTS' GALORE AT THE ANUA MISSION

But unfortunately human nature being what it is; there was a lot of criticism of the Volunteer young new comers to the Calabar Mission. The whole thing started around Anua Mission stations in the Mainland of the Calabar Mission which first received the Gospel. There were Complaints coming from the Laity most of whom were experienced Elders and matured converts from Protestantism. Because by the time the Catholic Church reached Anua there were many Presbyterian, Qua Iboe and Methodist churches around, some of the convert-members from these Churches began to complain about the young SPS Priests. The criticism centred on the behaviour and ways of these young Missionaries whom they saw as lacking in maturity because they did not display the priestly decorum of their predecessors. Yes, it was true that they were very young, and most of them fresh from the Universities and Seminaries. Some of the Laity even went to the extent of comparing them with the likes of Fathers Biechy and Kraft (CSSP) since they had provided leadership and added prestige to the Catholic Church. Most importantly those Holy Ghost Missionaries were used to running things their own way and not disposed to accepting decisions and bossed about by young priests. However, we can understand the situation of these youngsters because it helped to emphasize their inexperience of priestly ministry either at home in Ireland or abroad in Africa but most especially, their near total lack of missionary training and orientation. But why do I bring in this moot point? It is to emphasize again and again the complaints galore in modern times concerning "our young bishops and priests of nowadays". Missiology and Pastoral Theology including Moral and Spiritual Theology are

presumed to be taught but how much of these are drilled into them? What of the situation where Spiritual Theology and the presence of Spiritual/ Rectors' Conferences have taken the back seat in some of our Seminaries especially regarding content and moral standards? There should not be any week omitted when these Studies and Programmes are not presented with adequate and sufficient time to make sense. Nevertheless, everybody presumes or suspects that these youngsters are groomed in character and learning, the one through class lectures the other in Pastoral and Apostolic work. Nevertheless. The truth of the matter is that this is farfetched and from the truth: **"eti en? eyen-unen eti en? mbukpo". I**t is very easy to blame and criticize or even condemn, but every good Christian and men and women of goodwill should have it as a duty to himself/herself to assist in the proper upbringing and training of these our young sons and daughters for the Seminaries and Scholasticates both in the Hierarchy and Ministry. That is why they are sent to us for Apostolic Work in the first instance. Let us including our bishops not behave and think as most parents nowadays do by abdicating their responsibilities and hoping that by sending their children and wards to schools to be trained, these Institutes like Magicians would be able to churn out perfect copies of human beings and well-behaved Ministers of the Word and Sacraments. Rather, let them assist by giving advice and counselling to them in good manners and etiquette as also directing them to imbibe the Virtues of Honesty, Humility, Integrity and Honour, especially Respect towards the Elders and their seniors. On the other hand, our Bishops as also the Seminary Formators need to be reminded of these because after all has been said and done, it is the Christian Faithful who suffer the consequences thus giving them the occasion to complain and criticize the Church. This remark equally applies to Nuns and the Authorities should take note of this by checking on their Programmes and Regulations concerning Postulancy and the Novitiate. It would be high time the Authorities look into these matters and not try or presume to offer explanations since the reputation of both the Priests and the Nuns themselves as also the Church Hierarchy is in jeopardy.

In 1929, following the recommendation of Arthur Cardinal Hinsley, formerly Rector of the English College in Rome, who had come as Papal Delegate and Apostolic Visitor to Southern Nigeria, Fr. Patrick J. Whitney, who until then was a volunteer priest from Ireland and was serving in Emekuku Mission was appointed the candidate to kick start as Superior of the newly contemplated St. Patrick's Missionary Society. He was preoccupied with his responsibility of evangelizing the entire area and had no desire to hold on to it for the CSSp Congregation because at the time it seemed impossible that the Holy Ghost Fathers would ever be able to supply enough priests being mostly French coupled with language difficulties.

Meanwhile the volunteers were ready and given August and September to spend with their families. On October 1, 1930 in the company of Bishop Shanahan the seven volunteers mentioned above and other Missionaries viz. five Holy Ghost Fathers, three Holy Child Sisters namely, Mother Mary Edith, Mother M. Joachim and Mother M. Lawrencia and a Rev. Brother set sail from Liverpool and arrived Calabar on October 18, 1930 and were received by Mother Magdalene Charles Walker (RSC), Fr. T. Ronayne and an enthusiastic Calabar citizens and well-wishers. With the arrival of these seven pioneer volunteer priests in Calabar to assume missionary work in Nigeria and the formal granting of the "Rescript" Approval by Rome for the establishment of the Society, as also the canonical erection of the Society by Fr. Francis Hickkey, a Voluntary returnee who was working in Melbourne Archdiocese, Fr. Patrick Whitney together with his cousin Fr. Francis Whitney taking the oath of temporary membership in the presence of Archbishop Cullen on St. Patrick's Day March 17 1932, the Missionary Society of St. Patrick was born. It was established as a Society of secular priests under the authority of the diocesan Bishop, then Archbishop Cullen of Kildare and Leighlin. Fr. Patrick Whitney was appointed first Superior General and Fr. Hickey, Bursar. Thus St. Patrick's Missionary Society was now canonically established both in Kiltegan and in the Missions with Calabar as Headquarters.

But as far as everybody including this writer was concerned, the St. Patrick's Society, SPS had been established with the arrival of Fr. James Moynagh & Co. in September 1930 and the Society with these men was doing well especially with subscriptions and donations coming everywhere and various other contributors for the Society. Fr. Patrick Whitney's terminology: **"CANONICAL ESTABLISHMENT"**

was simply a confusion of canonical niceties **(Cf. Higgins T. 1991, 90-91)**.

Thereafter, Fr. Patrick Whitney as the first Superior General immediately set about establishing a Major Seminary to attract direct volunteers from High Schools who would train and become Missionary priests of the SPS Society. He also continued to make more and very successful appeals both for volunteers and contributions in cash and kind for the new Seminary and the maintenance of volunteers and members. It was some of these volunteers that staffed the new Seminary at St. Patrick's Kiltegan as well as others who came to work on the Calabar Mission. In 1933 three more Volunteers, Fathers Hugh McGrath and Seamus Carraher from Armagh and Matthew McGrath from Dublin arrived Calabar to join the seven with the first two viz. Frs. Ronayne and Davey bringing the number to twelve Volunteer priests in Nigeria under the auspices of St. Patrick's Society. But fortunately or unfortunately when the issue of the first two, namely Frs. Ronayne and Davey taking the temporal Vows of SPS came to the front burner, both of them decided otherwise, the former was rather to join and take the CSSp Vows in 1939 at Ihiala – Onitsha, Nigeria and the latter who could have admirably filled the role of **"THE FIRST PREFECT APOSTOLIC AND BISHOP OF CALABAR"** or some other important post within St. Patrick's Society, chose instead to go back home and serve his people of Northern Ireland as Parish Priest of Antrim town. This turned out to be a blessing in disguise **"koro kpukpru kp? idighe idi?k, eti kp? ediw?r? do**; since there in Ireland, Fr. Davey used his good connections to assist the Society. He put the Society in contact with the Irish Catholic Women's Missionary Association which was later renamed "Apostolic Work Missionaries" which was founded in France by a devout French woman, Marie Zoe du Chesnee in 1838, and which became an official organization under Propaganda Fide in 1871. In 1935 it became affiliated to the Pontifical body with branches in Dublin and Belfast, and later through the efforts of Fr. Patrick Whitney and by Divine providence Miss Marie Martin who became the first Superior General of the Medical Missionaries of Mary (MMM).

This Organization just like the earlier mentioned Sisters of the Sodality of St. Peter Claver, provided vestments, altar furnishings and Mass boxes for priests on the Missions and also gave financial help to selected projects. He died in 1973 while Fr. Ronayne later taught us at the Bigard Memorial Seminary Enugu (1962 – 65) as English and Spiritual Director and died at Onitsha in 1965. The next group of these early Volunteers who arrived Calabar to join the work force in December 1931 included Fathers Edward Curran –Elphin, Peter Boylan from Kildare, Thomas McDonald from Armagh and Charles Meehan (**Fr. ? s? -?kp?-ub?k**) who completed the work on the building of the Sacred Heart Cathedral and was reputed for his prowess because he was noted for being able to lift a BSA motor cycle with one hand not to talk of other equally heavy objects. He was of ebullient and herculean built and mien and was appointed General Manager of Schools in Calabar. He equally took charge of the School team of Sacred Heart College a.k.a St. Joseph's College of Cluny, as the goalkeeper. In June 1932 Fr. James Holloway, a young priest from Meath who had just completed his Post-Graduate S.T.L. Degree studies in Maynooth applied to join. Similarly, another young second year student in Carlow Seminary, Patrick Kivlehan a.k.a **Fr. Una Eka** also requested to be admitted. The General Council of SPS decided to admit Fr. James Holloway straight away but postponed that of Kivlehan until he was ordained in two years' time. By this time there were almost twenty students promising to join and be loosely attached to the SPS who were studying at All Hallows, Mount Mellary, Wexford and Carlow Universities and Seminaries. But it was decided that those who had completed their Undergraduate or Philosophical studies be admitted in St. Patrick's Kiltegan for the **"PROBATION YEAR"** after which they could take the Oath of temporary Vows and Membership and then proceed for a 4-Year Theology Programme in one or other of these Seminaries since St. Patrick's Kiltegan was just beginning and not yet accredited for Theology Programmes by Rome. Two hostels were to be built, one for Probationers and another for those who would become Rev. Brothers in addition to those already built for the new in-take of Seminarians in Philosophy

On September 24, 1932 eleven young Higher School applicants were admitted as Probationers to start off their Probation Year of what is now called in Nigeria "Spiritual Year" in preparation to entering a

Senior/Major Seminary to train for the Catholic priesthood in Philosophy and Theology. These would be the first ever set of Candidates who would start off right from their first year Philosophy as SPS hopefuls such that after their Ordination they would qualify as the first original SPS priests for the Missions. Among the eleven was James Holloway though already ordained a priest. The Probation Year as current in the Catholic Church would be devoted to Prayer, Reflection – MEDITATION and Study with Fr. Hickey as Spiritual Director. This would be followed by a 30-day Retreat modeled after the Spiritual Exercises of the Jesuits ie. of St. Ignatius of Loyola. They would do the Retreat together with their counterparts in the Society of St. Columban founded since the 7th Century. In November two students; John Birmingham and Kevin Rooney who applied to become Rev. Brothers were admitted and they started their programme for the Brotherhood. That explains the meticulous and near perfect preparations organized for those who wanted to be members of this new Missionary Society ie. SPS in the Catholic Church, and the products really did wonders when they eventually became priests and turned out into the Missions. Our parents who were witnesses to the marvelous work and life styles of these first set of SPS Missionaries and what some of us as young children who met them in the 1940s and 1950s can also testify to this.

The first Volunteer as discussed above was Fr. Thomas Ronayne who was posted to the Calabar Mission. He later became a Spiritan and joined the Bigard Memorial Formation team as Spiritual Director. Another volunteer was Fr. Patrick J. Whitney who later became the first Superior General and Prefect Apostolic of the Ogoja Mission. The return of now Bishop Shanahan to the Mission as Vicar Apostolic resulted in a new impetus to the evangelization effort. With those he was able to bring to Nigeria following his appeal were Fathers James Mellet and T. Douvry who traveling from Calabar across the Oban hills opened the first Mission – St. Benedict's Ogoja where they celebrated the first Open Air Holy Mass on Pentecost Sunday May 16, 1921. It was named St. Benedict's after the reigning Pope Benedict XV. From that centre the Faith spread through the length and breadth of Northern Cross River area and towns as also Tiv and Munchi land and the Cameroons. It was these Missionaries that went on to open new stations in the Ogoja axis like Obudu, Ikom, Kakwagom despite bad roads and bush tracts, cultural differences, language barriers and other set-backs. In the Calabar area they also opened Mission Stations like Oban, Old Netim and Mbarakom. That same year on June 3, 1921, Shanahan in order to get people to assist at St. Benedict's as teachers and Catechists and in the opening of new Mission Stations in Ogoja sent the Senior Seminarian John Cross Anyogu who after bagging his BA in Classics at Castle Head England, had recently returned to resume his ecclesiastical studies at Igbariam where Michael Iwene Tansi, Cardinal Ekandem and William Obelagu were also studying. He was ordained priest on December 8, 1930, consecrated Auxiliary Bishop in 1957. In 1962, he was installed Bishop of Enugu. The other two Seminarians were later ordained in 1937, while Michael Tansi joined the Cistercian Monastery in England in 1950. This era soon witnessed the evangelization of places like Ugep, Ntamante, Bansara, Alebo, Nsadop. Okpoma, Okuku, Bendi, Sankwala, Ohong and Yahe. Between 1921 and 1926 many stations and schools were established within the Ogoja sector.

THE FOUNDATION OF THE NEW CALABAR MISSION - END OF SHANAHAN BISHOP HEEREY AS SUCCESSOR AND HEAD OF SOUTHERN NIGERIA MISSION

By this time Shanahan's sight was failing and his health had begun to deteriorate and he handed in his resignation letter to the Holy Father, Pope Pius XI who advised him to return to Nigeria with a Co-adjutor of his own choice. He chose Charles Heerey who had earlier arrived in Southern Nigeria two years before as his Co-adjutor. Fr. Charles Heerey was later to be consecrated Bishop on May 29, 1927. In 1931, Bishop Shanahan was succeeded by Bishop Heerey and early in 1932 he left Nigeria for good except for the brief visit in 1935 for the Consecration of the Holy Trinity Cathedral which foundation he had started. This was also the Golden Jubilee of the Mission 1885 – 1935. He then retired to Nairobi, Kenya where he died on Christmas Day 1943. His Funeral Mass was also celebrated at the same time at Anua with all the Holy Ghost Fathers from the Vicariate present including the three ordained Nigerian priests the viz. John Cross

Anyogu, Michael Tansi and William Obelagu. I was privileged as a happy six-year-old to attend that Mass with my parents. In 1956 the remains of Shanahan were exhumed and reburied in the Holy Trinity Basilica amidst thousands of mourners from Nigeria, Kenya and the Cameroons. Thus the retirement and eventual death of this great Apostle of Southern Nigeria and Western Cameroun marked the end of an era and the beginning of the era of Missionary Administration of the St. Patrick's Missionaries in Calabar with Bishop Charles Heerey as new Vicar Apostolic and Mgr. James Moynagh as Prefect Apostolic.

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In 1934 Pope Pius XI created the new Prefecture Apostolic of Calabar embracing what is now Ogoja (1938), Abakaliki (1981), Port Harcourt (1961), Ikot Ekpene (1963), Uyo (1989), Dioceses and the Archdiocese of Calabar to be manned by Irish priests of the newly established St. Patrick's Missionary Society of Kiltegan, Ireland (SPS). Until and shortly after the civil war, the situation had remained so even with the erection of the above Dioceses in the Vicariate (1938 -1989). But soon after, because all the Holy Ghost and St. Patrick's Missionaries were expelled from Nigeria because of the unfortunate crisis. Even after the ban was lifted, it still became very difficult for the Missionaries to return and to operate freely and comfortably in Nigeria especially because the Mission Schools, Hospitals and other Mission establishments had been "**taken over**" by the Military Government of the day (1966 – 1999). Then these Missionaries had no choice but to evangelize in other pagan countries of Africa and the Americas. St. Patrick's Missionaries in particular opened up Missions centres of evangelization in Kenya, Uganda, Malawi, Zambia, Zimbabwe, South Africa, Brazil, and the West Indies of Santiago, and the Americas, etc. to continue to still administer to the needs of the people there even till today. But it should be heart-warming and a matter of interest to note that regarding the Archdiocese of Calabar, the erstwhile and great-hearted and indefatigable Archbishop Brian D. Usanga with his team of Consultors and the Author had put their feet on the ground "saying No" to the St. Patrick's Missionaries to depart.

In consequence of this, St. Patrick's Parish Ikot Ansa where they established St. Patrick's College

as their premier foundation in 1935 was handed over to the Society in perpetuity. This became their Community base and in recent times has been made the centre of PROMOTIONS which is a sort of **"MOTHER HOUSE"** for the grooming of aspirants to be admitted into the Society. Since then, Divine Providence has been smiling on the Society with generous Vocations throughout Nigeria and the entire continent of Africa. For the nearly first hundred years of its existence, there had been no vocations or admission of indigenous Candidates of any kind into the Society. But since the beginning of the Millennium, over ten young men have been ordained in the Congregation and by Divine Providence, including the first two priests of the Society viz. Rev. Father Joseph M. Archibong (Sacred Heart Cathedral Calabar) and Joseph Edet (St. Michael's Parish Oban) ordained in 2007. These two happen to be the proud indigenous sons of the Archdiocese of Calabar.

RECAPITULATION OF THE STORY OF ST. PATRICK'S MISSIONARIES IN AFRICA AND THE WORLD

In recapitulation, some people are wondering why I had to bring to the very end the pioneer Congregation which has made Ogoja Diocese and the Archdiocese of Calabar etc. what they are today. Well, the answer remarkably lies in what I contemplate the SPS Missionaries themselves would love to say using the immortal words of the Roman Caesar, Constantine the Great: **"veni, vidi, vinci"**. Yes, The Kiltegan Fathers came, saw and conquered the territory for Christ as if to further say, **"we have planted, we have watered and the Lord has given the yield, a hundred fold, sixty fold and some thirty fold**." The history of the St. Patrick's Society in Nigeria is truly the history of the Society, for the first twenty years of her foundation. The Society was founded as mentioned above on St. Patrick's Day 1932 and until then no new missions outside Calabar were opened except those opened in Kenya in 1951. Nigeria was the only country where all her Overseas Missionary activity took place. As at 2008 AD, the SPS has ordained 307 priests for Missionary Work in four continents including the countries of Nigeria, Cameroon, Kenya, Malawi, South Sudan, Zambia, Zimbabwe, South Africa, Uganda, Grenada, Brazil, the United States, Italy, England, Scotland, Wales and Ireland. The initial concentration of the Society men was in Calabar and soon after in Ogoja, in the South East of Nigeria. Over the years the numbers of priests increased exceedingly. The particular concern of the priests was primary evangelization ie. the preaching of Christianity to those who had never heard of it before. There was also a strong commitment to Education Work and, in cooperation with the Medical Missionaries of Mary, care for those suffering from leprosy, etc. Mgr. James Moynagh was appointed Bishop of Calabar in 1947 while Mgr. Thomas McGettrick was appointed Bishop of Ogoja in 1955 and Bishop of Abakaliki in 1981. In 1973. Mgr. Edmund Fitzgibbons was appointed Prefect Apostolic of Minna in Northern Nigeria in 1964. During these years the Society flourished in Nigeria. The Nigeria – Biafra War (1967 – 1970) were the "dark years" for Nigeria. Some members of the Society stayed behind throughout the war and suffered alongside the people and this was much appreciated by the people: it was a very authentic Christian witness. Over the years those Irish Diocesan volunteers have made huge contributions to the Missionary effort of the Society in Nigeria by providing a close link with the origins of the Society. The Future of the St. Patrick's Missionaries in recent years is dicey and precarious as the Society advances because the number of priests now working in Nigeria is declining. Nevertheless, Nigeria still remains very important to the future of the Society as it is one of the centres for the formation of future members of the Society. The initial formation house was established in Ijebu-Ode in 1997. To date thirteen young Nigerians have been ordained as members of St. Patrick's Missionary Society (SPS) and are ministering in Nigeria, Kenya, Brazil and South Africa. As at 2014 AD, member priests are still working in the Archdioceses of Calabar, Lagos and Abuja as also in the Dioceses of Bauchi, Ijebu-Ode and Minna and in the Apostolic Vicariate of Bomadi. Since the 1990, St. Patrick's Fathers have been working in St. Patrick's Parish, Ikot Ansa Calabar as their base beginning with Very Rev. Fr. D. Dolan who took over from Rev. Fr. Linus O. Effiong the last indigenous priest to be appointed to the Parish, followed

by Very Rev. Fr. James Kelleher. From 2010, Very Rev. Fr. Patrick Corcoran who was the first Director of Promotions and set up an entire new structure at Ikot Ansa is now the new Parish Priest holding fort as the man at the helm of affairs. St. Patrick's Parish Ikot Ansa has thus become the permanent Benefice of the SPS apart from overseeing the recruitment and formation of SPS Aspirants for admission into the Society.

LANDMARKS IN THE ANNALS OF ST. PATRICK'S IN NIGERIA AND BEYOND

1920 - Appeals by Bishop Joseph Ignatius Shanahan	1970 - SPS Missionaries Mission to West Indies
1929 - Donation of High Park, Kiltegan to Fr. Patrick Whitney	1970 - SPS Missionaries Mission to East Africa – Malawi
1932 - Formal Foundation of St. Patrick's Missionary Society	1983 - SPS Missionaries Mission to South Sudan
1934 - The Calabar Mission taken over by the Kiltegan Fathers	1989 - SPS Missionaries Mission to Cameroon
1951 - The First SPS Mission outside Nigeria to Kenya	1989 - SPS Mission to South Africa and Zimbabwe
1956 - The Kiltegan Fathers took over Kitui, from the CSSP	1993 - SPS seeks for Members outside Ireland base
1961 - The St. Patrick's Fathers First Mission in Brazil – S. America	1997 - SPS opens Houses of Formation in East, West Central Africa
1967 - The Nigeria – Biafra Civil war destabilizing SPS Mission	2015 - Headquarters of Formation moved to Nairobi in Kenya

THE OLD PREFECTURE APOSTOLIC OF CALABAR: 1934 -1948
DIOCESE & ARCHDIOCESE OF CALABAR: 1950 – 2018
HISTORY OF THE CATHOLIC ARCHDIOCESE OF CALABAR


BISHOP MOYNAGH


CARDINAL DOMINIC EKANDEM

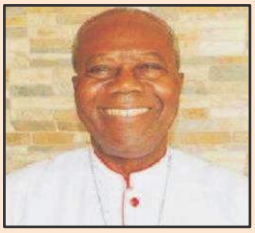

BISHOP MCGETTRICK


A-BISHOP BRIAN D. USANGA


A-BISHOP JOSEPH UKPO


BISHOP EPH. OBOT






BISHOP ANSELM UMOREN



THE ARCHDIOCESE OF CALABAR IN PARTICULAR- DIRECTORY & PARISHES
SHORT PROFILES OF THE HIERARCHY – ARCHDIOCESE OF CALABAR (1934-2018)

BISHOP JAMES MOYNAGH (1934-1970)

James Moynagh was born the first child of Patrick Moynagh and Margaret Smith in a family of ten children in Legwee, Lughduff, Co. Cavan on April 25 1903. This was, the very year the Holy Ghost Missionaries arrived Calabar precisely February 3, 1903 led by Frs. Louis Lena from Gabon and McDermott from Onitsha to flag off the opening of the Calabar Mission that has now metamorphosed into the Catholic Archdiocese of Calabar. It means the Archdiocese was born for over two months prior to the birth of Bishop Moynagh who was baptized the next day after his birth in Mullahoran Catholic Church by Rev. Fr. John Quinn with the same name as his paternal grandfather James. Bishop Moynagh was born into a farming family in a 20-acre holding which his father had bought. Lughduff was a community of close-knit Catholic society accustomed to hard work where boys and girls had their chores on the family farm. At 5, young Moynagh entered the National School in Lughduff two miles from his home. He completed his primary School in 1917 and his Parish Priest recommended him to study at St. Mel's boarding secondary school in Langford where he was Tutor, whereas his father wanted him to enter the Latin Day-School at Moyne nearer home. At St. Mel's Moynagh became a Mass server. In his final year (September 1922-June 1923) he began to nurse the idea of becoming a priest.

In September 1923 he was admitted with four of his classmates viz. Ciaran Ryan, John Green, Philip McGivney and Cornelius Plunkett into All Hallows National Seminary Maynooth, Dublin. Here Moynagh enjoyed meeting fellow students from all over Ireland. His father's brother, a Missionary priest in Australia who by now had been promoted Vicar General in the Diocese of Sydney facilitated his financial needs. At first Moynagh had thought of joining the China Mission after his Ordination but changed his mind at his Deaconate in 1929 and signed for Southward Diocese in England where Bishop Peter Amigo his country man was held in high esteem by many Irish priests there. In 1930, the year of their Ordination Fr. Patrick J. Whitney who became the first Superior General of SPS came calling and his appeal for Volunteers for the African Mission in Nigeria, West Africa caught him to the marrows and he promptly enrolled for the Southern Nigeria Mission. Amidst problems from the family he made up his mind and joined two of his classmates from his own diocese, Cornelius Plunkett and Ciaran Ryan who had also accepted to sign for the Nigerian Mission. In 1930 Fr. James Moynagh was ordained and in October set sail with five other Volunteers for Calabar. On arrival, they were formally introduced to the people of Calabar by Bishop Josef Shanahan, the Superior of Southern Nigeria. Later, Fr. Moynagh was posted to Ifuho Mission with over 165 out-stations as Curate to Fr. Anthony Steigler CSSP. From Fr. Steigler he learnt to be meticulous in keeping Records – a task he urged his priests to do when he became Prefect Apostolic and later Bishop of Calabar. In our days every newly ordained priest had to learn among other pastoral ministry and administrative methods, the meticulous ways of keeping Accounts and Church Records. He also learnt how to deal with the men and women of Church Committees with respect and firmness. Moynagh later showed his mettle in keeping the 165 stations in Ifuho going amidst financial crisis and other socio-cultural problems of Annang country eg. Eka Ekong masquerades and Ekpe Ikpa Ukot man-leopard menace. One of his greatest pastoral innovative achievements was the establishment of the Legion of Mary which spread throughout Africa and Asia.

In 1934, Moynagh went on leave to Ireland and during this time came the news of his appointment as Prefect Apostolic of the newly created Calabar Prefecture comprising what is now the Dioceses of Ogoja, Abakaliki, Calabar, Uyo, Ikot Ekpene, Port Harcourt and parts of Umuahia Diocese. In 1935 he established St Patrick's College named after the legendary St. Patrick the Apostle of Ireland having

transferred it from the former existing Sacred Heart College established by Shanahan and run by the St. Joseph Missionaries of Cluny with Fr. P. Costello as 1st Principal. He was very highly regarded by the Efik people. One very important innovation Moynagh did was to consolidate on Central Schools thereby reducing the number of neighbouring schools as also increasing the number of priest –teachers. He was very emphatic that not only would there be more priest-teachers but also those in parishes and pastoral work as also those joining hands in school work as School Managers responsible for collecting fees and paying salaries. In 1937 he established the St. Thomas College Ogoja with Fr. Patrick Costello his colleague as first Principal and Etubom Maurice E. Archibong as Senior Tutor. He was an accomplished teacher and a solid Catholic and was among the first set of student teachers groomed in the first ever Secondary School in Eastern Region established by Fr. Louis Lena in 1912. The Chart shown below underscores the position of things regarding Catholic Schools in the Vicariate as recorded in the Sacred Returns of 1939.

No. of Schools & Colleges	No. of Teachers	No. of Male Pupils & Students	No. of Female Pupils &Students
134	473	10,058	1,203

Then came in succession the establishment of Holy Child Ifuho and CCC Afaha Oku in 1942, Holy Family College 1943, St Augustine's Urua Inyang, 1944 and later Holy Child Calabar in 1952 as also Queen of the Apostles Seminary and Loretto Girls Juniorate Afaha Obong in 1953/54. He subsequently established more Secondary Schools in the early 1960s, viz. Holy Trinity Mbiakong, St. Vincent's Oti Oron, St. Francis Ikot Ataku, Regina Caeli Essene, St. Columbanus Ikwen, St. Theresa's Edem Ekpat, Immaculate Conception Itak and Adiaha Obong Girls Eniong, Uyo. He had previously established Teacher's Training Colleges –St. Augustine's Urua Inyang in 1943, Holy Child Ifuho 1944, St. Mary's Ediene Abak in 1952, St. Joseph's Anua, St. Thomas's Ikot Eba, St. Mary's Ikot Nseyen, St. Paul's Ututu – Arochukwu, St. Fabian's Ndukpo Ise all in 1956. He equally established hospitals both in Calabar and the Mainland – St. Joseph's Ikot Ene, St. Luke's Anua, St. Theresa's Use Abat and Mount Carmel Hospital, Akpa Utong. The various phenomenal aspects of this visionary man of God at the helm of affairs in the Calabar Mission cannot be fully documented because they were so many. Not to be forgotten as discussed elsewhere was his zeal concerning Education. He sent so many teachers and priests Overseas for Further education including the author aside opening up numerous Parishes and Mission stations together with the construction of schools and churches along the way as well as establishing schools and Colleges for the training of women in the understanding that "when you train a woman, you educate and train a nation." In 1954 he nominated Fr. Dominic Ekandem to the Episcopacy, the first of its kind in West Africa. In 1964 he also nominated Fr. Brian D. Usanga as his coadjutor and successor. After the civil war he bowed out as he was refused Visa by the Nigerian Military Government under General Yakubu Gowon as Head of State and Commander in-Chief of the Armed Forces of Nigeria.

THE ANTI-CLIMAX AND END OF THE ERA

We cannot end this Odyssey and brief analysis of the life and times of this great Volunteer Missionary and Apostle of the Archdiocese of Calabar without telling our readers and admirers how this Missionary Episode, however the disappointments and frustrations which constituted as it were, a sad commentary and paradox in the Annals of the Missionary Apostolate in Nigeria and the world at large. When Calabar Metropolis fell to the Federal troops on October 18, 1967, Bishop Moynagh was away in the Mainland – Anua in Uyo LGA. By coincidence the warlord, Col Benjamin Adekunle Fajuyi, a Catholic, a well read and well-travelled army general, who had once been the ADC to Cardinal Montini who had come to Nigeria in 1963 on pastoral visit before he became Pope Paul VI **(Cf. Chapter I on IK)** was the Army Commander at Calabar. a.k.a. G.O.C. It was therefore providential and Moynagh got in touch and

Calabar Catholic Mission was saved from the rampaging military and surrendered to the only young African priest, Rev. Fr. Dominic Ekeng Inyang, the curate of Sacred Heart Cathedral. Ditto, Fr. Kevin Longworth's was released from the Biafran Police Cell as soon as Uyo fell. There was considerable opposition to Biafran presence among the Ibibios and certainly the people of Calabar and most of Ogoja were not at all sympathetic to the secession. But there were a few people in Annang country who did back, in some sense, the Biafran position because of course they were more deeply committed to Igbo land and Igbo country.

During that Christmas Bishop Moynagh decided to go with Rev. Fr. V. Hanigan on a visit to the SPS fathers trapped in Abakaliki sector as Ogoja was by then in Federal hands. They were lucky to obtain Biafran Permit which enabled them to get through to Abakaliki. On their return journey to Anua having summarized the situation with the stark reality of the war before them, they came to the conclusion that the future would be disastrous with starvation, plunder, looting and even slaughter of innocent Nigerians staring them in the face in areas not yet liberated. Hence they decided it was necessary to contact Rome and the World Council of Churches (WCC) to save the situation from deteriorating into disaster and doom before it was too late. Being the most senior Bishop in the country as Archbishop Charles Heerey lay a dying in hospital bed, he discussed this with his confidants Bishops Dominic Ekandem and Brian Usanga who promptly gave him the nod understanding the circumstances but suggested that he traveled out with Bishop Okoye. Okoye who was also willing to embark on this journey for peace also suggested that as a good idea it was necessary to find out the Governor, Col Ojukwu's position on the matter. Surprisingly Ojukwu acquiesced but on the condition that should the Catholic Church and the WCC successfully broker the peace effort, "he would practically surrender" **(Colman Cooke, 142-1; 145; Longworth Kevin, Harvesting Memories, 181; See also O'Connor Desmond to Colman M. Cooke, 10th Feb. 2011)**, although it was thought the Federal Troops would never overrun Owerri. Moynagh kept this to his chest but Rev. Frs. K. Longworth and T. Fitzgerald with reservations had warned that should he go to Rome and London with Bishop Okoye, returning would be difficult. Fr. Desmond O'Connor, SPS Regional Superior at the time, had also remarked that it was a major mistake to have left because following the Diocesan Schedule Moynagh "should have stayed on as did Bishop McGettrick in Ogoja and let things pass over him". In response to Rev. Fr. Thomas Fitzgerald Moynagh had said:

> **Fr. Tom, I have lived in Nigeria for nearly 40 years with these people and I don't mind taking a risk for them. Nigeria will invade here soon and there will be slaughter around here (James Moynagh, Reminiscences, 69-70).**

Yes, Moynagh had a certain amount of fear about leaving but it never occurred to him that he mightn't get back. It never occurred to him, otherwise he wouldn't have gone, but this though had always been there hunting him as it were because the peace proposal was very risky and open to misunderstanding by the local people. This was the verdict as we shall soon see. In February 1968 Moynagh and Okoye set out from Port Harcourt on an old DC 8 in pitch darkness with a dozen French Biafran Mercenaries and touched down in Fernando Poo to refuel en route S?o Tome airport. From there they flew to Free Town and pulled out to sea and boarded a ship en route Lisbon avoiding flying over any part of Africa. They set out in the morning to Fatima and celebrated Mass with the Pilgrims and then flew to Rome to meet Archbishop Sergio Pignedolis at the Vatican. He was former Apostolic Delegate to Nigeria when Pope Paul VI then Cardinal Montini visited Nigeria in 1963 **(Cf. Chapter I on IK)**. By his arrangement Moynagh and Okoye met with Pope Paul VI and presented their mission. After meeting with the Pope, Bishop Okoye left for Germany and Moynagh undaunted flew to London to meet with the House of Commons Politicians and Archbishop Ramsey of Canterbury, the President of WCC. The Joint Appeal was carried by the British, Irish and other World Media, but the Federal advance continued unabated. Mission accomplished, Moynagh wanted to return to Nigeria but met a brick wall and was promptly

informed at the Nigeria Embassy in London that he could not be given Re-entry Visa. Left in the cold, frustrated, depressed and disillusioned Moynagh became a wreck and returned to hospital bed in Drogheda-Ireland where he wrote: "I had never thought of myself as having to be one who suffered through these past months … and to feel unwanted after 38½ years is not pleasant". Meanwhile Bishop Usanga then Secretary General of the Catholic Secretariat, Force Road, Lagos had written RE Moynagh's Re-entry Visa to the Commissioner for Home Affairs, SES, the Hon Louis E. Edet former IGP, an Efik Catholic Chieftain, but got the stinker to the effect that "the Policy of SES Government was that Missionaries of all ranks including Prelates are not allowed to return to this State at the moment." Moynagh then decided to resign which he did, although Rome through Cardinal Agaganian, Prefect of the Sacred Congregation for the Evangelization of Peoples had expressed deep regret and did not immediately accept the resignation. Moynagh had reasoned that it would be extremely difficult to take over from an African who was acting: impossible for the Irishman and the African! Though other Missionaries and Bishops in Igbo land soon after the war including Bishop Joseph Whelan were granted Re-entry Visas but why not Moynagh?

Yes, it should now occur to readers of this book to ask why single out Moynagh alone? The reason to my mind is not far to seek. If Bishop Okoye had gone with a fellow African (Biafran) Bishop, there would have been no trouble, but most importantly if Okoye did not side-tract on the way and accompanied Moynagh to London…but instead went to Germany for what? Thus leaving room for misunderstanding and many misinterpretations by the local people including Gov. U. J. Esuene, the Governor of SES, the no-nonsense die-hard Qua Iboe anti-Catholic and Hon Louis Edet as I mentioned earlier. Yes, Moynagh had real genuine intentions which he perfected by even going to see the Archbishop of Canterbury. But he went alone, mark you, instead of being accompanied by Bishop J. M. Okoye. Again Archbishop Brian Usanga's rushed application as Secretary General without referring to people like Archbishop Aggey, the Metropolitan of Lagos did not help matters either. Then to worsen matters, Bishop Moynagh took seriously ill, thus delaying maters. You can see the devil's work at hand ! Nevertheless, and in spite of all this, immediately Moynagh got better he headed to the United States precisely to New Jersey to appeal for **"ESSENCOS"** for the starving victims of the Nigeria- Biafran war "as this would help in getting something for the people in Calabar too" while also giving the Sacrament of Confirmations on the West Coast.

Even though this Appeal effort yielded much fruit as truckloads of **"Essencos"** arrived Calabar and Uyo for us priests to share among the people of SES irrespective of their political, ethnic affiliations and denominations. Yet all these were misconstrued because his mission abroad was misinterpreted by the Government as his intervention on behalf of Biafra. The thinking here was as the Governor tried to explain his inflexible stand based on false allegations, rumours, reports and accusations at home and abroad, to the effect that his actions and inactions showed him to be in full association and sympathies with the East Central Bishops and political aspirations of those in the **SECESSIONISTS**" territory. They also implied that he had identified himself with the feelings and sufferings of the people in another area (Igbos) rather than those he served – the people of SES. Another attempt to bring Moynagh back was his appeal through the Nigerian Embassy so that he could come and formally hand over to Bishop Usanga now that Rome had accepted his resignation, but the appeal fell flat on his face. Even though Bishops Ekandem and Usanga did in the end meet the Governor of SES, Brigadier U. J. Esuene one-on-one to refute these allegations and false accusations and interpretations one by one, and informed him of being so judgmental and victimizing the amiable and innocent Bishop based on rumours, the iron-willed governor refused to budge thus demonstrating his stand and prejudices by asserting that Bishop Moynagh's coming back during Military Rule might stir up political upheaval and discontent **(Cf.**

Kiltegan Archives June 5, 1970).
THE END: In 1977 Moynagh returned to his native Ireland having fulfilled his last bit for "his people of Calabar" staying in Kiltegan and his family home in Legwee, Co Cavan. On June 33, 1980, he joined his "Famous Volunteers 5" ordained in 1930 for the Calabar Mission: Bishop Moynagh himself, Bishop McGettrick (still serving in Nigeria), Fr. P. Costello (who had returned to Nigeria and established Holy Trinity Mbiakong in 1961as its first Principal) and Canon Ciaran Ryan (the 5th Fr. Cornelius Plunkett having died in 1960 aged 55) to celebrate their Golden Jubilee. In 1975 he flew in from Ireland to attend my Doctoral Thesis Defense at the Pontificia Universitas Urbaniana, Rome. In 1984 he was diagnosed of stomach cancer and promptly hospitalized. He had nostalgia for his first love in Nigeria, the Annang country and recalled: "they were volatile and mercurial, fly into anger suddenly or without reason, subside and then laugh it off and would not hold a grudge". That was also my commentary on Annang during these my over 60 years here off and on **(Cf. Chapter I on Annang Country)**. Fr. Peter Finnegan then SPS Superior General, also recalled his last days as his nephew Patrick Moynagh came visiting on June 5, 1985 at Drogheda: "I had no idea however that he would die so shortly sitting on a chair outside. I said good bye to him about 8pm. And noticed that he gripped my hand very tightly." At 12:55 am June 11 he slipped away peacefully. His funeral Mass was attended by the Papal Nuncio to Ireland, Archbishop G. Alibrand and eight bishops with numerous clergy especially those from his home Diocese of Ardagh together with the Vincentian Priests Holy Ghost Fathers and SMA, relatives and friends. Bishop Conway who had worked in Calabar in the 1930 said the graveside prayers with the Salve Regina ringing out in the cemetery. To God be the Glory! His Episcopal Motto was: **UT OMNES IN UNUM SINT.**

2. BISHOP DOMINIC I. EKANDEM – AUXILIARY BISHOP (1954-1963)

Born at Obio Ibiono in Ibiono Ibom LGA in 1917 to Chief Paul Ino Ekandem Udo, Bishop Dominic Ignatius Ekandem was baptized at Nsasak in Essien Udim LGA on June 23, 1925 by Rev. Fr. Joseph Hansen CSSP. He attended St. Joseph's Primary School Anua and while serving as a teacher's houseboy in 1929, he received the Sacrament of Confirmation at his Assumption Parish, Obio Ibiono home town from Bishop Josef Shanahan. In 1932 he obtained his First School Leaving Certificate (FSLC) and in January 1933 he was admitted into St. Paul's Minor Seminary Onitsha but later completed and sat for his Senior Cambridge Certificate (CANTAB) at Christ the King College Onitsha in 1937. Between 1938 and 1945 he was admitted to study for his Higher Teacher's Certificate at St. Charles College, Onitsha. He was afterwards admitted to study Philosophy at the famous St Anthony of Padua Igbariam Seminary, the forerunner of Bigard Seminary Enugu & St Joseph's Major Seminary where the likes of Blessed Michael Tansi, Joseph Nwanegbo, William Obelagu etc. who were ordained in 1937 were studying. Later the Seminary was transferred to SS Peter and Paul Okpala, Owerrinta and further relocated to St. Paul's Major Seminary Enugu in 1950. In 1947 Rev. Dominic Ekandem was ordained Deacon at St. Anne's Church, Ifuho by Archbishop David Matthew, the Apostolic Delegate to East and West and on December 7, 1937 he was ordained the first Catholic priest in the region by Bishop Charles Heerey, CSSP. His first major assignment was his appointment in 1952 as Rector of the newly established Seminary at Afaha Obong which he named Queen of the Apostles Seminary. While still serving as Rector, on February 7, 1954 he was consecrated the first indigenous Bishop from Anglophone West Africa at Sacred Heart Cathedral Calabar by Bishop James Moynagh with Bishops Peter Rogan of Buea in British Cameroun and Paul Biechy of Congo Brazzaville as Co-Consecrators. Thereafter he served as Auxiliary Bishop and Father In-Charge of Anua Mission until 1963 when he was appointed Bishop of Ikot Ekpene Diocese by St. Pope John XXIII and enthroned on May11, by His Eminence Cardinal Sergio Pignedolis, the Apostolic Delegate to Nigeria with HQ at St. Anne's Ifuho. Bishop Ekandem was instrumental to the establishment of very important Institutions in the Diocese of Calabar, viz. Adiaha Obong Catholic Women's Organization (May 1954) which gave birth to the establishment of Adiaha Obong Girls College

Uyo in 1962 and metamorphosed into the Catholic Women Organization (CWO) after Vatican II, the Federation of Catholic Teachers Association (FCTA, November 1954), the Association of Catholic Graduates and Intellectuals – Lux Catholica (October, 1960) as also the Association of Catholic Girls – Children of Mary a.k.a Catholic Girls Mary League Association. During the Nigerian civil war (1967-1970+1973) Bishop Ekandem was appointed Apostolic Administrator of Port Harcourt and he recruited some priests from the Archdiocese of Calabar including the Author to administer the Diocese. In 1977 he was nominated Cardinal by Pope Paul VI. In 1978 he actively participated in the Conclave that elected Cardinal Albiano Luciana Karol, Archbishop and Patriarch of Venice as Pope John Paul I as Pope Paul VI successor. He equally participated following the sudden demise of Pope John Paul I in the Conclave of October 1978 that elected Cardinal Karol Josef Wojtila, Archbishop of Krakow, Poland as Pope John Paul II.

Dominic Cardinal Ekandem was instrumental to the establishment of the Christian Association of Nigeria (CAN) which he served many terms as the President thereof. While as Bishop of Ikot Ekpene he established so many Parishes increasing the number from the five he inherited to over thirty and also ordained an increasing number of priests from the paltry number of four he inherited viz. Rev. Frs. Isidore P. Umana, Emmanuel Afangide, Sylvanus Udoh Etok and Silas T. Umoh in 1963 to over 60 and now there are over 200 priests making Ikot Ekpene Diocese the first with the largest number of Indigenous priests in the region – the Ecclesiastical Province of Calabar. He also embarked on the training of the priests and Religious by sending them Overseas for Further Studies. He also consecrated two Auxiliary Bishops for Ikot Ekpene Diocese namely, Bishop Ephraim S. Obot who later became the Bishop of Ida in Kogi State and Bishop Camillus A. Etukudoh, now the Bishop of Port Harcourt.

In 1989 he was appointed Ecclesiastical Superior of the New Catholic Independent Mission of Abuja and Abuja was created the Archdiocese of Abuja sui juris. Recognizing his services to the Church, the Nigerian Nation and indeed the entire humanity Dominic Cardinal Ekandem received the following Awards:
Order of the British Empire (OBE) by Her Majesty the Queen of England, Queen Elizabeth II (1960)
Obong Unwana Ibiono Ibom by the Chiefs and People of Essien Ibiono Ibom (1977)
Obong Unwana Akwa Esop Ibibio by HRMs Edidem Uyo Attah V & Ntuen Ibok of Ikot Abasi (1978)
Obong Emem of Afaha – Essien Udim LGA by the Chiefs and People of Afaha Clan (1979)
Obong Emem Otoro in Obot Akara by the Chiefs and People of Obot Akara LGA (1981)
Obong Emem Otoro in Obot Akara by the Chiefs and People of Obot Akara LGA (1982)
Commander of the Order of the Niger (CON) by His Excellency Alhaji Shehu Shagari (1982)
D.Litt (Honoris Causa) University of Calabar at the Convocation – The Visitor Alhaji S. Shagari (1982)
LLD (Honoris Causa) University of Chicago under the Auspices of Dr. Gabriel Ekandem (1984)
Dominic Cardinal Ekandem died on November 24, 1996 after a protracted illness and was buried at Our Lady Queen of Nigeria Pro – Cathedral, Garki – Abuja which he built through his Vicar General, Rt. Rev. Msgr. Dominic Inyang. His Episcopal Motto was: **IN CRUCE SALUS.**

3. ARCHBISHOP BRIAN D. USANGA (1970 -2004)

Born in 1928 into a pagan polygamous family in Oboetim Nsit in Nsit Ibom LGA, his father Ete-idung Samuel Davis Idim Udo Usanga Village Head of Oboetim married several wives among whom Princess Isung Etukudo-Obong bore him nine children the last born being Archbishop Brian Usanga. Brian started his primary school at Oboetim Town School and where he had a double promotion from Class I to Standard I. He completed his primary school at Nsit District School Obot Idim where he obtained his First School Leaving Certificate (FSLC with Distinction in 1941.He later spent a year serving as typist and house boy to Rev. G.S. Banington and Rev. James Westgard both of Qua Iboe Mission. He later transferred his services still as house boy and Clerk to the famous Presbyterian Pastor Rev. Alexander

Cruickshank at Itu.
In 1943 the newly opened Holy Family College Abak established in a predominantly Protestant area to break down the visible anti-Catholic prejudice of the local Protestant missions started accepting non-Catholic, indeed non-Christian students and it was here that Usanga began his secondary education and successfully completed at the famous St. Patrick's College, Ikot Ansa Calabar where he joined the Catholic Church as a young student. He was successful earning the tough Senior Cambridge Certificate in division one (First Class) with exemption from London Matriculation in 1946. In 1947 having converted to Catholicism, he applied to be a Catholic Priest and was posted to the defunct St. Augustine's Teachers Training College Urua Inyang by Bishop James Moynagh of Calabar. This was to serve as the first part of his training and probation to the priesthood. In 1948 he was transferred to St. Alban's Inen in Abak Division as full time Seminarian Catechist and again to SS Peter and Paul Essene in 1949. During his apostolic work at Inen and Essene he served as Religious Instructor to convicts of the Man Leopard Secret Society a.k.a **Ekpe Ikpa Ukot**. In 1950 he was highly recommended to the Bishop as a very energetic and satisfactory candidate for the priesthood who sent him to begin his ecclesiastical Studies at the prestigious St. Paul's Major Seminary, Okpala, Owerrinta recently relocated from St. Anthony's Major Seminary Igbariam where he studied Philosophy and Ascetical Theology among others. This Seminary formation under Very Rev. Fr. Walsh CSSP as Rector profoundly ensured his sound spiritual formation and moral life. In 1951 he was transferred together with nine others to the prestigious Bigard Memorial Seminary Enugu which still stands strong till today as the citadel of Catholic Ecclesiastical Higher School of Learning in Africa.

In 1956 he completed his studies and was ordained Catholic priest amidst a mammoth crowd at St Louis Catholic School grounds Mbiokporo Nsit on December 8th 1956, Feast of Immaculate Conception by Bishop James Moynagh. He was subsequently appointed Curate at St. Joseph's parish Anua and was also appointed Retreat Moderator for the Laity and Students. In 1958 he was appointed Assistant Education Secretary Catholic Mission Schools as also Chaplain to Cornelia Connolly College (CCC) Afaha Oku. That same year he was appointed Assistant Parish Priest to St. Lawrence Eman Parish Uruan under Rev. Fr. D. Dolan, the Father in-Charge (PP) of St. Joseph's Anua. Between 1959 and 1961 he was appointed Curate to Rev. F. Vincent Hannigan, PP of St. Mark's Parish Oron. At Oron he gained an American Scholarship under the auspices of Kgt. Fabian Edet Okon KSM then a Lecturer at Villanova, University of Pennsylvania, USA with the blessing and approval of Bishop Moynagh. Once in the USA he was enrolled at the famous St. Mary of the Plains College, Kansas where he studied Philosophy of Education for his BA and Masters Degrees. In 1963 he was accepted to combine his Masters and PhD studies at St. Louis Jesuit University, St. Louis Missouri, USA and graduated Summa cum Laude (1st Class Honours) M.A towards pursuing his PhD in Cultural Anthropology. His Research Thesis was on **"The Nature of Human Rights in St. Thomas Aquinas Summa Theologica"**. Then he transferred to the prestigious Catholic University of America, Washington DC to complete his doctoral studies (1963-1966) in Psychology, African Studies and Counseling majoring of course in Cultural Anthropology and passing the doctorate Comprehensive Exam in flying colours.

On August 4, 1966, His Holiness Pope Paul VI nominated him Titular Bishop of UBABA and Auxiliary Bishop of Calabar. On October 1, 1966 he had audience with His Holiness and flew on October 2 to the Holy Land on Pilgrimage and Retreat on Mount Thabor in thanksgiving to God and prayer for the Diocese of Calabar and Nigeria and in preparation for his Consecration. On December 4, 1966 he received his Episcopal Ordination by the Apostolic Delegate Archbishop Luigi Belloti, assisted by Bishops James Moynagh and Dominic Ekandem at Christ the King Uyo.

In 1967 he was unanimously elected the First Nigerian Secretary of the Bishops Conference of Nigeria and Secretary General of the Catholic Secretariat of Nigeria (CSM) at the National Bishops Conference, Lagos, a post he occupied during the political crisis till the end of the civil war in 1970. In 1969 in the company of John Aggey the Archbishop of Lagos, they had attended the first Meeting of the Symposium of Episcopal Conferences of Africa and Madagascar (SECAM) as one of the foundation members. That same year in May 1970, Pope John Paul II appointed him substantive and first residential Bishop of Calabar after having received the resignation of Bishop Moynagh, and he was subsequently enthroned on August 30, 1970 by the Papal Delegate to Nigeria, Francesco de Nittis.

In the intervening years during and shortly after the civil war, Archbishop Usanga played significant roles as Secretary General to forge Nigerian unity and peace as also of the Church especially during the rehabilitation, re-integration and re-conciliation of all most affected by the war. With Archbishop Aggey and Bishop Ekandem he visited the prisons, refugee camps everywhere throughout the war torn territory to bring them comfort and **Essencos** to the suffering refuges. He assisted the missionaries who needed to depart and those officially repatriated from Nigeria after the war. He also was instrumental in bringing to Nigeria numerous social workers, doctors, nurses, missionaries especially the personnel of Catholic Relief Services from America and Germany eg. **Misereor** and **Caritas International** as also other relief materials – **Essencos** in aid of the work of reconstruction and rehabilitation. He was able to get over $ 74,000 US Dollars from the German **Caritas International** which he handed over to the Government of East Central State to build the needed Patients' Maternity Department now rechristened "School of Midwifery", University of Nigeria Teaching Hospital (UNTH). In 1979 Bishop Usanga was elected the First Chairman of the Governing Council of the National Seminary of St. Paul (MSP) Iperu Remo in Ogun State, a post he held till 1982. Other important posts he held included: Chairmanship of the Social Communications Department of NCBC from 1979 -1989; Membership of State Health Services Management Board, Cross River State (1983- 1987); Chairmanship of the National Seminary Commission (1987-1994); Chairmanship of the Provincial Seminary Commission St. Joseph Major Seminary, Ikot Ekpene (1988-1994); Membership of the National Commission on Education and of the National Committee on Inculturation (1989 – 1993); Chairmanship of Cross River State Christian Association of Nigeria CAN (1988-2003);Life Member of the Bribe Society of Nigeria BSN (1970-2005); Nigerian Episcopal Correspondent to the Vatican of the Pontifical Commission for Cultural Affairs (1998- 2003).

On May 26, 1994 Bishop Usanga was elevated to the rank of Metropolitan Archbishop of the Ecclesiastical Province of Calabar comprising Dioceses of Port Harcourt, Ogoja, Ikot Ekpene, Uyo and Calabar by His Holiness Pope John Paul II and received the Pallium on Feast of SS Peter & Paul on June 29, 1994. He was installed on July 8 by the Nuncio, Archbishop Carlo Maria Vigano at the Sacred Heart Cathedral with a mammoth crowd and hundreds of Rev Fathers, the Religious and over thirty Archbishops and Bishops in attendance. Notable among the legacies of Archbishop Usanga are: the Immaculate Conception Mfamosing, Cardinal Ekandem and Stella Maris Junior Seminaries, Assumption Girls Ndon Ebom and Mary Immaculate Iwuru Juniorates, Adiaha Obong Technical College Ekpene Ukim, Bishop Usanga Bible College and catechetical Centre Ediene Ikot Obio Imo, Christ the King International Nursery School Uyo, Charles Walker International Nursery School Calabar, Montessori International School Calabar, Infant Jesus Nursery School Aka Offot, Sacred Heart International Nursery School Calabar, Pope John Paul II Good Samaritan Home for the Poor, Aged and Needy, Marianum Spiritual Year Ikot Ansa, Infant Jesus Nursery School Ikot Ene – Akpabuyo, Archbishop Usanga International Nursery School Adiabo, Archbishop Usanga College of Evangelization, Ecumenical and Youth Centre Calabar, Sacred Heart International Girls Secondary School – Marian Villa, Calabar. For the promotion of monastic life and vocations as also Centre for

Retreats he acquired land at Iwuru Central to establish the St. Bernard Benedictine Monastery.

Archbishop Usanga has these distinguished Awards to his Credit:
First Foundation Member and Grand Knight KSM – Diocese of Calabar Sub-Council
Member Knight of St Columbus USA –State of Kansas Sub Council
Obong Ifiok (WISDOM) of Akwa Ibom State – by Akwa Esop Imaisong Ibibio
Ada Idaha ke Mosongko – by Chiefs and People of Uruan Inyang Atakpo
Obong Unwana (LIGHT) by Chiefs and People of Oboetim Nsit
Ntufam Nju Obasi Oban – by Chiefs and People of Oban.

On December 17, 2003 Archbishop Brian D. Usanga retired. He died on May 26, 2005 and was buried at Sacred Heart Cathedral, Calabar. His Episcopal Motto was: **Servire in Caritate et Justitia**.

3. ARCHBISHOP JOSEPH EDRA UKPO (1973-2014)

NB. See Diocese of Ogoja above.

4. ARCHBISHOP JOSEPH EFFIONG EKUWEM (2013 to-date)

Joseph Effiong Ekuwem the second son of Chief Patrick and Madam was born on December 18,1949 at Afi Uda in Mbo LGA of Akwa Ibom State. He began his primary school education at Afi Central School and proceeded to St. Joseph's Anua to complete his Standard VI (1963-1964) obtaining his First School Leaving Certificate (FSLC) with Distinction thereat. In 1966 he proceeded to St. John's Preparatory Seminary Asong to begin his Minor Seminary Studies. In 1967 he was enrolled at the prestigious Queen of Apostles Seminary Afaha Obong but due to the civil war that broke out that year he withdrew to continue his Senior Secondary School education at St. Vincent's Secondary School Oti Oron. After Akwa Ibom State was liberated Joseph went back to Afaha Obong in 1969 and completed his Senior Secondary School studies in 1971 passing the West African School Certificate Examination (WASCE) in Division I (First Class).

He was admitted for his Senior Seminary Programme at Marianum for his philosophical Studies (1972-74). Upon completion he was sent for a year's Probation in Immaculate Conception Seminary Oron. In 1975 he proceeded to Bigard Memorial Seminary Enugu for his Theological Studies where he bagged a Bachelor Degree Magna cum Laude (1st Class) in Sacred Theology from the Urban University, Rome after studying there between 1975 – 1979. He was ordained a Catholic Priest at Sacred Heart Cathedral Calabar in July 1979. Thereafter for his first priestly assignment, he was appointed Acting Rector of Cardinal Ekandem Seminary College Uyo (1979-1980) while also serving as Diocesan Chaplain to the Catholic Women Organization (CWO). In September 1980 he proceeded for Further Studies at the Pontifical Biblical University **(THE BIBLICUM**), Rome and later at the University of Jerusalem, Israel (1981-1982). He returned to the "Biblicum" to round up his studies bagging the Licentiate in Sacred Scripture thereat.

He returned to Nigeria in December 1984 and was appointed Chaplain to St. Paul's Catholic Chaplaincy, University of Calabar as well as Parish Priest St. Mary's Pro-Cathedral, Efut Abua (1984-1989). He was also given other assignments as Chaplain, Diocesan Catholic Charismatic Renewal (1987-1988) Chaplain Knights of St. John International Calabar Commandiery (1986- 1989) also Chairman, Diocesan Presbyteral Council (1987-1989).

On July 4, 1989, His Holiness Pope John Paul II excised and erected the new Diocese of Uyo from the

Diocese of Calabar appointing him the first Bishop of Uyo. He received his Episcopal Ordination on December 9, 1989by His Excellency Archbishop Paul Tabet, the Apostolic Nuncio to Nigeria. At the assumption of his episcopal career in the Diocese of Uyo, Bishop Ekuwem left nobody in doubt as to his gigantic programmes for the Diocese. He started off by organizing the spiritual, biblical and liturgical orientation of the people to reposition them for the great take-off. First he organized a sort of **"okop-umehe"** Diocesan Choir for important pastoral celebrations in the Diocese like Ordinations, Receptions of Ecclesiastical Dignitaries, etc. As a wake-up call of the people in the reading and understanding of the Scriptures he founded the Biblical Outreach Movement. Then like the pace-setter he was and as the Chief Shepherd of the Diocese, he kick-started memorable and land mark projects like the rebuilding of the Secretariat at No.1 Dominic Utuk Ave as also gigantic buildings for the Pastoral Centre comprising the Bishop James Moynagh Centre, the Dominic Cardinal Ekandem Memorial Conference Centre and the Archbishop Usanga twin buildings as Hostels for rentals. It was here that he hosted the All-Nigeria Bishops Conference in 1997. No aspect of the Church's life was left unattended. Among others he built the School of Evangelization to maintain a vibrant apostolate amidst a predominantly hostile Protestant environment with an ever increasing influence of Pentecostal Fellowship. He created numerous new Parishes and Quasi-parishes raising the number from about 35 he met on ground to over 60+. Of greater importance to the work of promoting vocations among children, he built the Pope John Paul Seminarium comprising Nursery, Primary and Secondary sections of education together with the Chapel of Perpetual Adoration for the entire Diocese, naming it St. Dominic's Church. Above all he founded two Religious Congregations for Women and Men viz. the Institute of Consecrated Life and Witnessing Member of the Holy Family **(WMHF)** both of Diocesan right for young people aspiring to become priests and Religious men and women incardinated into the Diocese. The rapid progress of Archbishop Ekuwem's apostolate which he is also bringing into the Archdiocese of Calabar could be traced to his deep understanding, tolerance and keen foresight rooted in his early Catholic upbringing by his parents whom I knew so well especially his adorable mother. Archbishop Ekuwem is a man of ideas and he has perfectly consolidated on the gains initiated through his administration in Uyo. Among his sensitive positions include Chairmanship of the Episcopal Committee on Biblical Apostolate of the CBCN (1990-1993); Chairmanship Department of Pastoral Agents of the CBCN (2006-2012); Membership of the Episcopal Commission on Mission of the CBCN as also Chairmanship of the Episcopal Committee on Theology of the CBCN (2012 to-date).Since his assumption of office in Calabar, his pastoral visitation to places that have now become areas of primary evangelization as these areas have not been attended to for years thus making them revert to Paganism and at best Pentecostalism including the unmotorable places like Ekpene Eki and Atan Onoyom near Arochukwu, Okpok Ikpa in Okoyong territory and Nkpot on the Cameroun border within St. Michael's Parish Oban where he was honoured with a the Chieftaincy title of "Ntufam Okot" ie. the King of Love. Archbishop Ekuwem's Motto is: **OMNIA AD DEUM** meaning giving all things to God.

THE ARCHDIOCESE OF CALABAR IN PARTICULAR- DIRECTORY & PARISHES

A HUNDRED GOLDEN YEARS + OF THE BOUNTIFUL BLESSINGS OF THE ARCHDIOCESE OF CALABAR

A hundred years + ie. a century is a land mark but in the history of the Church Universal it is simply a brief period. But in the history of what has now become the Archdiocese of Calabar in the Cross River State of Nigeria, it is a vital period. It is history. But why? Yes, according to the celebrated and legendary Pope Celestine VI who said that "Every history is Sacred History – every history is a Gospel" – the history of the Archdiocese of Calabar to all intents and purposes is the Good News of God's dealings with the people

of Southern Cross River in South Southern Nigeria for over these hundred years of the existence of the Roman Catholic Church in their midst with the arrival of the early Holy Ghost Missionaries in 1903 AD. It is all about the episode, the chapter and the reflection of the history of God; for to eliminate God from history is to fail to understand the history of God and by implication the history of man himself **(Cf. Gen 1:26-28; Pp Celestine VI (5/7/1294-13/12/1294)**, which is just an episode. This is very true because the history of the Catholic Church in Calabar can be more meaningfully understood only in the context of the Divine intervention in the history of the black peoples of the Lower Niger and by implication Calabar considering the importance of this strategic land of promise at the time. Under the legendary Consul General, His Excellency Sir Walter Egerton then resident in the territory, Calabar was seen as the gate-way to the world through its deep sea port grass ? la the 18th Century Supercargoes and European merchants who had dredged the coasts for their mercantile business. Calabar was also seen as having a greater future than Dahomey (Benin Republic) with a motley cacophony of Muslims vis-a-vis Nigerie Meridienale ie. the Colony of the Southern Provinces which was mostly occupied by pagan peoples and therefore accessible to Christian evangelization. Between 1903 and 2017 which covers the period of this history, the Calabar Church has been blessed with the following in human capacity in the administration of the Archdiocese of Calabar. The hierarchical Order has witnessed the master stroke that catapulted the colourful ministry and success story of the Archdiocese of Calabar.

A. THE HIERARCHY: ARCHDIOCESE OF CALABAR (1903-2018)

1. Alexandre Lejeune – CSSP Superior General and Vicar Apostolic of the Calabar Mission (1903–1905)
2. Bishop Josef Shanahan CSSP Superior General and Vicar Apostolic (1905-1930)
3. Archbishop Chales Heerey – CSSP Superior General and Metropolititan Archbishop of Onitsha (1930-1934)
4. Mgr. James Moynagh – SPS: Prefect /Vicar Apostolic of Calabar (1934-1948) –Bishop (1948-1970)
5. Bishop Dominic I. Ekandem – Auxiliary Bishop of Calabar (1954 – 1963)
6. Bishop Brian Davis Usanga: Bishop of Calabar (1970 -1994) Metropolitan Archbishop of Calabar (1994 – 2004)
8. Archbishop Joseph Edra Ukpo: Metropolitan Archbishop of Calabar (2004 – 2014)
9. Archbishop Joseph Effiong Ekuwem: Metropolitan Archbishop of Calabar 2014 ----------

ARCHDIOCESE OF CALABAR TODAY & TOMORROW
D. ARCHDIOCESE OF CALABAR – ORGANOGRAM

ORDINARY: HIS GRACE MOST REV. DR. JOSEPH EFFIONG EKUWEM	VICAR GENERAL- ADM. VERY REV. FR. CHARLES ETIM	VICAR GENERAL: PASTORAL – REV. FR. DOMINIC UMO
JUDICIAL VICAR: VERY REV. FR. CHRISTOPHER ATTAH OKPU	CHANCELLOR – VERY REV. FR. AUGUSTINE A. OKON	CENSOR DEPURATES; RT. REV. MSGR. PATRICK A. B. OKURE
VOCATIONS DIRECTOR: VERY REV. FR. CHRISTOPHER I. OKON	SECRETARY OF HEALTH: VERY REV.FR. MAURICE EDEM	VICAR OF PRIESTS – VERY REV. FR. (DR) CHRISTOPHER NASERI
DIRECTOR OF PASTORAL/RELIGIOUS EDUCATION FR. JOSEPH A. EYO	RECTOR, STELLA MARIS MINOR SEMINARY UYANGA: REV. FR. ANTHONY NTIERO	EXECUTIVE EDUCATION SECRETARY: VERY REV. FR. DOMINIC UMO
RECTOR, IMM. CONC. SEMINARY: MFAMOSING FR. MAURICE EDE	DIRECTOR, SPIRITUAL YEAR CENTRE: REV. FR. KINGSLEY EKOT	ARCHDIOCESAN FINANCE ADMINISTRATOR: REV. FR. JULIUS ITAMID
EP. VICAR FOR WOMEN RELIGIOUS: REV. FR. JOHNCROSS NKANTA	EP.VICAR FOR MEN RELIGIOUS: REV. FR. VINCENT UBOM (MSP)	RECTOR MARIANUM SPIRITUAL YEAR: REV. FR. KINGSLEY EKOT
RECTOR IMMACULATE CONCEPTION MFAMOSING: REV. FR. MAURICE EDEM	RECTOR STELLA MARIS SEMINARY, UYANGA: REV. FR. ANTHONY NTIERO BASSEY	DIRECTOR OF PONTIFICAL WORKS: REV. FR. FELIX H. OJONG
DIRECTOR OF CATECHETICS: REV. FR. JOSEPH AGBOR	DIRECTOR OF MARRIAGE & FAMILY LIFE: REV. FR. CHRISTOPHER A. OKPU	DIRECTOR OF VOCATIONS: FR. CHRISTOPHER I. OKON
DIRECTOR OF SOCIAL COMMUNICATIONS: REV. FR. LEONARD OJORGU	CHAPLAIN LAITY COUNCIL: REV. FR. BASIL K. AKPAN	DIRECTOR OF CHURCH & SOCIETY JDPC: REV. FR. EMMANUEL BEKOMSON
CHAPLAIN OF CATHOLIC MEN ORGANIZATION: REV. FR. JOSEPH AGBOR	CHAPLAIN OF CATHOLIC YOUTH ORGANIZATION: REV. FR. RAPHAEL AKPAN & REV. FR. EMMANUEL EFFIOM	CHAPLAIN OF CATHOLIC WOMEN ORGANIZATION: REV. FR. EMMANUEL UMIAH
CHAPLAIN OF ST. JOHN INTERNATIONAL: REV. FR. ANSELM NYONG	CHAPLAIN OF KSM METRO COUNCIL: REV. FR. FELIX H. OJONG	CHAPLAIN OF KSM-EMMANUEL SUB-COUNCIL: REV. FR. DAVID UDOH
CHAPLAIN OF KSM -CALABAR SUB -COUNCIL: REV. FR. JOHN P. NKANTA	CHAPLAIN OF KSM-SANCTA MARIA SUB-COUNCIL: REV. FR. JOE-MARIA EYO	CHAPLAIN OF PAPAL KNIGHTS/MEDALISTS: REV. FR. ROBERT U. EKPE
CHAPLAIN OF BLUE ARMY ASSOCIATION: REV. FR. EMMANUEL BASSEY	CHAPLAIN OF LEGION OF MARY: REV. FR. JOHN LEO UDOH	CHAPLAIN OF MARY LEAGUE GIRLS: REV. FR. LEONARD OJORGU
CHAPLAIN OF CHURCH WARDENS: REV. FR. EMMANUEL EDET	CHAPLAIN OF MASS SERVERS: REV. FR. MICHAEL P. AKPAN	CHAPLAIN OF LAY READERS ASSOCIATION: REV. FR. SAMPSON OJIE
CHAPLAIN OF BLOCK ROSARY CRUSADE: REV. FR. MATTHEW ONYEJIMBE	CHAPLAIN OF CHARISMATIC RENEWAL: REV. FR. JULIUS ITAMID & REV. FR. DAVID BASSEY DUKE	CHAPLAIN OF SACRED HEART/IMMACULATE HEART: REV.FR. EMMANUEL AGU
CHAPLAIN OF ST. ANTHONY'S GUILD: REV. FR. IGNATIUS SAM	CHAPLAIN OF ST. JUDE APOSTOLATE: REV. FR. FRANCIS OKON	CHAPLAIN OF CHOIR COUNCIL: REV. FR. CHRISTOPHER ENANG & M. AKPAN
CHAPLAIN OF ST. VINCENT DE PAUL: REV. FR. CLEMENT	CHAPLAIN OF CATECHISTS ASSOCIATION: REV. FR. CHRIS OKON	CHAPLAIN OF FRIENDS OF ST. PATRICK: REV. FR. JAMES KELLEHER (SPS)
CHAPLAIN OF ASSOCIATES OF MSP: REV. FR. VINCENT UBOM (MSP)	CHAPLAIN OF HOLY CHILD COLLEGE: REV. FR. PATRICK AKPAN	CHAPLAIN OF HOLY FAMILY ASSOCIATION: REV. FR. JOSEPH ESS IEN
CHAPLAIN OF CATHOLIC NURSES GUILD:REV. FR. EMMANUEL BEKOMSON	CHAPLAIN OF MARIAN VILLA INTL. SECONDARY SCHOOL :REV. FR.	CHAPLAIN OF NATIONAL ASSOCIATION OF CATHOLIC CORPERS: REV FR. PETER ANDITUNG
CHAPLAIN OF DIVINE MERCY/PURGATORIANS & BL.TANSI: REV. FR.EMMANUEL IWAGWU	CHAPLAIN OF MARY IMMACULATE JUNIORATE :REV. FR.	CHAPLAIN OF NATIONAL FEDERATION OF CATHOLIC STUDENTS: REV. FR. EMMANUEL DUKE
PROVINCIAL CHAPLAIN OF FATIMA APOSTOLATE: REV. FR. CHARLES ETIM	DEAN OF SACRED HEART DEANERY: REV. FR. ROBERT U. EKPE	DEAN OF ST. MARY'S DEANERY: VERY REV. FR. ISRAEL J. EKPO
DEAN OF ST. PATRICK'S DEANERY: REV. FR. PATRICK CORCORAN (SPS)	DEAN OF ST. JOHN'S AKAMKPA DEANERY: REV. FR.JOSEPH EYO	DEAN OF ST. JOSEPH'S IKOT ENE DEANERY: REV. FR. PAUL ETEN E
DEAN OF ST. MICHAELS OBAN DEANERY: REV. FR. ANSELM P. NYONG	DEAN OF ST. AUGUSTINE'S IKOT OMIN: REV. FR. BASIL K. AKPAN	DEAN OF STELLA MARIS CREEK TOWN DEANERY: REV. FR. EMMANUEL UMIAH

D. ARCHDIOCESE OF CALABAR – THE PRESBYTERIUM: THEIR ORDINATION, CONTACT ADDRESS & ASSIGNMENTS

S/N	N A M E S	ORDINATION	CONTACT ADDRESS	E - M A I L	G S M NO.
1	REV. FR. JAMES KELLEHER S P S	29TH MARCH, 1964	ST. PATRICK'S PARISH, IKOT ANSA		08023536843
2	RT. REV. MGR. FRANCIS XAVIER UNA	5TH APRIL 1964	ST. BERNARD'S MONASTERY, IWURU		08089507644
3	RT.REV.MSGR.JOSEPH PROTUS EKARIKA	17TH DEC. 1967	ST. BERNARD'S PARISH, MARIAN HILL	AKPAINYANGHOUSE.1937.UK@GMAIL	08038763656// 08122578913
4	REV. FR. PATRICK CORCORAN S P S	6TH APRIL 1971	ST. PATRICK'S PARISH, IKOT ANSA		08023390449// 08088233113
5	RT. REV. MSGR. PATRICK A.B. OKURE	18TH DEC. 1976	ST. BERNARD'S PARISH, MARIAN HILL		08038803003
6	REV. FR. EMMANUEL O. ANDINAM	10TH DEC. 1977	U S A		08037254836
7	REV. FR. ISRAEL J. EKPO	10TH DEC. 1977	ST. MICHAEL'S PARISH, OBUNG	EKPOISRAEL@YAHOO.COM	08034321186
8	RT. REV MSGR.EMMANUEL UMOETOK	8TH JULY 1978	SACRED HEART CATHEDRAL	REVEMMAUMOETOK@YAHOO.COM	08037738774// 08023253188
9	RT. REV. MGR. EMMANUEL O. IDEM	30TH JUNE, 1979	OUR LADY QUEEN OF ANGELS, EDIM OTOP	EMMADEM49@GMAIL.COM	07030351865
10	REV. FR. LINUS O. EFFIONG	27THJUNE, 1981	ST. AUGUSTINE'S PARISH, IKOT		07030681717
11	REV. FR. ROBERT UBONG EKPE	17TH DEC. 1983	HOLY FAMILY PARISH, BIG QUA	FRROBERTEKPE1960@GMAIL.	08033199313// 07086948222
12	REV. FR. BERNARD B. OKOKON	15TH JUNE 1985	U S A		
13	REV. FR. CHRISTOPHER A.OKPU	9TH NOV. 1985	IMMACULATE CONCEPTION IKOT ANSA		
14	REV. FR. MALACHY EPHRAIM	6TH JUNE, 1987	ST. CHARLES LWANGA, ESSIEN TOWN	FRMALACHY@YAHOO.COM	08032586300/08050900788
15	REV. FR. EMMANUEL E.ETIM, MSP	28TH JUNE, 1987	ST. ANTHONY'S PARISH, IWURU		08132483971
16	REV. FR. VINCENT UBOM MSP	15TH JUNE, 2015	ST. ANTHONY'S PARISH, IWURU	VINCENT4JESU S@GMAIL.COM	08039219918
17	REV. FR. MAURICE ETIM	20TH MAY 1989	ST. JOHN THE BAPTIST AKAMKPA		08068416037
18	REV. FR. BASIL KEVIN AKPAN	14TH SEPT. 1991	ST. AUGUSTINE'S PARISH IKOT OMIN		08064041997
19	REV. FR. FELIX H. OJONG	14TH SEPT. 1991	SACRED HEART CATHEDRAL, CALABAR		08034717696// 07055566833
20	REV. FR. PATRICK E. ENEYO	11TH JULY 1992	ST. PETER'S PARISH EDIBA		07083069082
21	REV. FR. TIMOTHY NJOKU	23RD JUNE, 1973	ST. JOSEPH'S CHAPLAINCY, CRUTECH		08035728922
22	REV. FR. EVARISTUS A. BASSEY	17TH OCT. 1992	CATHOLIC SECRETARIAT (CSN) ABUJA	FREVARIDSTUS@CCFNG.ORG	08037099291
23	REV. FR. EMMANUEL IWUAGWU	3RD SEPT. 1993	IMMACULATE CONCEPTION IKOT ANSA		08037254836// 08050683745
24	REV. FR. JOSEPH A EYO	4TH DEC. 1993	ST. GEORGE'S PARISH OLD NETIM		08037189428
25	REV. FR. FRANCIS E. OFFIONG	4TH DEC. 1994	ST. PAUL'S PARISH UNICAL		07037365883
26	REV. FR. JOSEPH O. EDEM	4TH DEC. 1994	NIGERIAN NAVY HQ LAGOS		08034543093

27	REV. FR. CHARLES O. ETIM	5TH JULY 1997	ST. BERNARD'S PARISH, MARIAN HILL	Carletimq2007@yahoo.com	08033380546// 08075475987
28	REV. FR. CHRISTOPHER NASERI	5TH JULY 1997	IMMACULATE CONCEPTION IKOT ANSA	paxcasa@yahoo.com	08130992864
33	REV. FR. JOSEPH AGBOR	8TH DEC. 2001	ST. MARY'S PRO-CATHEDRAL EFUT ABUA	Joagbor16@yahoo.com	08066679061
34	REV. FR. VINCENT UDOH	8TH DEC. 2001	REGINA CAELI PARISH, ANANTIGHA		08034613207
35	REV. FR. FRANCIS H. ESSIET	7TH DEC. 2002	ST. PETER'S PARISH, EKPENE TETE	frankessiet@yahoo.com	08033771968
39	REV. FR. PAULINUS P. EDET	16 TH AUG. 2003	IMMACULATE CONCP. SEMINARY		08030952607
40	REV. FR. EMMANUEL OFFIONG	16 TH AUG. 2003	G R E N E D A		08069519403// 07029683948
41	REV. FR. ANDREW EKPENYONG	16 TH AUG. 2003	U S A		+2348109183101
42	REV. FR. PAUL E. ETENE	16 TH AUG. 2003	OUR LADY OF FATIMA, IKANG	pauletene@yahoo.com	08035711969
43	REV. FR. ANSELM P. NYONG	31 ST JULY, 2004	ST. MICHAEL'S PARISH OBAN		08036257021
44	REV. FR. MATTHEWONYEJIMBE	20 TH AUG, 2004	SACRED HEART CATHEDRAL, CALABAR		07034716651// 08024909924
45	REV. FR. LEORNA RD O. OJORGU	18 TH SEPT, 2004	ST. PETER'S PARISH EDIBA		08037965426
46	REV. FR. JOHN P. NKANTA	25 TH SEPT, 2004		jonkanta@yahoo.com	07086170685
47	REV. FR.(MAJ) PATRICK ODIRA ORJI	7 TH AUG, 1999	CKC BRG. BARRACKS CHAPLAINCY		08038030324
48	REV. FR. IGNATIUS ITITA	6th AUG. 2005	FURTHER STUDIES	ititaignatius@gmail.com	08037627961// 08055157936
53	REV. FR. JOHN CROSS NKANTA	26th JUNE, 2006	CHURCH OF ASCENSION, NYAHASSANG	jcnkanta@hotmail.com	08036169868
54	REV. FR. EMMANUEL BEKOMSON	29th NOV. 2008	OUR LADY OF PERPETUAL HELP UCTH		08039545508

55	REV. FR. JOSE - MARIA EYO	9TH NOV. 2008	Holy Ghost Parish, Ikot Edem Odo	Okoneffiong.je@gmail.com	08038040459
56	REV. FR. IGNATIUS SAM	9TH NOV. 2008	ST. DOMINIC'S PARISH, AKPET CENTRAL	igsam58@yahoo.com	07032096447
57	REV. FR. SYLVESTER OKO	9TH NOV. 2008	**G R E N E D A**		08069299273
58	REV. FR. JULIUS ITAMID	5TH SEPT. 2009	**FURTHER STUDIES**	iuliusitamid@yahoo.com	08066667941
59	REV. FR. CHRISTOPHER ENNANG	5TH SEPT. 2009	ST. CHARLES LWANGA, ESSIEN TOWN		08105849815
60	REV. FR. AUGUSTINE ASUQUO	5TH SEPT. 2009	**V U N A**		08062628461
61	REV. FR. DAVID UDOH	5TH SEPT. 2009	ST. JOHN'S PARISH IFAKO, OKOYONG	dudohgmail.com	08063408133
62	REV. FR. EMMANUEL BASSEY	27TH NOV. 2010	ST. MARY'S ADIABO	emebass2004@gmail.com	08061303467
63	REV. FR. JOHN LEO	27TH NOV. 2010	PARISH OF ANNUNCIATION, KASUK	jooleoudo@gmail.com	08064987063
64	REV. FR. JOSEPH ASUQUO	27TH NOV. 2010	MARY IMMACULATE PARISH ATAN	asuquojoseph21@gmail.com	08107901715
65	REV. FR. CHRISTOPHER ESSIET	27TH NOV. 2010	**FURTHER STUDIES**	kriseshiet@yahoo.com	08062376030
66	REV. FR. RAPHAEL LINUS AKPAN	27TH NOV. 2010	ST. BENEDICT'S PARISH, IKPAI	raphaelakpan4gmail.com	07064026639
67	REV. FR. FRANCIS U. OFFIONG	27TH NOV. 2010	**FURTHER STUDIES**		08032341546
68	REV. FR. ANTHONY NTIERO BASSEY	27TH NOV. 2010	**FURTHER STUDIES**		08038613566
69	REV. FR. PETER EKPENYONG	26TH NOV. 2011	STELLA MARIS PARISH, CREEK TOWN	petexadoration@gmail.com	08037585312
70	REV. FR. MAURICE OROK EDEM	26TH NOV. 2011	IMMACULATE CONCEPTION, MFAMOSING	orokedem44@yahoo.com	08063923239
71	REV. FR. DAVID DUKE	1ST DEC. 2012	**FURTHER STUDIES**	popeduke01@gmail.com	08064210707
72	REV. FR. EMMANUEL AGU	1ST DEC. 2012	SS DANIEL & PATRICK, AKWAIKOT EFANGA	aguemmanuel@yahoo.com	08062833981
73	REV. FR. EMMANUEL EDET	1ST DEC. 2012	OUR LADY OF LOURDES COE AWI	fremmanueledet1@gmail.com	07038510239
74	REV. FR. KINGSLEY PIUS EKOT	1ST DEC. 2012	**FURTHER STUDIES**	texasnado@gmail.com	08036552032
75	REV. FR. SAMPSON OJIE	1ST MARCH 2014	ST. JOSEPH'S PARISH IKOT ENE	Ojiesam4all@gmail.com	08065838862
76	REV. FR. FRANCIS ABASIEDIMO OKON	1ST MARCH 2014	ST. THERESA'S PARISH NEW NETIM	Francisokon454@gmail.com	07037562987
77	REV. FR. OGUJI VITUS	16TH AUG 2003	SIR IIA'S CHAPLAINCY, IKOT ENEBONG		08033611757
78	REV. FRJOSEPH AE DEM	4TH DEC. 1994	HOLY TRINITY NAVY BARRACKS		08036779390
79	REV. FRANDREW CLEMENT	7TH JULY 2012	ST. FRANCIS CHAPLAINCY EBURUTU BARRACKS		07031106472
80	REV. FR. ANSELM WILLIE MSP	13TH JULY, 2013	ST. PATRICK'S PARISH, ASABANKA		08064086964
81	REV. FR. CHARLES ESIRAH	30TH DEC. 2014	STELLA MARIS SEMINARY, UYANGA	esilwanga@yahoo.com	08067080321
82	REV. FR. RAPHAEL EKPO ITA	30TH DEC. 2014	VERITAS UNIVERSITY, ABUJA		08063530091
83	REV. FR. EMMANUEL EFFIONG BASSEY	30TH DEC. 2014	ST. PAUL'S PARISH, UYANGA		08068542467
84	REV. FR. EMMANUEL ARCHIBONG NTEKIM	30TH DEC. 2014	ST. THERESA'S PARISH, OJOR	e.ntekim@yahoo.com	08075005011
85	REV. FR. GABRIEL BULEM	30TH DEC. 2014	ST. LUKE'S PARISH, IKOT EFFANGA	Gabrielokem44@gmail.com	08034498568
86	REV. FR. PATRICK PIUS AKPAN	30TH DEC. 2014	ST. BERNARD'S PARISH MARIAN HIL		08068399927
87	REV. FR. EMMANUEL EFFIOM	26TH DEC. 2015	SACRED HEART CATHEDRAL		08032319879//08074532865
88	REV. FR. CORNELIUS ANKI	29TH DEC. 2015	FURTHER STUDIES SPAIN	Ekpeinyang88@gmail.com	07037556788//08052552358
89	REV. FR. MICHAEL IBANGA	24TH SEPT. 2016	SACRED HEART CATHEDRAL		08034367268
90	REV. FR. DANIEL UKPONG	24TH SEPT 2016	ST. AUGUSTINE'S IKOT OMIN		08032160401
91	REV. FR. MICHAEL AKPAN	7TH OCTOBER, 2017	ST.MICHAEL'S OBAN		08034257325
92	REV. FR. STEPHEN OYAMA NTUI	21ST OCTOBER. 2017	ST. JOHN'S AKAMKPA		07038981198
93	REV. FR. PAUL ENEAMENGE OFFIONG	11TH NOVEMBER, 2017	ST. JAME'S OKPOK IKPA		07062575561
94	REV. FR. VICTOR EYO HONESTY	2ND JUNE 2018	ST. JOSEPH'S PARISH, IKOT ENE		08037191209
95	REV. FR. ANTHONY T. UDOH	28TH JUNE, 2019	ST. BERNARD'S MARIAN HILL		08063606692
96	REV. FR. EPHRAIM C. EPHRAIM	30TH JUNE, 2019	ST. VINCENT DE PAUL, MBUKPA		07039558895
97	REV. FR. PATRICK EKUT UDOH	30TH JUNE, 2019	ST. MARY'S PRO CATHEDRAL, EFUT ABUA		08035744981
98	REV. FR. ANSELM SAMUEL EDU	1ST SEPTEMBER, 2019	OUR LADY QUEEN OF ANGELS, EDIM OTOP		08173769614

D INDIGENOUS FEMALE RELIGIOUS: REV. SISTERS ROLL CALL

S/N	NAME OF RELIGIOUS	NAME OF CONGREGATION	PARISH OF ORIGIN
1	REV. SR. CATHERINE ARCHIBONG (HHCJ) SR.MARY DOMINIC	HANDMAIDS OF THE HOLY CHILD JESUS	SACRED HEART CATHDEDRAL
2	REV. SR. CECILIA N YA (SHCJ)	HOLY CHILD CONGRGATION	SACRED HEART CATHERAL
3	REV. SR. JOSEPHINE ARCHIBONG (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	SACRED HEART CATHEDRAL
4	REV. SR. IRENE EKENG (SHCJ)	HOLY CHILD CONGREGATION	SACRED HEART CATHEDRAL
5	REV. SR. MAGDALENE ITA (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	SACRED HEART CATHEDRAL
6	REV. SR. IMMACULATA OFFIONG HHCJ	HANDMAIDS OF THE HOLY CHILD JESUS	ST. CHARLES LWANGA PARISH, ESSIEN TOWN
7	REV. SR. ELIZABETH OFFIONG HHCJ	SHANDMAIDS OF THE HOLY CHILD JESUS	ST. CHARLES LWANGA PARISH, ESSIEN TOWN
8	REV. SR. REV. SR. FRANCESCA BASSEY (DC)	DAUGHTERS OF CHARITY	ST. CHARLES LWANGA PARISH, ESSIEN TOWN
9	REV. SR. MILDRED OKON (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. CHARLES LWANGA PA RISH, ESSIEN TOWN
10	REV. SR. BERNADETTE AMIMI (SSND)	SCHOOL SISTERS OF NOTRE DAME	ST. MARY'S PRO-CATHDRAL, EFUT ABUA
11	REV. MARY JOHN ETTA (CFSIM)	FRANCISCAN SISTERS OF THE IMMACULATE CONCEPTION	ST. MARY'S PRO-CATHDRAL, EFUT ABUA
12	REV. MOTHER MARY IGNATIA	PIONEER & FOUNDATION HANDMAIDS OF THE HOLY CHILD JESUS	HOLY FAMIY PARISH, BIG QUA TOWN
13	REV. SR. SYLVIA EDET (HHCJ) SR. MARY LAWRENCE	HANDMAIDS OF THE HOLY CHILD JESUS	IMMACULATE CONCEPTION PARISH, IKOT ANSA
14	REV. SR ROSDEMARY EDET (HHCJ) SR. MARY VINCENT	HANDMAIDS OF THE HOLY CHILD JESUS	IMMACULATE CONCEPTION PARISH, IKOT ANSA
15	REV. SR. FRANCESCA EDET (DC)	DAUGHTERS OF CHARITY CONGREGATION	IMMACULATE CONCEPTION PARISH, IKOT ANSA
16	REV. SR. (DR) REGINA ETIM	HANDMAIDS OF THE HOLY CHILD JESUS	IMMACULATE CONCEPTION PARISH, IKOT ANSA
17	REV. SR. EMILIA E. ESO (SIA)	SUORE IMMACOLATINE DI ALESSANDRIA MARY IMMCULATE SISTERS OF ALEXADRIA	IMMACULATE CONCEPTION PARISH, IKOT ANSA
18	REV. SR. STELLA ASUQUO (SIA)	SUORE IMMACOLATINE DI ALESSANDRIA MARY IMMCULATE SISTERS OF ALEXADRIA	IMMACULATE CONCEPTION PARISH, IKOT ANSA
19	REV. SR. ROSALYNE ASUQUO OKON (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	HOLY GHOST PARISH, IKT EDEM ODO
20	REV. SR. PLILOMENA BASSEY (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. JOSEPH'S PARISH, IKOT ENE
21	REV. SR. BERTHA MARIA EDEM (IMMMC)	SISTERS OF IMM. HEART OF MARY - MOTHER OF CHRIST	ST. JOSEPH'S PARISH, IKOT ENE
22	REV. SR. DOROTHY BASSEY EKPENYONG (MPHA)	MOTHER OF PERPETUAL HELP OF ARCHANGEL SISITERS	HOLY GHOST PARISH, IKOT EDEM ODO
23	REV. SR. JUSTINA AKAKPAN1 (SHCJ)	HOLY CHILD SISTERS	OUR LADY QUEEN OF ANGELS PARISH, EDIM OTOP
24	REV. SR. BESTINA-MARIA EDEM (IHMMC)	IMMACULATE HEART OF MARY, MOTHER OF CHRIST	ST. VINCENT DE PAUL PARISH, MBUKPA
25	REV. SR. EVELYN ITOKIGHI (DC)	DAUGHTERS OF CHARITY CONGREGATION	ST. MICHAEL'S PARISH, OBAN
26	REV. SR. GLORIA ITOKEN (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. MICHAEL'S PARISH, OBAN
27	REV. SR. SARAH EGBAI (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. ANTHONY'S PARISH, IWURU OBIO NKAN
28	REV. SR. STELLA BASSEY ESIRAH (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. THERESE OF THE INFANT JESUS, OJOR
29	REV. SR. JANET OGAR (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. THERESE OF THE INFANT JESUS, OJOR
30	REV. SR. CATHERINE DOMINIC (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. THERESE OF THE INFANT JESUS, OJOR
31	REV. SR. ROSEMARY MICHAEL (HHCJ)	HANDMAIDS OF THE HOLY CHILD JESUS	ST. THERESE OF THE INFANT JESUS, OJOR

E. ARCHDIOCESE OF CALABAR: HEALTH CENTRES, SCHOOLS & OTHER CHURCH ESTABLISHMENTS

1. ARCHDIOCESE OF CALABAR NURSERY & PRIMARY SCHOOLS

SACRED HEART INT'L NURSERY SCHOOL,	SANTA MARIA NURSERY/PRIMARY SCHOOL CALABAR	ST. BERNARD INT'L NURSERY SCHOOL CALABAR	ST. VINCENT DE PAUL NURSERY SCHOOL
ST. PATRICK'S INT'L NURSERY/PRIMARY	QUEEN OF ANGELS NURSERY SCHOOL CALABAR	ADIAHA –OBONG NURSERY/PRIMARY SCHOOL	ST. JOHN ADIAHA-OBONG NURSERY/PRIMARY
ANCILA NURSERY AND	CHARLES WALKER INT'L NURSERY/PRIMARY SCHOOL	MADONNA MONTESSORI NURSERY/PRIMARY	MATER DEI NURSERY/PRIMARY SCHOOL
PRIMARY IMMACULATE SCHOOL	NURSERY/PRIMARY SCHOOL, IFAKO	NURSERY/PRIMARY SCHOOL, AKPAP OKOYONG	NURSERY/PRIMARY SCHOOL, ATAN ONOYOM
CONCEPTION NURSERY/PRIMARY SCHOOL, IWURU OBIO	==========	==========	==========

2. ARCHDIOCESE OF CALABAR - SECONDARY SCHOOLS

ANCILA GIRL'S SECONDARY SCHOOL CALABAR	HOLY CHILD SECONDARY SCHOOL CALABAR	IMMACULATE CONCEPTION SEMINARY CALABAR	MOTHER IGNATIA VOCATIONAL TRAINING CENTRE
SACRED HEART INT'L GIRL'S SECONDARY SCHOOL	STELLA MARIS PREPARATORY SEMINARY CALABAR	ST. PATRICK'S COLLEGE CALABAR	ST. AUGUS TINE'S SECONDARY SCHOOL UMON

3. ARCHDIOCESE OF CALABAR - CLINICS/HOSPITALS

ST. JOSEPH'S HOSPITAL IKOT ENE – AKPABUYO	MARIAN CLINIC, IKOT ANSA, CALABAR

F. LAY APOSTOLATE/ ORGANIZATIONS/PIOUS ASSOCIATIONS TODAY

More than thirty major forms of Lay Apostolate to which every Christian is called to do are listed here in this Book in your hands. for individual Apostolic Activity as an obligation of the individual in the Church. They are principally to enable the Christian Faithful bear witness to the Gospel according to his/her personal situation or state in life. Working together in communities whether in the dioceses, parishes or Mission Stations and other communities, groups or otherwise, these Organizations and Societies are meant to guide the spiritual life and Apostolate of their lay Faithful. It is therefore the duty of the Christian Faithful to carry out the work of the salvation of his/her fellow Christian brother and sister and by so doing thereby sanctify them and himself or herself with promptitude of action and commitment with the Grace of God. These Organizations and Associations or Groups are popularly tagged **CATHOLIC ACTION.** The Documents and Decrees of the Vatican II Council have articulated this view as the fundamental right of the Christian Faithful. Here are some of the over thirty major forms of Lay Apostolate ORGANIZATIONS/PIOUS ASSOCIATIONS in Nigeria today.

One proposition that stands strong, unassailable, irrefutable and irrevocable is the fact that the measure of the growth of very Catholic Community, Parish or Diocese depends upon the presence of a large apostolic class, viz. the number of Lay Organizations and Associations that can be identifiable, standing and active The great sense of the Lay Apostolate is to develop the sense of lay vocation and action within the Station or Parish. There is always the danger of identifying the Church as with the Clergy and the Religious to whom God has certainly given what we can truly call the Vocation. There is also the temptation to see the Congregation as an anonymous crowd in the Church. Wrong! Most of the

sermons of the Lord Jesus were addressed to the crowds, only about twelve or seventy-two were what we may call the Clergy and the Religious today. Cleopas and Mary Magdalene were certainly among the crowd, and they were far from being anonymous. No one but myself can give my heart to the sanctification of myself and helping others to do likewise. It is precisely this personal religion sense of religion which the Lay Apostolate fosters. Then, no Catholic laity may consider him/herself content to b passive or perfunctory. He/she now has something to be and to do for God and humanity ie. his/her fellow human being. Religion no longer becomes a side issue, but an inspiration of one's life; something that everybody makes this conviction a personal vocation. This inevitably creates an Apostolic spirit in all of us and the desire to carry out Christ's work to serve Him in the least of His brethren. This translates into the Christian idea of Perfection in the life of the lay folk. It is the extension of Christ's Kingdom into our secular world of today **(Cf. Mgr. O'Rahilly, Legio Mariae, 69).**

CATHOLIC MEN ORGANIZATION	CATHOLICWOMEN ORGANIZATION	CATHOLICYOUTH ORGANIZATION OF NIGERIA	ASSOCIATE MISSIONARY OF ST. PAUL
BLESSED TANSI SOLIDARITY MOVEMENT	BLOCK ROSARY CRUSADE	ASSOCIATION OF PAPAL KNIGHTS AND PAPAL MEDALIST	ST. ANTHONY'S GUILD
WORLD APOSTOLATE OF FATIMA - BLUE ARMY	CHOIR COUNCIL	CATHOLIC CHARISMATIC RENEWAL OF NIGERIA	CATHOLIC HEALTH WORKERS OF NIGERIA
CATHOLIC NURSES GUILD OF NIGERIA	DIVINE MERCY APOSTOLATE	HOLY FAMILY ASSOCIATION	KNIGHTS OF ST. JOHN INTERNATIONAL
KNIGHTS OF ST. MULUMBA	LAY READERS ASSOCIATION	LEGION OF MARY	LIVING ROSARY OF ST. PHILOMENA
NATIONAL ASSOCIATION OF CATHOLIC CORPERS	MASS SERVERS ASSOCIATION	MINISTERS OF HOSPITALITY - WARDENS	PURGATORY SOCIETY
SACRED HEART OF JESUS AND IMMACULATE HEART OF MARY	ST. JUDE THADDEUS	MARY LEAGUE GIRLS' ASSOCIATION	ST. MARY MAGDALENE SOCIETY
ST. VINCENT DE PAUL ASSOCIATION	CATECHISTS' ASOCCIATION	APOSTLESHIP OF PRAYER	ST. THERESA'S SOCIETY

THE LAY APOSTOLATE AS A PARTICIPATION IN THE MISSION OF THE CHURCH

A BRIEF PREVIEW OF SOME LAY APOSTOLATE & PIOUS ORGANIZATIONS

As a Preamble, the above table showing the main Lay Apostolate, Pious Organizations/Societies and Devotional Associations, Groups etc. in the Catholic Church can be classified into Catholic Societies for men and women including those for children, eg. the Blue Army Cadets, Children's Legion of Mary, the Block Rosary, Sacred/Immaculate Heart Association, etc. But the general name for all these is simply tagged the Lay Apostolate or sometimes designated as Catholic Action Groups. Individual Parishes and Mission Stations in the Church have a number of these Organizations and Societies to guide the spiritual life and Apostolate of their lay Faithful. **What is the Lay Apostolate**? Briefly, whenever and wherever this term is mentioned, our minds go to the Lay Faithful in the Church cooperating with their Bishops and Priests in carrying out the **MANDATE OF CHRIST** viz. of sanctifying, ruling and teaching the Faithful in their own way and means of calling. This is otherwise known as **CATHOLIC ACTION,** ie. the duty of

the Christian Faithful in carrying out the work of the salvation of our fellow Christian brothers and sisters and by so doing thereby sanctify them and themselves with promptitude, alacrity and commitment with the Grace of God. Canon Law, CJC 216, succinctly describes Catholic Action a.k.a Apostolic Activity by explaining that all the Christian Faithful, since they participate in the **MISSION OF THE CHURCH**, have, the right to promote and sustain Apostolic action by their own undertakings in accord with their own state and condition.

However, no undertaking shall assume the name **CATHOLIC** unless the consent of competent ecclesiastical authority is given. It therefore means that by virtue of his/her Baptism, every Christian must participate in the mission of the Church. This is expressed first and foremost in the Apostolic Action proper to each person. This activity is rooted in Christ's Action in the life of the baptized Christian, hence he/she may be initiated without waiting for further authorization. The Documents and Decrees of the Vatican II Council, notably **Apostolicam Actuositatem** 24, **Lumen Gentium** 33 and **Presbyterium Ordinis** 9 have also articulated this view as a fundamental right of the Christian Faithful.

THE MAJOR FORMS OF THE APOSTOLATE

Three major forms of the Apostolate are documented in Apostolicam Actuositatem, viz. that individual Apostolic Activity as an obligation to which every Christian is called to do in his/her bearing witness to the Gospel according to his personal situation or state in life. Working together in communities whether parochial or otherwise is the second from of Apostolic Activity. The third form is through an Association in which Apostolic Activity is directly and purposefully carried out. This is usually connected with the hierarchy as a means of carrying out their Apostolic responsibilities. This is the Catholic Group, Organization Association, etc. properly so called.

CJC 225 emphasizes that since the Laity are deputed by God to the Apostolate through their Baptism and Confirmation, they are ipso facto bound and do enjoy the right to work as individuals and in Associations so that the Divine Message of Salvation may be known and accepted by all persons throughout the world **(Cf. Mtt 28: 18 - 20)**. This obligation has a greater impelling force in those circumstances where people can only come to hear the Gospel and know Christ only through lay persons. All Lay Associations of the Christian Faithful come under the name of **LAY APOSTOLATE**.

According to CJC 298, they are those Associations distinct from Institutes of Consecrated Life and Societies of Apostolic Life, in which the Christian Faithful, either Clergy or Laity OR Clergy and Laity together, strive by common effort to practise and promote a more perfect life in order to foster public worship and Christian Doctrine or even to exercise other Apostolic Works eg. engaging in the efforts of evangelization. The Lay Apostolate among others are also to articulate the exercise of Works of Piety and Charity and to animate the temporal order with the Christian spirit. In the 1940s – 60s, it was unheard of that the Rev. Fathers residing at Parish centres were absent at the Legion of Mary Praesidium or St. Vincent de Paul Meetings. They even often went to the Mission Stations to attend and direct these Devotional Meetings as Chaplains and Spiritual Directors. The general Characteristic of every Lay Apostolate ie. Associations of the Christian Faithful within the Church are always of a group of persons, not under Vow ie. in contrast with those Institutes of Consecrated Life. Nevertheless, they must strive to promote and foster public worship, Christian Doctrine and also to exercise other Apostolic Works that those other Associations also aspire to. Yes, they are meant to exercise some works of piety and charity and these include works of the Apostolate reaching out from evangelization of the ignorant –pagans, the unbaptized, children, etc. to the explicit Christianization of the secular order. The history and plan of some Lay Apostolate Organizations are set forth below.

1.0 THE SACRED HEART OF JESUS/IMMACULATE HEART OF MARY

HISTORY & ORIGINS OF DEVOTION TO THE SACRED HEART



The Devotion to the Sacred Heart of Jesus is as ancient as the Church. But it was in the early 17th Century that the Devotion to the Most Sacred Heart of Jesus was given great impetus through the preachings and writings of St John Eudes, whom the Roman Breviary calls the **"FOUNDER OF THE LITURGICAL CULT OF THE SACRED HEART OF JESUS AND THE IMMACULATE HEART OF MARY**." In order to establish fully and entirely the worship of the Most Sacred Heart of Jesus and to spread it throughout the whole world, God Himself chose as His instrument, the humblest virgin from the Order of Visitation, St. Margaret Mary Alacoque to do this. This came about through the Apparitions, Revelations and Devotions to the Sacred Heart.

On June 16, 1675 during the Octave of Corpus Christi, Our Lord Jesus Christ appeared to St. Margaret Mary Alacoque of the **O**rder of **V**isitation, **R**oniem Convent at Paray-le-Monialin France and pointing to His Heart said; "Behold this heart which has so loved men that it has spared nothing to testify its love for them, even to the exhausting and consuming of itself for their sake. But in return for this, I receive nothing from the generality of men and women except irreverences, sacrileges and coldness with which I am treated in the Sacrament of Love". I ask of you therefore, that the Friday after the Octave of Corpus Christi be set aside as a special Feast in honour of my Sacred Heart, that people communicate and make reparation to it by a solemn act, to make amends for the irreverences to which it is subjected while exposed on the Altar. I promise you that my Heart will shed the gifts of its Divine Love in great abundance on all who will thus honour it and induce others to so honour it". Numerous apparitions of the Sacred Heart took place at Paray-le-Monial in the Visitation Chapel. The Four principal ones occurred on December 27, 1673, two in 1674 and one on June 16, 1675 during which Christ requested St. Margaret Mary to see to the practice of the Devotion on the Feast of the Sacred Heart far and wide.

Born on July 1647 Margaret Mary died on October 1690 and was canonized on May 13 1920 by Pope Benedict XV. It was really with the assistance of Father Claude de la Colombiere S.J. her Spiritual Director and Confessor and canonized by Pope John Paul II on Sunday 31st May 1992 in St. Peter Basilica Rome, that the Devotion to the Sacred Heart and Immaculate Heart of Mary received due recognition, first within her Congregation and gradually came to be established in the Church. Then Jesus commissioned Margaret Mary to spread the Devotion to His Sacred Heart, to encourage the Faithful to receive Holy Communion in reparation for mankind's ingratitude through the contempt, for the offences and indifference of men and women, and to offer themselves in consecration to His Sacred Heart. The news of these apparitions and revelations served to stimulate the diffusion of this Devotion especially throughout France. Nevertheless, it met with considerable opposition from the Protestants and Jansenists; from some Priests and Bishops and for a time from the Austrian Government.

Thereafter, St. Margaret Mary repeatedly entreated Holy See to place upon the Devotion special marks of its Approval, but Rome held aloof. In 1697 the Nuns of the Visitation Order and Ex-Queen Mary of England petitioned Pope Innocent XII to establish a special Office and Mass in honour of the Sacred Heart of Jesus. The Holy See, however, apparently fearful that the Devotion might lead to abuses, and that the use of the Heart as the Symbol of Christ's redeeming love might be overdone, declined. In 1707 Pope Clement XII likewise rejected a similar petition. Finally, some twenty years later during the Pontificate of

Pope Benedict XII, the request was again urged from various sources throughout the Christian world. The Holy Father submitted the matter for examination to the Sacred Congregation of Rites. After a lengthy investigation, the Sacred Congregation expressed itself adversely to the petition. Meanwhile the Devotion had continued to spread, proving its wholesome character and keeping free from the exaggerations and superstitions with which well-meaning but indiscreet souls are sometimes apt to embrace new expressions of piety.

It was not until repeated appeals were made during the reign of Pope Clement XIII that the matter was again submitted for further examination to the Sacred Congregation of Rites. By this time all difficulties and scruples had been cleared and the request was finally granted in 1765. This was however, only for individual Churches and only upon special application being made for the privilege. It was not until 1865 that Pope Pius IX, yielding to petitions from all parts of Christendom extended the Feast of the Most Sacred Heart to the Universal Church under the Rite of Double Major, now Solemnity and Holy Day of Obligation. This was almost two centuries after the Apparitions to St. Margaret Mary in her Convent at Paray-le-Monial. The Church's fundamental concern was to see that the new Devotion fitted harmoniously without strain or disproportion into her constant practice of worship of God and of His Divine Son our Saviour and in accordance with the teachings of Christ and His Apostles. Once it was made unmistakably clear that the new Devotion had dovetailed perfectly with her traditional teachings and was conducive with no dangers of exaggeration or over emphasis, the Church crowned it with her official approval as suitable for use in the Universal Church.

1.2 FR. MATEO AND FAMILY ENTHRONEMENT OF THE SACRED HEART

Greatly encouraged by the approval of the Devotion to the Sacred Heart, Father Mateo a young priest, asked for and was granted an audience with the reigning Pontiff, Pope Pius X as the Promoter of the Devotion to the Sacred Heart of Jesus and Mary. He visited Nigeria again in June 1978 and attended the first International Seminar on Sacred Heart in Ghana 1980. He died in Rome on 10th October, 1980. At the time the Prayer Book 3rd Edition was compiled, Father Mitchell S.S.CC, was appointed National Enthronement Director of the International Institute of the Sacred Heart of Jesus.

1.3 ESTABLISHMENT OF THE DEVOTION TO THE SACRED HEART IN NIGERIA

The Devotion to the Most Sacred Heart of Jesus and the Immaculate Heart Mary is as old as the Nigerian Church but was greatly popularized by the Holy Ghost and St. Patrick's Missionaries in the defunct Eastern Region of Nigeria in the 1920s -1960s. It was tight up with the First Friday and First Saturday Apostolate known as the **APOSTLESHIP OF PRAYER** whereby Catholic families were consecrated to the Sacred and Immaculate Heart of Mary with the enthronement of and setting up of the Altar of the Sacred/Immaculate or their Holy Pictures solemnly hung on the parlours of their homes. Right in our school days in the 1940s, the First Friday Devotion almost rivalled the Sundays and Holy Days of Obligation Celebrations. Almost every Christian pupil was a devotee as discussed above in Chapter I on Ikot Ekpene Diocese. It was popularly tagged: **SODALITY OF THE MOST SACRED HEART.** But the Association of the Sacred Heart of Jesus and Immaculate Heart of Mary was later established in Nigeria on 1st January 1967 by Bro. Dominic K. Abatan. It started at Regina Mundi Catholic Church, Mushin, Lagos with the Enthronement of the Sacred Heart in the homes of eight foundation members. Additional two Centres namely St. Mary's Catholic Church Ajegunle in 1968 and Catholic Church of Assumption, Falomo, Lagos in 1971 were established. The first Foundation Officers of the Association secured the recognition, support and blessing of late Archbishop John Aggrey, Bishop Anthony Sanusi and the then Archbishop Anthony 0. Okogie. The foundation members were Sir S. O. Adegbemi, Bro. R. B. Oteniya, Bro. Paul Liko, Sir P. A. BoluroAjayi (KSG), Bro. 0. Oteniya, Bro. I Faturoti, Bro. P. A. Aina and Bro. I. 0. Abati.

The Nigerian Association is under the direction of the Congregation of the Sacred Heart of Jesus and Immaculate Heart of Mary, East Coast Province, in Fairhaven, U.S.A and Catholic Bishops Conference of Nigeria. In 1971, the Director of Enthronement in Washington D. C. Rev. Fr Francis Larkin visited the Association in Nigeria and on 29th November, 1974, the Director General, Rev, Fr. P. Julius Knichel, SS.CC of the Congregation of the Sacred and Immaculate Heart of Jesus and Mary, Rome, gave official approval for the spread of the Devotion through Enthronement of the Sacred Heart in the homes of Christian Families throughout Nigeria. The then Archbishop of Lagos, Most Rev. Dr. A. O. Okogie appointed Rev. Fr. R. Fitzegerald the National Spiritual Director of the Association up to 1976. He was succeeded by Rev. Fr. E. Hartnet and later by Very Rev. Monsignor (Dr.) Philip Hoteyin who is currently the National Spiritual Director assisted by Rev. Fr. Lawrence Bakut and Rev. Fr. Francis Mary Ogundare. It is worthy of note to acknowledge that the foundation laid by Bro. D. K. Abatan was built upon by Bro. Porbeni the 1st National President and his successors Sir P. A. Boluro-Ajayi. Bro. G. A. Isokpehi, Bro. J. O. Oriloye, Bro. Rufus I. Eddo, etc. Today the Association is made up of the National Council (NEC), 9 Provincial Councils, 51 Diocesan Councils, 150 Deaneries and about 1,500 Local Centres with over 500,000 devotees in Nigeria. This is evidently a testimony to the immense love gushing forth from the Sacred and Immaculate of Heart of Jesus and Mary as well as the commitment of past leaders.

1.4 PRAYER FOR THE BEATIFICATION OF FATHER MATEO CRAWLEY-BOEVEY,SS.CC.

Our Father, Hail Mary Glory Be. "Sacred Heart of Jesus, King of Love, mindful of all Father Mateo accomplished during his life to make you known, loved and served. If it be your adorable will, deign to manifest the sanctity of your faithful Apostle by granting us the Grace we humbly ask through his Intercession. (Here, Mention your request). In return, we promise to become Apostles of the family and social reign of your Sacred Heart, Amen. Most Sacred Heart of Jesus, Your Kingdom come (5X). Immaculate Heart of Mary, Pray for us (3X). St. Joseph, Pray for us.
St. Margaret Mary, Pray for us (3X). St. Theresa of the Child Jesus, Pray for us.
Our Father, Hail Mary, Glory be to the Father, etc.

IMPRIMATUR:

Most Rev. Cletus O'Donnell,1964. NB. Headquarters of the Association of Sacred Heart of Jesus and Immaculate Heart of Mary.
c/o Regina Mundi Catholic Church, P. O. Box 374, Mushin Lagos.

1.5 THE PROMISES OF THE SACRED HEART OF JESUS TO ST. MARGARET MARY

i. I will give them all the graces necessary for their state of life.
ii. I will establish peace in their families.
iii. I will bless every house in which the picture of My Heart shall be exposed and honoured.
iv. I will console them in all their difficulties.
v. I will be their refuge during life and especially at the hour of death.
vi. I will shed abundant blessings upon all their undertakings.
vii. Sinners shall find in My Heart a fountain and bound less Ocean of mercy.
viii. Tepid souls shall become fervent.
ix. Fervent souls shall rise speedily to great perfection.
x. I will give to priests the power of touching the most hardened of hearts.

xi. Those who propagate this devotion shall have their names written in My Heart never to be blotted out.

xii. I promise you in the excessive mercy of My Heart, that My all-powerful love will grant to all who communicate on the first Friday of the month for nine consecutive months the grace of Penitence; they shall not die in My displeasure nor without their Sacrament. My Divine Heart shall be their safe refuge in this last moment. I will Reign through My Heart, in spite of Satan and his agents.

1.6 THE AIMS, OBJECTIVES AND OBLIGATIONS OF THE ASSOCIATION

(a) To propagate the Social Reign of the Sacred Heart of Jesus by helping the faithful:
(i) To live a life of prayer and love for the Sacred Heart of Jesus and Immaculate Heart of Mary
(ii) To achieve Christian perfection. (b) To encourage and promote perpetual adoration and enthronement of the Sacred Heart in the homes of the members so that they may:
(i) repay His great love with gratitude; (ii) render Him love for love. (iii) strive to please Him by an exemplary Catholic life. (iv) entrust all their cares to the Sacred Heart of Jesus and Immaculate Heart of Mary both for spiritual and material needs. (c) To give moral and financial support to: (i) The training of Seminarians. (ii) The League of Tarcisians of the Sacred Hearts - the Youth Wing and the Benjamins (ie. Infants).

1.7. OBLIGATIONS OF DEVOTEES & MEMBERS OF THE ASSOCIATION:

(a) To make half hour (30 minutes) Visit to the Blessed Sacrament each week by individual member. (b) To say the Hail Holy Queen every day in honour of the Immaculate Heart of Mary.

NB. 1. Ask any member or Officer of the Association to enroll you. 2. If you do not know any member of the association or the Association is not yet working in your Parish, see the Parish Clerk or one of the Rev, Fathers. 3. Or write to the National Headquarters for other information: The Association of Sacred Heart of Jesus and Immaculate Heart of Mary, National Headquarters, Regina Mundi Catholic Church, 142/144 Agege Motor Road, P. O. Box 374, Mushin, Lagos. Nigeria.

1.8 HOW TO MAKE HOLY HOUR NIGHT ADORATION IN THE HOME

You can make a Holy Hour right in your own home if you can't get to the Church at night for Adoration, or if your Church doesn't have it. Here is your answer: Night Adoration in the Home. Yes, right in your own home, even in your own room! If you love Our Lord; if you are concerned about the many offences committed against Him today; if there are sinners or other problems in your family, then read on.

NIGHT ADORATION: in the home is an hour of prayer, made in a spirit of reparation, at least once a month, between the hours of 9p.m and 6a.m on any night of your choice. It is a Holy Hour, just like the ones in Church, made in answer to Our Lord's request to His Apostles and to St. Margaret Mary, "Watch one hour with Me"!

WHERE IS IT MADE? In your own home, in any room, before the Image of the Sacred Heart. It can also be made in hospitals, nursing homes, homes for senior citizens, convents, rectories, seminaries, prisons anywhere.

HOW IS IT MADE? 1. Begin your Holy Hour by uniting yourself to the Holy Sacrifice of the Mass being celebrated at that hour. Use your missal or prayer-book and say the Canon of the Mass.

2. You may use hand book. You may say your Rosary, thinking of the Sorrowful Mysteries.
3. You don't have to kneel, you may sit, if necessary. The aged and sick may make their hour on bed.

MUST THE WHOLE FAMILY MAKE IT? No, individuals may make it alone. But many families do make it together, either in the form of a group Holy Hour, or they arrange the hours so that at least one member is watching from 9p.m or according to the size of the family. Parents may make it together. Young married couples make an hour together and thus sanctify the beginning of their married life. Children can make an hour of prayer for their parents.

WHAT IT DOES? Night Adoration pleases the Sacred Heart of Jesus, for He asked us to watch one hour with Him; in return He bestows many blessings on the Night Adorers and their families, including the conversion of sinners. It brings into the home the spirit of prayer and penance and increases love for the Holy Sacrifice of the Mass. It helps atone for the many sins committed by and in families especially those of birth control, divorce, and disobedience. By making reparation for sin it helps to bring peace in the families and into the world.

1.9. THE SPIRITUAL ADVANTAGES OF DEVOTION TO THE SACRED AND IMMACULATE HEART

1. A share in the prayers and good works of the Fathers of the Sacred Hearts (who promote Night Adoration) and of the entire Franciscan Order (with whom it is affiliated)
2. A plenary indulgence on the day of enrolment and each time the hour is made, monthly. Plenary indulgence at the hour of death.

NIGHT ADORER: If you feel the Sacred Heart is inviting you to become a Night Adorer in your home; then fill out the application Form and send it in. **NB.** You do not bind yourself under pain of sin and for any good reason you may change your hour without notifying the center). You may select a movable date (first Sunday, first Friday, etc.) or affixed date (1", 15", etc.). Or you may leave the choice of the night and hour to the director, in order to fill the blank hours. After you have started making your Night Adoration you are urged to tell others about it, especially the best among your relatives and friends. Remember we want quality and not quantity. Application forms will be sent upon request. There are no dues, but an offering to help meet the expenses of printing and mailing will be appreciated.

REFLECTION ON PRAYER:
I got up early one morning
And rushed right into the day;
I had so much to accomplish
That I didn't have time to pray
Problems just tumbled about me
And heavier came each task
"Why doesn't God help me?" I wondered.
He answered "you didn't ask".
I wanted to see joy and beauty,
But the day toiled on, gray and bleak;
I wondered why God didn't show me,
He said, "But you didn't seek".
I tried to come into God's presence;
I used all my keys at the lock,
God gently and lovingly chided,
My child, you didn't knock".
I woke up early this morning, /
And paused before entering the day;
I had so much to accomplish
That I had to take time to pray.

MORNING PRAYER: In the name of the Father, and of the Son, and of the Holy Spirit. Amen. Blessed be the Holy and undivided Trinity now and forever. Amen.

1.10 SACRED HEART/IMMACULLATE HEART APOSTOLATE: ORDER OF DEVOTIONS

1.10.1 **NOVENA PRAYERS TO THE SACRED HEART & IMMACULATE HEART: NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.

1.10.2 DEVOTION AND ENTHRONEMENT /BESTOWAL OF CERTIFICATES: See. the Manual

1.10.3 SACRED HEART/IMMACULATE HEART HOLY HOUR: See Prayer Manual

1.10.4 SACRED HEART/IMMACULATE HEART THURSDAY & FIRST FRIDAY DEVOTION: See Manual

1.10.5 SACRED HEART TWELVE HOURS ADORATION: See Manual

1.10.6 FIRST FRIDAY ALL - NIGHT VIGIL: See Hand Book/ Manual

1.10.7 SATURDAY DEVOTION TO IMMACULATE HEART OF MARY - Cf. 1st SATURDAY DEVOTION

1.10.8 SACRED HEART/IMMACULATE HEART MEETINGS: See Order of Meetings.

1.10.9 DAILY PRAYER & DEVOTION TO THE SACRED HEART: See Hand Manual

1.10.10 CEREMONIES FOR RECEPTION OF NEW/ASSOCIATE MEMBERS: See Manual

1.10.11 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
1.10.12 FINANCE – FINANCIAL REPORT/OFFERINGS (if any)
1.10.13 FUNCTIONS, BAZZARS, RALLIES etc. ASSIGMENTS/REPORTS OF WORK, etc.: See Manual of Apostolate
1.10.14 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL EXCURSIONS/SEMINARS/CONFERENCES: See Manual
1.10.15 BENEDICTION AND SACRED HEART/IMMACULATE HEART HYMNS: See Manual

2.0 THE LEGIO MARIAE: THE LEGION OF MARY APOSTOLATE



"Who is she that comes forth as the morning rising. fair as the moon. bright as the sun, terrible as an army set in battle array?" **(Cf. Song of Song 6:10)**. The Virgin's name was Mary" **(Cf. Lk I: 27).**
"The Legion of Mary! What a perfectly chosen name!" **(CF. Pope Pius X. 1835 - 1914)**

2.1 NAME: HISTORY & ORIGINS OF APOSTOLATE OF LEGIO MARIAE

The Legion of Mary is an Association of Catholics who, with the sanction of the Church and under the powerful leadership of Mary Immaculate, Mediatrix of all Graces ("who is fair as the moon, bright as the sun," and- to Satan and his legionaries – "terrible as an army set in battle array"), have formed themselves into a Legion for service in the warfare which is perpetually waged by the Church against the world and its evil powers. The whole life of men, both individual and social, shows itself to be a struggle, and a dramatic one, between good and evil, between light and darkness" **(CF. GS 13).** The legionaries hope to render themselves worthy of their great Heavenly Queen by their loyalty, their virtues, and their courage. The Legion of Mary is therefore organized on the model of an army, principally on that of the army of ancient Rome, the terminology of which is adopted also. But the Army and the Arms of Legionaries of Mary are not of this world.

This army, now so considerable, had the most humble of beginnings. It was not a thought-out organization. It sprang up spontaneously. There was no premeditation in regard its Rules and Practices. A suggestion was simply thrown out. An evening was fixed, and a little group came together, unaware that they were going to be the instruments of Most loving Providence. To look at that meeting, it was identical with what would be seen today were a person to attend a Legion meeting anywhere in the world. The Table around which they met bore a simple Altar, of which the centre was a Statue of the Immaculate Conception (of the Miraculous Medal model). It stood on a white cloth, and was flanked by two vases with flowers, and two candlesticks with lighted candles. This setting, so rich in atmosphere, was the inspired notion of one of the earliest comers. It crystallized everything for which the Legion of Mary stands. The Legion is an army. Well, their Queen was there before they assembled. She stood waiting to receive the enrolments of those whom She knew were coming to her.

They did not adopt her. She adopted them; and since then they have marched and fought with her, knowing that they would succeed and persevere just to the extent that they were united to her. The first corporate act of those Legionaries was to go on their knees. The earnest young heads were bent down. The Invocation and Prayer of the Holy Spirit were said; and then through the fingers which had, during the day, been toilsomely employed, slipped the beads of the simplest of all devotions. When the final ejaculations died away, they sat up, and under the auspices of Mary (as represented by Her Statue) they set

themselves to the consideration of how they could best please God and make him loved in his world. From that discussion came forth the Legion of Mary, as it is today, in all its features. What a wonder! Who, contemplating those inconspicuous persons - so simply engaged-could in his wildest moments imagine what destiny waited just a little along the road? Who among them could think that they were inaugurating a system which was to be a new world-force, possessing-if faithfully and forcefully administered - the power, in Mary, of imparting life and sweetness and hope to the nations? Yet so it was to be.

That first enrolment of Legionaries of Mary took place at Myre House, Francis Street, Dublin, Ireland, at 8 p.m. on 7 September, 1921, the eve of the Feast of Our Lady's Nativity. From the title of the parent branch, that is, Our Lady of Mercy, the organization was for a time known as "The Association of Our Lady of Mercy." Circumstances which one would regard as accidental determined this date, which seemed at the time less appropriate than the following day would have been. In after years only - when countless proofs of a truly maternal love had made one reflect - was it realized that not the least exquisite touch of Mary's hand had been shown in the moment of the Legion's birth. Of the evening and the morning was the first day made **(Cf. Gen 1:5)**, and surely the first, and not the last fragrances of the Feast which honours Her own Nativity were appropriate to the first moments of an Organization, whose first and constant aim has been to reproduce in itself the likeness of Mary, thus best to magnify the Lord and bring him to men.

> **"Mary is the Mother of all the members of the Saviour, because by her charity she has co-operated in the birth of the faithful in the Church. Mary is the living mould of God., that is to say, it is in her alone that the God Man was naturally formed without losing a feature, so to speak, of His Godhead, and it is in her alone that man can be properly and in a life-like way formed into God. so far as human nature is capable of this by the grace of Jesus Christ" (St. Augustine: 354 - 430).**

"The Legion of Mary presents the true face of the Catholic Church" **(Cf. Pope John XXII)**.

2.2 OBJECT OF THE LEGION OF MARY

The object of the Legion of Mary is the Glory of God through the holiness of its members developed by prayer and active co-operation. Under ecclesiastical guidance, in Mary's and the Church's work of crushing the head of the serpent and advancing the reign of Christ. Subject to the approval of the **CONCILIUM**, and to the restrictions specified in the official handbook of the Legion, the Legion of Mary is at the disposal of the Bishop of the Diocese and the Parish Priest for any and every form of social service and Catholic Action which these authorities may deem suitable to the Legionaries and useful for the welfare of the Church. Legionaries will never engage in any of these services whatsoever in a parish without the sanction of the parish priest or of the Ordinary. By the Ordinary in these pages is meant the local Ordinary, that is, the bishop of the Diocese or other competent Ecclesiastical Authority.

2.2.1 The immediate end of organizations of this class is the apostolic end of the Church; in other words: the evangelization and sanctification of men and the Christian formation of their conscience, so as to enable them to imbue with the Gospel spirit the various social groups and environments.

2.2.2 The laity, cooperating in their own particular way with the Hierarchy, contributes their experience and assume responsibility in the direction of these organizations, in the investigation of the conditions in which the Church's pastoral work is to be carried on, in the elaboration and execution of their plan of action.

2.2.3 The Laity act in unison after the manner of an organic body, to display mere strikingly the community aspect of the Church and to render the apostolate more productive.

2.2.4 The Laity, whether coming of their own accord or in response to an invitation to action and direct cooperation with the hierarchical apostolate, act under the superior direction of the hierarchy, which can authorize this cooperation, besides, with an explicit mandate" **(Cf. VAT II: Apostolicam Actuositatem, 20)**.

2.3. THE SPIRIT OF THE LEGION OF MARY: ASPIRATION TO THE PERSON OF MARY

The spirit of the Legion of Mary is that of Mary herself. Especially does the Legion aspire after her profound humility, her perfect obedience, her angelical sweetness, her continual prayer, her universal mortification, her altogether spotless purity, her heroic patience, her heavenly wisdom, her self-sacrificing courageous love of God, and above all her faith, that virtue which has in her alone been found in its utmost extent and never equaled. Inspired by this love and faith of Mary, her Legion essays any and every work and "complains not of impossibility, because it conceives that it may and can do all things **(CF. Imitation of Christ, Book 3:5).** A Perfect model of this apostolic spiritual life is the Blessed Virgin Mary, Queen of Apostles. While on earth Her life was like that of any other, filled with labours and the cares of the home; always, however She remained intimately united to her Son and cooperated in an entirely unique way in the Savior's work… Everyone should have a genuine devotion to her and entrust his life to her motherly care **(Cf. VAT II: Apostolicam Actuositatem, 4).**

2.4. LEGIONARY SERVICE: "MUST PUT ON THE WHOLE ARMOUR OF GOD" (Cf. Eph 6:11).

2.4.1 The Roman Legion, from which the Legion takes its name, has come down through the centuries illustrious for loyalty, courage, discipline, endurance, and success, and this for ends that were often base and never more than worldly **(See appendix 4. The Roman Legion)**. Manifestly, Mary's Legion cannot offer to her the name (like a setting stripped of the jewels which adorned it) accompanied by qualities less notable, so that in these qualities is indicated the very minimum of legionary service. St. Clement, who was converted by St. Peter and was a fellow-worker of St. Paul, proposes the Roman army as a model to be imitated by the Church.

Who are the enemy? They are the wicked who resist the will of God Therefore, let us throw ourselves determinedly into the warfare of Christ and submit ourselves to his glorious commands. Let us scrutinize those who serve in the Roman Legion under the military authorities, and note their discipline their readiness, their obedience in executing orders. Not all are Prefects or Tribunes or Centurions or Commanders of fifty or in the minor grades of authority. But each man in his own rank carries out the commands of the emperor and of his superior officers. The great cannot exist without the small, nor the small without the great. A certain organic unity binds all parts, so that each helps and is helped by all. Let us take the analogy of our body. The head is nothing without the feet, likewise the feet are nothing without the head. Even the smallest organs of our body are necessary and valuable to the entire body in fact all the parts work together in interdependence and yield a common obedience for the benefit of the whole body" **(CF. St. Clement 96 A.D., Pope and Martyr: Epistle to the Corinthians C.36 & 37)**.

2.4.2 "Must be a living sacrifice, holy and acceptable to God… not conformed to this world" (Cf. Rom 12:1-2).

From that foundation will spring in the faithful Legionary, virtues as far greater as his cause is superior, and in particular a noble generosity which will echo that sentiment of St. Teresa of Avila: "To receive so much and to repay so little: O' that is a martyrdom to which I succumb." Contemplating his crucified

Lord, who devoted to him His last sigh and the last drop of His Blood, the Legionary's service must strive to reflect such utter giving of self. "What more was there to do for my vineyard that I have not done in it?" **(Cf. ls 5.4)**

2.4.3 "Must not turn from toil and hardship" (Cf. 2 Cor. 11:27). There will ever be places where Catholic zeal must be prepared to face the instruments of death and torture. Many Legionaries have thus triumphantly passed through the Gates of Glory. Generally, however legionary devotedness will have a humbler stage, but still one giving ample opportunity for the practice of a quiet but true heroism. The Legion Apostolate will involve the approaching of many who would prefer to remain remote from good influences, and who will manifest their distaste for receiving a visit from those whose mission is good, not evil. These may all be won over, but not without the exercise of a patient and brave spirit.

Sour looks, the sting of insult and rebuff, ridicule and adverse criticism, weariness of body and spirit, pangs from failure and from base ingratitude, the bitter cold and the blinding rain, dirt and vermin and evil smells, dark passages and sordid surroundings, the laying aside of pleasures, the taking on of the anxieties which come in plenty with the Work, the anguish which the contemplation of irreligion and depravity brings to the sensitive soul, sorrow from sorrows wholeheartedly shared. There is little glamour about these things, but if sweetly borne, counted even a joy, and persevered in unto the end, they will come, in the weighing-up, very near to that love, greater than which no man has, that he lay down his life for his friend. "What shall I return to the Lord for all his bounty to me?" **(Cf. Ps 116:12)**.

2.4.4 Must "live in love, as Christ loved us and gave himself up for us" (Cf. Eph 5:2). The secret of all success with others lies in the establishment of personal contact, the contact of' love and sympathy. This love must be more than an appearance. It must be able to stand up to the tests that real friendships can bear. This will frequently involve little mortifications. To greet, in fashionable surroundings, one who a little while before was the subject of one's visitation in a jail, to be seen walking with bedraggled persons, to grasp warmly the hand which is coated with grime, to partake of a proffered meal in a very poor or dirty home, may to some be very difficult; but if avoided, the attitude of friendship is shown to have been just a presence. The contact breaks, and the soul that was being lifted sinks back in disillusion. At the bottom of all really fruitful work must be the readiness to give oneself entirely. Without this readiness, one's service has no substance. The Legionary who somewhere sets up the barrier: "thus far and no farther is self-sacrifice to go," he/she will accomplish only the trivial, though great exertions may be made. On the other hand, if that readiness exists, even though it may never, or but in small measure, be called upon. it will be fruitful of immense things. Jesus answered: "Will you lay down your life for me?" **(Cf. Jn 13:38)**.

2.4.5 "Must finish the race" (Cf. 2Tim 4:7). Thus the call of the Legion is for a service without limits or reservations. This is not entirely a counsel of perfection, but of necessity as well, for if excellence is not aimed at, a persevering membership will not be achieved. A lifelong perseverance in the work of the Apostolate is in itself heroic, and will only be found as the culmination of a continuous series of heroic acts, as indeed it is their reward. But not alone to the individual membership must the note of permanence attached. Each and every item of the Legion's round of duty must be stamped with this selfsame seal of persevering effort. Change, of course, there must necessarily be. Different places and persons are visited; works are completed, and new works are taken on. But all this is the steady alteration of life, not the fitful operation of instability and novelty-seeking, which ends up by breaking down the finest discipline. Apprehensive of this split of change, the Legion appeals unceasingly for a sterner temper and from each succeeding meeting sends its members to their tasks with the unchanging watchword, as it were, ringing in their ears: "Hold firm".

Real achievement is dependent upon sustained effort, which in turn is the outcome of an

unconquerable will to win. Essential to the perseverance of such a will is that it bends not often nor at all. Therefore, the Legion enjoins on its branches and its members a universal attitude of refusal to accept defeat, or to court it by a tendency to grade items of work in terms of the "promising," the "unpromising," the "hopeless," etc. A readiness to brand as "hopeless" proclaims that, so far as the Legion is concerned, a priceless soul is free to pursue unchecked its reckless course to hell. In addition, it indicates that an unthinking desire for variety and signs of progress tends to replace higher considerations as the motive of the work. Then, unless the harvest springs up at the heels of the sower, there is discouragement, and sooner or later the work is abandoned. Again, it is declared and insisted that the act of labelling any one case as hopeless automatically weakens attitude towards every other ease. Consciously or unconsciously, approach to all work will be in a spirit of doubt as to whether it is a justifying effort, and even a grain of doubt paralyses action. And worst of all, faith would have ceased to play its due part in Legion affairs, being allowed only a modest entrance when deemed approvable to reason. With its faith so fettered and its determination sapped, at once a rush in the natural timidities, the pettinesses, and the worldly prudence, which had been kept at bay, and the Legion is found presenting a casual or half-hearted service which forms a shameful offering to Heaven.

Hence, it is that the Legion is concerned only in a secondary way about a programme of works, but much about intensity of purpose. It does not require from its members wealth or influence, but unwavering, faith not in famous deeds but only an unrelaxed effort; not genius but unquenchable love; not a giant strength but steady discipline. A Legionary service must be one of holding on, of absolute and obstinate refusal to lose heart. A rock in the crisis, but constant at all times. Hoping for success, humble in success; but independent of it; fighting failure; undismayed by it, fighting on, and wearing it down. It requires thriving upon difficulties and monotony, because these give scope for the faith and effort of an enduring siege. Ready and resolute when summoned; on the alert though not called upon, and even when there is no conflict and no enemy in sight but maintaining a tireless precautionary patrol for God with a heart for the impossible; yet content to play the part of a stop-gap. There is nothing too big: no duty too mean; for each the same minute attention, the same inexhaustible patience, the same inflexible courage; every task marked with the same golden tenacity; always on duty for souls. The Legionary is ever at hand to carry the weak through their many weak moments; vigilantly watching to surprise the hardened at their rare moments of softness; unremitting in search for those that have strayed; unmindful of self; all the time standing by the cross of others, and standing there until the work is consummated. Unfailing must be the service of the organization consecrated to the Virgo Fidelis, and bearing, either for honour or dishonour, Her name.

2.5. THE DEVOTIONAL OUTLOOK OF LEGIO MARIAE

The devotional outlook of the Legion is reflected in its prayers. The Legion is built in the first place upon a profound faith in God and in the love he bears his children. He wills to draw great glory from our efforts, and he will purify them and render them fruitful and persevering. We swing between the opposite extremes of apathy and feverish anxiety because we regard him as detached from our work. Instead, let us realize that we only have the good purpose because he has implanted it, and that we shall only bring it to fruition if he sustains us all the time. The success of the enterprise in hand is more by far to him than it is to us. Infinitely more than we, does he desire that conversion we are seeking. We wish to be saints. He yearns for it a million times more than we. The legionaries' essential mainstay must be this knowledge of the companionship of God, their good Father, in their twofold work of sanctifying themselves and serving their neighbour. Nothing can stand in the way of success except want of trust. If there be but faith enough, God will utilize us to conquer the world for him.

"For whatever is born of God conquers the world. And this is the victory that conquers the world, our faith." **(Cf. 1 Jn 5:4)**. "To believe means 'to abandon oneself' to the truth of the word of the living God,

knowing and humbly recognizing 'how unsearchable are his judgments and how inscrutable his ways' **(Cf. Rom 11:33)**. Mary, who by the eternal will of the Most High stands, one may say, at the very centre of those 'inscrutable ways' and 'unsearchable judgments' of God, conforms herself to them in the dim light of faith, accepting fully and with a ready heart everything that is decreed in the divine plan" **(Cf. R Mat 14)**.

2.6. GOD AND MARY IN LEGIO MARIAE APOSTOLATE

Under God, the Legion is built upon devotion to Mary, "that ineffable miracle of the Most High" **(Cf. Pope Pius IX)**. But what is the place of Mary herself in relation to God? It is that He brought Her, as He did all the other children of earth, out of nothing; and though He has since then exalted Her to a point of Grace immense and inconceivable, nevertheless, in comparison to Her Maker, she still remains as nothing. Indeed, she is - far more than any other - His creature, because He has wrought more in Her than in any other of His creatures. The greater the things He does to Her, the more She becomes the work of His hands. Very great things He has done to Her. From all eternity, the idea of Her was present to His mind along with that of the Redeemer. He associated Her to the intimacies of His plans of Grace, making Her the true Mother of His Son and of those united to that Son. He did all these things because, in the first place, He would gain from Mary Herself a return greater than He would from all other pure creatures together. In the second place, He thereby intended, in a way which our minds cannot adequately grasp, to enhance the glory which He would receive from ourselves also. Thus, the prayer and loving service, with which we recompense Mary, our mother and the Helper of our salvation, can represent no loss to Him who made Her so. What is given to Her goes none the less surely and fully to Him. But there is question of more than undiminished transmission; there is question of increase. And Mary is more than a faithful messenger. She has been set by God to be a vital element in His gracious scheme, in such sort that both His Glory and our Grace are the greater by reason of Her presence there.

As it is the pleasure of the Eternal Father so to receive through Mary the homages intended for him, so too he has been graciously pleased to appoint Her to be the way by which shall pass to men the various outpourings of His Munificent Goodness and Omnipotence, beginning with the cause of them all—the Second Divine Person made man, our true life, our only salvation. "If I will to make myself dependent on the Mother, it is in order to become the slave of the Son. If I aspire to become Her possession, it is in order to render more surely to God the homage of my subjection." **(Cf. St. Alphonsus)**.2

2.7 LEGIO MARIAE AND MARY, MEDIATRIX OF ALL GRACES

The Legion's trust in Mary is limitless, knowing that by the ordinance of God, Her power is without limit. All that He could give to Mary, He has given to Her. All that She was capable of receiving She has received in plenitude. For us God has constituted Her a special means of Grace. Operating in union with Her we approach him more effectively, and hence win grace more freely. Indeed, we place ourselves in the very flood-tide of grace, for She is the Spouse of the Holy Spirit: She is the channel of every Grace which Jesus Christ has won. We receive nothing which we do not owe to a positive intervention on Her part. She does not content Herself with transmitting all: She obtains all for us. Penetrated with belief in this office of Mary, the Legion enjoins it as a special devotion for all its members. "Judge as to the ardent love with which God would have us honour Mary seeing that He has set in Her the fullness of all good: in such manner that all we have of hope, all of Grace, all of salvation all - I say and let us doubt it not - flows to us from Her" **(Cf. St. Bernard: Sermo de Aquaeductu)**.

2.8. THE LEGION OF MARY APOSTOLATE & CATHOLIC ACTION

2.8.1 DIGNITY OF THE APOSTOLATE: To portray the dignity of the Apostolate to which the Legion summons its members, and its importance to the Church, one can find no more emphatic words than the

following authoritative declarations: “From the fact of their union with Christ the head, flows the laymen's right and duty to be apostles. Inserted as they are in the Mystical Body of Christ by Baptism and strengthened by the power of the Holy Spirit in the Sacrament of Confirmation, it is by the Lord himself that they are assigned to the apostolate. If they are consecrated a kingly priesthood and a holy nation **(Cf. 1 Pet 2:4-10)**, it is in order that they may in all their actions offer spiritual sacrifices and bear witness to Christ all the world over. Charity, which is, as it were, the soul of the whole Apostolate, is given to them and nourished in them by the Sacrament of the Eucharist above all.” **(AA 3)** “Pope Pius XII once stated: 'The faithful, more precisely the lay faithful, find themselves on the front lines of the Church's life; for them the Church is the animating principle for human society. Therefore, they in particular, ought to have an ever-clearer consciousness not only of belonging to the Church, but of being the Church, that is to say, the community of the faithful on earth under the leadership of the Pope, the Head of all, and of the Bishops in communion with him. These are the Church . . .' ” **(Cf. CL 9).**

“Mary exercises over the human race a moral influence which we cannot better determine than by comparing it to those physical forces of attraction, affinity and cohesion, which in the order of nature unite together bodies and the parts of which they are composed.... We believe we have shown that Mary took part in all the great movements which constitute the life of societies and their real civilization” **(Cf. Petitalot).**

2.8.2 AN APOSTOLIC LAITY ESSENTIAL IN THE CHURCH OF CHRIST

This proposition is ventured upon on account of the fact that the health of a Catholic community depends upon the presence of a large apostolic class - belonging to the laity, yet sharing the outlook of the priest, and providing points of contact with the people and intimacy of control. Security depends on this complete union of priest and people. But the essential idea of Apostleship is an intense interest in the welfare and the work of the Church. With such an interest, there can hardly be without some feeling of participation. Thus the Apostolic organization is a mould which produces apostles. Wherever these qualities of apostleship are not sedulously cultivated, it is certain that the next generation will have a serious problem to face in the lack of all real interest in the Church, and of all sense of responsibility. Out of this type of infantile Catholicism, what good can come? And where is its safety but in a complete calm? History teaches that such a nerveless flock is readily stampeded even unto the destruction of its own pastors, or else, that it is devoured by the first fierce pack of wolves which comes upon the scene. Ven. John Henry Newman states it as a principle that “in all times the laity have been the measure of the Catholic spirit.”

“The great function of the Legion of Mary is to develop the sense of a lay vocation. There is a danger that we lay folk may identify the Church with the clergy and religious, to whom God has certainly given what we too exclusively call a vocation. We are unconsciously tempted to regard the rest of us as an anonymous crowd who have a chance of being saved if we perform the prescribed minimum. We forget that our Lord calls his own sheep by name **(Cf. Jn 10:3)**; that — in the words of St. Paul **(Cf. Gal 2:20)**, who, like us, was not physically present on Calvary — 'the Son of God loved me and gave himself up for me'. Each of us, even if he be only a village carpenter as was Jesus himself or a humble housekeeper like his mother, has a vocation. We are all called individually by God to give Him our love and service, to do a particular work which others may indeed surpass but cannot replace. No one but myself can give my heart to God or do my work. It is precisely this personal sense of religion which the Legion fosters. A member is no longer content to be passive or perfunctory; he/she has something to be and to do for God. Religion is no longer a side issue, it becomes the inspiration of one's life, however humanly commonplace. And this conviction of personal vocation inevitably creates an apostolic spirit, the desire to carry on Christ's work, to be another Christ, to serve him in the least of his brethren. Thus the Legion is the lay substitute for a religious order, the translation of the Christian idea of perfection into the lives of lay folk. It is the

extension of Christ's Kingdom into the secular world of to-day" **(Cf. Mgr. Alfred O'Rahilly)**.

2.9 THE LEGION AND THE LAY APOSTOLATE

Like many another great principle, the Apostolate is in itself something cold and abstract. Hence there is a very real danger that it may not exercise an appeal, such that the laity does not respond to the high destiny which has been held out to it. Worse still, it may even be deemed to be incapable of responding. The disastrous sequel would be that the effort to make the laity play its proper and indispensable part in the battle of the Church would be abandoned. But, in the words of one qualified to judge, Cardinal Riberi, formerly Apostolic Delegate to Missionary Africa and later Internuncio to China had said: "The Legion of Mary is an apostolic duty decked out in attractive and alluring form; throbbing with life so that it wins all to it. It is undertaken in the manner stipulated by Pope Pius XI, that is, in dependence on the Virgin Mother of God. It is insistent on quality as the foundation of membership and even as the key to numerical strength. It is safeguarded by plenteous prayer and self-sacrifice, by exact system, and by complete co-operation with the priest. The Legion of Mary is a miracle of these modern times."

To the priest, the Legion gives the respect and obedience which are owing to lawful superiors, yet more than this. Its Apostolate is built upon the fact that the main channels of Grace are the Mass and the sacramental system, of which the priest is the essential Minister. All the strivings and expedients of that Apostolate must have in view this great end: the bringing of the divinely-appointed nourishment to the multitude, sick and hungering. It follows that the first principle of legionary action must be the bringing of the priest to the people, not always in person — for that may be impossible — but everywhere in influence and in understanding. This is the essential idea of the Legion Apostolate. Lay it will be in bulk of membership, but working in inseparable union with the priests, and under their captaincy, and with absolute identity of interests. It will ardently seek to supplement their efforts, and to widen their place in the lives of men, so that men and women in receiving them are also receiving Him who sent them. "Very truly, I tell you, whoever receives one whom I send receives me" **(Cf. Jn 13:20)**.

2.10 LEGIO MARIAE APOSTOLATE: ORDER OF DEVOTIONS & PRACTICES

2.10.1 LEGIONARY SERVICE &DUTIES OF LEGIONARIES TOWARDS MARY: See. the Hand Book
2.10.2. LEGIONARY PRAYERS & BASIC DU**TIES OF LEGIONARIES:** See. the Hand Book
2.10.3 MEMBERSHIP & EXTERNAL AIMS OF THE LEGION OF MARY: See the Legionary Hand Book
2.10.4 SCHEME OF THE LEGION OF MARY: THE PRAESIDIUM & LEGIONARY PROMISE: See the Hand Book
2.10.5 ORDER OF THE PRAESIDIUM MEETINGS: See Hand Book
2.10.6 THE PIONEER TOTAL ABSTINCE ASSOCTIATION: See the Hand Book
2.10.7 CONFRATERNITY OF THE MOST HOLY ROSARY: See Hand Book
2.10.8 THE CARDINAL POINTS OF THE LEGION APOSTOLATE: See. the Hand Book
2.10.9 THE CURIA - COMITIUM - REGIA – SENATUS - CONCILIUM MEETINGS: See Hand Book
2.10.10 CEREMONIES OF THE LEGION OF MARY: ACIES - CONGRESS: See Hand Book
2.10.11 DEVOTION TO THE SACRED HEART: See Hand Book
2.10.12 LEGIO MARIAE SYMBOLS: LEGION PICTURE - VEXILLUM -TESSERA

FORMULAR FOR GENERAL MEETINGS OF ORGANIZATIONS

10.1 OPENING HYMNS: See Hand Book of Apostolate
10.2 THE ROSARY & OTHER OPENING PRAYERS: See Hand Book of Apostolate

10.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
10.4 SPIRITUAL / SPIRITUAL OR HAND BOOK/ MANUAL READING - EXHORTATION/ REFLECTION
10.5 QUESTIONS ARISING FROM TOPIC OF READING
10.6 MINUTES AND MATTERS ARISING
10.7 ATTENDANCE / ROLL CALL – SECRET BAG: See Hand Book of Apostolate
10.8 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – ALOCUTIO; CHAPLAIN OR GUEST SPEAKER – CATENA LEGIONIS
10.9 FINANCE – FINANCIAL REPORT/OFFERING/SECRET BAG COLLECTION: See Hand Book of Apostolate
10.10 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Apostolate

3.0 THE WORLD APOSTOLATE OF THE BLUE ARMY

3.1 THE STORY OF FATIMA - OUR LADY'S APPARITIONS: MAY – OCTOBER 1917



WHO AND WHAT IS FATIMA? The name **FATIMA** originally had no bearing with and was not the name of a Catholic Church. After the battle of Toledo when the Moors (Moslems) invaded Spain and were sacked by the Christian armies – the Crusades, a number of them were taken hostage and they continued to stay in the country. They were settled at **Orique** where an ex-soldier Dominique Alfonso Henriques was king. Sometime in 1139, he approached the king of Spain to seek his authority to expel the remnants of the Moors from the land by force of arms. The king gave his consent but warned him that the Moors were not pushovers at war. Henrique gave orders to his son Concalo Henriques, a well-trained fighting warrior that had earned the title of: "**O Lutador** = War Lord General" and commanded him to recruit a formidable force and expel the Moors from their territory. In 1158, secretly and unknown to the Moors, Henriques planned the attack to take place during the all-night celebration of the Feast day of St. John the Baptist when everybody, young and old, men and women would be eating and drinking and dancing and making merry. Suddenly war and gun detonations pierced the air and many of the Moors were killed and some captured as war prisoners.

One of these was a beautiful Moor king daughter named Fatima. When the Moor king heard this, he gathered a large army to attack and release his daughter from Henriques' army. As a counter attack, Henriques recruited a large force and recaptured many of the Moors including Fatima and took her to Santarem in Portugal. The king of Portugal was pleased and made him General of his army with the title: **"O TRAGA MOROS = CONSUMER OF THE MOORS"**. After this Concalo took Fatima as wife and converted her. She was given the name **OURIAMA FATIMA** at Baptism. Then he renamed the town **FATIMA** in honour of her. In 1917 Our Lay appeared in Fatima as a confirmation of the victory against the Moors hence her title as **OUR LADY OF FATIMA**.

3.2. THE APPARITIONS OF OUR LADY AT FATIMA - 1917

Following the not-to-be-forgotten 1st World War of 1914 -1919, the unbearable sufferings and the loss of hope by the citizens of the world, His Holiness, Pope Benedict XV () summoned courage three years into the war and called the Christian Faithful to prayer, fasting and penance to seek the face of God and implore His mercy. Under the auspices of the Sacred Heart and through the intercession of the Blessed Virgin, Mediatrix of All Graces. The call to prayer for the end of the war and for peace in the world was to kick-start in May 1917. The answer to this Call to prayer was vouchsafed through the Apparitions of the Blessed Virgin May when on May 13, 1917, the Blessed Virgin appeared to three young shepherd girls – Lucia, Francisco and Jacinta on their way to the hilly bush where they used to tend their parents' sheep. At midday after lunch, they began to recite their Rosary as customary. Just before they finished their rosary to get set for their games, a bright light shun over the place and with trepidation and amazement they hastened to run home immediately. Suddenly they saw a very beautiful woman overshadowed by a great bright light and they stopped short and removed their Rosaries to pray. The rest is history as we can gather from **THE STORY OF FATMA (Cf. Orbis Unus Orans, UYO. 2012, 4-25; National Const. & Manual of WAFM, Benin City. 2004, 3 - 16)**.

MANUAL OF PRAYERS, DEVOTIONS & ACTIVITIES OF W.A.F.N.

3.3 BLUE ARMY MEETINGS: ORIGINS AND BRIEF HISTORY IN NIGERIA

WHAT IS THE WORLD APOSTOLATE OF FATIMA? The World Apostolate of the Fatima originally tagged **THE BLUE ARMY OF OUR LADY OF FATIMA,** is an international Association of the Catholic Faithful. Its purpose is to promote the Glory of God and the reign of Christ through personal fulfillment and through the diffusion of the Message of Fatima brought to the world by our Lady at Fatima, Portugal in 1917. In 1947 convalescing from a serious sickness Monsignor Victor Harold Colgan of New Jersey - USA, requested to be given a statue of Our Lady of Fatima. After reading an article about the Apparitions and reciting the Rosary he began to meditate on the events of Fatima, from that Mgr. Colgan had an inspiration and he decided to found an Apostolate Movement with the name **BLUE ARMY,** which came to him spontaneously. After that and in order to promulgate and carry out the Message which Our Lady had announced to the three children during her Apparitions at Fatima, Mgr. Colgan during one of his sermons at St. Mary's Parish New Jersey informed his congregation of his intention to found the Blue Army seeing what happened to him as an inspiration from heaven to found an Association in honour of the Blessed Virgin. According to him, the **BLUE** is meant to represented the Blessed Virgin Mary while the **ARMY** stands for an organization aimed at fostering Mary's Secrets/Requests at Fatima to the three children viz. duties by which the Catholic Faithful through their pledge of membership of the Catholic Faith commit themselves to Our Lay against the forces of Satan. In 1950 while going for the Pilgrimage during the Holy, Mgr. Colgan had audience with Pope Pius XII and the Pope gave his blessings to him and his members and leaders of the Blue Army. The Pope had assured Mgr. Colgan and said: "I give my Blessing to all members of the Blue Army." That blessing also saw the establishment of the Blue Army worldwide and in 1970 it was established at Calabar. In fact, the World Apostolate of Fatima owes its establishment in Nigeria around the time during and soon after the civil war (1967 - 1970) due to the emergence of some small groups of devotees to Our Lady of Fatima including the emergence the Block Rosary Block Rosary Crusade. In the Archdiocese of Calabar, the Blue Army owes its origin to one Dominic U. Jack, JP. who has recounted that while in Lagos with his in-law, Mr. Mendie who used to give out some Tracts on Our Lady of Fatima to parishioners at St. Dominic's Yaba, Lagos. When he got his rosary and tract from his in-law, reading and seeing the words **FATIMA** and **NOVENA** in one of the tracts which were usually sent to his in-law by Mgr. Joseph Cacella of St. Anthony's Welfare Centre, Bronx, New York, he became interested and started praying to Our Fatima. Mgr. Cacella himself, is from Cova da Ira in Portugal, ordained priest in 1909. He was a class-mate of Senhor Manuel Pedro Marto, the Father of Francisco and Jacinta, the seers of Fatima. Afterwards Dominic began to write directly to New York for some Novena Petitions, Tracts and Rosaries as well as bottles of Water of Fatima. This was the situation until Dominic became a devotee of Our Lady of Fatima.

When he was recalled home by his father after the civil war, he returned and was living at #47 Edgerly, Calabar, working and attending Mass at Sacred Heart Cathedral. Dominic's place became the protem Secretariat of sorts. There he met Chief Anthony Nya Archibong who introduced him to Archbishop Brian D. Usanga after he had mentioned the Blue Army Apostolate to him. Thereafter, the Archbishop approved the establishing the Apostolate at the Cathedral which they named the **SODALITY OF OUR LADY FATIMA.** Those who became the founding members of the Blue Army were notably, Chief Anthony, Sr. Immaculata Offiong of the HHCJ Calabar Road Convent with her two indigent and physically challenged women who were being cared for at the Convent then ie. blind Asa Okon and debilitated Mrs. Martha Mbe, Chief Mrs. Martha Antia (nee Anyam Urua), mother of Edidem (Prof) Nta Henshaw, the Obong of Calabar, etc. with Fr. Sylvester U. J. Udoh and later my humbleself as Chaplain when the latter left for further studies abroad. In 1970, Chief Anthony was to later introduce Dominic to Arc (Dr.) Maurice E. Archibong **(KSG)** living at #104 Calabar then who became the prime supporter and motivator of the Sodality with Dominic as Promoter and Chief Anthony as President thereof. He it was who most often financed and arranged for the luxurious buses that carried the Calabar Devotees to other dioceses in Nigeria viz. Warri, Umuahia and Aba as also Enugu, Port Harcourt and Onitsha in order to establish the Movement. These Dioceses or Centres a.k.a CELLS, began to maintain correspondences even individuals with the International Secretariat of the Blue Army then in Switzerland and the Ave Maria Institute in Washington DC, USA. But according to Mr. Jack, these correspondences apart from the letters from Nigerians, other letters were also received from Ghana, Cameroon, South Africa, etc. and were often re-directed to his #47 Edgerly, interim Secretariat of sorts where he would then make the necessary contacts and reply. Ironically and according to Arc Maurice Archibong, it was Mr. Setz-Degen, the then International Secretary who enabled the Cells to grow and to know themselves and establish contact with each other through Dominic's Secretariat at Calabar. By this time, the Sodality had grown and metamorphosed into the **BLUE ARMY OF FATIMA** and subsequently into the **WORLD APOSTOLATE OF FATIMA**.

Meanwhile Mgr. Cacella continued to send cartons of hundreds of books, Tracts and Rosaries to #47 Edgerly, Calabar Secretariat through the General Post Office and these greatly enhanced the promotion and profile of the Blue Army nationwide. Later everything was to be sent under my charge. Mgr. Cacella also later introduced Dominic to the Rosary Makers Association at Kentucky, USA ditto the woman Leader at Arkansas who registered him at Ave Maria Institute, New Jersey. Then Mr. John Matthias Haffert, Director Ave Maria Institute who had received Dominic's Form of Membership and Pledge signed by Archbishop D. Usanga and the completed Pledge Form forwarded by Fr. Sylvester U. J. Udoh, the then Cathedral Administrator to Mr. Albert M. Setz-Degen, the International Secretary of the World Apostolate of Fatima in Basle, Switzerland. With all these and in 1974, Mr. Jack received a letter of confirmation declaring the establishment of the Blue Army in Nigeria and officially recognizing and appointing him the quasi Promoter of the Blue Army in Nigeria by the International Secretary in 1974. This letter also was to authorize the constitution of a Diocesan Committee to handle the affairs of the Blue Army in Nigeria.

The first Meeting of the World Apostolate of Fatima addressed by the Archbishop was convened in Nigeria at Calabar March 2nd – 3rd March 1975. Those who attended the Rally were delegates from Warri, Onitsha, Enugu, Ikot Ekpene and Calabar. A working Committee was set up as directed by the International Secretary and important and far-reaching resolutions were made. Another National Meeting was held at the same venue Calabar from Friday 1st - 3rd October, 1976. The Meeting was declared open by Archbishop Usanga who inter alia recommended and advised that both the Legion of Mary and the Blue Army as well as other Marian Sodalities like the Block Rosary should work together like the different arms of the Armed Forces – the Military, the Navy and Air Force, all fighting the same war in the service of the Church and humanity. Highlights of that Meeting saw to the election of National Officers as follows:

REV.FR. ALOYSIUS EBONG - CHAPLAIN	MR. FRANCIS ONYEHADI PRESIDENT	ARC (DR) MAURICE ARCHIBONG – SECT.	CHIEF(MRS.)MARTHA ANTIA - TREASURER

At that Meeting also, the Blue Army Apostolate unanimously adopted Calabar as the National Headquarters of the Blue Army in Nigeria which decision was adopted and ratified by the International Secretariat, Basle, Switzerland. Attendees at this 2nd Rally included delegates from Warri, Port Harcourt, Ikot Ekpene, Onitsha, Ogoja, Lagos, Enugu, Umuahia, Benin and Calabar. Thereafter, the Annual National Meeting became a permanent feature of the World Apostolate. Subsequent meetings were held in Benin (1977), Warri (1978), Enugu (1979), Calabar (1980), Ikot Ekpene (1981), Uyo (1982), Port Harcourt (1983), Ilorin (1984), Kaduna (1985), Umuahia (1987), Akure (1989), Ibadan (1990), etc. At the 1977 National Meeting of the Blue Army Apostolate of Fatima at Benin among those who attended were Rev. Fr. B. Etafor, Mr. Michael Ogunu, Rev. Sr. Caritas Emerenini (Onitsha), Mr. John Maria Uguanyi (Enugu), Mr. Jude Nwadike (Umuahia), Arc Kgt. Maurice E. Archibong (Calabar)), Archbishop Jude-Mary Thaddeus Okolo Apostolic Nuncio to Chad Republic, then a Seminarian of Bigard Memorial Seminary, etc. In 1979, a letter from COMEX – Fatima, Portugal directed that permanent Executive Members of the National Apostolate be elected and the following National Officers were accordingly elected:

ARC MAURICE E. ARCHIBONG PRESIDENT	MR. FRANCIS ONYEKADI –VICE PRESIDENT	DOMINIC U. JACK – SECRETARY GENERAL
JOHN MARIE UGUANYI – TREASURER	MR. MICHAEL OGUNU – PUB. SECRETARY	RT. REV. MGR.BARINEM LIVI BONIKO - CHAPLAIN

It should also be noted that in 1977 Mr. Dominic Jack then the National Secretary, was invited by the International Secretary to attend the COMEX Meeting taking place at Domus Pacis Fatima. As the Nigerian National Apostolate of the Blue Army of Fatima spread and flourished in the dioceses, parishes and Mission Stations throughout the country, it also saw to the implementation of the Message of Fatima. Many statues of Our Lady of Fatima were ordered and shipped free of charge to the Dioceses by the International Secretariat. Centres of the Apostolate were also established in all the Major and Minor Seminaries nationwide. Later, the International Secretariat sponsored a Scholarship scheme for some indigent Seminarians to complete their theological programmes. There was also a very vibrant wing of youth members – the Cadets and these really enhanced the work of the Apostolate in many dioceses. In Calabar for example, the Apostolate produced many young persons who studied for the priesthood and some joined the Women Religious Congregations to become Rev. Sisters including the current Chancellor of the Archdiocese, Rev. Fr. Augustine Okon. There were also many pious women in the Apostolate. The children of Chief Mrs. Martha Antia for example built a magnificent International Shrine of Our Lady of Fatima at Sacred Heart Cathedral where many Pilgrimages are taking place. This Shrine of Our Lady of Fatima also now serves as the centre for National and International Rallies. First Friday Devotions are constant and are quite often concluded with processions with the Statue being carried from one Parish to another. It is also worthy of note that the National President, Arc (DR) Maurice Arhibong was elected into the International Executive of the Apostolate, first as Counsellor and later as the International Lay Delegate between 1980 – 1990. At its apogee, the Blue Army of Fatima National Secretariat has been organizing Pilgrimages to the International Shrine of the Immaculate Conception Pilgrimage Centre Oboetim in Uyo Diocese and the Marian Shrine at Akwa Ikot Efanga, Akpabuyo – Calabar. In Calabar in particular, the cradle of the Blue Army Apostolate in Nigeria, there were many pious men and women including young boys and girls who formed the core pioneer members of the 1970s to wit:

CHIEF ANTHONY N. ARCHIBONG	ARC (DR) MAURICE ARCHIBONG	CHIEF FRANCIS BASSEY ASUQUO	CATECHIST DOMINIC EDET UMOH	MR. DOMINIC U. JACK (FOUNDER)
CHIEF MRS. MARTHA ANTIA	MRS. MARGARET EYAMBA	MRS. SCHOLASTICA EKPO	MRS. MADALENE E. EYO	MRS. LOUISA G. EKPO
MR. GABRIEL S. OBOT	MR. CHRISTO -MARY UDOKANG	CATECHIST DOMIMNIC M. OKON	MR. PAULINUS S. EFFIONG	MR. PIUS E. NKEM
LADY GERTRUDE L. NYA	MRS. RITA AMIMI	LADY MARY EFFIOM (Holy Child)	LADY MARY MAGDALENE EYO	NOBLE PRINCESS MARY J. EDET
LADY THERESA HOGAN-BASSEY	LADY HELEN EYO NSA	MR. MICHAEL A. AYI	MR. MATTHEW COCO - BASSEY	CHIEF (KGT) CYRIL E. NYONG
MISS FELICIA HENSHAW	MISS EVELYN J. EKO	MISS MARY G. DOMINIC	MISS MAGDALENE THOMAS	LADY MATILDA ESSIEN EDEM
MR. JOSEPH E. MICHAEL	MR. AFRICANU S A. CHARLES	MR. JOHN A EDET	MR. THEOPHILUS A. OKON	MR. IGNATIUS A. ASUQUO
LADY EDNA A. EKENG	MRS. MAEGARET M. ESSIEN	MR. & AUGUSTINE INYANG	MISS CHRISTIANA EYO NSA	MISS ESTHER A. BASSY
MISS BERNADETTE AMIMI (Rev.Sr.)	MISS JUSTINA SAMPSON UKPONG	MISS ROSE PATRICK NKEM	MISS ESTHER ALOYSIUS ADA	MISS THERESA BASIL EKPENYONG
BARR EMMANUEL IYANAM	CATECHIST EMMANUEL McEnyi	MR. PETER MATTHEW OWOH	CATECHIST DOMINIC M. OKON	MR. DOMINIC B. NDEM
MISS REGINA S. EFFIONG	MISS VERONICA PIUS UDOH	MISS JUSTINA AKPAKPAN (Rev.Sr).	MISS PATRICIA SAMPSON UKPONG	MISS PATIENCE E. LAWRENCE
MR. MICHAEL E. EFA	MR. EMMANUEL O. NSEWO	MR. CLETUS A. BASSEY	PATRICIA A. INYANG (R eve. Sr..)	CHARLES E. ETIM (REV.FR .Ep.Vicar)
MISS CATHERINE UDUAK OKON	MR. PAUL INUS ARCHIBONG	MISS PAULINA A. ITA	MISS ESTHER OKON ASEYI	MISS MARGARET F. EYO (Rev. Sr.)
MR. FESTUS A. BASSEY	MR. THEOPHILUS EFFIONG	MR. MR. EMMANUEL AKPAKA	MR. COSMAS Z. AKPAKA	MR. DOMINIC S. PARKER
MISS VERONICA B. ETIM	MISS JACINTA M. EDET	MISS MAUREEN V. DOMINIC	MISS MARIA GORETTI JACK	MISS JULLIET E. SUNDAY
MR. JOHN SAMUEL. EDET	MR. ANTHONY S. MICHAEL	MR. JOSEPH UBONG AKPABIO	MR. GODWIN AMESSINA	MISS LUCY G. ITA
MISS HELEN HOGAN - BASSEY	MISS ANTHONIA S. EFFIOM	MISS AGATHA ODUDU	PATRICIA F. INYANG (Rev. Sr.)	MISS VICTORIA HOGAN - BASSEY

3.4 GOVERNMENT AND ORGANIZATIONS OF THE BLUE ARMY OF FATIMA

The World Apostolate of the Blue Army of Our Lady of Fatima, Nigeria has several Meeting for all members to attend including those of Executive Members of International Organizations, National Organizations, Diocesan Organizations, Parishes and Stations. The International Organization of the Apostolate of Fatima is directed by the International Council composed of the International President and the Exco. Members as specified in the International Statutes. It also includes Delegates from each nation with the World Apostolate of Fatima. The International World Apostolate of Fatima Headquarters is at **DOMUS PACIS** at Fatima, Portugal. The International Secretariat here helps to coordinate, regulate and

guide the Functions of National Councils worldwide. National Councils are charged with defending, explaining and implementing the International Statutes, regulations, resolutions and policies of the World Apostolate. The Origin of the first centres in Nigeria were at Calabar and Warri in the early 1970s. There are many centres of the World Apostolate in most dioceses of Nigeria today. The Headquarters at Calabar was unanimously approved in 1976 and the National Secretariat is at No. 2 Ewa Nsa Street, P.O. Box 226 Calabar, Nigeria – West Africa. It will be noted that it was in 1980 that the Sacred Congregation for the Lay Apostolate changed the name of **BLUE ARMY** to the **WORLD APOSTOLATE OF FATIMA** to reflect the internationality of the Apostolate.

3.5 BLUE ARMY APOSTOLATE OF FATIMA ORDER OF DEVOTIONS

3.5.1 **NOVENA PRAYERS TO OUR LADY OF FATIMA NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.

3.5.2 DEVOTION AND INVESTITURE/BESTOWAL OF THE BROWN SCAPULAR: See. the Manual

3.5.3 BLUE ARMY HOLY HOUR: See Blue Army Manual of Our Lady of Fatima

3.5.4 BLUE ARMY SIX HOURS ADORATION: See Blue Army Manual

3.5.5 BLUE ARMY TWELVE HOURS ADORATION: See Blue Army Manual

3.5.6 FIRST FRIDAY ALL-NIGHT VIGIL: See Blue Army Manual

3.5.7. SATURDAY DEVOTION TO OUR LADY OF FATIM – Cf. 1st SATURDAY DEVOTION

3.5.8 BLUE ARMY MEETINGS: See Blue Army Order of Meetings.

3.5.9 CADETS/CHILDREN's CELL: See Blue Army Manual

3.5.10 GROUP/PARISH - DIOCESAN - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONDERENCES: See Blue Army Manual

4.0 THE BLOCK ROSARY CRUSADE a.k.a/formerly C. C. D.



4.1 BRIEF HISTORY OF ORIGIN OF THE BLOCK ROSARY

The Block Rosary is an offshoot of the Devotion of the World Apostolate of Fatima and dates back to the period of the civil war and the early 1970s when the Organization first took root in Aba. Prior to this, it was the Confraternity of Christian Doctrine Movement which flourished in many Parishes and Stations in Nigeria especially in what was then the Eastern Region of Nigeria with Headquarters at Enugu, now South Eastern Nigeria. What was added to the CCD was the recitation of the 15 Decade of the Rosary then consisting of the three Mysteries viz Joy, Sorrowful and Glorious Mysteries before a small Altar prepared with the Holy Picture Chart of Our Lady of Fatima placed on a table covered in white with two lit candles in candle stand and flower vases to match. This was the picture found everywhere in Christian homes between the 1950s and 1960s. The Devotion and Apostolate which spread especially throughout what is now known as the South Eastern State of Nigeria can be said to be a child of circumstance, because without the civil war, there would never have been this special Apostolate and Devotion to the BVM today. The Church would have continued with the CCD arrangement as formerly. As URUAN-EFIK have it in one of their popular

Proverbs: **"Kpukpru kp? idihe idi?k, eti kp? ediw?r? do"**; which literally translated means that not everything is evil (including war), a good thing can come out of it, as had happened in this case.

Yes, the Nigerian – Biafran war has become the instrument of a Divine Movement and Apostolate such that though it, what had become sorrowful and often anxious moonlight gatherings all over the place, with people gazing, lamenting and sighing with apprehension about what would be happening on the morrow, had divinely turned into worthwhile opportunities, because as they say: "every problem even disaster and calamities are challenges and avenues of golden possibilities for a better and greater good tomorrow". One evil and the greatest consequence of that civil war was the disappearance of public and kindred gatherings at night for civic activities, folklores and plays during moonlight especially in Igbo land. But by God's intuitive and inscrutable design, some Christian families, not just to while away the nights with sighs and tears of trepidation, began but with joyful gatherings at their homesteads to recite the Rosary, teach the Catechism and read the Bible for the benefit of the children and some enthusiastic and willing pagan adults including Protestants who later became converted.

That is why this Devotion was raised to the powerful Movement tagged **THE BLOCK ROSARY CRUSADE** during the civil war (1967 - 1970)**,** ostensibly to implore the intercession of the Blessed Virgin Mary for the end of war and for peace to return to the land. This also became the vehicle and movement for the recitation of the holy Rosary from one compound to another during the war and at special centres which kick-started at Enyimba City, Aba and continued throughout the hostilities. Sometime biblical dramas were added to add colour to the dullness and sighs of the war period. Thereafter the prevailing moonlight plays had to give way to this powerful movement and Devotion in the Catholic Church which as noted above has by Divine Providence spread to all parts of Nigeria today.

In time and immediately after the war in 1970, the Movement spread like wild fire throughout Igboland and the rest of the Eastern Region especially in Calabar area where many Igbos had come back to settle. In the beginning, some Legionaries and members of the Blue Army of Fatima championed and organized the Movement mainly to teach the Catechism and prepare children both in primary and secondary schools for the reception of the Sacraments of Baptism and First Holy Communion.

3.2. MOTTO OF THE BLOCK ROSARY: AD JESU PER MARIAM

4.3 THE NATIONAL MOVEMENT OF THE BLOCK ROSARY

As time went on, the Block Rosary Movement was established in many Dioceses and Parishes in Nigeria thus precipitating the need to make it a National Organization. The first National Rally of the Movement vouchsaved by the World Apostolate of Fatima which had been firmly established in Calabar was organized at the Holy Child Convent Calabar in 1977. Then, the National Executive appointed /elected members at the close of the Rally thereto and unanimously decided to rotate the Rally from one Diocesan Headquarters to another and this has continued till this day with the first Rally held at Jos presided over by His Lordship Bishop G. G. Ganaka in 1978. It will be recalled that the first ever Rally and formation of the Catholic Corpers Association of Nigeria (NACC) was also held here in 1989 presided over by G.G. Ganaka, the first Archbishop of Jos.

4.4 PLAN AND FEATURES OF THE BLOCK ROSARY PRAYER MEETINGS

As is the custom, there is always to be an Altar set as noted above. Then follows the following activities as Order of the Prayer Movement: Start with a hymn after which three/five children/ members begin the Rosary kneeling before the Altar followed by the Litany of the Blessed Virgin Mary. The rest as in the Block Rosary Prayer Manual.

4.5 BLOCK ROSARY APOSTOLATE OF FATIMA ORDER OF DEVOTIONS

4.5.1 **NOVENA PRAYERS TO OUR LADY OF FATIMA NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.

4.5.2 DEVOTION AND INVESTITURE/BESTOWAL OF THE BROWN SCAPULAR: See. the Manual.

4.5.3 BLOCK ROSARY HOLY HOUR: See Block Rosary Manual of Our Lady of Fatima

4.5.4 BLOCK ROSARY SIX HOURS ADORATION: See Block Rosary Manual

4.5.5 BLOCK ROSARY TWELVE HOURS ADORATION: See Block Rosary Manual

4.5.6 FIRST FRIDAY ALL-NIGHT VIGIL/PRAYERS OF THE FAITHFUL: See Block Rosary Manual

4.5.7. SATURDAY DEVOTION TO OUR LADY OF FATIM – Cf. 1st SATURDAY DEVOTION

4.5.8 BLOCK ROSARY MEETINGS: See Order of Meetings.

4.5.9 CATENA RECITATION AT ALL MEETINGS / RALLIES: See Block Rosary Manual

4.5.10 GROUP/PARISH - DIOCESAN - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONDERENCES: See Block Rosary Manual

5.0 THE ST. ANTHONY'S GUILD & APOSTOLATE



5.1 LIFE AND TIMES OF ST. ANTHONY OF PADUA

St. Anthony was born in Lisbon, Portugal on Assumption day 1195. His father was Martin de Bulloens and his mother, Maria Teresa Tavara who gave him the name, Ferdinand. From his earliest years Virtue so flourished in him that his first words when he began to lisp were the Holy Names of Jesus and Mary. The future Saint was to be seen visiting the Blessed Sacrament in the nearby Church. At 7 on one particular day, when he went out to play and was gathering armfuls of fresh daisies, he met his father who was out supervising sowing work in his farmlands. The workers seemed to be in great trouble as flocks of swallows were having a field-day with the seeds they were sowing. In fact, they were helpless about it having failed with using scare crows. So his father invited him to come over and play around the fields by throwing stones, clapping hands to frighten the birds away. Ferdinand obediently left his flowers to chase the birds away running hither and hither. Suddenly he stood still having noticed the Dome of a nearby Church through the tall trees and wished to go visit the Blessed Sacrament there.

Then with a sudden inspiration he began to shout to the birds with all his might and thousands of the swallows began to flock around him from every corner of the field forming aerial ranks to escort him towards the Church. As he climbed up the Attic and opened the large Church window, all the birds rushed inside and Ferdinand told them “now be of good behaviour” while he knelt to pray. Then he ran out and away.

A little while his father came back and asked the workers about the boy. The men reported that Ferdinand worked very hard and had gone back to play. But his father noticing the Church door ajar, quickly ran and entered the Church and saw the boy kneeling before the Tabernacle in deep prayer. When reminded of his assignment, he answered his father that all was fine and that the harvest would be a great one. Impressed by the boy's countenance, he joined him at the castle noticing that there was not even a

single sparrow in site as they passed by the farms. But on entering the Attic, it was like a giant cage filled with birds. Not uttering a word, he pressed his boy to his bosom with tears. That was St. Anthony's first miracle.

At 10, St. Anthony vowed his virginity to the BVM and his parents sent him to the Cathedral School at Lisbon. At 15 he joined the Canons Regular of St. Augustine at St. Vincent's Monastery where he devoted himself to prayer and study, edifying his companions and teachers by his innocence, study and keenness of intellect. As he often had occasion to visit home from the Monastery, he wished to more detached than that. Hence he requested the Prior to transfer him to Holy Cross Monastery in Coimbra which the Prior reluctantly acceded. He was there for eight years and later joined the Order of St. Francis of Assisi to become a member of the Friars Minor. At 25 he received the Habit of the Convent of St. Anthony of Olivere, taking **ANTHONY** for his Religious name as a mark of devotion to St. Anthony of Egypt. After making his Solemn Vows, he asked to be sent to Africa, but as soon as he reached there an obstinate fever left him too powerless to exercise his ministry and was obliged to return to Spain and was shipwrecked off the coast of Sicily.

While there he learnt that St. Francis was about to hold a Chapter in Assisi and decided to go pay respect to the Seraphic Saint. While there he decided to remain unknown to everyone. But in that obscurity and severe mortification, he stayed with the Dominicans and Franciscans. One day, the Provincial Franciscan Superior invited one of the Dominican priests to give a short sermon at a Spiritual Conference, but he refused and St. Anthony was asked take over. He did and his eloquence was so brilliant and fascinating, which made all the Religious think very highly of him. The news of his wisdom and eloquence soon reached St. Francis who gave him ample opportunities to prove himself. Then he began to undertake the preaching of the "Word of God" through towns and cities and many flocked to listen to him. Thereafter, he was posted to Rimini to fight the Patharani heresy. Even there, the heretics esteemed him as a great orator but plotting his downfall and also to take his life. One day they invited him to dinner and he accepted the invitation although he knew their wicked plan. He saw this as a chance to approach them and to deliver their minds from heresy and they seemed to attend him with difference while at the same time giving him poisoned food. But St. Anthony blessed the food and ate some of it. As they expected to see him stagger and fall dead, he found the manner with which to reproach them for their vile snare and reminded them that Jesus Christ had promised his disciples that poison would not affect them.

As they could not poison him they thought of making him useless by keeping the people away from his preaching. Soon the Saint saw the number of his auditors diminishing by the day. He prayed and received a miracle. He went to the mouth of the Marecchia River in the Adriatic, and stood at the shore between the sea and the river and spoke to the river inviting the fishes to come out and listen to the Word of God. Suddenly a great swarm of all sizes of fishes came to the shore turning towards him peacefully and orderly. Then he began to preach inviting them to thank God for giving them where to live and feed and protecting them from the deluge while other living creatures perish in the billows. Hearing these the fishes began to open their mouths bending their heads in praised of God. St. Anthony was happy at such reverence from the fishes and said aloud: "Blessed be God, He has been honoured by the fishes more than the heretics. Animals have now listened to His Word better than unfaithful men". The more he preached the more the fishes increased. The people of the city began to rush to witness such a miracle. Even the heretics also came repenting and knelling before him to hear the Word of God. Soon the heretics were converted and their Faith in Jesus Christ and that of the faithful became stronger. Then St. Anthony blessed and dismissed the fishes.

Thereafter, St. Anthony was appointed Lecturer of Theology at Bologna and students for the first time had a seasoned theological lecturer. Then St. Francis transferred him to Montpellier and thence to Toulouse to combat the heresy of the **ALBIGENSES**. Everywhere he went he won souls snatching them from the power of Satan. There in France he cured a man Leonard, who had kicked her mother on the leg

in anger. Feeling sorry he went and told St. Anthony about what he had done. On hearing of his ignoble act St. Anthony said that the foot with which he had dared kick his mother deserved to be amputated. Leonard immediately went home and amputated it. When St. Anthony heard what had happened he took the foot of the young man and miraculously healed it. These and more miracle, St. Anthony had worked.

In 1227, he was sent to Padua which at that time was torn by heresies and civil war. There he decided to live at St. Mary Mater Domini's Convent at the hermitage of Camposampiero under Count Tirso his disciple of St. Anthony then the Prior of the Monastery and accepted the Count's hospitality. One day, while in the Count's house, the Count wanted to speak to him while he was in solitude, but did not dare disturb him because of the lateness of the hour. He then went near the door and saw brilliant rays streaming from under the door. Looking through the keyhole he beheld a little Child of marvelous beauty standing upon a book which lay open on the table and clinging with both arms round the St Anthony's neck with ineffable sweetness. He was watching the tender caresses of the Saint and this wondrous Child. Then the Child vanished and St. Anthony opened the door, charged his friend for the love of Him Whom he had seen, to tell the vision to no man as long as he lived. Thereafter at the General Chapter in Assisi he begged to be relieved of the duties of Provincial to be able to dedicate himself to the preaching of the Word. With other Fathers of the Council he was sent on an important mission to Pope Gregory IX concerning the Franciscan rule. After the discharge of his duties, having received from the Holy Father the special privilege of preaching wherever he wished, he returned to Padua.

At Padua his zeal increased, but his companion, Brother Ruggero did not realize how seriously ill St. Anthony was. Hiring a small cart for him St Anthony continued in his labours with severe penance which greatly weakened his health. Then he went to Camposampiero when his illness became worse but his companion had wished he returned to Padua. Fortunately, a priest going to Camposampiero, saw that Anthony's end was near and suggested that they stopped at the nearby convent of Arcella. The Saint agreed and when they reached there he requested for the last Sacraments. While reciting his favorite hymn, “O glorious Lady”, he turned towards his eyes towards Heaven and when someone asked what he saw he answered, “I see God”. He received the Sacrament of Anointing and after reciting the Penitential Psalms, he entered upon his last agony and peacefully breathed his last on June 13, 1231. He was not yet 36 years old when he died.

5.2 DAILY PRAYERS OF ST. ANTHONY'S GUIILD AND APOSTOLATE

5.2.1 THE USUAL DAILY PRAYERS: See The Anthonian Devotion Prayer Book
5.2.2 DEVOTIONAL SENTIMENTS OF ST ANTHONY: See Devotion Prayer Book
5.2.3 TUESDAY DEVOTION TO ST. ANTHONY: See Devotion Prayer Book
5.2.4 THE THIRTHEEN TUESDAY'S DEVOTION: See Devotion Prayer Book
5.2.5 TRIDUUM OF ST. ANTHONY: See Devotion Prayer Book
5.2.6 ORDER OF MASS: See Devotion Prayer Book
5.2.7 GENERAL & SELECTED HYMNS IN HONOUR OF ST. ANTHONY: See Devotion Prayer Book
5.2.8 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Prayer Book

6.0 THE ST. JUDE APOSTOLATE AND DEVOTION

6.1 HISTORY OF ORIGIN OF ST. JUDE APOSTOLATE

St. Jude Apostolate was founded to encourage and support worthy young men and women who offer themselves as preachers and teachers of the Word. It was founded precisely to encourage Vocations by



helping parents and relatives who might interfere with the desire of their children to answer God's Call. To understand what it would mean to have a priest or Religious in their family. The aim of the Society is also to get people – the members – to support Vocations by their contributions to help pay for their training as priests and Religious.

6.2 CHRISTIAN FUNDAMENTALS OF ST. JUDE APOSTOLATE

10.2.1 VOCATION PRAYERS: See St. Jude Apostolate Prayer Book
10.2.2 MENTAL PRAYER: See St. Jude Apostolate Prayer Book
10.2.3 CONTEMPLATION: See St. Jude Apostolate Prayer Book
10.2.4 DAILY PRAYER OF ST. JUDE APOSTOLATE: See St. Jude Apostolate Prayer Book
10.2.5 THE HOLY MASS – DAILY AND SOLEMN: See St. Jude Apostolate Prayer Book
10.2.6 THE SACRAMENTS – SPECIAL PRAYERS: See St. Jude Apostolate Prayer Book
10.2.7 THE WAY OF THE CROSS: See St. Jude Apostolate Prayer Book

6.3 ST. JUDE APOSTOLATE AND ORDER OF DEVOTIONS

6.3.1 NOVENA PRAYERS TO ST. JUDE NB. Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.
6.3.2 DEVOTIONS AND SPECIALPRAYERS OF ST JUDE APOSTOLATE: See St. Jude Apostolate Prayer Book
6.3.3 ST. JUDE HOLY HOUR: See St. Jude Apostolate Prayer Book
6.3.4 THURSDAYS ST. JUDE APOSTOLATE DEVOTION: See St. Jude Apostolate Prayer Book
6.3.5 THURSDAYS ST. JUDE APOSTOLATE DEVOTION: See St. Jude Apostolate Prayer Book
6.3.6 THURSDAYS ST. JUDE APOSTOLATE DEVOTION: See St. Jude Apostolate Prayer Book
6.3.7 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See St. Jude Apostolate Prayer Book

7. 0 THE ST. VINCENT DE PAUL ASSOCIATION



7.1 WHAT IS THE SOCIETY OF ST. VINCENT de PAUL?
The Society is a worldwide lay movement, fulfilling uniquely one of the principal apostolates of the Church. The members witness to their Christianity by bringing God's love to the Poor under the direction of a Spiritual Adviser.

7.2 The Society of St. Vincent de Paul was founded in France in 1833 by a group of students led by a law student, Frederic Ozanam. In his lifetime it grew to over 2,500 Conferences round the world. Today there are more than 75,000 Conferences with over 755,000 members working in 136 countries throughout the world. The patron Saint of the Society is St. Vincent de Paul. He died 173 years before the Society was founded, but was chosen as Patron because the name of Vincent de Paul is synonymous

with Charity. Charity or love is the same as saying God, because "God is love". The Society is therefore rooted and founded in the love of God. The Society seeks before everything else, the personal sanctification of its members, which bears fruit in acts of justice and charity towards the Poor.

For every Christian, but especially for the members of the Society of St. Vincent de Paul, the Poor person is a unique person of God's fashioning with an inalienable right to respect. "The Poor are our Lords and masters" St. Vincent.

Pope Paul VI, in an audience given to members of St. Vincent de Paul Society, acclaimed their word as "a great testimony of living Catholicism". You give witness to Christ in the Church of the Poor. The critic from outside is impressed. If he wants to understand you he must look for that mysterious religious vitality which animates your silent work of love. And those others; too, see you living the Gospel, those to whom you direct your steps, and whom you do not call by the name of Poor. but by that of friend and brother

The rule of the Society is unique, beautiful in its simplicity and service, operating under the inspiration of Jesus Christ Himself who sad "I am the way the truth and the life, no one comes to the Father except through me" **(Cf. Jn 14:16)**. "I give you a new commandment, love one another as I have loved you" **(Cf. Jn 15:12)**.

7.3 THE LIFE AND TIME OF THE FOUNDER OF THE APOSTOLATE: FREDERIC OZANAM

Frederic Ozanam was the 5th child of a family of fourteen born to Dr. and Madam Ozanam on the 23rd April 1813. The Ozanams were a very prosperous, educated and religious French family.
His parents taught him from his younger days the love of God and their deep sympathy with the poverty-stricken of the society. They taught him to seek and to find Christ in the person of all those who were bearing the burden of social injustice. Having completed his schooling very successfully, his father decided to send Frederic to the Sorbonne University in Paris.

On arriving in Paris, Ozanam entered the Law School. He was surprised to find that the Professors in the course of their lectures took every opportunity to attack Christianity, and Catholicism in particular. Ozanam objected to these attacks and being a committed person to his faith defended his Christianity. Gradually some other students supported him and together they stood firmly united against further attacks from both professors and students. One day, during a heated anti-clerical debate, Ozanam and his colleagues were severely challenged "show us your works and we will believe in you." Ozanam realized now that controversy led nowhere, example was the important thing; and his search led him to the poor. "It is not enough to believe or even to defend the faith, not enough to adore the God of the Gospel; one must follow Christ in the service of the poor."

Ozanam and his five companions, Austinne le Taillandier, Francois Lallier, Paul Lamache Feli Ciave, and Jules Devaux undergraduates and under twenty years of age, did not know where to begin with charitable works. Fortunately, they became acquainted with a Daughter of Charity, Sr. Rosalie Rendu, who guided their first steps towards the poor, the suffering and the deprived. She introduced them to service of the Poor by giving them a list of poor families to visit together with a supply of food for distribution.

Ozanam and his five companions arranged their first Conference Meeting for the 23 April, 1833. They wisely invited their friend and advisor, an ex-professor of Philosophy, Professor Bailly to be their Chairman ensuring from the onset a perfect blend of the enthusiasm of youth and the experience of age. This was now called "the Conference of Charity; and it sought in a spirit of justice and charity to help the poorest of the Poor. From now onwards, these great-hearted and spirited young men of comfortable means were giving services and friendship to the Poor in the slums of Paris each week. Their proceeds from the secret bag collection would have been meager enough, as all the members with the exception of one, were students. However, they gave whatever material help they could but above all they gave

themselves, their time and their talents to the Poor.
One year later, that was 1834, membership had grown to over 100. Frederic Ozanam proposed that the work of the Conference of Charity be placed under the patronage of St. Vincent de Paul, the servant per excellence of the Poor, henceforth; the conference of charity adopted the name of "Society of St. Vincent de Paul.

Ozanam continued his studies, qualified as a barrister and was subsequently awarded Doctorates in Law and Literature. Because of his brilliant success he was offered many important appointments as a Lecturer and later as a Professor. Lacordaire called Ozanam "the greatest Catholic of his day." He could communicate in seven languages. However, his heart was always with the Society of St. Vincent de Paul. Even if Frederic Ozanam held with great distinction a Professorial chair at the Sorbonne University of Paris, he still could find time along with the other members of the Society to visit, talk with, and assist the poor families who were showing so clearly the effects of poverty. It was not the exciting discoveries of the scientific world of the time that riveted the attention of the brilliant Professor from the Sorbonne University but the sufferings of Christ in the Poor of Christ.

Ozanam insisted that personal contact with the Poor was of fundamental importance., He insisted that each member of the society must visit a poor person or a poor family each week and it must be a work of love and unlimited kindness. He was also convinced that personal sanctification was of prime importance and that it was not enough to witness to Christ by charitable works but that the members should live closer to God in their personal daily lives. Ozanam worked very hard all during his life. His health was not robust, so at the age of 40 he died at Marseilles on the 8th of September 1853 leaving a wife and one daughter. His body was conveyed to Paris and now rests in the crypt of the Carmelite Church. His tomb is a place of pilgrimage for Vincentians from all over the World.

The cause for his beatification was opened in Paris on the 10th June 1925 at which His Eminence, the Cardinal Archbishop presided. It advanced a step when Pope Pius XII signed the decree of the "Introduction of the Cause" On 12th January 1954. The next stage was completed in 1956 and the official title of Frederic Ozanam became "Servant of God." The beatification of Frederic Ozanam took place in Paris on Friday 22nd August 1997. We now have him called Blessed Frederic Ozanam by the Holy Mother the Church. The Society members and their friends throughout the world are now praying for an early canonization of Blessed Frederic Ozanam.

7.4 PRAYER FOR THE CANONIZATION OF BLESSED FREDERIC OZANAM

LORD, Bless the Cause of the Canonization of Blessed Frederic Ozanam who followed your example by embracing the whole world in a network of love. May we be challenged by his life; inspired by his work and consoled by his great faith in you. We ask this through Christ our Lord. Amen.

7.5 QUOTATIONS FROM THE WRITINGS OF FREDERIC OZANAM 1853

"If 1 have to leave this earth without having done all that 1 wanted to do, one thing alone could console me that 1 have never worked to attract the praises of men, but only to serve the truth."

"The Poor are there... We should fall down at their feet and say to them: for us, you are the holy images of the God we cannot see, and not knowing any other way of loving Him, we love Him in you".

7.6 PETITION PRAYER FOR SPECIAL FAVOUR

O God our Father, you alone have the power to bestow those precious gifts of yours which we rightly call miracles. If it is your will, be pleased to grant such a gift on behalf of (**Mention the intentions of the person/s being prayed for).** We humbly ask that you grant these favors to glorify your holy servant, Frederic Ozanam, that they may serve to have him called 'Saint by our holy mother the Church We make our prayer through Our Lord Jesus Christ, your Son, Amen.

7.7 SAINT VINCENT DE PAUL PRINCIPAL PATRON OF THE SOCIETY

Vincent a man touched by the finger of God's own holiness, often referred to as the "Apostle of Charity."

CHILDHOOD: St. Vincent, the third of six children of his parents was born in Landes near Dax in South of France not far from Lourdes on the 24th April, 1581. His parents were very good Catholics, hard-working and concerned for the moral and spiritual training of their children. From childhood, Vincent learned to be generous and kind-hearted, especially to those in great need, His parents taught him that those who give to the poor give to God Himself.

VOCATION: St. Vincent was an intelligent young boy and his father sent him to College. He aspired to the Priesthood. One of his motives for this choice was to live comfortably and to be in a position to help his family. Eventually, Vincent was ordained a priest in 1600. At first he worked in the Parish Ministry. While working as a priest, a distant relation of his died bequeathing a legacy to him. Vincent had to travel to Paris to sign legal documents with the deceased relation's solicitors. In Paris, and upon completing the formalities, Vincent decided to return to his station by sea. His journey by sea was the beginning of his sufferings and humiliations, as the ship in which he sailed was attached by pirates and he was mortally wounded and captured. Thereafter his captors sold him into slavery in Africa. In slavery he continued to change from one master to another until he was eventually sold to another French national who originally was a Catholic but later converted to Islam in Algeria. It was in the course of his suffering under this master that God intervened to reveal the identity of Vincent to this new master, who not only regretted having subjected him, a priest of God to such torture but also repented and granted Vincent his freedom. This French national after granting Vincent his freedom returned to France and once mere converted to Christianity (Catholic). During these years be underwent very great humiliations, difficulties, and suffering of all kinds. Later Vincent was given important position Chaplain to Queen Marguerite in the Royal household and later to the aristocratic Gondi family. This gave him the opportunity of seeing and experiencing the standards and values of the rich in contrast to the suffering of vast multitudes of the people of France who were poor and deprived.

CONVERSION: "Our ways are not God's ways. "Divine Providence was guiding Vincent along, even when he was going through a crisis of faith, which could be called "the dark night of the soul." Having gone through this spiritual experience, which was the turning point in his life, Vincent found Christ in a new way, through the Poor. He now detached himself from his family, and resolved to spend the rest of his life in the spiritual and material relief of the Poor.

COLLABORATORS: Charity is a heavy burden to carry, and it soon became clear to Vincent that he needed others to help him in following the Gospel values and in alleviating the sufferings of the Poor.

7.8 VINCENTIAN COMMUNITY OF PRIESTS AND BROTHERS

St. Vincent gathered together a few individual priests who felt a genuine love for the Poor. In those early days they concentrated on parish missions and retreats, and preparing men for the Priesthood. In 1625, they formed themselves into a community and officially were known as the "Congregation of the Mission", better known today as the "Vincentians". The community developed and grew and today the Vincentian Priests and Brothers work in about 60 countries continuing the services and ideals begun by St. Vincent de Paul in the early 17th century.

Among their many Apostolates in Seminaries, Parishes, Missions, etc., the Vincentians are often involved as guides and advisers to the Society of St. Vincent de Paul. In many countries including Nigeria, the Vincentian Priests are the National Diocesan Spiritual Directors, whereby they can promote and share the spiritual heritage of St. Vincent de Paul within the Society.

7.9 THE DAUGHTERS OF CHARITY: FOUNDED BY MARILLAC IN 1633

St. Vincent was "saturated with divine charity" and God acted through him. With the cooperation of Louise de Marillac in 1633, they founded the Daughters of Charity. They devote themselves entirely to the alleviation of the lot of the Poor they proclaim the Gospel to them explicitly wherever possible, but always through the witness of their lives.

7.10 THE CHARITIES INVOLVING THE LAITY IN ST VINCENT DE PAUL APOSTOLATE

St. Vincent discovered very quickly that the works of caring for the spiritual and physical needs of the Poor were very great. He therefore involved many lay people in his projects of organizing relief. He appealed especially to the rich to manifest a concern and compassion for the sufferings of the Poor by sharing their wealth with them. Vincent instructed these people to exercise their charity in a spirit of faith and hope and in imitation of Jesus Christ. Since that time many catholic Action Groups have grown in the Church. The Decree on the Apostolate of the Laity teaches that the laity are called by God so that by exercising their proper function and being led by the Spirit of the Gospel they can work for the sanctification of the world from within, in a manner of leaven.' Certainly the Society of St. Vincent de Paul is answering the call of the church in fulfilling their role as Vincentians.

7.11 SPIRITUALITY OF ST. VINCENT DE PAUL

"Give me a person of prayer and he/she can do all things" are the words of St. Vincent. St. Vincent had a deep spiritual life. He knew the Gospel intimately and therefore the spirit of the Gospels permeated his prayer, his works and all his interactions with people, the rich and poor alike. He had a deep devotion to the Eucharist the centre of his life and from here he drew his strength to love all mankind. Towards the end of his life, he would spend many hours a day in private prayer. In this way the love of God was poured into his heart everyday and he was able to be "all things to all men in order to win all to Christ." St. Vincent de Paul died in Paris on the 27th September, 1660 and was Beatified on the 13 August 1729. He was canonized on the 16h June, 1737. Pope Leo XIII declared him Patron Saint of all works of Charity in the whole world, which in any way originated from him.

7.12 THE FIRST CONFERENCE OF THE SOIETY

In 1833, when Frederic Ozanam and his companions decided on a life of dedication to the neighbor, a Daughter of Charity, Sister Rosalie Rendu had a very determining influence in helping them to seek out and in bringing practical help to the poor people in the slums of Paris. Ozanam was a University student at this time, and he needed the guidance of an experienced person working with the Poor, so he personally asked Sister Rosalie to assist him and his companions in their new apostolate. She gave them a list of destitute families in her district and sufficient money for the immediate needs of providing food and other necessary provisions for these poor families. Sister Rosalie also assigned a room in the Sister's house for their meetings, which she herself attended. Perhaps this is one of the reasons that this lay association is so **Vincentian in character**.

The relationship of the society with the direct disciples of St. Vincent has been strong from the onset, seeing that it was a Daughter of Charity, Sister Rosalie Rendu, who directed the first steps of Frederic Ozanam and his young companions towards the Poor in the deprived areas of Paris. Down through the years, on the international level, the same kinds of collaboration and co-operation have developed between the conferences and the different branches of the Vincentians and the Daughters of Charity. On the other hand, the Vincentians and the daughters of charity have received a lot of support, spirituality and morality, from the members of the society. This is also very evident in Nigeria.

7.13 ST. VINCENT de PAUL SOCIETY ORDER OF DEVOTIONS

7.13.1 **THE OFFICERS:** The Conference of St. Vincent de Paul Society is directed by a President, who is elected by a secret ballot of the conference for a period of three years. He/She may be re-elected for a further period of three years, but not longer than six consecutive years at any one time. The upper age limit for election of a President is 70 years. To qualify for election as President, a candidate must have been a member of the Society for at least three years except in young Conferences where the conference itself is not up to three years old, in which case the election must be supervised by the next higher Council.

At least three months' notice with the name of Candidates for the post of Conferences or council President will be required by the Higher council before any election. It will be the responsibility of the higher Council President to screen and approve the candidature taking into consideration the following: (a) Ability of the candidates to write. (b) Ability to organize and conduct meetings. (c) Ability to attend Council meetings. (d) Ability to prepare Conference and Council Annual Reports as and when due and send such report to the higher Council not later than January following the end of Vincentian year. It is the duty of the higher Council President to conduct the election of the lower Council or Conference President. In the case of educational institution where there is no suitable person with the required qualifying experience, the advice of the responsible Council should be sought. The President of the particular or other appropriate Council for good reason may annul the election of a Conference President or remove a Conference President from office after consulting the council. This authority is delegated to the council president by the National President. The member will immediately cease to exercise the office and may appeal to the National Council. The election of a President must be notified in writing within four weeks from the date of election to the appropriate Council.

The President is assisted by a Board whose members are appointed by the President after consultation with the Conference. The Board should include at least one Vice President, a Secretary and a Treasurer. If the needs of a Conference so demand, the Board may be expanded to include the officers to undertake special responsibilities or projects. The composition of the board may be changed at any time but, its members cease to hold office, when a new President takes up office. None of the principal officers of a conference or board should be a relative of the president. The President is at the service of all those aided by the Conference and of Conference members. The functions of the President are to direct and inspire the Conference, to ensure that the work of the Conference 1s carried out with sympathy and efficiency and to maintain liaison with the Council to which the Conference is attached, with neighboring Conferences and other organizations and to strive for growth and continuity of the Conference. The Vice-President cooperates with and assists the President and deputizes when the President is absent. The Secretary prepares the Minutes of Conference meetings, ensures that all necessary records are kept, and that correspondence is attended to promptly.

The Treasurer is responsible for keeping an accurate and up-to-date record of the funds of the Conference, the accounts of which must be audited at least once a year by two Conference members who are not members of the Board or qualified person or organization appointed by the Conference. The Treasurer is also responsible for forwarding to the responsible council an annual statement of accounts of the.

7.14 THE SPIRITUAL DIRECTOR/ADVISER OF ST VINCENT'S SOCIETY

Since the beginning of the Society, a spiritual adviser has been appointed to help encourage spiritual life within the conference and councils under the guidelines of the Holy Spirit and in conformity with the internal statutes of the Society. Should a member of the ordained clergy i.e. a priest or a deacon not be available to act as the Spiritual Adviser., the President of the Council or Conference, after consultation with the members and with the President of the next higher council may appoint a lay person who has had training of spiritual advisors. At the Conference and Council Levels appropriate church protocol should

be observed when appointing ordained Spiritual Advisers. Priest and deacons are not eligible to be elected or appointed to any office in the society outside of their Spiritual role.

7.15 OFFICERS OF THE CONFERENCE OF ST VINCENT de PAUL

7.15.1 PRESIDENT: The Conference President is elected by the members, in accordance with the Rule, for a period of three years. He/she may be re-elected for a second term of office but not for a third consecutively. He/she can serve again as President at a later time. The duties of the President will include: chairing Conference meetings, motivating and developing the Conference, appointing the Board, acting as public relations officer for the Conference and Society locally, attending Central council meetings, representing the Conference in contacts with other organizations, being involved in recruitment, and training and new development.

17.15.2 QUALITIES: The President is someone who must know the organization thoroughly, understand how it works, and have the right commitment, attitude and time to give to the job. The President is more than a leader of a group or chairman of a local meeting. He/she is the officer of an association with local, diocesan, regional and national ramifications. He/she has to make time for one weekly Conference meeting, to attend Council meetings and ideally should be a contact with other relevant local organizations.

In essence, the role comes down to three main qualities: the ability to organize, the ability and willingness to delegate and the ability to motivate. All this may seem like a formidable list of qualities, and many may believe they would be unworthy and incapable of the office. But just to underline the point that the hand of Divine Providence assists the Society, a Conference President is often a reluctant candidate, and yet once in office usually grows into the job, and manages very well indeed.

7.15.3 THE PRESIDENT'S ROLE: PREPARING FOR THE WEEKLY MEETINGS: The attitude and approach of the President sets the tone for the weekly meeting. As well as being familiar with the Society's rule and traditions, the President should ensure that there is: a planned agenda, a realistic allocation of time available, an efficient approach to discussion, a friendly and business-like atmosphere.

7.15.4 PLANNING THE AGENDA: The president, (in consultation with the Secretary) should plan the weekly Conference meeting agenda, in advance. The value is that it should result in a completed agenda one that is not overloaded, and in a meeting where important issues are allocated sufficient time for discussion. A well-briefed President is one who has prepared for topics likely to be raised. The value of an agenda is that it offers both flexibility and structure to deal with non-routine items. Many society meetings have no formal agenda. This means that if something unusual arises, which merits special discussion, it may be relegated to the end of the meeting under "Any Other Business." Such discussions can be hurried, relevant facts may be unavailable, and unsatisfactory conclusions reached due to lack of preparation. So in planning the agenda the President should be clear why each item is included, and realize that not all items have the same importance. More important items should be given priority, and prepared for adequately.

7.15.5 CHAIRING THE WEEKLY MEETINGS: The personality of the President will affect the tone and scope of Conference meetings. Meeting should be pleasant, friendly and efficient, and members should feel genuinely wanted. They should know they are participating in and shaping the work of the local Conference without becoming too heavily burdened with chores. Dull meetings have a bad effect. The President will influence proceedings efficiently by: guiding the meeting, exercising control and discipline, minimizing irrelevancies and aiming at collective thinking to get a consensus for a particular course of action.

7.15.6 APPOINTING THE BOARD: Collectively the officers, with the President, are known as the Board. The President appoints the Board, including perhaps some members with special roles such as for instance, experience in fund-raising or in working with elderly people. The functions of the Board are to help in organizing the work of the Conference, plan for future activity, consider any particular problems which may arise between Conference meetings, as well as sharing the work so that the President doesn't become overloaded. These officers of the Board are more than supporters for the President. Any of them is a potential successor. Consequently, their offices should rotate, so that each Conference member, young, old, male or female, will have an opportunity to serve.

7.16 ESTABLISHING LOCAL CONFERNCES OF ST. VINCENT de PAUL

It is the job of the President to establish the Conference on the local map as an effective, caring community initiative. The Conference should be known to the local people who may need its service: People in need should know how to contact the Conference and be aware of its various services, such as direct financial help, advice, clothing, food and so on. The local conference should make sure that key people and agencies in the community are informed of the Society's availability; and that they are encouraged to draw our attention to any situation in which they consider we might be of help. The attitude of the President will affect the way needy people are treated, People in need should be received in a courteous and confidential way. It is up to the President to set the tone of the Conference in how they are dealt with. It should meet their needs without diminishing their dignity.

7.17 MEMBERS OF THE PUBLIC WHO WISH TO HELP

The conference should have a presence locally so that members of the public who want information, who want to contribute in cash or in kind to the organization, will know how to get in touch. They should have Resource people who support the Conference or refer people to it: The local President should make contact with the local clergy of all denominations, with doctors, police and other resources people, e.g. Social Workers, Welfare Personnel etc. They should form Organizations with whom to share activity so that that the Conference can most fruitfully work with local caring Committees or Associations like the Red Cross and others. This Consultation and co-operation could take place on a variety of projects including transport, other services, sharing information and resources as appropriate.

7.18 ESTABLISHING GOOD INTERNAL RELATIONS

Within the Society, the President has a role towards new members, existing Conference members, Board members, Central council members and President of the Metropolitan and National Council members.

NEW MEMBERS: The President should extend to new members a warm welcome, offer information and guidance as required, He/she should trust them with responsibility, and listen to any new ideas they may have

The President should have an open and friendly attitude to existing members. He/she should encourage them to have new ideas, listen to their point of view, offer them opportunities to contribute, and encourage them to participate in training. The President should work closely with the Board for the good of the Conference, delegate duties, trusting Board members with responsibility and sharing the workload as appropriate. The President should recognize attendance at Central Council Meetings as an important two-way link between the Conference and the Society as a whole. This is likely to be the case if he/she attends Central Council Meetings regularly. He/she should listens speak and participate at them, bringing news of Conference activities to Central Council level, sharing information, problems and developments. The President should use Central Council contacts to meet Conferences and share experience and resources with them. The President's commitment to the Central council will also show itself in the way he/she responds to Council request for information and/or Council directives, and policy statements, and

in the way he/she motivates conference members to undertake new initiative emanating from the Central Council and, indeed from higher Councils.
Other roles of the President include Public relations, Recruitment and Development.
Finally, it is the duty of each Conference President to ensure that an annual report is prepared, in which full details of membership, workload, activities and financial statements are included.

THE VICE PRESIDENT: A good Vice President ensures that the work of the conference and the service of the poor goes on in the event of absence or incapacity of the President. He/she is a full and real officer of the local Conference, and is sometimes described as the President's 'right arm.' His/her duties include: working with and assisting the President; deputizing for the President as necessary; working on duties as delegated by the President and taking the responsibility of ensuring that the Conference continues to run smoothly if the President is unable to fulfill this role.

TREASURER: The Treasurer will ensure that Conference funds are held safely and that proper records are kept of income and expenditure. Specifically, the Treasurer is responsible for the finances of the Conference. His/her duties include: keeping records of income and expenditure for insertion into weekly minutes, seeing that bills are monitored and paid, acknowledging all donations and contributions when possible, (some are received anonymously). His duty is to prepare audited statements for internal reports, and for the public as required, accounting at any time, when legitimately asked, for the disposal of local Conference resources and ensuring that the conference's contributions to the Central, Metropolitan and National Council are made.

THE SECRETARY: A conscientious Secretary maintains the good name of the Society in the community by seeing to it that the public is kept well informed of the activities of the Conference, and ensuring that the Conference deals with the public in a courteous, efficient and co-operative way. The specific duties of the Secretary include: keeping the minutes of meetings, dealing with correspondence, keeping family visitation registers and/or records of special works, preparing the agenda for meetings in consultation with the President.

He has to prepare the Minutes which must contain: the date and place of meeting, the statement that the minutes of the previous meeting were read, approved, (or amended) and signed. He should keep a record of those present, and any who sent apologies for being unable to attend; a brief report on the general business of the meeting of the day; a more detailed report of the important items discussed, and action agreed with names of those responsible for carrying it out, and proposed timetable. The minutes also must contain a record of expenditure authorized and income received since the previous meeting, and a record of the balance in Bank reported by the Treasurer. Personal details of families or hospital patients should not be recorded in the Minute Book, to preserve confidentiality in case it is lost or mislaid. All letters both internal and from the public should be discussed and dealt with promptly.

The Secretary will normally be responsible for the maintenance, custody and compiling of a simple record system. When records are kept, it is suggested that family details be recorded as follows: identity of person or family (name, address), personal or family situation (married, single, single parent, widowed), number, age and sex of children if any; income/entitlements being received, nature of problem (e.g. unemployment, homelessness, desertion). All Minutes Books should be kept safely between meetings. It is important too that other confidential information, such as family records should be kept secure at all time. This is particularly relevant for Conferences who don't have anything as elegant as their own meeting room, but may have to share, say, a room in a local hall with other groups, each one meeting on a different time in the week. Under these Circumstances, when books and files have to be moved, it is important to take special care that nothing gets lost, mislaid or falls into unauthorized hands.

In preparing for the next week's Meeting: he should get prepared with a planned agenda which is more likely to be an effective meeting. Any preparation and Agenda planning must be done by the Conference President in consultation with the Secretary.

7.19 COUNCILS OF ST. VINCENT de PAUL ASSOCIATION & APOSTOLATE
NB. See the Rule 3.6) Art. 13: See also **ST VINCENT DE PAUL APOSTOLATE AND ORDER OF DEVOTIONS**
7.19.1 **NOVENA PRAYERS. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.
7.19.2 CHAPPLET OF THE BVM: See. the Manual
7.19.3 ST. VINCENT DE PAUL HOLY HOUR: See Manual
7.19.4 ST. STATIONS OF THE CROSS & HOLY HOUR ADORATION: See Manual
7.19.5 ST. VINCENT DE PAUL SELECTED PRAYERS: See Manual
7.19.6 ST. VINCENT DE PAUL MEETINGS/CONFERENCES – NATIONAL, DIOCESAN, PROVINCIAL, PARISH, etc. See Manual

With the approval of the National Council; Particular, Central and Metropolitan councils may be established. The National Council determines their boundaries. Councils shall include in their name, the area they serve, to distinguish between them.
Art. 14: A Particular council is composed of the Presidents, of Conferences attached to it. It has responsibility for either a specific geographic region, e.g. a town of a particular work or works.
Art. 15: A central council is composed of the Presidents or their representatives of the Particular councils attached to it, and the Presidents or their representatives of Conferences which, because of their location, are not attached to particular councils. Its jurisdiction covers a geographical area, eg. L.G.A., State, Diocese.
Art. 16: A metropolitan Council normally covers an area in which there are two or more Central Councils.
Art. 17:1 Metropolitan Council is elected through secret vote by all the members of that Council. The President, who holds office for three years, may serve more than one term in office, but not more than six consecutive years at any one time. The upper age limit for the election of a President is 70 years. To qualify for election a candidate must have been a member of the Society for at least 5 years in the case of a Central or Particular Council or at least 7 years in the case of the post of President of Metropolitan Council. 1f there is no suitable person with the required qualifying experience within the Council, the advice of the next higher Council must be sought. The election of a President must be notified in writing to the next higher Council within four weeks or such extended time as the next The President of a Particular, Central or higher Council may grant.
Art. 17.2 After consulting his or her Council, the President of the next higher Council may annul the election of a Council President or remove a Council president from office. The authority is delegated to the Council President by the National president. The member may immediately cease to exercise the office and may appeal to the National Council.
Art. 18: A Council President may appoint in a personal capacity other members to the Council, subject to the approval of existing members of the Council. The number of such personally appointed members may not exceed the number of ex-officio members, and they cease to be members when a new President takes up office. (a) Leadership positions in the society, at any level, are always to be accepted as service to Christ, the members, and the poor. Servant leaders imitate Jesus who said "For the son of man came not to be served but to serve, and to give His life as a ransom for many" **(Cf. Mk 10:45)**. (b) The President is

assisted by a board whose members are appointed by the President after consultation with the conference. The Board should include. (i) At least one Vice President (ii) A Secretary and (c) A Treasurer

These Officers are members of conferences and they are to carry out their tasks with the same dedication with which they work within their own conference. None of these Principal officers of a council or Board (including at National level) should be a relation of the President. The President of any Council to which one of the Society's special works belongs, shall be entitled, after due consultation with the National Council and evaluation of the legal consequences to replace the members of the Board of Management of that special Work and any of its employees regardless of their function. Council Presidents are entitled to have access to all correspondence sent by any subsidiary Conference on behalf of the society. This same authorization is applicable to any Council with regard to any other Councils under its jurisdiction.

Art. 19: A member of a Council other than one appointed under Article 18 if unable to be present at a Council meeting, may send a representative, preferably a Vice- President or other Board member of the Council or conference represented.

Art. 20:1 A Council, in its task or animating and coordinating the work of Conferences and Councils within its jurisdiction, shall: (a) Receive and examine annually the reports of Council or Conference activity and transmit these reports with its observations to the next higher Council as speedily as possible. (b) Encourage initiatives and strive to bring about the establishment of Conferences. Councils and new works and the revival of dormant and defunct Conferences. (c) Present to the Council to which it is attached petitions for aggregations and institutions for transmission to the International Council General. (d) Organize to the fullest possible extent training and formation sessions intended for members and potential members. (e) Co-ordinate the work of the Society as a whole. In so doing, it keeps in regular contact with Conferences and Councils and informs them of the activities of the Society. (f) Represent the Society in the area before all civil and religious authorities. (g) At least once a year, each council must evaluate its service to the members, to the poor, the effectiveness of its special works, etc and explore ways to provide better service. It should also consider new types of need to alleviate and how to find those in need.

Art. 20.2 Festival Meetings: At least two Festival meetings a year shall be observed preferably on, or near two of these three dates:

- The feast of St. Vincent de Paul (September 27)
- Feast of Immaculate conception, Patroness of the Society (December 8)
- The Birthday of Blessed Frederick Ozanam (April 23)
- The mass of the four intentions for the Church, the Pope, the Society and the country should be offered on one of these occasions.

Festival meetings promote friendship between the members sharing of experience and good practice, mutual support between conferences and members, provide information that is useful for members in their work and emphasize that members are part of a worldwide Vincentian family.

Art 21:1 Each Council determines the frequency of its meetings, in agreement with the next higher Council. The Board of a Council meets regularly and frequently.

Art. 21.2 Youth committees are also to be promoted at the various council levels when circumstances permit. Such committees shall have the same relationship with the council under which they operate, as the rest of the committees linked to the same council to avoid the creation of a parallel organization.

Particular Councils are Councils which co-ordinate the activities of Conferences in a particular town. Central Councils are responsible for dioceses. Metropolitan Councils co-ordinate the activities of the Central Councils within the Archdiocese.

COMPOSITION OF COUNCILS (i)Particular Council: Presidents of Conferences, plus members appointed in a personal capacity by the Council President.
Central Council: Presidents of Particular Councils and Conferences where there is no Particular Council, plus members appointed in a personal capacity by the Council President.
Metropolitan Council: Presidents of Central Councils and of Particular Councils and Conferences where there are no higher Councils, plus members appointed in a personal capacity by the Council President.
A Conference President is expected to take his membership of a Council very seriously. If for any reason he cannot attend a Council meeting, he should be represented preferably by a member of the Board of his Conference, He should not regard his Council membership as one that can be filled by anyone willing to act for him. If he cannot find time to play his proper role as member of his Council, he may well consider giving up the post of Conference President. Members appointed in a personal capacity may not exceed the member of ex-officio members. The intention here is that a Council's policy by appointing members who would do his bidding. While Presidents of Councils are most unlikely to act in this way, it has been thought desirable to take account of the possibility. Such members must resign with the President to enable the new President to bring new blood on to the Council, if he so wishes.

COUNCIL PRESIDENT: What has been said about Presidents and other officers in the Commentary on Conferences applies to the President and officers of Councils. However, some further comments are required on the duties of a Council President. First and foremost, his main loyalty must be to his Council. It is important that he must be a member of a Conference, but he certainly should not be a Conference President. The view has been expressed that active membership of a Conference is essential if one is to keep in touch with reality and that Council officers who devote themselves solely to administration create a barrier between themselves and ordinary members. This is debatable, but, in any event, administration in these complex times is a task in itself. If it is combined with active Conference work, both jobs may suffer.

8.0 DIVINE MERCY APOSTOLATE - NIGERIA



8.1 HISTORY AND ORIGINS OF DIVINE MERCY APOSTOLATE

Saint Maria Faustina Kowalska, known today the world over as the "Apostle of The Divine Mercy," is numbered by theologians among the outstanding mystics of the Church. She was the third of ten children born into a poor and pious peasant family in Glogowiec, a village in the heart of Poland. At her baptism in the nearby Parish Church of Swinice Warckie she was given the name "Helena." From childhood she distinguished herself by her piety, love of prayer, industriousness and obedience as well as by her great sensitivity to human misery. She had hardly three years of schooling, and at the age of fourteen she left the family hearth to help her parents and to earn her own livelihood serving as a domestic in the nearby cities of Aleksandrów and Aódz. When she was only seven (two years before her First Holy Communion), Helen already sensed in her soul the call to embrace the religious life. When later she made her desire known to her parents, they categorically did not acquiesce in her entering a

convent. Because of this situation, Helen strove to stifle this divine call within her. Pressed on, however, by a vision of the suffering Christ and by the words of His reproach: "How long shall I put up with you and how long will you keep putting me off?" **(Cf. Diary 9)**, she began to search for a convent to join.
She knocked on many a convent door, but nowhere was she accepted. Finally, on August 1, 1925, Helen crossed the threshold of the cloister in the convent of the Congregation of Sisters of Our Lady of Mercy on Zytnia Street in Warsaw. In her Diary she declared: "It seemed to me that I had stepped into the life of Paradise. A single prayer was bursting forth from my heart, one of thanksgiving" **(Cf. Diary 17)**.

After a few weeks she experienced nonetheless a strong temptation to transfer to a different congregation in which there would be more time for prayer. It was then the Lord Jesus, manifesting to her His wounded and tortured face, said: "It is you who will cause Me this pain if you leave this convent. It is to this place that I called you and nowhere else, and lit is here] I have prepared many graces for you" **(Diary, 19)**.
Upon her entrance to the Congregation, Helen received the name St. Mary Faustina. She spent her Novitiate in Cracow and there, in the presence of Bishop Stanislaus Rospond, she pronounced her first Religious Vows. Five years later, she made her Perpetual Profession of the Vows of Chastity, Poverty and Obedience. She was assigned to work in a number of the Congregation's houses, but for a longer period in those of Cracow, Plock and Vilnius, fulfilling the duties of cook, gardener and doorkeeper. To all external appearances nothing betrayed her extra- ordinarily rich mystical life. She zealously went about her duties, she faithfully observed all the religious rules, she was recollected and kept silent, all the while being natural, cheerful, full of kindness and of unselfish love of neighbor.

Her entire life was concentrated on constant striving for an even fuller union with God and on self-sacrificing cooperation with Jesus in the work of saving souls. "My Jesus" -she avowed in her **Diary** "You know that from my earliest years I have wanted to become a great saint; that is to say, I have wanted to love You with a love so great that there would be no soul who has hitherto loved You so" **(Cf. Diary 1372)**.
It is her **Diary** that reveals to us the depths of her spiritual life. An attentive reading of these records offers a picture of the high degree of her soul's union with God: the great extent of God's company keeping with her soul, as well as her efforts and struggles on the way to Christian perfection. The Lord endowed her with great graces: with the gift of contemplation, with a deep knowledge of the mystery of the mercy of God, with visions, revelations, the hidden stigmata, with the gift of prophecy and of reading into human souls, and also with the rare gift of mystical espousals. As lavishly gifted as she was, this is what she wrote: "Neither graces, nor revelations, nor raptures, nor gifts granted to a soul make it perfect, but rather the inti-mate union of the soul with God. ... My sanctity and perfection is based upon the close union of my will with the will of God" **(CF. Diary, 1107)**. The austere lifestyle and exhausting fasts that she imposed upon herself even before joining the Congregation, weakened her organism to such an extent that already during her postulant ship, it became necessary to send her to Skolimów near Warsaw to restore her to health. Towards the end of her first year of novitiate she was visited by unusually painful mystical experiences of the so-called dark night, and later by the spiritual and moral sufferings related to the accomplishment of the mission she was receiving from Christ the Lord. [St.] Faustina laid down her life in sacrifice for sinners and on this account she also sustained diverse sufferings, in order by means of them to come to the aid of their souls. During the last years of her life inner sufferings of the so-called passive night of the soul and bodily diseases grew in intensity. The spreading tuberculosis attacked her lungs and alimentary canal. For this reason, twice she underwent several months' treatment in the hospital on Pradnik Street in Cracow.

Physically ravaged, but fully mature spiritually, she died in the opinion of sanctity, mystically united with God, on October 5, 1938, hardly 33 years old, having been a religious for 13 years. Her mortal remains were laid to rest in the common tomb in the convent's cemetery in Cracow-Lagiewniki. In 1966,

during the informative process towards Sister Faustina's beatification, they were transferred to the convent chapel. To this simple, uneducated, but courageous woman religious, who trusted Him without limit, Our Lord Jesus consigned the great mission to proclaim His message of mercy directed to the whole world: "Today," He told her, "I am sending you with my mercy to the people of the whole world. I do not want to punish aching mankind, but I desire to heal it, pressing it to My Merciful Heart" **(Cf. Diary, 1588)**. "You are the secretary of My mercy; I have chosen you for that office in this and the next life" **(Cf. Diary, 1605)** "to make known to souls the great mercy that I have for them, and to exhort them to trust in the bottomless depth of My mercy" **(Cf. Diary, 1567)**.

8.2 ST. FAUSTINA'S MISSION AND APOSTOLATE

In short, her mission consists in reminding us of the immemorial, but seemingly forgotten, truths of our faith about God's merciful love for men, and in conveying to us new forms of devotion to The Divine Mercy, the practice of which is to lead to the revival of the spiritual life in the spirit of Christian trust and mercy. St. Faustina's Diary, which Jesus Christ ordered her to keep during the last four years of her life, is a kind of journal in which the author recorded current or retrospective events related primarily to the "**ENCOUNTERS"** of her soul with God. A rigorous, scholarly analysis of her notebooks was necessary to extract from them everything which is considered essential to her mission. This work was accomplished by an eminent and highly esteemed theologian, the Rev. Professor. Ignacy Rózycki. A brief summary of his scholarly and theological work is published under the title "**THE DIVINE MERCY: BASIC CHARACTERISTICS OF THE DIVINE MERCY DEVOTION**. Compared to this important theological work, all previous publications on the Divine Mercy devotion, related to us by St. Faustina, seem to be concerned only with some of its elements or with more secondary matters. For example, in some instances, emphasis is placed on the Litany or the Novena to The Divine Mercy, leaving aside the Hour of Mercy. Fr. Rózycki draws our attention to this fact by saying: "Before we acquaint ourselves with the specific elements of the Divine Mercy devotion, we need to notice that among them we won't find any of the well-known or beloved novenas or litanies." The basis for selecting these, and no other, prayers or religious practices, as the new forms of the Divine Mercy devotion, are the specified promises attached to them, which the Lord Jesus promised to fulfill on the condition of one's trust in God's goodness and of mercy towards one's neighbors. Rev Rózycki points out that there are five elements of the devotion to The Divine Mercy.

THE IMAGE OF THE MERCIFUL JESUS" (a) Its pattern was revealed in the vision St. Faustina had on February 22, 1931, in her convent cell at Plock. "In the evening, when I was in my cell," she recorded in the **DIARY**, "I saw the Lord Jesus clothed in a white garment. One hand [was] raised in the gesture of blessing, the other was touching the garment at the breast. From beneath the garment, slightly drawn aside from at breast, there were emanating two large rays, one red, the other pale. After a while, Jesus said to me, "Paint an image according to the pattern you see, with the Signature: Jesus, I trust in You" **(Cf. Diary, 47)**. "I want this image to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy" **(Cf. Diary, 49)**. (b) For this reason, the content of this image is closely related to the liturgy of that Sunday. On this day, the Church reads the Gospel according to St. John about the risen Christ appearing in the Upper Room and about the institution of the Sacrament of Penance **(Cf. Jn 20:19-29)**. Consequently, this image represents the Savior risen from the dead who brings peace to people by means of the forgiveness of sins at the price of His passion and death on the cross. (c) The rays of blood and water that flow from the Heart that was pierced by a spear (not visible on the image) and the scars caused by the wounds of crucifixion call to mind the events of Good Friday (Un 19:17-18; 33-37). The Image of the Merciful Savior, therefore, combines the two Gospel events that best be speak the fullness of God's love for mankind.

The two rays are a distinctive feature of this image of Christ. The Lord Jesus, when asked about their meaning, explained: "The pale ray stands for the Water which makes souls righteous. The red ray stands for the Blood which is the life of souls. ... Happy is the one who will dwell in their shelter" **(Cf. Diary, 299)**. The Sacraments of Baptism and Penance purify the soul, and the Eucharist most abundantly nourishes it. Thus, the two rays signify the Holy Sacraments and all the graces of the Holy Spirit, whose biblical symbol is water, as well as the New Covenant of God with men in the Blood of Christ. The image of the Merciful Jesus is often called the "Image of The Divine Mercy," which is appropriate, since it is precisely in Christ's Paschal Mystery that God's love for humankind was most explicitly revealed. The image not only represents The Divine Mercy, but also serves as a sign that is to recall the Christian obligation of trust in God and of active love toward neighbor. By Christ's will the image bears a signature comprised of these words: "Jesus, I trust in You." "This image," Jesus also declared, "is to be a reminder of the demands of My mercy, because even the Strongest faith is of no avail without works" **(Cf. Diary, 742)**. To the veneration of the image understood in this way, as relying upon the Christian attitude of trust and mercy, Our Lord attached special promises, namely, of eternal salvation, of great progress on the way of Christian perfection, of the grace of a happy death, and of all other possible graces which people will ask of Him with trust: "By means of this Image I shall be granting many graces to souls; So let every soul have access to it" **(Cf. Diary, 570)**.

8.3 THE FEAST OF THE DIVINE MERCY

It ranks highest among all the elements of The Divine Mercy Devotion revealed to St. Faustina. Its institution was requested by the Lord Jesus for the first time in Plock, in 1931, while He was communicating His will regarding the painting of the Image: "I desire that there be a Feast of Mercy. I want this image, which you will paint with a brush, to be solemnly blessed on the first Sunday after Easter; that Sunday is to be the Feast of Mercy" **(Cf. Diary, 49)**. The choice of the first Sunday after Easter for the Feast of Mercy has a very deep theological significance, which points to the close relationship between the Paschal Mystery of the Redemption and the mystery of The Divine Mercy. This integral relationship is further emphasized by the Novena of Chaplets to The Divine Mercy which begins on Good Friday as a preparation for the Feast. This feast is not only a day in particular for worshipping God in His mystery of mercy, but also a time of grace for all people. The Lord Jesus said: "I desire that the Feast of Mercy be a refuge and shelter for all souls, and especially for poor sinners" **(Cf. Diary, 699)**. "Souls perish in spite of My bitter Passion. I am giving them the last hope of salvation, that is, recourse to My Mercy. If they will not adore My mercy, they will perish for all eternity" **(Cf. Diary, 965, 998)**. The greatness of this feast is measured by the measure of extraordinary promises that the Lord attached to this feast: Jesus said, "whoever approaches the Fount of Life on this day will be granted complete remission of sins and punishment" **(Cf. Diary, 300)**, and also, "On this day the very depths of My tender mercy are open. I pour out a whole Ocean of graces upon those souls who approach the fount of My mercy... Let no soul fear to draw near to Me, even though its sins be as scarlet" **(Cf. Diary, 699)**. To profit from those great gifts we must fulfill the conditions of the Divine Mercy devotion (trust in God's goodness and active love toward neighbor), be in the state of sanctifying grace - having gone to Holy Confession, and worthily receive Holy Communion. Jesus explained: "No soul will be justified until it turns with confidence to My mercy; and this is why the first Sunday after Easter is to be the Feast of Mercy, and on that day, priests are to tell everyone about My great and unfathomable mercy" **(Cf. Diary, 570)**.

8.4 THE CHAPLET OF THE DIVINE MERCY

This Chaplet was dictated to Sr. Faustina by the Lord Jesus Himself in Vilnius on September 13-14, 1935, as a prayer of atonement and for the appeasement of God's wrath **(Cf. Diary, 474-476)**. Those who recite this Chaplet offer to God the Father "the Body and Blood, Soul and Divinity," of Jesus Christ in

atonement for their sins, the sins of their loved ones, and those of the entire world. By uniting themselves with the sacrifice of Jesus, they appeal to the great love that our Heavenly Father has for His Son and, in Him, for all humanity. By means of this prayer, the petitioners request "mercy on us and on the whole world," and by so doing, they perform a work of mercy. If the faithful add to this the foundation of trust and fulfill the conditions regarding every good prayer (humility, perseverance, matters in conformity with God's will), they can expect the fulfillment of Christ's promises which are particularly related to the hour of death: the grace of conversion and a peaceful death. Not only will the people who say the Chaplet receive these graces, but also the dying at whose side others will recite this prayer. The Lord said: "When this chaplet is said by the bedside of a dying person, God's anger is placated, unfathomable mercy envelops the soul" **(Cf. Diary, 81)**. The general promise says: "It pleases Me to grant everything they ask of Me by saying the chaplet" **(Cf. Diary, 1541)** "...if what you ask for is compatible with My will" **(Cf. Diary, 1731)**. For, anything that is not compatible with God's will is not good for people, especially for their eternal happiness. On a different occasion, Jesus said: "... by saying the Chaplet you are bringing humankind closer to Me" **(Cf. Diary, 929)**. and again: "The souls that say this chaplet will be embraced by My mercy during their lifetime and especially at the hour of their death" **(Cf. Diary, 754).**

8.5 ST FAUSTINA'S "THE HOUR OF MERCY"

In October, 1937, in Cracow, under circumstances that are not fully described by St. Faustina, the Lord Jesus recommended that she honor the hour of His death: "... as often as you hear the clock strike the third hour, immerse yourself completely in My mercy, adoring and glorifying it; invoke its omnipotence for the whole world, and particularly for poor sinners; for at that moment mercy was opened wide for every soul" **(Cf. Diary, 1572)**. The Lord Jesus also determined the prayers that are appropriate for this form of the Divine Mercy devotion: "... try your best to make the Stations of the Cross in this hour, provided that your duties permit it; and if you are not able to make the Stations of the Cross, then at least step into the chapel for a moment and adore, in the Blessed Sacrament, My Heart, which is full of mercy; and should you be unable to0 step into the chapel, immerse yourself in prayer there where you happen to be, if only for a very brief instant" **(Cf. Diary, 1572)**. Prof. Rózycki enumerates three conditions for prayers offered in this hour to be granted: (i)They are to be addressed to Jesus. (ii) They are to be said at three o'clock in the afternoon. (iii) They are to appeal to the value and merits of Christ's Passion. The Lord Jesus promised: *" In this hour you can obtain everything for yourself and for others for the asking; it was the hour of grace for the whole world- mercy triumphed over justice" **(Cf. Diary, 1572)**.

8.6 SPREADING THE HONOR OF THE DIVINE MERCY

In discussing the essential elements of the Divine Mercy devotion, Rev. Rózycki also mentions the spreading of the honor of The Divine Mercy as one of them since certain promises of Christ are related to this as well: "Souls who spread the honor of My mercy I shield through their entire life as a tender mother her infant, and at the hour of death I will not be a Judge for them, but the Merciful Saviour" **(Diary, 1075)**. The essence of The Divine Mercy devotion is found in the Christian attitude of trust in God and of an active love toward neighbor. The Lord Jesus said: "I desire trust from My creatures" **(Cf. Diary, 1059)**, and He expects them to exercise mercy through deeds, words, and prayers. And further. "You are to show mercy to your neighbors always and everywhere. You must not shrink from this or try to excuse or absolve yourself from it" **(Cf. Diary, 742)**. Christ wants those who worship Him to perform at least one act of love of neighbor in the course of each day. The spreading of the honor of The Divine Mercy does not require many words, but always the Christian attitude of faith, of trust in God, and of becoming ever more merciful in her lifetime St. Faustina gave the example of just such apostolic work.

8.7 DIVINE MERCY DEVOTION AIMS AND OBJECTIVES

The Divine Mercy devotion aims at the renewal of religious life in the Church in the spirit of Christian trust and mercy. It is in this context that the idea of the "new Congregation "of which we read in the **DIARY'S** pages should be considered. This desire of Christ matured gradually in Sr. Faustina's own thinking, and underwent a certain evolution- from a strictly contemplative order all the way to a movement which is made up also of active congregations (male and female) and of lay people. This great, supranational community of people is one family, which is being united, first of all, by God in the mystery of His mercy, and secondly, by people's longing, both, to reflect that mercy in their own hearts and works, and for God's glory to be reflected in all souls. It is a community of people who is different ways, depending upon their state in life and vocation (priestly, religious, lay), live by the Gospel ideal of trust and mercy, proclaim the incomprehensible mystery of God's mercy by their life and words, and obtain Divine Mercy for the world with their entreaties. St. Faustina's mission finds deep justification in Holy Scripture and documents of the Church; it superbly corresponds especially with the encyclical **DIVES IN MISERICORDIA (Cf. Pope John Paul II Rich in mercy).**

8.8 DIVINE MERCY APOSTOLATE AND ORDER OF DEVOTIONS

8.8.1 **NOVENA PRAYERS TO THE DIVINE MERCY. NB.** Special Intentions on each Novena day.
The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days.
The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.
.8.2 CHAPLET OF THE DIVINE MERCY: See. the Manual of Divine Mercy
8.8.3 DIVINE MERCY HOLY HOUR: See Manual of Dive Mercy
8.8.4 DIVINE MERCY STATIONS & ADORATION: See Manual of Divine Mercy
8.8.5 DIVINE MERCY SELECTED PRAYERS: See Manual of Divine Mercy
8.8.6 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Manual of Divine Mercy

9.0 THE PRECIOUS BLOOD APOSTOLATE & DEVOTIONS



9.1 HISTORY OF ORIGINS OF THE PRECIOUS BLOOD APOSTOLATE

In 1995, at exactly 3.00pm, the hour of Divine Mercy, Our Lord Jesus Christ called, for the first time, Barnabas Nwoye, a teenager from Olo, Enugu State, Nigeria, and appealed to him to console Him and to adore His Precious Blood. Two years later, the Lord gave him the Chaplet of the Precious Blood (in a vision) and all its component prayers. The messages, prayers, hymns and choruses, as well as instructions, given directly by Our Lord, His Mother Mary, Angels and Saints from 1997 to date constitute the Precious Blood Devotion.

9.2 COMPONENTS OF DEVOTION TO THE MOST PRECIOUS BLOOD

The Devotion is made up of the following: (a) **Chaplet:** The Chaplet of the Precious Blood, to be recited immediately after the Rosary of the Blessed Virgin Mary, consists of Five Mysteries relating to the Five Sacred Wounds of Christ viz. 1. **Consolation:** Consolation Prayers directed at the Eternal Father and His

only-begotten Son constitute the second segment of this Devotion. These prayers seek to appease the Father and the Son for the world's ingratitude, blasphemies and neglects of the Precious Blood. 2 **Adoration**

In the third part of the Devotion, one finds seven prayers which adore, glorify and make petitions to the Precious Blood. 3. The petitions are for the entire Church, its hierarchy, the clergy and the faithful. Appeals invoking the Precious Blood are also made on behalf of unrepentant sinner: souls 1n Purgatory, non-Catholics, for devout souls and for aborted babies that they may all be accorded the benefits of the Precious Blood. **4. Reparation.** The fourth segment of the Devotion deals with Reparation. In Seven Anguished Appeals, Our Lord describes the various sins in the Church and in the world at large that have mystically continued to crucify Him, these include neglect of the Holy Sacrifice of the Mass and the Sacraments by the clergy and the faithful, immodesty which is causing millions to troop into Hell, materialism in the Church and the world, cultism, greed, avarice and so on. **5. Intercession:** Besides the four principal parts, there are key intercessory prayers which Our Lord has revealed as the prayers He said during His Passion and before His final human breath for our salvation. They include prayers to 'defeat all enemies of the Holy Cross (the Anti-Christ and his forces), for faith, endurance, for release from ancestral curses and so on. **6. The Seal.** One will discover, from this Devotion, the Great Seal of God (the living Tabernacle in our hearts) which the Angels place in our souls during the hour of seal Without this seal, one will bear the enemy' s own seal of 666. The Great Seal is renewed by constantly struggling to remain in the state of Sanctifying Grace. Simplified, this Seal is a more determined renewal of the one obtained by every Christian at Baptism, but the idea here is about securing it with greater divine assistance against defilement by sin. **7. Gethsemane Hour:** Finally, Our Lord, through this Devotion, is calling on His chosen to observe every Thursday night into Friday (3am) as the Gethsemane Hour of Prayer during which the components of this Devotion should be observed in commemoration of the Lord's Agony in the Garden.

9.3 CALL TO HOLINESS IN THE DEVOTION TO THE MOST PRECIOUS BLOOD

The Precious Blood Devotion is a daily call to holiness. At least the Chaplet (after the Rosary of Our Blessed Mother), the Litany and the Consecration should be recited daily by a devotee. This Devotion 13 the ultimate weapon against Satan and evil spirits. Above all, the Devotion is a way of life. The Lord describes it as “the dry and the desert way” full of crosses. It is a reminder that only through the Cross can a. soul reach the land of happiness (Heaven). Any other Way will result in Hell. It is a holy call to Catholics and all Christians to return to the True Faith in a corrupt World, deceived by Satan, in which all sorts of Gospel are now being preached even within the Catholic world.

Devotion to the Most Precious Blood of 'Our Lord Jesus Christ is not a new one in the Holy Catholic Church. It is as old as the first Holy Thursday when Jesus Christ instituted the Priesthood and the Holy Eucharist; The proclamation of the following words on the night before He suffered: “This is My Body, which is given for you. Do this in memory of Me. ...This cup is God's new covenant sealed with My Blood which is poured for you” (**Cf. Lk. 22: 19-20)** evoked from the Apostles a sublime religious fervour or reverence. Before then Jesus had performed great miracles but they saw the miracle of miracles in the institution of the Holy Eucharist, the Sacrifice of the Cross, the Sacrifice of the New Law, the most admirable Sacrament, the wondrous presence, and the abiding memorial of Christ's Passion. Seeing Christ setting Himself before them as a sacrifice of reconciliation or salvation and as the food of eternal life in the most precious and wonderful banquet made them adore the wondrous presence with a faith beyond description. Since then it has always been so in the Holy Catholic Church and it will continue to be so until the Lord comes back in glory. That is the Lord's command. We must continue to proclaim the Lord's death until He returns **(Cf. 1 Cor. 11:26)**.

As long as the Church continues to celebrate the Holy Eucharist in obedience to the Lord's

ommand, “Do this in memory of Me”, she maintains throughout time her devotion to the Precious Blood and Body of Our Lord Jesus Christ. She offers a living sacrifice, a perpetual memorial of His Passion which demonstrates the immensity of Christ's love for us. The best way for each one of us to show our devotion to the Eucharistic Lord is to receive Him in Holy Communion and participate actively and reverently in Holy Mass. If we know truly that the Eucharist is the Sacrifice of the Cross, we will worship more with greater attention and devotion and. resist all tendencies to turn the Mass into a disco room or a fund-raising gathering.

The Mass is the re-enactment of the paschal mystery. It is at the same time the sacrificial memorial in which the Sacrifice of the Cross is perpetuated and also the sacred banquet of communion with the Lord's Body and Blood. In the Mass we become one with Jesus and with one another. Our souls are filled with grace and a pledge of future glory is given to us. All these inestimable treasures deserve our devotion. Devotion to the Eucharistic Lord continues in the Benediction, frequent visitation to the Lord in the Blessed Sacrament and exposition of the Blessed Sacrament. In this we also see the devotion to the Precious Blood of Jesus because as a living person His Blood cannot be separated from His Body.

9.4 PRECIOUS BLOOD APOSTOLATE ORDER OF DEVOTIONS

9.4.1 **NOVENA PRAYERS TO THE PRECIOUS BLOOD. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.
9.4.2 CHAPPLET OF THE PRECIOUS BLOOD: See. Manual of Apostolate & Devotions
9.4.2 OPENING HYMNS: See Manual of Apostolate
9.4.3 THE ROSARY OF BVM/CHAPLET OF PRECIOUS BLOOD & OTHER PRAYERS: See Manual of Apostolate
9.4.4 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
9.4.5 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING
9.4.6 LITANY OF THE PRECIOUS BLOOD EXHORTATION/ REFLECTION & MYSTICAL PRAYER
9.4.7 ATTENDANCE / ROLL CALL
9.4.8 MINUTES AND MATTERS ARISING
9.4.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
9.4.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any)
9.4.11 FUNCTIONS, BAZZARS, RALLIES etc.
9.4.12 ASSIGMENTS/REPORTS OF WORK, etc.: See Manual of Apostolate
9.4.13 TOTAL DEDICATION TO THE MOST PRECIOUS BLOOD & ADORATION: See Manual
9.4.14 PRECIOUS BLOOD SELECTED PRAYERS – DIVINE PRAISES & ADORATION: See Manual
9.4.15 PRECIOUS BLOOD MEETINGS/CONFERENCES - NATIONAL, DIOCESAN, PARISH, PROVINCIAL, etc.: See Manual

10. 0 APOSTLESHIP OF PRAYER

10.1 HISTORY OF ORIGIN OF APOSTLESHIP OF PRAYER

The Apostleship of Prayer Devotion is no other than the Apostolate and Devotion to the Sacred Heart of Jesus and is as ancient as the Church in Nigeria. But it was in the early 17th Century that the Devotion to the Most Sacred Heart of Jesus was given great impetus through the preachings and writings of St John



Eudes, whom the Roman Breviary calls the **"FOUNDER OF THE LITURGICAL CULT OF THE SACRED HEART OF JESUS**." In order to establish fully and entirely the worship of the Most Sacred Heart of Jesus and to spread it throughout the whole world, God Himself chose as His instrument, the humblest virgin from the Order of Visitation, St. Margaret Mary Alacoque to do this. This came about through the Apparitions, Revelations and Devotions to the Sacred Heart. In our primary and secondary school days every baptized Christian pupil /student was automatically a member and had to purchase a copy of the Apostleship of Prayer Manual of Prayers which was used during Devotions. It contained all the common Prayers and Litanies of the BVM, the Most Holy Name, St. Joseph, and Sacred Heart, etc. It was used during Morning Devotion, at Midday Prayer and at Evening Prayer.

10.2 CHRISTIAN FUNDAMENTALS OF APOSTLESHIP OF PRAYER

10.2.1 VOCATION PRAYERS: See Apostleship of Prayer Book
10.2.2 MENTAL PRAYER: See Apostleship of Prayer Book
10.2.3 CONTEMPLATION: See Apostleship of Prayer Book
10.2.4 DAILY PRAYERS: See Apostleship of Prayer Book
10.2.5 THE HOLY MASS – DAILY AND SOLEMN: See Apostleship of Prayer Book
10.2.6 THE SACRAMENTS – SPECIAL PRAYERS: See St. Jude Apostolate Prayer Book
10.2.7 THE WAY OF THE CROSS: See Apostleship of Prayer Book

10.3 APOSTLESHIP OF PRAYER ORDER OF DEVOTIONS

10.3.1 NOVENA PRAYERS NB. Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.
10.3.2 DEVOTIONS AND SPECIALPRAYERS OF THE APOSTLEHIP: See. the Manual
10.3.3 APOSTLESHIP OF PRAYER HOLY HOUR: See Apostleship of Prayer Book
10.3.4 FRIDAYS DEVOTION: See Apostleship of Prayer Book
10.3.5 FIRST FRIDAYS ADORATION AND DEVOTION: See Apostleship of Prayer Book
10.3.6 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Apostleship of Prayer Book

12.0 THE TREASURY OF PURGATORIAN SOCIETY



12.1 HISTORY OF ORIGINS OF THE PURGATORIAN SOCIETY

The Purgatorian Society is a holy Association of the Faithful ho have taken it upon themselves to pray for the Holy Souls in Purgatory. In doing this they are answering the Biblical clarion call which says: It is a holy and wholesome thought to pray for the dead so that they may be loosed from their sins" **(Cf. 2 Macc 12:46)**. The existence of Purgatory stems from the very Holiness of God, in such a way that to deny the existence of Purgatory is to deny God's Holiness. The existence of Purgatory is as a consequence

of the Love and Mercy of God. God so loved the world and wishes the salvation of all. He sent His Only Begotten Son to save us and to help everyone to attain the knowledge of the Truth.

12.2 GUIDANCE AND DIRECTION TO PURGATORIAN MEMBERS

It is necessary emphasizing that the Purgatorians are not doing a new thing. There is nothing new in praying for the dead. The Christian Church has been doing this for the many centuries. What is new is the Organization which is instituted in such a way that people come together on a specified day each week and pray for the Souls in Purgatory and also undertake both together and individually to engage in other works of mercy and sacrifices whose merits could benefit the dead. Prayer for the dead has become an organized movement. The members are knowing and understanding the Holy Souls and are getting others to know and understand them better. This is the revolution being brought about by the Purgatorian Society. A pious Society without prescribed and documented forms of prayers is faceless and could phase out without leaving behind any traces of its existence for the future. Any society that can so disappear never even "existed". It is with this understanding that the Purgatorian Society has decided to embark on producing a Prayer Book and Manual for the well ordering of the Society. This Prayer Book is a book that contains a worked out and comprehensive Devotion to the Holy Souls. Any normal Christian may ordinarily pray for the Holy Souls. But the Purgatorian Society has come to fill in this gap by making it institutionalized.

The Society has gone a little further to provide prayers for miscellaneous occasions during which Christians who had before come together to pray discovered that there was no proper set of prayers for them and so the stumbled and fumbled for what to do. They might spend their time saying only the Rosary and singing songs even when they no longer paid attention to what they were saying, let alone enjoying it. Examples to this are during Wake-keeping ceremonies and during visits to members who might have fallen ill, or who might have put to bed. It might also include those paying a visit to bereaved society members, etc. Such situations like these do not belong to the Purgatorians only. But the Purgatorians have not compiled this Prayer Book for the exclusive use of Purgatorians only but for all Christians individually or collectively.

With the emergence of this Prayer Book, the first phase and major work is completed. This is as it is contained in the Aim of the formation of the society. The next is to attuned and teach Christians not only how to pray for their dead who are in Purgatory but also how to ask for their prayers in return. This second phase will seek to fulfil the proposal in the objective for the formation of the society ie.to lead the members of the Society through a worked out system to holiness of life and eventual Sainthood themselves. This system will be seen in the fervour which members evince in their devotion and service to the Holy Souls. It is in the great understanding that ours is a vocational work of charity which if followed thoroughly, will lead us ultimately to sainthood.

COURTESY OF JOHN-MARIE NDIANATUEGWU, (FOUNDER) ENUGU

12.3 PURGATORIAN APOSTOLATE ORDER OF DEVOTIONS

12.3.1 **NOVENA PRAYERS TO THE HOLY SOULS. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)**.

12.3.2 WEEKLY PRAYERS OF THE PURGATORIAN SOCIETY: See Treasury & Manual of Devotions

12.3.3 LITANIES - HOLY SOULS – BLESSED TRINITY – BVM etc.: See Treasury Manual

12.3.4 SPECIAL STATIONS OF THE CROSS & ADORATION: See Treasury Manual

12.3.5 PURGATORIAN SELECTED PRAYERS – DIVINE PRAISES & ADORATION: See Treasury

Manual
12.3.6 PURGATORIAN CHAPLET: See Treasury & Manual of Devotions
12.3.7 PURGATORIAN GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Manual

13.0 THE CATHOLIC CHARISMATIC RENEWAL



13. 1 HISTORY OF ORIGINS OF THE CATHOLIC CHARISMATIC RENEWAL

The Origin of the Catholic Charismatic Renewal is traceable to the great Event of Pentecost **(Cf. Acts 2:1-19)**. This Renewal Apostolate from the onset stems from the Holy Spirit as it was on that Pentecost Day that the experience of the Apostles with Mary, the Mother of Jesus were brought to the fore. That same experience was manifested among the Catholic Students of Notre Dame University, USA in January 1967 when they were at a Retreat. The Renewal they experienced led to what is known today as the Catholic Charismatic Renewal.

In fact in the late 1960s (during the civil war and early 1070's shortly after) the Catholic Church, in order to stem the tide of Catholics of members streaming to faith healing churches and prayer houses, started a counter prayer movement in the form of 'prayer ministry spearheaded by the likes of Rev. Fathers Godwin C. Ikeobi and Monsignor Matthew Obiukwu (my colleagues and contemporaries in Bigard Memorial Seminary, ENUGU) 'to provide Catholics with an alternative for the healing ministry and prayer.

Later on in the early 1980s Rev. Fr. (Prof) Emmanuel Edeh also began his own brand of Charismatic Prayer Movement as a response to the Pentecostals. His Catholic Prayer Ministry of the Holy Spirit at Elele, Port Harcourt gave him out as a Pentecostal or Charismatic Father, (though he denies this) because he started off with Charismatic choruses, testimonies and reported healings. In the 1990s other Catholic priests like Fathers John Ugobueze, Stephen Njoku, Christian Usung Urua, and Ejike Mbaka gave their own response to the Pentecostals through their healing ministry at Wednesday evening services with Rosary processions, singing of choruses, sermons and 'Holy Ghost Hour' healing sessions, not leaving out the collection of tithes. Many priests, Seminarians and Rev Sisters have since joined the band-wagon of Catholic Charismatic Renewal healers and prayer warriors and the situation does not seem to be abating.

The Aokpe phenomenon in Benue State has really sparked off this scenario and since the late 1990s, the place has turned into a Mecca of sorts through a girl visionary Miss Christiana Agbo, who claimed to have had an apparition of the Blessed Virgin Mary. A chapel and a Parish centre have since been erected by the Catholic Diocese of Otukpo for the devotion and spiritual needs of pilgrims and those seeking for miracles and spiritual favours.

The emergence of Pentecostalism as one of the major developments of the 20th century Religious Movements has gained great momentum. Its rapid spread is very pervasive here in Nigeria. Recently Rev.Fr. Jude Anyaeche has been quoted to have had an encounter with a Pentecostal girl who challenged him that Pentecostals like the ancient Israelites walking round the walls of Jericho would in no time walk

round the walls of the Catholic Church and other mainline Churches; the so-called Protestant churches, only once, and they would all collapse Jericho-wise. The mainline or Protestant churches are those Christian churches established after the great Catholic Church shake-up by Rev.Fr. DR. Martin Luther in 1516 AD tagged the Reformation which resulted in the break-up of the Catholic Church and the establishment of splinter churches ie. Protestant Churches like the Lutheran church, Presbyterian Church, Methodist church, Anglican Church, Methodist church, Apostolic church, Qua Iboe Church etc. which also found their way into Nigeria since 1840s. And this was a little over ten years ago; today, and in all probability the Pentecostals are taking over the management of Christianity in Nigeria. As I write this book, the head and president of the Pentecostal Federation of Nigeria (PFN) is also the current President of the whole Christian community in Nigeria tagged the **Christian Association of Nigeria (CAN)** in the person of Pastor Joseph Ayo Oritsajafor of the Word of Life Bible Mission, Warri. Pentecostals are making waves and winning converts mostly from these so-called original Christian mainline churches by the day and this is to state the obvious. The rank and file of these mainline churches according to Rev. Fr. Hilary C. Achunike of the University of Nigeria, Nsukka, and even the Catholic Church hierarchy in Nigeria and elsewhere are all disturbed and disquieted.

13. 2 AIMS AND OBJECTIVES OF THE CATHOLIC CHARIMATIC RENEWAL

13. 2.1 For a deeper personal relationship with God
13. 2. And care2 Towards the desire to devote self completely to serve God and neighbour
13. 2.3 To maintain openness to the Holy Spirit
13. 2.4 To devote more time to the study of the Scriptures
13. 2.5 To devote and generate brotherly love and care
13. 2.6 To obey completely the instructions of the Catholic church
13. 2.7 To serve God and Humanity
13. 2.8 To be available to the Church; willing and ready to serve in any capacity with focus and unity

13.4 CHARISMATIC APOSTOLATE & ORDER OF DEVOTIONS

13.4.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS
13.4.2 CHAPPLET OF THE BVM AND OTHER LITANIES: See. the Manual
13.4.3 PURGATORIAN APOSTOLATE HOLY HOUR: See Manual of Dive Mercy
13.4.4 STATIONS OF THE CROSS AND ADORATION: See Manual
13.4.5 CATHOLIC CHARIMATIC RENEWAL APOSTOLATE SELECTED PRAYERS: See Manual
13.4.6 WEEKLY PRAYERS AND MEETINGS OF PURGATORIANS: See Manual of Devotions
13.4.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Manual of Devotions
13.4.8 CATHOLIC CHARIMATIC APOSTOLATE NATIONAL MEETINGS/CONFERENCES - Diocesan, Parish, Provincial, etc. See Manual

CATHOLIC LAY ORGANIZATIONS & ASSOCIATIONS

14.0 LAY READERS ORGANIZATION AND THEIR MINISTRY IN THE CHURCH

14.1 VATICAN II: LUMEN GENTIUM ON LAY READERS IN THE CHURCH

"For the constant nurturing of the people of God, Christ the Lord instituted in the Church a variety of Ministries which work for the good of the whole Mystical Body of Christ." In 1965, Pope Paul VI in his Apostolic Letter and later in the **Motu Proprio** quoted below declared that right from the Apostolic Age, the Church instituted the Ministry of the Deacons which had an outstanding position among all the other Ministries. The Deaconate has always been held in great honour by the Church. Accordingly, the Diaconate flourished in a wonderful way in the Church giving outstanding witness of love for Christ and the Faithful through the performance of Works of Charity, the celebration of the Sacred Rights and the fulfillment of Pastoral duties **(Cf. Vatican II, Dogmatic Constitution Lumen Gentium, 18, AAS 57: 21-22, 1965)**. The exercise of the Office of Deacon also enabled those who were to become Presbyters to give proof of themselves, to display the merit of their work and to acquire preparation – all of which were requirements for receiving the dignity of the Priesthood and the Office of Pastors.

But as time went on, the discipline concerning this Holy Order was changed. The prohibition against lightly conferring Ordination without observing the established sequence of Holy Orders was strengthened, and there was a gradual decrease in the number of those who preferred to remain Deacons all their lives instead of advancing to higher Orders. As a consequence, the permanent Diaconate almost entirely died out in the early Latin Church. Then Council of Trent proposed to restore the Holy Orders in accordance with their own nature as ancient Functions within the Church. It was only later on that this idea of restoring this important Order matured as also as a truly permanent Rank in the Church. This might have been what informed the Vatican Council to separate it from the Minor Orders and in fact changed them to only Ministries including the Ministries of Lay Readers and Acolyte as we are going to see **(Cf. Trent 1545 – 1664, Session XXIII, cap. I – IV: Mansi XXXIII, 138 - 140)**. But it was a much later that the Church made good the plan of the Council of Trent as a truly permanent Rank in the Church as it is today. Vatican II later changed the entire order by first by restoring the permanent Diaconate as an intermediate Sacred Order between the higher Ranks of the Church's Hierarchy viz. the Priesthood and the Episcopate and the rest of the Christian Faithful. The Dogmatic Constitution Lumen Gentium also deferred the entrance into the clerical state which hitherto was through the Rite of Tonsure by introducing new Rites of Reader and Acolyte by which Candidates aspiring to Ordination as Deacons or Presbyters

publicly manifest their will to offer themselves to God and the Church. The Council considered it opportune that Candidates should now both by study and by gradual exercise of the Ministry of the Word and of the Altar for Sacred Orders so that they may through intimate contact understand and reflect upon the double aspect of the Priestly Office. Thus Candidates for the Diaconate leading to the Presbyterate must receive the Ministries of Reader and Acolyte and exercise them for a fitting time in order to be better disposed for the future service of the Word and the Altar as priests.

14.2 LAY PERSONS AS LECTORS AT LITURGICAL FUNCTIONS

CJC 230 has directed that Lay persons who possess the requisite age and qualification as determined by the Conference of Bishops of the country can be installed on a stable basis as Lectors during Mass. Many Parishes and dioceses in Nigeria have availed of this prescription by selecting worthy and duly prepared members of the Laity to read at Masses. After the appointment of these candidates, they are given a period of training to prepare them to undertake this function in the Church. In 1972, Pope Paul in his Motu Proprio: Ministerial Quaedam, instituted this provision for the installation of Lay Readers in the Church **(Cf. AAS 64 1972, 529 - 534).**

14.3 RITE OF THE INSTALLATION OF LAY READERS

In accordance with prescribed Rites the Bishop or those appointed by him examines the Candidates can confer the Ministry. Where the installed Lay Readers are lacking, this provision also allows that worthy lay persons may be called upon to carry out this function. To this end, many dioceses and parishes usually conduct the ceremony of Installation of Lay Readers at Mass after the Gospel. Those selected or appointed to serve as Readers in the Parish or Church, usually all those appointed from all the Stations kneel before the Celebrant who prays over them. The Candidates are blessed and invested with appropriate vests after the Celebrant has prayed over them. Thereafter, the Candidates come two by two to the Altar to receive (touch) the Bible with the words:

Take this Book of Holy Scripture and be faithful in handing (reading) the Word of God,
So that it may grow strong in the hearts of His people. The Reader answers: **AMEN**.

14.4 PATRON SAINT OF LAY READERS – ST. BEDE THE VENERABLE

St. Bede the Venerable (Feast day:) born about 673 AD in Northumberland in England is the Patron Saint of Lay Readers. At seven he was brought to the Benedictine Monastery of SS Peter and Paul at Wearmouth-Jarrow founded by St. Benedict Biscop (628 - 690) of Northumbria. He remained there, studied and was always praying and writing. At 19 he was ordained Deacon and a Priest in 703 AD. He was the greatest of the Anglo-Saxon scholars whom the Greco Roman Emperors notably the Franks brought to Rome to teach at the Palatial Court. St. Bede wrote many books mainly on Theology and Ecclesiastical or Church History Most of these books centred on Biblical Commentaries, music and poetry. Pope Leo XIII canonized him in 1899 and declared him Doctor of the Church and Patron of Lectors.

14.5 LAY READERS APOSTOLATE & ORDER OF DEVOTIONS

14.5.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS: See Manual of Devotions

14.5.2 CHAPPLET OF THE BVM AND LITANY WITH OTHER LITANIES: See. the Manual of Devotions

14.5.3 LAY READERS APOSTOLATE HOLY HOUR: See Manual of Devotions

14.5.4 STATIONS OF THE CROSS AND ADORATION: See Manual of Devotions

14.5.5 LAY READERS APOSTOLATESELECTED PRAYERS: See Manual **of Devotions**

14.5.6 WEEKLY PRAYERS AND MEETINGS OF LAY READERS: See Manual of Devotions
14.5.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Manual of Devotions
14.5.8 LAY READERSMEETINGS/CONFERENCES - NATIONAL, PROVINCIAL, DIOCESAN, PARISH, STATION, etc.: See Manual of Devotions

15.0 CATHOLIC MEN ORGANIZATION OF NIGERIA-CMO

15.1 ESTABLISHMENT: As discussed elsewhere in this Book, the twin Lay Organizations viz. the Catholic Men Organization – CMO and the Catholic Women Organization - CWO were already in existence and in action in the Calabar Mission right from the beginning of the 20th Century and was masterminded by the indefatigable Fr. Josef Leon Lena CSSP. They were known as St. Joseph's League. In 1954 to be precise, at the All Catholic –Women's Rally organized by Dominic Cardinal Ekandem, then Auxiliary Bishop of Calabar, on the grounds Holy Family College, Oku Abak, set out to found the ? ka Adiaha Obong Organization which became the forerunner of the Catholic Women Organization after Vatican II Decree on the Laity which argued that "since to have an ever more active share in the whole life of society, it is very important that the men and women participate more widely also in the various fields of the Church's Apostolate.

15.2 AIMS AND OBJECTIVES

- To motivate Catholic Men and lead them to Christ.
- To create awareness about the need for all Catholic men to participate more widely also in the various fields of the Church's Apostolate.
- To foster the ideals and principles of the Catholic Faith through the development and promotion of healthy spiritual' moral, intellectual and material wellbeing of members both in the diocese and in the Parish.
- To encourage members to live up to their duties and obligations to the Church.

15.3 CATHOLIC MEN ORGANIZATION ORDER OF DEVOTIONS

15.3.1 NOVENA PRAYERS TO THE SACRED HEART/IMMACULATE HEART AND IMMACULATE. NB. Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)** See Hand Book
15.3.2: RECITATION OF HOLY ROSARY, OTHER PRAYERS, RETREATS etc. See Hand Book
15.3.3 TOTAL DEDICATION TO THE BLESSED VIRGIN MARY & ADORATIONOF THE MOST BLESSED SACRAMENT: See Hand Book
15.3.4SELECTED PRAYERS – DIVINE PRAISES/CHORSES & ADORATION: See Hand Book
15.3.5 CMO MEETINGS/CONFERENCES - NATIONAL, PROVINCIAL, DIOCESAN, PARISH, STATION, etc.: See Hand Book.

15.4 FORMULAR FOR CMO GENERAL MEETINGS AND APOSTOLATE

15.4.1 OPENING HYMNS: See Hand Book of Apostolate

15.4.2 THE ROSARY & OTHER OPENING PRAYERS: See Hand Book of Apostolate

15.4.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER

15.4.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING

15.4.5 EXHORTATION/ REFLECTION

15.4.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. DRAMA, MIME, SEMINARS, WORKSHOPS, etc.

15.4.7 MINUTES AND MATTERS ARISING

15.4.8 ATTENDANCE / ROLL CALL

15.4.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER

15.4.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any) /FUNCTIONS, BAZZARS, RALLIES etc. See Hand Book

15.4.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Apostolate

15.4.12 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Hand Book

16.0 CATHOLIC WOMEN ORGANIZATION OF NIGERIA - CWO

6.1 ESTABLISHMENT: It was also in line with the above intention of Vatican II mentioned above that the Catholic Women of Nigeria Organization was born. For after visiting Haiti and seeing the devastating poverty and immense need of the people, decided to organize themselves and to take care of the suffering inmates there. On coming home, they decided to found the Catholic Women Organization of Nigeria - CWON. It was later on and with the changed focus on what had brought them together in the first place that they had to shift their objective towards the Mission of making the Catholic Women Organization become the rallying point of motivating the Catholic women of Nigeria to utilize and harness their energies and resources for evangelization in the Church.

16.2 AIMS AND OBJECTIVES

- To unite all Catholic Women of Nigeria in purpose, direction and action in religious, educational, social, cultural and economic fields.
- To unite all Catholic Women of Nigeria and direct them for the purposes of love, light, unity and peace amongst them and all peoples.
- To give priority to the Christian formation of all members of the Catholic Women Organization in Nigeria, through an emphasis on unity and a deeper understanding and participation in the life of the Church leading to a greater appreciation of the Role of a Christian in today's world.
- To serve as a medium through which the Catholic Women of Nigeria may speak and act as a unit for the good of the Organization, our country and the world at large.
- To render assistance to Catholic Women in their effort to give service in their respective fields.
- To encourage, establish and maintain inter-religious and intra-religious relationships with their

Religions, Organizations sharing similar or complementary aims and objectives in Nigeria and abroad without compromising their Catholic morals and values.

16.3 CATHOLIC WOMEN ORGANIZATION ORDER OF DEVOTIONS

16.3.1 **NOVENA PRAYERS TO THE SACRED HEART/IMMACULATE HEART AND IMMACULATE. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)** See Hand Book

16.3.2: RECITATION OF HOLY ROSARY, OTHER PRAYERS, RETREATS etc. See Hand Book

16.3.3 TOTAL DEDICATION TO THE BLESSED VIRGIN MARY & ADORATIONOF THE MOST BLESSED SACRAMENT: See Hand Book

16.3.4SELECTED PRAYERS – DIVINE PRAISES/CHORUSES & ADORATION: See Hand Book

16.3.5 CWO MEETINGS/CONFERENCES - NATIONAL, PROVINCIAL, DIOCESAN, PARISH, STATION, etc.: See Hand Book.

16.4 FORMULAR FOR CWO GENERAL MEETINGS AND APOSTOLATE

16.4.1 OPENING HYMNS: See Hand Book of Apostolate

16.4.2 THE ROSARY & OTHER OPENING PRAYERS: See Hand Book of Apostolate

16.4.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER

16.4.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING

16.4.5 EXHORTATION/ REFLECTION

16.4.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. DRAMA, MIME, SEMINARS, WORKSHOPS, etc. See Hand Book

16.4.7 MINUTES AND MATTERS ARISING

16.4.8 ATTENDANCE / ROLL CALL

16.4.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER: See Hand Book

16.4.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any) /FUNCTIONS, BAZZARS, RALLIES etc.

16.4.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Apostolate

16.4.12 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Hand Book

17.0 CATHOLIC YOUTH ORGANIZATION OF NIGERIA- CYON

17.1 ESTABLISHMENT: The Catholic Youth Organization was officially established in Nigeria in 1985 during the Episcopal Conference of Nigeria held at Lagos that year.

17.2 AIMS AND OBJECTIVES

- To lead the Youth towards ever serving God.
- To foster the spirit of togetherness, promote unity and mutual understanding among youths.
- To make known the Catholic Faith to Christians and non-Christians alike.

17.3 CATHOLIC YOUTH OF NIGERIA ORDER OF DEVOTIONS

17.4.3.1 **NOVENA PRAYERS TO THE SACRED HEART/IMMACULATE HEART AND IMMACULATE. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)** See Hand Book

17.3.2: RECITATION OF HOLY ROSARY, OTHER PRAYERS, RETREATS etc. See Hand Book

17.3.3 TOTAL DEDICATION TO THE BLESSED VIRGIN MARY & ADORATIONOF THE MOST BLESSED SACRAMENT: See Hand Book

17.3.4 SELECTED PRAYERS – DIVINE PRAISES/CHORSES & ADORATION: See Hand Book

17.3.5 CATHOLIC YOUTH MEETINGS/CONFERENCES - NATIONAL, PROVINCIAL, DIOCESAN, PARISH, STATION, etc.: See Hand Book.

17.4 FORMULAR FOR CYON GENERAL MEETINGS AND APOSTOLATE

17.4.1 OPENING HYMNS: See Hand Book of Apostolate

17.4.2 THE ROSARY & OTHER OPENING PRAYERS: See Hand Book of Apostolate

17.4.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER

17.4.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING

17.4.5 EXHORTATION/ REFLECTION

17.4.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.

17.4.7 MINUTES AND MATTERS ARISING

17.4.8 ATTENDANCE / ROLL CALL

17.4.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER

17.4.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any) / FUNCTIONS, BAZZARS, RALLIES etc.

17.4.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Apostolate

17.4.12 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Hand Book

18.0 CATHOLIC GIRLS a.k.a MARY LEAGUE GIRLS ORGANIZATION





18.1 ESTABLISHMENT: The Catholic Girls a.k.a Mary League Girls Organization just as in the case of the CWO in the Archdiocese of Calabar was founded by Dominic Cardinal Ekandem in 1954 under the title of "**CHILDREN OF MARY"**. It almost died out during and immediately after the war. In 1976, when appointed as Father In-Charge of Great. St. Charles Lwanga, Essien Town – Calabar, the Author revived it under the name of Catholic Girls Organization.

In September 1982, to be precise, and with the authorization and approval of Archbishop Brian D. Usanga, Rt. Rev. Msgr. Emmanuel O. Idem, then Rev. Fr. Idem and Parish Priest of St. Mary's Pro-Cathedral Efut Abua, Calabar established his own version of Catholic Girls titled "**MARY LEAGUE ORGANIZATION"** with Rev. Sr. Rosaline Chukwuma as Spiritual Directress. In 1983 with the transfer of Fr. Idem to St. Joseph's Parish, Ikot Ene, the Archbishop appointed the Author to the Parish. Then Rt. Rev. Msgr. J. P. Ekarika re-organized the Organization and with Rev. Sr. Chukwuma set out to prepare the Constitution for the Organization. In 1984 the Archbishop formally established the Mary League Organization with fanfare to the Glory of God. Between 1984 and 1996 Msgr. Ekarika had established the Association in almost all the Parishes in the Deaneries of Sacred Heart Cathedral, St. Mary's Pro-Cathedral, St. Patrick's Ikot Ansa, St. Augustine's Ikot Omin, St. Joseph's Ikot Ene, St. John's Akamkpa and even in the Catholic Diocese of Ogoja to the greater Glory of God.

18.2 MOTTO: Devotion to Our Lady and fidelity to Christ.

18.3 AIMS AND OBJECTIVES

- To educate and inculcate in young girls the virtues of the Blessed Virgin Mary, especially humility, holy purity, obedience, docility and honesty.
- To educate and prepare young girls for marriage or the Religious Vocation and for assistance in Church interior decoration.
- To promote academic and spiritual zeal particularly towards the understanding and practising of the Catholic Faith, educational, economic, social and moral norms.
- To assist girls to face their peculiar problems and to combat corrupting influences that can harm their Christian living and degrade their womanhood.
- To hold meetings, prayers, seminars and retreats and sometimes to go out for corporal works of mercy.

18.4 Apart from striving for personal holiness, the salvation of other young girls shall be an important target for every member of the Mary League Association. To this end every member shall

- Be ready and willing to give religious instructions and teach Catechumens and others the Catechism in order to prepare them for the reception of the Sacraments.
- Have the courage to impart fraternal correction to those who go astray or are ignorant of their Christian standards.
- Make regular visits to orphanages, hospitals, IDPs, and other centres of Charity.
- Play active role in the interior decoration of the Church and Altar and also be ready to participate in other useful activities in the Parish or Station.

18.4 MARY LEAGUE ORDER OF DEVOTIONS

18.4.1 **NOVENA PRAYERS TO THE SACRED HEART/IMMACULATE HEART AND IMMACULATE. NB.** Special Intentions on each Novena day. The Novena Prayers are very efficacious prayers approved by the Church to be said during Nine days. The Blessed Virgin Mary was the first to carry out this Novena Devotion when she prayed with the Apostles at the Upper Room in Jerusalem from the Ascension to the Day of Pentecost **(Cf. Acts 1:14)** See Mary League Hand Book

18.4.2: RECITATION OF HOLY ROSARY, OTHER PRAYERS, RETREAT etc. See Mary League Hand Book

18.4.3 TOTAL DEDICATION TO THE BLESSED VIRGIN MARY & ADORATION OF THE MOST BLESSED SACRAMENT: See Hand Book

18.4.4 SELECTED PRAYERS – DIVINE PRAISES/CHORSES & ADORATION: See Mary League Hand Book
18.4.5 MARY LEAGUE MEETINGS/CONFERENCES - NATIONAL, PROVINCIAL, DIOCESAN, PARISH, STATION, etc.: See Hand Book.

18.5 FORMULAR FOR MARY LEAGUE GENERAL MEETINGS AND APOSTOLATE
18.5.1 OPENING HYMNS: See Mary League Hand Book of Apostolate
18.5.2 THE ROSARY & OTHER OPENING PRAYERS: See Mary League Hand Book of Apostolate
18.5.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
18.5.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING
18.5.5 EXHORTATION/ REFLECTION
18.5.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.
18.5.7 MINUTES AND MATTERS ARISING
18.5.8 ATTENDANCE / ROLL CALL
18.5.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
18.5.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any) FUNCTIONS, BAZZARS, RALLIES etc.
18.5.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Apostolate
18.4.12 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See Hand Book

19.0 KNIGHTS OF ST. MULUMBA APOSTOLATE - KSM

19.1 HISTORY OF KNIGHTS OF ST. MULUMBA

The Order of the Knights of St. Mulumba (KSM) was founded in Nigeria on June 14, 1953 by Reverend Father Abraham Anselm Isidahome Ojefua, a Priest and Monk from Illah Monastery in Delta State. The Order of the Knights of St. Mulumba was to be established on the Principles of Catholic Action as a Lay Apostolate Organization and modelled after the Sacred Order of the Catholic Knighthood. During the Colonial era especially between the 1940s -1950s, various anti-Catholic Secret Societies were prevalent in the land drawing into their fold large numbers of the Nigerian elite especially those of the higher cadre of returnees soldiers of the Second World War and Graduates educated abroad who were lucky to be absorbed into the Civil Service of Nigeria. Most of these who fortunately participated in the Government and Administration of the country were in the main Protestants and they had eagerly and without qualms embraced these Secret Societies and Orders championed by the British Colonial Administrators in Government who were predominantly Protestants and members of various Secret Orders and Lodges.

Even the Protestant Clergy, professionals and Nigerian social elites were at liberty to join these Secret Societies and Cults viz. as Freemasons, Rosicrucians, Ogbonis, etc. They became the favoured

personalities in Government and were showered with material benefits, social security, political and professional benefits. As Cultism and anything bordering on Secret Societies is Anathema to the Catholic Church, many Catholics with equal or superior qualifications found themselves greatly short-changed in this scenario and scheme of things though some clandestinely became initiated members. Such who were discovered by the Church Authorities, most especially Catholic Teachers were either excommunicated from the Church or sacked from Offices or both with **"Immediate Effect"** in what was known as **"IPSO FACTO"** in Catholic circles. It was a very trying time and hostile atmosphere for Catholics and a very difficult situation to handle. This was nothing but a situation which had reduced Christianity to a matter of convenience, to openly worship money, power, luxury, discrimination and to surreptitiously antagonize Catholics. Yes, the inability of Catholics to join these Secret Societies as their counterparts in the Nigerian civil or even in the Church had adversely put them into a very difficult disadvantage.

This is where by Divine Providence, Reverend Father Abraham Ojefua came in to solve the intractable problem and ignominy for Catholics. After long prayers and tenacious fasting, Heaven answered with the inspiration of him founding a counter Spiritual Order which would meet the approbation of the Church's Hierarchy as well as the yearnings of the Catholic elite. This Order was on the surface to possess the appurtenances of the Secret Orders but eminently Catholic and spiritual with the trimmings of true Catholic Action Groups capable of counterbalancing the effects of the Secret Orders and Lodges as well as confront them. Fr. Ojefua first started off by writing Articles in the Catholic Herald - Lagos, and Catholic Life - Calabar. These were enormous and eminent Catholic Magazines meant to enlighten and effectively dis-abuse the minds of the Elite and most especially Catholics on these diabolical groups and intimate them on their dangers. Thereafter, having sought the official permission of Archbishop Taylor of Lagos, Archbishop Heerey of Onitsha and Bishop Kelly of Benin as there was no Ecclesiastical Province in the North then, he went on Pilgrimage, first to Rome and then to Ireland where he understudied the Organization of the Catholic Knighthood. Upon his return and on June 14 1953, 23 Foundation members were initiated during Benediction in the presence of Bishop Joseph Whelan CSSP, at the Chapel of Holy Ghost College, Owerri. There and then, the first Subordinate Council of Catholic Knighthood named after the Ugandan Martyr, St. Mulumba with the name tag **"THE ORDER OF THE KNIGHTS OF BLESSED MULUMBA"** in Nigeria was born to the greater glory of God.

The Order of the Knights of St. Mulumba has a current membership of over 20,000 both male and female. The women wing known as the Ladies of Saint Mulumba (LSM) was inaugurated on June 24, 1978 in Calabar, Cross River State. The KSM Order has since established its presence in other African countries, viz. the Knights of St. Matthias Mulumba, Kampala, Uganda in 2004 and the Knights of St. Mulumba, Mamfe, Cameroun in 2008.

19.2 AIMS AND OBJECTIVES OF THE CHURCH WARDENS ASSOCIATION

- To counteract the harm done by many secret societies to the church and to arrest the efflux of the Christian enlightened members into those harmful secret groups.
- To bring Catholics together in a fraternal association for the good and progress of the church, welfare of its clergy, wellbeing of members of the Order in particular and Nigeria in general. The constitution has been review severally and emphasis is now on fostering perfect Christian life among members, making the Order Africa – wide and encouraging inter religious dialogue.

19.3 MEMBERSHIP AND STRENGTHS OF KNIGHTS OF ST MULUMBA, NIGERIA

Only practicing Catholic men and their wives are admitted. Membership spans all cadres of professionals such as Government Administrative Officers, Teachers, Lawyers, Businessmen, Professors, Engineers, Bankers, Doctors and other professionals in all strata of the economy. The Order has grown in strength over the years from the two (2) Sub Councils (Benin/Lagos and Onitsha) in 1953 to six (6) Sub Councils

in 1960 when **Fr. Ojefua** handed over to **Bro. Robert O. Olisa** as the 2nd Supreme Knight. Then under **Bro Olisa**, the number doubled to twelve (12). Under the leadership of **Bro. Da Silva**, the KSM Sub Councils increased to eighteen (18) and the **Ladies of St. Mulumba** came on board. The Mulumba Assurance Company was also incorporated in 1985 under Sir **George C. Akabogu** as Supreme Knight . Thereafter, KSM Nigeria became a member of the **International Alliance of Catholic Knights (IACK)** and **Bro. Akabogu** was elected as its President from 1989 to 1990.

In 1988, KSM Nigeria also became a member of the International Council of Catholic Men (**Unum Omnes**).

That same year the number of Sub councils rose to fifty-five (55). This growth in membership and Sub Councils continued during the tenure of **Bro. Christopher Abebe (1996 – 2000)**. **Bro. Abebe** handed over 5,102 in membership consisting of 82 Sub Councils which under the leadership of **Bro. Fidelis R. C. Ezemenari**, grew in leaps and bounds to 18,000 (8994 Knights and 9,000 Ladies) across 162 Sub Councils in 2008.In 2003, under the administration of **Bro. Anthony Onuh**, the population of the Order rose to 22,000 in 201 Subordinate Councils and from 2014 to 2016, the population further catapulted to 22,500 in 208 Subordinate Councils. Today the number of subordinate councils stands at 222. Under the Leadership of Bro. Myke Mary Nwosu from 2016 till date, the membership and number of Subordinate Councils have grown to 23,555 consisting of about 11,355 Knights and 12,000 Ladies of Mulumba. There are now a total of 248 Sub Councils of KSM in Nigeria.

19.4 STRUCTURE OF KNIGHTS OF ST. MULUMBA, NIGERIA

The Structure of the Order of KSM consists of the Supreme Council of the entire country of Nigeria, the Metropolitan Councils in the decreasing order of Authority, made up of the Sub Councils in the nine Ecclesiastical Provinces of Nigeria, viz. Abuja, Benin, Calabar, Ibadan, Kaduna, Lagos, Kaduna, Onitsha and Owerri Provinces. The head of the Order is the Supreme Knight, SK. The Head of the Metropolitan Council is the Metropolitan simply Metro, and the Head of the Subordinate Councils in the various Diocese of Nigeria is the Grand Knight, GK. The KSM Nigeria is also a member of the International Alliance of Catholic Knights, IACK.

19.5 IMPORTANT DATES OF KNIGHTS OF ST. MULUMBA, NIGERIA

IACK – International Alliance of Catholic Knights----------May 24

St. Mulumba's Feast Day and Celebration/Rally in Dioceses----------June 3

Founder's Day Celebration----------July 28

19.6 KNIGHTS OF ST. MULUMBA ORDER OF DEVOTIONS

21.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS

21.3.2 CHAPPLET OF THE BVM AND OTHER LITANIES: See. the Manual of KSM Order

21.3.3 KSM RECOLLECTION DAYS, RETREATS, HOLY HOUR: See Manual of KSM Order

21.3.4 STATIONS OF THE CROSS AND ADORATION: See Manual of KSM Order

21.3.5 KSM SELECTED PRAYERS: See Manual of KSM Order

21.3.6 WEEKLY PRAYERS AND MEETINGS OF KNIGHTS OF ST. MULUMBA: See Manual of KSM Order

21.3.7 DEVOTIONS TO THE BLESSED TRINITY – BVM, etc.: See Manual of KSM Order

21.3.8 KSM MEETINGS/CONFERENCES – NATIONAL, PROVINCIAL, DIOCESAN, PARISH (if any), etc. See Manual of KSM Order

19.7 FORMULAR OF KSM GENERAL MEETINGS AND APOSTOLATE

18.5.1 OPENING HYMNS: See Manual of KSM Order
18.5.2 THE ROSARY - OTHER OPENING PRAYERS – HOLY MASS: See Manual of KSM Order
18.5.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
18.5.4 SCRIPTURAL/SPIRITUAL READING/ SPECIAL PAPER PRESENTATION /GUEST SPEAKER/MEMBER
18.5.5 EXHORTATION/ REFLECTION
18.5.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.
18.5.7 MINUTES AND MATTERS ARISING
18.5.8 ATTENDANCE / ROLL CALL
18.5.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
18.5.10 FINANCE – FINANCIAL REPORT/OFFERINGS (Cf. Financial Secretary/ Treasurer) /FUNCTIONS, BAZZARS, RALLIES etc.
18.5.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Manual of KSM Order
18.4.12 GROUP/PARISH - DIOCESAN – PROVINCIAL - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONFERENCES: See. the Manual of KSM Order

20.0 KNIGHTS OF ST. JOHN INTERNATIONAL & APOSTOLATE – KSJ



20.1 A. HISTORY OF KNIGHTS OF ST. JOHN INTERNATIONAL

The Noble Order of the Knights of St. John International was founded in a little town of AMAIFI in Italy in 1048 AD. The main objective of the Order then was to fight the Barbarian infidels and Turks who were in opposition to the Church's Teachings and practices in those medieval times. Their threats compelled the Knights to wage a relentless war of the Holy Cross against them. The Knights also took care of the wounded and the sick in the society especially the sick Christian pilgrims and the poor. In time and during the 1200s to 1500s which brought about the likes of the Franciscan and Dominican Orders and Congregations in the Church, the Order was suppressed in Europe by some jealous kings and monarchs of the Middle Ages and their assets seized and the Order went underground but functioned secretly around the Monasteries on the Mountains.

In the later Middle Ages, the Order providentially found its way into the United States of America. It came about like this. Precisely and about 1886, after the Civil War of Independence, there existed a number of uniformed military societies viz. the Knights of St. Paul, Knights of St. George, the Knights of St. Louis, and many more, which can be regarded as a modern counterpart of the Knights of old. These medieval Knights fought well for God and the Church both on the fields of battle and in the Church, but these new groups chose a different field, a spiritual action and life whereupon they could strive to capture men's hearts and minds for God. At this time also, there were various groups of Catholic Knights of many descriptions and uniforms with By-laws, Aims and Purposes. Some wore uniforms modeled after the steel armored uniforms of ancient Knights with coats of velvet, brass plumed helmets bedecked with feathers, shining breastplates, leggings with enormous boots with spur, etc. Some of them also had By-laws to aid the various segments of immigrants and others for the purpose of musical and literary enrichment. There were some others for the veneration of a particular patron Saint, payment of sick benefits to members and their families, payment of death benefits to widows and orphans of

deceased members as currently practised by both the KSM and KSJ INT'L Orders. All of them had the central purpose to serve Almighty God and His Church. Several of these organizations met by chance in Rochester, New York, in June of 1874, in a common convention. Visiting delegates were favorably impressed, and returned to their home cities, determined to form like joint-organizations at home. In New York State, it was incorporated by a special Act of the Legislature of the State. Then, Combined Commandieries soon came into existence in Buffalo, Baltimore, Cincinnati, Detroit, Syracuse, Denver, Dayton, Toronto, Louisville, and Columbus. Each of these combined groups still had their own individual By-laws, and followed its own discretion in regard to uniforms.

On October 15, 1879, some Commandieries of Catholic Knights from Baltimore, Washington and Cincinnati met in Baltimore to consider and discuss the question of the formation of a national organization that would result in a merger or union of the various Catholic Uniformed Societies of the country under one head. After deliberations, it was decided to form such a body, and an organization was perfected with the election of Officers and the selection of the name, "THE ROMAN CATHOLIC UNION OF KNIGHTS OF ST. JOHN." The next convention was held in Cincinnati in 1880 and more Commandieries became affiliated with the "Union." A resolution was later adopted to shorten the name to "Knights of St. John".

The story of the chivalrous deeds of the Medieval Knights preserved in the archives of history, in caring for the sick and infirm, giving asylum to travelers and defending them against barbarous attacks of the Turks, inspired these Catholic men of America to place this new Society under the patronage of St. John the Baptist. Thus was cast the pattern for the modern Knights who would initiate the virtues of the Medieval Knights; namely, filial devotion to and respect for the Authority of the Roman Catholic Church, a sense of honour, love of truth, courage, and an indiscriminating charity motivated by the love for God. The first Supreme Commander of Knights of St. John Int'l was Henry J. Werst (1896 - 1899). The founders of the Knights of St. John had ideals which they desired to spread and foster among Catholics. They understood the truth of the adage, "In unity there is strength." Alone they could do little, but by uniting many groups and people under a leadership, they could accomplish much for God and His Church. Thus was born the idea out of which the Knights of St. John grew and prospered.

Monthly meetings were to be conducted by a common ritual to promote fraternalism and friendship. Activities of every description were to be promoted; religious, social and athletic. Charity work was to be done anonymously. The many and varied Programs and Activities were to fill the Calendar of every active and committed member.

Knights of St. John Int'l work in close harmony with their Pastors, taking an active part in Liturgical functions. A good Knight of St. John is always a good Catholic. Conventions are held on a grand or State level. International Biennial conventions feature with Solemn Pontifical Mass, Memorial Mass for the deceased, street parade, receptions, banquet and dance in addition to the business sessions of the Order.

In 1913, Commandieries sprung up in Trinidad-Tobago and by 1929, there were Commandieries in Panama and the Canal Zone. In 1933 the Order of the Knights of St. John was introduced into the Gold Coast, now Ghana, through the influence of Anthony Quansah and his son, Emmanuel Raphael Quansah of Saltpong. They had previously applied to the United States for permission to form a Commandiery, at Saltpond, in the Central Region of Ghana. The Archbishop of Cape Coast, the Most Reverend Thomas William Porter stipulated that he would allow them to promote Membership and hold Meetings and render his final decision in five years' time. At the end of the fifth year, 1937, His Grace approved the establishment of the Order in Ghana and the Order flourished throughout all the Parishes in the country. Through the universality of the Roman Catholic Church, coupled with cross-border trade and movement of goods and persons, there was a rapid expansion of the Noble Order in the West African sub-region. Over a short span of time, the Order was inaugurated in Lomé, Togo; Monrovia, Liberia; Enugu, Nigeria;

and Freetown, Sierra Leone. Today the Order boasts of over 16,000 Members in West Africa, alone. The Order has grown, with more Commandieries in England and Germany such that the name was changed in 1998 to the **KNIGHTS OF ST. JOHN INTERNATIONAL**. Throughout her history, the Knights of St. John Int'l has been blessed with outstanding leaders, men who have picked up the gauntlet laid down by their predecessors. Dedicated men who year after year, have gladly assumed the work, the responsibility and the obligation of preserving our Noble Order, so that they could pass it on in a condition so that it would be, at least, no less than it was when they received it. Past and present day leaders of the Order have accomplished this with distinction and with growing results to the glory of God.

20.1 B. HISTORY OF KNIGHTS OF ST. JOHN INTERNATIONAL, NIGERIA

The Order of the Knights of St. John Int'l was established in Nigeria as mentioned above from Ghana where it first berthed, as it were in Ghana on African soil. On June 6 1976, the first ever Commandiery 414 named after the Holy Spirit in Nigeria was inaugurated at Holy Ghost Cathedral Enugu with the initiation of 25 Founding Members into the Order with Col Kevin Ngeneme Ejiogu (1930 -1977) as the first Charter Worthy President thereof. Col Kevin Ejiogu is from Ubalekwen in Ihiala, Anambra State. He was known to be a very devout Catholic and a very prominent Nigerian of wide international exposure. He was decorated with the Ethiopian Gold Medal by Emperor Haille Sellasie 1n 1959, Knight Commander of African Redemption by President Tubman of Liberia in 1966and the Yugoslavian pin for War Heroes by President Maghot of Yugoslavia in 1961. While in Liberia, he was initiated into the Noble Order of Knights of St. John and Sacred Heart Commandierie 366, Monrovia. When he retired and returned to Nigeria n 1976, sought and obtained the Apostolic Approval of Bishop John Mary Okoye, then Bishop of Enugu to establish the Order in Enugu, Nigeria. A few years later he went on to establish the Noble Order at Holy Trinity Cathedral, Onitsha.

On a visit to his friend and colleague, Bishop Okoye at Enugu, Dominic Cardinal Ekandem, then Bishop of Ikot Ekpene learnt about the good works of the new Order in the Enugu Church and invited the body to come and establish the Order in his Diocese of Ikot Ekpene. During the 1979 Annual Teachers' Retreat at Queen of Apostles Seminary Afaha Obong, Abak, a delegation of Knights of St. John Int'l Enugu led by Sir Ralph Ani and Lady Margaret Njoku came and addresses the Teachers at the Retreat on the formation, functions and membership of the Order. On November 15, 1980 after the Knights and LAUX of Enugu had routinely visited to assist in the preparation and direction of the Probation of Ikot Ekpene diocesan aspirants to the Order,18 men and 23 women screened and approved Probationers were initiated with great fanfare and pomp at St. Anne's Cathedral Ifuho into the Holy Trinity Commandiery 423 with Sir C. O. Etim then Papal Knight of St. Gregory as the 1st Charter Worthy President and Lady Martina Hogan as its first Respected President of the Order, the 3rd in Nigeria. Soon after, many Dioceses in Nigeria especially those of the Old Onitsha Ecclesiastical Province established new Commandieries in Owerri, Umuahia, Uyo, Calabar, etc.

20.2 AIMS & OBJECTIVES OF KNIGHTS OF ST. JOHN INTERNATIONAL

In the Charter of their Application, the stated Aims and Objectives of Knights of St. John Int'l include:

- To create and foster a feeling of fraternity and fellowship among various Commandieries
- To improve the members moral, mental, and social condition
- To aid, assist and support members and their families in case of want, sickness and death
- And to promote the welfare of the Roman Catholic Church. These high purposes are attained through the activities of the individual Commandieries and their governing bodies.

20.3 BENEFITS OF MEMBERSHIP: Included in the many benefits of membership of KSJ Int'l are the following:

- An affiliation with the Church in a very particular manner
- The opportunity to wear the uniform of a Catholic Organization viz. the KSJ Int'l Uniform
- The practice of Catholic Action by the public Profession of Faith
- Parish involvement, mission work, fraternity, social activities, benevolence, sports programs, good fellowship
- The spiritual benefits of participating at Mass and special days of Recollection and Retreats.

19.4 STRUCTURE & GROWTH OF KNIGHTS OF ST. MULUMBA, NIGERIA

From available records and from the Supreme Subordinate Council, the Supreme President of the Knights of St. John Int'l is General John T. Schneider President, the Supreme Subordinate President of the Order in Nigeria is Major General Anselm I. Okafor. In Nigeria the numerical strength of the membership is 7,726 at the following levels:

SUPREME SUBORDINATE COMANDIERY	1	GRAND SUBORDINATE COMANDIERIES	12	GRAND SUBORDINATE AUXILIARIES	9
REGIMENTS	14	DISTRICT COMMANDIERIES	47	LOCAL COMMANDIERIES	200
CADET COMMANDIERIES	20	NOBLE TEMPLE	1	NIGERIACHAPTER CHIVALRIES	1

20.5 KNIGHTS OF ST. ST. JOHN'S INTERNATIONAL ORDER OF DEVOTIONS

20.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS
20.3.2 CHAPPLET OF THE BVM AND OTHER LITANIES: See. the KSJ Hand Book
20.3.3 KSJ RECOLLECTION DAYS, RETREATS and KSJ HOLY HOUR: See Hand Book of the Order.
20.3.4 STATIONS OF THE CROSS AND ADORATION: See Hand Book of the Order
20.3.5 KSJ SELECTED PRAYERS: See Manual of the Order
20.3.6 WEEKLY PRAYERS AND MEETINGS OF KNIGHTS OF ST. JOHN'S INT'L: See Hand Book of the Order
20.3.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Hand Book of the Order
20.3.8 KSM MEETINGS/CONFERENCES – NATIONAL, PROVINCIAL, DIOCESAN, PARISH (if any), etc. See Hand Book of the Order

20.6 FORMULAR OF KSJ INT'L GENERAL MEETINGS AND APOSTOLATE

20.5.1 DRILLS & PARADES - OPENING HYMNS: See Hand Book of KSJ Order
20.5.2 THE ROSARY - OTHER OPENING PRAYERS – HOLY MASS: See Hand Book of KSJ Order
20.5.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
20.5.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING
20.5.5 EXHORTATION/ REFLECTION
20.5.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.
20.5.7 MINUTES AND MATTERS ARISING
20.5.8 ATTENDANCE / ROLL CALL
20.5.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY –PAPER PRESENTATION: CHAPLAIN/MEMBER OR GUEST SPEAKER
20.5.10 FINANCE – FINANCIAL REPORT/OFFERINGS (Cf. Financial Secretary/ Treasurer)
20.5.11 FUNCTIONS, BAZZARS, RALLIES etc.
20.5.12 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of KSJ Order

21.0 THE CHURCH WARDENS ASSOCIATION

21.0 THE CHURCH WARDENS ASSOCIATION

21.1 HISTORY OF ORIGINS OF CATHOLIC CHURCH WARDENS ASSOCIATION



The Church Wardens Association is as old as the Church. Acts of the Apostles Chapter 5 in the story of Ananias and Sapphira his wife tells us of "the young men" who after the sudden death of Ananias for lying to the Holy Spirit, carried him off from the Synagogue to bury him … shows that there were right from the beginning (Cf. Acts 5: 1-11), "Orderlies" trained and inducted to stand by and minister in the Church to keep order and do certain things for the smooth running and orderliness in the Assembly of the People of God. Women also served the Church in this capacity.

Churchwarden, in the Church of England, one of the lay guardians of a parish church. The office dates from the 14th century, but the original duties of maintaining the edifice and goods of the church, with the financial obligations involved, were transferred to the parochial councils in 1921. Duties that remain are the provision of necessaries for divine service, the allocation of seats, and the keeping of order during services. Churchwardens are appointed after elections, one by the incumbent and one by the parishioners, in each parish.

In co-operation with the priest in charge (or, in cases of vacancy, the Bishop), Churchwardens are generally responsible for the day-to-day functioning of the parish. These responsibilities include various aspects of administration, plant operations, and personnel. Their work is not just the maintenance of the church building, but helping the smooth running of the church. In this capacity, wardens are considered the leading lay member of the congregation, and, during the incumbency of a priest, may have varying duties and responsibilities according to the customs of the parish, the canons of the diocese to which the parish belongs, the desires of the priest, and the direction of the parish board and/or the congregation as a whole.

Church Wardens have also other responsibilities in connection with the Sunday Services and for keeping order in the church. Churchwardens have a duty to make sure that the clergy can conduct their services and other meetings without hindrance. This requires that any visitors or newcomers are welcomed and assisted, that there is adequate seating, proper lighting and heating, and that all other facilities required are in place, including safety requirements. Churchwardens should be on hand to welcome guest preachers, the Archdeacon or Bishop when they visit, and offer any help as needed. On the rare occasion of a major disturbance within (or immediately outside) the church, the Churchwardens take primary responsibility in dealing with the matter and have the power to arrest anyone or escort them off the premises if necessary.

In many parishes, Churchwardens have the authority to officiate at Morning and Evening Prayer if a priest or licensed lay person is unavailable. The only areas in which Church Wardens almost always have no authority, often proscribed by Canon Law, is music and liturgy, which is considered to be under

the exclusive authority of the priest or bishop in charge of the Parish. As members of other parish committees and groups, Churchwardens are often able to offer advice and assistance. Each warden will have her or his own particular areas of knowledge and interests; between them they should not only fulfill their formal duties but also deal with unexpected problems and add to the general well-being of the Parish.

Churchwardens are required to respond to 'official' questions about the parish, and have to make various reports each year to the Annual Parochial meeting and to the Archdeacon. They may be trustees of some charitable trust connected with the church and are required to keep detailed records of all property, professional inspections, alterations and repairs. They are expected to attend all the meetings of the parish council and the standing committees, and should meet and pray regularly with the parish priest. In some Parishes, the Church Wardens are responsible for counting the Collection and recording the amount in the service Register, and determining (along with the parish council and Rector) how funds are to be allocated. But in other larger Parishes, the Reay/Church Collections can be regarded as duties for Church/Parish Envelope Secretary and Treasurer.

21. 2 AIMS AND OBJECTIVES OF THE CHURCH WARDENS ASSOCIATION
21.2.1 To participate in various internal Church Programmes
21.2.2 To participate in external worship activities
21.2.3 To prepare for the arrival of worshippers
21.2.4 To make visitors and members feel welcome
21.2.5 To handle large crowds and restless children/visitors
21.2.6 To cope with emergencies
21.2.7 To usher at Functions and Ceremonies Viz. Funerals, Weddings, etc.
21.3 CHURCH WARDENS APOSTOLATE AND ORDER OF DEVOTIONS
21.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS
21.3.2 CHAPPLET OF THE BVM AND OTHER LITANIES: See. the Manual
21.3.3 WARDEN'S HOLY HOUR, RETREATS, etc. See Manual
21.3.4 STATIONS OF THE CROSS AND ADORATION: See Manual
21.3.5 WARDEN'S SELECTED PRAYERS: See Manual
21.3.6 WEEKLY PRAYERS AND MEETINGS OF CHURCH WARDENS: See Manual of Devotions
21.3.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Manual of Devotions
21.3.8 WARDEN'S MEETINGS/CONFERENCES – NATIONAL, PROVINCIAL, DIOCESAN, PARISH, etc. See Manual
21.4 FORMULAR FOR CHURCH WARDENS GENERAL MEETINGS AND APOSTOLATE
21.5.1 OPENING HYMNS: See Manual of Apostolate
21.5.2 THE ROSARY & OTHER OPENING PRAYERS: See Manual of Apostolate
21.5.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
21.5.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING
21.5.5 EXHORTATION/ REFLECTION
21.5.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.
21.5.7 MINUTES AND MATTERS ARISING
21.5.8 ATTENDANCE / ROLL CALL
21.5.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
21.5.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any) /FUNCTIONS, BAZZARS, RALLIES etc.

21.5.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Manual of Apostolate
21.5.10 GROUP/PARISH - DIOCESAN - NATIONAL JOURNEYS – EXCURSIONS/SEMINARS/CONDERENCES: See Manual of Apostolate

22.0 FR. IWENE TANSI MOVEMENT



22.1 HISTORY OF ORIGIN OF MICHAEL TANSI MOVEMENT

The Fr. IWENE TANSI Movement is an Apostleship of Prayer Movement and Devotion to Blessed Cyprian Michael Iwene Tansi which started in 1986 as a result of the exhumation and transferring of his mortal remains brought from cemetery at Mount St. Bernard Abbey, Leicester – England for re-interment at Holy Trinity Basilica, Onitsha. The spiritual Movement is no other than the Apostolate and Devotion to the Servant of God to storm Heaven for his Canonization. This Apostleship and Prayer Movement first yielded fruit with the Beatification of the Servant of God, Blessed Michael Tansi at Oba, Onitsha by His Holiness Pope St. John Paul II in 1998. With this first master stroke, the Movement began with zest to work towards the eventual Canonization of Blessed Iwene Tansi with Promoters and Coordinators appointed/elected at National, Provincial, Diocesan and Parish levels with the Author presently as Provincial Promoter of Iwene the Calabar Provincial Iwene Tansi Movement. The 20th of January of every year has been set aside as the International Blessed Iwene Tansi Memorial Day and Masses are being celebrated throughout the world on this day which also marks the celebration of SS Sebastian and Fabian in the Official Calendar of the Church. In Nigeria the Solemnity is observed at both National and Provincial levels with a particular Diocese selected to hold the National Rally and Celebration for that year.

22.2 LIFE AND TIMES OF BLESSED FR. MICHAEL CYPRIAN IWENE TANSI, OCSD

Rev. Fr. Michael Cyprian Tansi was born in Aguleri, Anambra State of Nigeria in 1903. He taught for some years before entering the Major Seminary then at Igbariam, Onitsha (1925 – 1937) now Bigard Memorial Seminary, Enugu. He was ordained priest, the second priest of Eastern Region of Nigeria after Bishop John Cross Anyogu who became the first Bishop of Enugu Diocese. He was thereafter appointed Curate to then Fr. Anyogu at Dunukofia where he served till 1940. He was appointed Parish Priest of Akpu in 1945 and Aguleri in 1949 with Msgr. Meze the erstwhile Confessor at Bigard Memorial Seminary as his House boy and Mass Server. In 1950, the Jubilee Year, after praying and opting to become a Monk, he was first sent to make the Pilgrimage to the four Major Basilicas in Rome. He was then sent to Mount St. Bernard in Monastery England to join the Trappist monks arriving there on June 8, 1950. He did his Novitiate and took his first Vows taking the name Cyprian after Roman Martyr. He used to say "if you are going to be a Christian at all, you might as well live entirely for God", and this had guided him throughout his whole life in the Monastery. In 1962, he visited Nigeria for the first time. He later came to celebrate Mass at his transferred Alma Mater, now Bigard Memorial Seminary, Enugu before returning to England. He died on January 20,1964. He body was buried at the Monastery cemetery but was later exhumed and afterwards re-interred at the Holy Trinity Basilica in 1986.

22.3 MICHAEL TANSI MOVEMENT AND ORDER OF DEVOTIONS

22.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS

22.3.2 CHAPPLET OF THE BVM AND OTHER LITANIES: See. the Guide/Manual
22.3.3 IWENE TANSI HOLY HOUR: See Iwene Tansi Devotional Prayer Guide/Manual
22.3.4 LITANY OF BLESSED IWENE TANSI: See Iwene Tansi Devotional Prayer Guide/Manual
21.3.5 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING/ EXHORTATION/ REFLECTION etc.
22.3.6 PRAYERS TO OUR MOTHER OF GOOD COUNSEL: See Iwene Tansi Devotional Prayer Guide/Manual NB. Secret Bag Collection
22.3.7 HYMNS FOR DEVOTION TO THE BLESSED IWENE TANSI: See Iwene Tansi Devotional Prayer Guide/Manual
22.3.8 MICHAEL TANSI MOVEMENT MEETINGS & DEVOTIONS – RALIES, CONFERENCES etc.

22.4 MICHAEL TANSI PRAYER FOR CANONIZATION: NB. See Iwene Tansi Devotional Prayer Guide

23.0 CATHOLIC CHOIR ASSOCIATION/COUNCIL

23.1 HISTORY OF ORIGINS OF CATHOLIC CHOIR ASSOCIATION/COUNCIL



23.1 HISTORY OF ORIGINS OF CATHOLIC CHOIR ASSOCIATION/COUNCIL

The Church Choir is as old as the Church itself. The Gospel of St. Matthew as also Mark mentions the closing hymn song after the Last Supper indicating that the first Church with the Apostles and the Lord Jesus present also had a standing Choir to render hymns and Canticles to the Lord: Sing Praises! "And after they had sung the Psalms they left for the Mount of Olives" **(Cf. Mtt. 26:30; Mk 14:26)** Acts of the Apostles also and similarly, St Paul's Epistles are replete with Hymns and Canticles to be sung to the greater Glory and Honour of God Almighty: "Sing Psalms and Hymns and inspired songs among yourselves…." (**Cf. Eph 5:19)**; also in his Letter to the Colossians we read:" …in your hearts sing Psalms and hymns and inspired songs to God" **(Cf. Col.3:16)**. Most of the Psalms we have were hymns sung by the Choir in the Synagogues in OT. Tim**es.** The origins of choral music are also found in traditional music, as singing in big groups was extremely widespread in traditional cultures, both singing in one part, or in unison, like in Ancient Greece, as well as singing in parts, or in harmony, like in contemporary European choral music.

We also learn that ancient Greece was the oldest unambiguously choral repertory and survived till the 2nd century BC. Delphic hymns also survived till the 2nd century AD. Mesomedes hymns as the most complete. The original Greek chorus sang its part in Greek drama, and fragments of works by Euripides (Orestes) and Sophocles (Ajax) are known from the papyri used at that time. The Seikilos epitaph of the 2nd century BC is a very complete song, although possibly it was for solo voice. One of the latest examples, Oxyrhynchus hymn in the 3rd century is also of interest as the earliest Christian music. In the 18thcentury the Roman drama and music as a single line of Terence resurfaced after the great Gregorian

Chant of the 6th century AD which in the Author's days was known as PLAIN CHANT. The earliest notated music of Western Europe is Gregorian Chant and its remnants are complete in the LIBER USUALIS still in use today. The Hallelujah Chorus, from George Frederic Handel's Messiah, is one of the most famous choruses and Cantata of all time.

In the Early Church, the sanctuary was connected directly to the nave. The choir was simply the east part of the nave, and was fenced off by a screen or low railing, called **CANCELLI,** which is where the English word chancel comes from. The development of the architectural feature known as the choir is the result of the liturgical development brought about by the end of persecutions under Constantine the Great and the rise of monasticism. The word "choir" is first used by members of the Latin Church. Isidore of Seville and Honorius of Autun write that the term is derived from the "corona", the circle of clergy or singers who surrounded the altar. The **Quire in Palencia** Cathedral in northern Spain, an example of a Monastic Choir. After the Reformation, when the number of clergy present even in large churches and cathedrals tended to reduce, and lay singing choirs became more frequent, there were often objections to placing them in the traditional choir stalls in the chancel.

Mixed Choirs (with male and female voices) are perhaps the most common and dominant type, usually consisting of **SOPRANO**, **ALTO, TENOR, AND BASS** voices, often abbreviated as SATB. Often one or more voices is divided into two, e.g., SSAATTBB, where each voice is divided into two parts, and SATBSATB, where the choir is divided into two semi-independent four-part choirs. Occasionally baritone voice is also used (e.g., SATBarB), often sung by the higher basses. In smaller choirs with fewer men, SAB, or Soprano, Alto, and Baritone arrangements allow the few men to share the role of both the tenor and bass in a single part. Male choirs with the same SATB voicing as mixed choirs, but with boys singing the upper part (often called trebles or boy sopranos) and men singing alto (in falsetto), also known as countertenors. This format is typical of the British cathedral choir (e.g. King's College, St Paul's, Westminster Abbey) and is arguably the second most prevalent type of choir in England. Nowadays some Churches have adopted Men's chorus (**MÄNNERCHOR)** ie. a Choir of adult men, low voices only, usually consisting of two tenors, baritone, and bass, often abbreviated as TTBB (or ATBB if the upper part sings falsetto in alto range). ATBB may be seen in some barbershop quartet music. These types of all-male groups lacking the higher voices are probably the second most prevalent types of choirs (after the adult mixed choirs) outside England. There are also Boys' choir, a choir of boys, typically singing SSA or SSAA, sometimes including a **CAMBIATA**/tenor part for boys/young men whose voices are changing and a baritone part for boys/young men whose voices have changed. Women's Choir, ie. a Choir of adult women with high voices have become the standard in many Parishes in Nigeria today. They usually consist of **SOPRANO** and **ALTO** voices, two parts in each, often abbreviated as SSAA, or as soprano I, soprano II, and alto, abbreviated SSA. Many Parishes also organize Children's choir, often two-part SA or three-part SSA, sometimes more voices. Girls' choir, ie a Choir of girls with high voices only, typically SSA or SSAA are mostly organized in All-Girls Institutions especially in Secondary Boarding Convent Schools. The women's, mixed children's, and all-girls' choirs tend to be professionally less prevalent than the high voiced boys' choirs, the lower voiced men's choruses, or the full SATB choirs.

During the latter Middle Ages, a new type of singing involving multiple melodic parts called **ORGANUM** became predominant at certain functions, but initially this polyphony was only sung by soloists. Further developments of this technique included **CLAUSULAE**, conductus and the **MOTETS** which, unlike the Renaissance Motets were a composition with different texts sung simultaneously in different voices. The first evidence of polyphony Music with more than one singer per part comes in the Old Hall Manuscript appeared in1420. During the Renaissance, sacred choral music was the principal type of formally notated music in Western Europe. Throughout the era, hundreds of Masses and Motets including other various other forms were composed for **CAPPELLA CHOIRS.** Choral music from this

period continued to be popular with many choirs till today. The Guinness Book has multiple Choirs of over 8000. 1n 2010, Akwa Ibom State recorded a multiple Choir with 10,000 and 31 Choral Groups from the LGAs. After the Reformation Protestant churches generally moved the altar (now often called the communion table) forward, typically to the front of the chancel, and often used lay choirs who were placed in a gallery at the west end. The choir and rear of deep chancels became little used in churches surviving from the Middle Ages, and new churches very often omitted one. With the emphasis on sermons, and their audibility, some churches simply converted their Chancels to seat part of the congregation. In 19th-century England one of the battles of the Cambridge Camden Society, the architectural wing of the Anglo-Catholics in the Church of England, was to restore the chancel, including the Choir, as a necessary part of a church. Different approaches to worship in the 20th century again tended to push altars in larger Churches forward, to be closer to the congregation, and the Chancel again risks being a less used area of the church.

During the Nigerian-Biafran war (1967 -1970) with the liberation of the then South Eastern State of Nigeria created by General Gowon in May 1967, many IDPs were able to return to the various Communities. The Author used the lull situation to organize choir groups which resulted in the conduct of Choir Competitions among Parishes and even some Mission Stations which found it handy. This also led to individual composition of hymns and Choruses. After the war, the Hierarchies of the Old Calabar Mission set up a special Committee made up of the Clergy, Religious and the Laity with a flare of music to review these hymns and choruses with a view of incorporating them into the Efik Catholic Hymnal which was later printed as the Revised Efik Hymn Book (EHB) Edition. In the meantime, Parishes continued to conduct Choir Competitions for their Stations. In time the Old Calabar Mission had acquired a knack of organization big-time Choir Completions involving Schools, Colleges and Tertiary Institutions which now constitutes the Calabar Ecclesiastical Province and masterminded by the inimitable Rev. Sr. Immaculata Offiong, HHCJ. She became the official Music Directress of the Province. With this scenario, the Catholic Choir Council of Nigeria, Calabar Province was inaugurated in 1996 comprising Port Harcourt Diocese, Ogoja Diocese, Ikot Ekpene Diocese, Uyo Diocese and the Archdiocese of Calabar.

23.2 MOTTO OF THE CATHOLIC CHOIR ASSOCIATION/COMMISSION

The Catholic Choir Association/Council shall have as her motto: **HE WHO SINGS WELL PRAYS TWICE (**St. Augustine of Hippo)

23. 3 SLOGAN OF CATHOLIC CHOIR ASSOCIATIONS/ COMMISSION

The Catholic Choir Association/Council shall have as her slogan: **SING PRAISES TO THE LORD - ONE HAND, ONE MIND**

23.4 ANTHEM OF CATHOLIC CHOIR ASSOCIATIONS/COUNCILS

Depending on the Province, Diocese or Parish, each may choose to have her special and peculiar Anthem eg. Calabar Province:

"OH ECCLESIASTICAL PROVINCE OF CALABAR, ARISE AND SHINE"

23. 5 AIMS AND OBJECTIVES OF CATHOLIC CHOIR ASSOCIATIONS/COMMISSION

The commission shall:

- Ensure that peace and tranquility prevail and that there exists mutual collaboration among Choirs during Liturgical Celebrations within the province.
- Promote good music and check influx of non-Liturgical Hymns and Choruses into the Catholic Church within the Province.
- Provide an approved hymn book in English language and vernacular.

- Encourage compositions of hymns in vernacular to enhance Inculturation in Liturgical Music, and uphold the traditional language of the Church (Latin)
- Evangelize through the Catholic Choir Ministry by prayerfully lifting praises onto God with one heart and one mind
- Improve on the spiritual lives of Choristers by organizing activities and Functions which shall promote brotherly relationship and lift their hearts and minds to God.
- Train members by organizing Choir Competitions, Workshops/Seminars on the general techniques of reading and interpreting staff notation and tonic sulfa as well as improving the knowledge of members for meaningful liturgical participation.

23. 6 COMPOSITION OF THE CATHOLIC CHOIR ASSOCIATIONS/COMMISSION

The Catholic Choir Association/Commission shall be composed of Arch Diocesan/Diocesan Choir Councils within the Province

23.7 CATHOLIC CHOIR COMMISSION APOSTOLATE AND ORDER OF DEVOTIONS

23.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS

23.3.2 CHAPLET OF THE BVM AND OTHER LITANIES: See. the Manual

23.3.3 CATHOLIC CHOIR RECOLLECTION DAYS, RETREATS, HOLY HOUR: See Manual

23.3.4 STATIONS OF THE CROSS AND ADORATION: See Manual

23.3.5 CATHOLIC CHOIR SELECTED PRAYERS: See Manual

23.3.6 WEEKLY PRAYERS AND MEETINGS OF CATHOLIC CHOIR COMMISSION: See Manual of Devotions

23.3.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Manual of Devotions

23.3.8 CATHOLIC CHOIR MEETINGS/CONFERENCES – NATIONAL, PROVINCIAL, DIOCESAN, PARISH, etc. See Manual

23.8 FORMULAR FOR CATHOLIC CHOIR COUNCIL GENERAL MEETINGS AND APOSTOLATE

23.8.1 OPENING HYMNS: See Hand Book of Catholic Choir Commission Apostolate

23.8.2 THE ROSARY & OTHER OPENING PRAYERS: See Hand Book of Apostolate

23.8.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER

23.8.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING

23.8.5 EXHORTATION/ REFLECTION

23.8.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.

23.8.7 MINUTES AND MATTERS ARISING

23.8.8 ATTENDANCE / ROLL CALL

23.8.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER

23.8.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any)

23.8.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Hand Book of Catholic Choir Commission Apostolate

23.8.12 FUNCTIONS, BAZZARS, RALLIES etc. See Hand Book of Catholic Choir Commission Apostolate

24.0 CATHOLIC ALTAR SERVES ASSOCIATION



24.1 HISTORY OF CATHOLIC ALTAR SERVERS ASSOCIATION

An **altar server** or Acolyte as known in the Latin Church, is usually a lay assistant to the officiating priest/s at Mass and other a Christian liturgical celebrations, eg. Benediction of the Most Blessed Sacrament. An altar server attends to the supporting tasks at the altar such as fetching and carrying water and wine during Mass, ringing the altar bell, helping to bring up the gifts, or bringing up the Missal, among other things. If young, the server is commonly called an **altar boy** or **altar girl**. While the function of altar server is commonly associated with children, it can be and is carried out by people of any age or dignity. Canon Law requires that: "Mass should not be celebrated without a minister, or at least one of the faithful, except for a just and reasonable cause".

Pope Benedict XVI spoke of Saint Tarcisius as "presumably being an acolyte, ie. an altar server". However, within the Latin Church, the term "acolyte" is also used in a more restricted sense, often specified as "instituted acolyte", to mean an adult woman or man who has received the instituted ministry of that name. Acolytes in this narrower sense are not necessarily preparing for ordination as deacons and priests. They are authorized to carry out some functions, in particular that of cleansing the Eucharistic vessels, that are not entrusted to ordinary servers. Those who are to be ordained to the Diaconate must be instituted as Acolytes at least six months previously. This Ministry was long classified in the Latin Church as a Minor Order, as by the Council of Trent. The ***GENERAL INSTRUCTION OF THE ROMAN MISSAL***, which does not use the term "server" and instead speaks of altar servers generically among "other ministers", treats in detail of the functions of the "acolyte", often specifying "instituted acolyte"

The 1983 Code of Canon Law altered the juridical situation: without distinguishing between male and female, it declared: "Lay persons can fulfill the function of lector in liturgical actions by temporary designation. All lay persons can also perform the functions of commentator or cantor, or other functions, according to the norm of law." On 30 June 1992, the Pontifical Council for the Interpretation of Legislative Texts issued an authentic interpretation of that canon declaring that service of the altar is one of the "other functions" open to lay persons in general, without distinguishing between male and female. In reference to this authentic interpretation, the Congregation for Divine Worship and the Discipline of the Sacraments sent on 15 March 1994 a circular letter to presidents of episcopal conferences, clarifying that the Canon in question is only of permissive character. It does not require the use of female altar servers. It is thus for each diocesan bishop to decide whether to allow them in his diocese. A later document, from 2001, states that, even if a bishop permits female altar servers, the priest in charge of a church in that diocese is not obliged to recruit them, since nobody, male or female, has a *right* to become an altar server. The document also states that "it will always be very appropriate to follow the noble tradition of having boys serve at the altar". As priests in charge of churches are not obliged to avail of a diocesan bishop's permission in this matter, those belonging to traditionalist Catholic groups such as the FSSP and the Institute of Christ the King and some other priests do not. In the United States, after the Arlington Diocese's decision to allow them, the Diocese of Lincoln, Nebraska became the only diocese in the country that did not allow females to be altar servers in 2006, after the only other holdout ended its prohibition on female altar servers. However, it was joined by a church in the Diocese of Phoenix in August 2011, when it was announced that girls would no longer be allowed to Altar serve.

24.2 AIMS & DUTIES AT MASS OF CATHOLIC ALTAR SERVERS ASSOCIATION

~~I~~n the absence of instituted acolytes, some of their functions at Mass may be carried out by altar

servers.

- Servers hold liturgical books for the priest when he is not at the altar and is proclaiming the presidential prayers with outstretched hands. They bring and hold such things as books, Thuribles, the lavabo water and towel, vessels to hold the consecrated bread, and microphones.
- Entrance: The entrance procession is led by a Thurifer with burning incense (if incense is used at the Mass) and a cross-bearer carrying a processional cross, who is flanked on either side by another server bearing a lighted candle.
- Proclamation of the Gospel: If incense is used, a server presents to the priest at the Alleluia or other pre-Gospel chant the Thurible and the incense that he puts in the Thurible and blesses, and servers, who may carry the Thurible and lighted candles, precede to the ambo the deacon or priest who proclaims the Gospel there.
- At the Preparation of the Gifts: One or more servers assist in arranging the corporal, the Purificator(s), the chalice(s), the pall(s), and the Missal on the altar, leaving it to the deacon to take care of the sacred vessels. (At a concelebrated Mass without participation by a deacon, a concelebrating priest carries out the functions assigned to the deacon.) If, as is appropriate, the bread and wine for the Mass are presented by the faithful, servers assist the priest or deacon who receives these and perhaps other gifts and carry the bread and wine to the priest, placing other gifts in a place distinct from the altar. They present the cruets of wine and water for the priest or deacon to pour some into the chalice. If incense is used, a server presents the Thurible and incense to the priest, who incenses the offerings, the cross and the altar, after which the deacon or a server incenses the priest and the people. When the priest then washes his hands standing at the side of the altar, a server pours the water over them.
- At the Consecration: An altar server rings a bell shortly before the consecration, generally at the epiclesis (when the priest extends his hands above the gifts). In accordance with local custom, a server also rings the bell when, after the consecrations of the bread and wine, the priest shows the Host and then the Chalice. If incense is used, a server incenses the consecrated host and the chalice while these are being shown to the people.
- At the giving of the Sign of Peace: The priest or deacon may give the sign of peace to servers, while remaining within the sanctuary.
- During the Distribution of Holy Communion: In some places it is customary for servers to assist at the distribution of Holy Communion by holding a Ccommunion-Plate for communicants. Whether it is to be held by communicants or by a server, a communion-plate is placed on the Credence Table before Mass. Its use (held by the communicants) is prescribed when Holy Communion is given by Intinction.
  At the Recessional: The servers lead the priest and any other clergy as at the entrance procession, except that a server who acted as Thurifer at the entrance now follows the cross-bearer.
- If a Bishop celebrates Mass solemnly, two servers, wearing Vimpae, hold the Mitre and the Crosier, and present them at the appropriate times.

24.3 CATHOLIC ALTAR SERVERS APOSTOLATE AND ORDER OF DEVOTIONS

24.3.1 NOVENA PRAYERS WITH OTHER ORGANIZATIONS

24.3.2 CHAPLET OF THE BVM AND OTHER LITANIES: See. the Manual

24.3.3 ALTAR SERVERS HOLY HOUR: See Manual of Dive Mercy

24.3.4 STATIONS OF THE CROSS AND ADORATION: See Manual
24.3.5ALTAR SERVERS SELECTED PRAYERS: See Manual
24.3.6 WEEKLY PRAYERS AND MEETINGS OF ALTAR SERVERS: See Manual of Devotion
24.3.7 DEVOTIONS TO THE BLESSED TRINITY - BVM etc.: See Manual of Devotions
24.3.8 ALTAR SERVERS MEETINGS/CONFERENCES – NATIONAL, PROVINCIAL, DIOCESAN, PARISH, etc. See Manual

24.4 FORMULAR FOR ALTAR SERVERS GENERAL MEETINGS AND APOSTOLATE

24.4.1 OPENING HYMNS: See Manual of Apostolate
24.4.2 THE ROSARY & OTHER OPENING PRAYERS: See Manual of Apostolate
24.4.3 INTRODUCTORY SPEECH OF PRESIDENT OR PRESIDING OFFICER
24.4.4 SCRIPTURAL/SPIRITUAL / OR HAND BOOK/ MANUAL READING
24.4.5 EXHORTATION/ REFLECTION
24.4.6 QUESTIONS ARISING FROM TOPIC OF READING/ NB. SPORTS, DRAMA, MIME, SEMINARS, WORKSHOPS, etc.
24.4.7 MINUTES AND MATTERS ARISING
24.4.8 ATTENDANCE / ROLL CALL
24.4.9 SPIRITUAL TALK ON SPECIAL TOPIC FOR THE DAY – CHAPLAIN OR GUEST SPEAKER
24.4.10 FINANCE – FINANCIAL REPORT/OFFERINGS (if any)
24.4.11 ASSIGMENTS/REPORTS OF WORK, etc.: See Manual of Apostolate
24.4.12 FUNCTIONS, BAZZARS, RALLIES etc.: See Manual of Altar Servers Apostolate

G.THE PRESBYTERIUM: NECROLOGY 1903 - 2018

MGR. ALEXADRE LEJEUNE + 1905	FR. LOUIS LANA CSSP + 1960	FR. PATRICK MCDERMOTT CSSP + 1945	BISHOP JOSEPH SHANAHAN + 1943	FR. LOUIS WARD CSSP + 1955
FR. JOSEF KRAFT CSSP + 1933	FR. FRANZ HOWELL CSSP +1933	FR. PAUL BIECHY CSSP + 1948	FR. JAMES MELLETTE VCSSP + 1956	FR. FRANZ SINNER CSSP + 1954
FR. HERBERT WHYTE CSSP + 1961	FR. THOMAS RONAYNE CSSP +1965	FR. EDWARD J. KNAEBEL CSSP + 1946	FR. JAMES MEEHAN CSSP + 1967	FR. ANTOINE STIGLER CSSP + 1958
FR. THOMAS FITZGERALD SPS + 1983	BISHOPJAMES MOYNAGH SPS +1985	FR. LAWRENCE (LIAM) MCWEY + 1985	FR. VINCENT HANNIGAN SPS + 2001	FR. KEVIN LONGWORTH SPS + 2008
FR. DANIEL DOLAN SPS + 2013	CARDINAL DOMINIC EKANDEM + 1996	ARCHBISHOP BRIAN D. USANGA + 2005	FR. FR. JUSTIN BASSEY EDET + 1982	FR. AUGUSTINE K. BASSEY + 1984
FR. PATRICK ENE ETIM + 1996	FR. MICHAEL U. OFFIONG + 2003	FR. INNOCENT INWEK + 2004	FR. DANIEL OMONGA + 2004	FR. ANTHONY EFFIOM + 2010
FR. JAMES GOLDEN EKPE + 2010	FR. BASIL D. INYANG + 2013	FR. FRANCIS PATRICK OBONG + 2015	FR. FRANCIS IKPAHA BASSEY + 2016	FR. JOSEPH J. ETIM + 2016
FR. VENATIUS A. OROK + 2016	==========	==========	==========	==========

H. THE SEMINARIANS: ARCHDIOCESE OF CALABAR 2000 -2018

S/N	NAMES OF SENIOR SEMINARIANS	P A R I S H E S	S/N	N AMES OF SENIOR SEMINARIANS	P A R I S H E S
1	BONIFACE NDEM	MARY IMMACULATE ATAN ONYOM	2	VICTOR BASSEY	SACRED HEART CATHEDRAL
3	HENRY ITOMIN	ST. MICHAEL'S PARISH OBAN	4	PETER BISONG	ST. BERNARD'S MARIAN HILL
5	JOSEPH AUGUSTINE AKPAN	ST. PAUL'S PAREISH, UYANGA	6	DOMINIC B. ABAKEDI	ST. MARY'S PRO-CATHEDRAL, EFUT
7	JOSEPH ASUQUO EKPENYONG	ST. MARY'S PRO-CATHEDRSAL, EFUT	8	GEORGE UTIBE	ST. BERNARD'S MARIAN HILL
9	EMMANUEL EPHRAIM	ST.MARY'S PROCATHEDRAL, EFUT	10	JAMES HENSHAW	ST. FRANCIS PARISH, AKPAP
11	PAUL ADIE	HOLY FAMI:LY PARISH, BIG QUA	12	JOSEPH BASSEY	HOLY FAMIY PARISH, BIG QUA
13	CHARLES ADAMS	MARY IMMACULATE, ATAN ONOYOM	14	CYRIL ETUKUDOH	IMMACULATE CONCEPTION, MFAMOSING
15	PATRICK ESSIEN	SACRED HEART CATHEDRAL	16	RICHMOND NTUI	ST. MICHAEL'S PARISH, OBAN
17	PATRICK OTU	STELLA MARIS, CREEK TOWN	18	SAMPSON ABANG	ST. PATRICK'S, IKOT ANSA
19	EVARISTUS N. ASUQUO	ST. GEORGE'S, OLD NETETM	20	BERNARD EFFEFIOM	ST. JOSEPH'S , IKOT ENE
21	EMMANUEL CYPRIAN NKANTA	ST. GEORGE'S, OLD NETIM	22	JOHN EFFIONG BASSEY	ST. GEORGE'S, OLD NETIM
23	EMMANUEL ARCHIBONG	SS DANIEL & PATRICK	24	DOMINIC ENE EYO	ST. JOSEPH'S PARISH, IKOT ENE
25	INNOCENT MALACHY OKON	ST. JAMES PARISH ,OKPOK IKPA	26	PASCHAL PETER ETTA	ST. JOSEPH'S, CRUTECH
27	PETER BASSEY NSA	ST. AUGUSTINE'S, IKOT OMIN	28	SAMUEL CLEMENT OKOROKPO	ST. BENEDICT'S PARISH, IKPAI
27	GEORGE MICHAEL OFFIONG	ST. MICHAEL'S PARISH , OBAN	28	GABRIEL ADIM ETIM	OUR LADY OF FATIMA PAR ISH, IKANG
29	PETER FELIX OKON		30	JAMES MBAK NSIK	ST. MARY'S PRO-CATHEDRAL, EFUT
31	BERNARD IMO IME EDET	ST. BERNARD'S, MARIAN HILL	32	MICHAEL NTIGHA ENEYO	ST. JOSEPH'S PARISH, IKOT ENE
33	LAWRENCE EKPO ENE	ST. JOSEPH'S PARISH, IKOT ENE	34	COLLINS NKRA NKOM	ST. MARY'S PRO-CATHEDRAL, EFUT
35	PATRICK ALOYSIUS ETUK	ST. MARY'S PRO-CATHEDRAL, EFUT	36	GABRIEL ADIM ETIM	OUR LADY OF FATIMA PARISH, IKANG
37	EVANS EFFIONG OWUNA	ST. JOHN THE BAPTIST, AKAMKPA	38	FIDELIS OKOI	HOLY TRINITY, NAVY BARRACKS
37	ANTHONY THADDEUS UDOH	St. BERNARD'S, MARIAN HILL	38	EPHRAIM CELESTINE EPHRAIM	ST. VINCENT DE PAUL, MBUKPA
39	PATRICK DUKE ENEYO	ST. PETER'S PARISH, EKPENE TETE	40	JOSEPH ETIM OKOROKPO	ST. BENEDICT'S PARISH, IKPA I
41	BARTHOLOMEW EGBE EJUKWA	ST. PAUL'S PARISH, UYANGA	42	VICTOR ETIM OKON	ST. THERESA'S PARISH, NEW NETIM
43	ANSELM SAMUEL EDU	QUEEN OF ANGELS, EDIM OTOP	44	SAMUEL BENSON OGBAN	ST. MICHAEL'S PARISH, OBAN
45	STEPHEN MAURICE OGAR	ST. PAUL'S PARISH, UYANGA	46	EBENEZER JUSTIN UDOM	ST. BERNARD'S, MARIAN HILL
47	ELISHA EKPENYONG OKON	MARY IMMACULATE, ATAN ONOYOM	48	PAUL NSE ABIOM	ST. ANTHONY'S PARISH, IWURU

49	EUGENE OKON ETIM	ST. OLIVER'S PARISH, EKPENE EKI	50	ANTHONY EDEM EKPO	ST. MARY'S PRO-CATHEDRAL, EFUT
51	BRIAN AKIRI NKOM	ST. BENEDFICT'S PARIAH, IKPAI	52	MAURICE ETIM OUT	SACRED HEART CATHEDRAL
53	WILLIAMS ACHARE AGBOR	ST. MICHAEL'S PARISH, OBAN	54	CLETUS MICHAEL UMOETOK	QUEEN OF ANGELS, EDIM OTOP
55	MALVIN EDET COBHAM	ST. BERNARD'S, MARIAN HILL	56	JOSEPH EKONG OTU	ST. AUGUSTINE'S, IKOT OMIN
57	ANTHONY NOAH NDEM	MARY IMMACULATE, ATAN ONOYOM	58	MICHAEL RAYMUND INYANG	ST. PAUL'S PARISH, UYANGA
59	ANTHONY SYLVESTER AKPOSSE	ST. PAUL'S PARISH, UYANGA	60	CHRISTOPHER SUNDAY	ST. MARY'S PRO-CATHEDRAL, EFUT
61	JOSEPH BASSEY	ST. MICHAEL'S OBUNG	62	FABIAN NJAH	IMMACULATE CONCEPTION, MFAMOSING
63	ANDREW OHAM	ST. ANTHONY'S PARISH, IWURU	64	PAULINUS IKEY	ST. PAUL' S PARISH, UYANGA
65	PATRICK EKPE	ST. MICHAEL'S PARISH, OBUNG	66	CHARLES ARCHIBONG OFFIONG	ST. CHARLES LWANGA, ESSIEN TOWN
67	DOMINIC JOSEPH UKPONG	ST. PATRICK'S PARISH, ASABANGKA	68	VINCENT PATRICK ETIM	IMMACULATE CONCEPTION, MFAMOSING
69	JOSEPH BONIFACE OJONG	ST. ANTHONY'S PARISH, IWURU	70	EZEKIEL RAPHAEL EDET	MARY IMMACULATE, ATAN ONOYOM
71	SIXTUS USANG EDIM	HOLY FAMILY PARISH, BIG QUA	72	AUGUSTINE ENEACHINGI ASUQUO	ST. THERESA'S PARISH, MBARAKOM
73	FRANCIS UNYIME OKON	ST. THERESA'S PARISH, MBARAKOM	74	CHRISTOPHER OKON ITAYOM	ST. MICHAEL'S PARISH, OBAN
75	SYLVESTER EFFIONG EFFIOM	ST. AUGUSTINE'S PARISH, IKOT OMIN	76	MICHAEL RAYMOND INYANG	ST. PAUL'S PARISH, UYANGA
77	JOSEPH AUGUSTINE EYO	ST. GEORGE'S PARISH, OLD NETIM	78	PETER ISEROM NGWU	ST. BENEDICT'S PARISH, IKPAI
79	PIUS OHAM OJONG	ST. ANTHONY'S PARISH, IWURU	80	CHARLES ARCHIBONG OFFIONG	ST. CHARLES LWANGA, ESSIEN TOWN
81	EUGENE OKON ETIM	ST. OLIVER'S PARISH, EKPENE EKI	82	AUGUSTINE ENE ACHINGI ASUQUO	ST. THERESA'S PARISH, MBARAKOM
83	CHRISTOPHER SUNDAY EMMANUEL	ST. MARY'S PRO-CATHEDRAL, EFUT	84	ANTHONY EBANI	ST. PAUL'S, PARISH, UYANGA
85	DOMINIC JOSEPH UKPONG	ST. PATRICK'S PARISH, ASABANKA	86	FRANCIS UNYIME OKON	ST. THERESA'S PARISH, MBARAKOM
87	JACOB JOSEPH NTEKIM	ST. AUGUSTINE'S PARISH, IKOT OMIN	88	AUGUSTINE POLYCARP	ST. AUGUSTINE'S PARISH, IKOT OMIN
89	JEROME EFFIONG	ST. OLIVER'S PARISH, EKPENE EKI	90	STEPHEN OGAH	ST. MARY'S PRO-CATHEDRAL, EFUT
91	JAMES MENDIE	ST. MARY'S PRO-CATHEDRAL, EFUT	92	EMMANUEL UMOH	STELLA MARIS, CREEK TOWN
93	DANIEL PETER EFFIONG	ST. MICHAEL'S PARISH, OBUNG	94	DAVID AMIZENE	ST. DOMINIC'S PARISH, AQUAGUNNE
95	PATRICK UKPABIO	ST. AUGUSTINE'S PARISH, IKOT OMIN	96	FABIAN NJAH	IMMACULATE CONCEPTION, MFAMOSING
97	EMMANUEL NCHA	ST. LUKE'S PARISH, IKOT EFFANGA	98	EMMANUEL UMOH	STELLA MARIS, CREEK TOWN
99	HILARY ITAGBOR	ST. MICHAEL'S PARISH, O BAN	100	EMMANUEL EKPENYONG	ST. THERESA'S PARISH, MBARAKOM
99	ALEXANDER EDET	ST. THERESA'S PARISH, OJOR	100	PATRICK USOR	ST. THERSA'S PARISH, OJOR
101	JUDE EYO	ST. BEDRNARD'S, MARIAN HILL	102	RAPHAEL NTUI	ST. THERESA'S PARISH, MBARA KOM
103	MAURICE EDET	IMMACULATE CON CEPTION, MFAMOSING	104	CLETUS USHIE	ST. LUKE'S PARISH, IKOT EFFANGA MKPA
105	**VICTOR EKANEM**	ST. PATRICK'S, ASABANKA	106	FESTUS MMENGE	ST. MICHAELS, OBUNG
107	**DAVID AGBOCHE**	ST. JOHN DE BAPTIST, AKAMKPA	108	DANIEL BERNARD	SACRED HEART CATHEDRAL, CALABAR
109	**SAMUEL AGBOR**	IMMACULATE CONCEPTION, MFAMOSING	110	RICHARD OKPO	ST. THERESA'S PARISH, MBARAKOM
111	**CYRIL EKPEZU**	ST. DOMINIC'S AKPET CENTRAL	112	MARTIN ESU	ST. BERNARD'S MARIAN HILL
113	**EVARISTUS USUNG**	ST. THERESE OJOR	114	PATRICK EFFIONG	IMMACULATE CONCEPTION, IKOT ANSA
115	**RICHARD EKPENYONG**	ST. JOHN'S IFAKO	116	EMMANUEL AWOR	ST. THERESA'S MBARAKOM

I. ARCHDIOCESE OF CALABAR – PARISHES: See Chapter 1, PART II ORDER OF DEANERIES AND PARISHES

SACRED HEART CATHEDRAL CALABAR	ST. CHARLES LWANGA ESSIEN TOWN	HOLY TRINITY NAVY BARRACK	HOLY FAMILY PARISH BIG	HOLY GHOST PARISH NAVY - ATIMBO

ST. MARY'S EFUT ABUA DEANARY

ST.MARY'S PRO-CATHEDRAL, EFUT ABUA	ST.BERNARD'S PARISH M/HIL	REGINA CAELI PARISH ANANTIGH	ST. PAUL'S PARISH, UNICA	QUEEN OFANGELS PARISH EDIM OTO
ST. JOSEPH'S CHAPLAINCY, CRUTECH	ST. VINCENT DE PAUL, MBUKPA	CHRIST THE KING – ARMY BARRACKS	PARISH OFASCENSION, NYAHASSANG	OUR LADY OF PERPETUAL HELP,UCTH

ST. PATRICK'S IKOT ANSA DEANARY

ST. PATRICK'S PARISH (SPC) IKOT ANSA - QUA	IMMACULATE CONCEPTION PARISH, IKOT ANSA	ST. PETER'S PARISH EDIBA – QUA TOWN
PARISH OF ANNUNCIATION, KASUK– QUA TOWN	ST. FRANCIS CHAPLAINCY- EBURUTU BARRACKS	OUR LADY OF MT.CARMEL CHAPLAINCY – F.G.G.C

ST. JOHN THE BAPTIST DEANARY - AKAMKPA

ST. JOHN THE BAPTIST PARISH, AKAMKPA	ST.PAUL'S PARISH, UYANGA	ST. GEORGE'S PARISH OLD NETIM	ST.THERESA'S PARISH, MBARAKOM	OUR LADY OF LOURDES CHAPLAINCY, AWI
ST.ANTHONY'S PARISH – IWURU, BIASE	ST.DOMINIC'S PARISH, AKPET	ST. MICHAEL'S PARISH, OBUNG	ST. MICHAEL'S PARISH, OBUNG	==========

ST. JOSEPH'S IKOT ENE DEANARY

ST. JOSEPH'S PARISH– IKOT ENE	HOLY GHOST PARISH, IKOT EDEM ODO	OUR LADY OF FATIMA PARISH - IKANG
ST PATRICK & DANIEL PARISH– AKWA IKOT EFFANGA	ST. FRANCIS OF ASSISI PARISH –AKPAI	ST. PETER'S PARISH– EKPENE TETE

ST. MICHAEL'S OBAN DEANARY

ST MICHAELS' PARISH- OBAN TOWN	IMMACULATE CONCEPTION –MFAMOSING	ST. BENEDICT'S PARISH- IKPAI	ST. PATRICK'S PARISH– ASABANKA

ST. AUGUSTINE'S IKOT OMIN DEANARY

ST. AUGUSTINE'S PARISH - IKOT OMIN	ST LUKE'S PARISH - IKOT EFFANGA	ST. JOSEPH'S PARISH - ESUK UTAN
ST. MARY'S PARISH - ADIABO TOWN	ST. RITA'S POLICE CHAPLAINCY- IKOT ENEBONG	ST. THERESA'S PARISH – NEW NETIM

STELLA MARIS CREEK TOWN DEANERY

ST. JAMES PARISH, OKPOK IKPA	ST. JOHN'S PARISH IFAKO – OKOYONG	STELLA MARIS CREEK TOWN	MARY IMMACULATE ATAN ONOYO	ST OLIVER'S PARISH-EKPENE EK

J. CURRENT DEANS – ARCHDIOCESE OF CALABAR

S/N	D E A N S	D E A N A R I E S	S/N	D E A N S	D E A N A R I E S
1	REV. FR. ROBERT U. EKPE	SACRED HEART DEANARY	2	REV. FR. JOSEPH AGBOR	ST. MARY'S DEANARY
3	REV. FR. PATRICK CORCORAN	ST. PATRICK'S (SPC) DEANARY	4	REV. FR. JOSEPH A. EYO	ST. JOHN THE BAPTIST DEANARY
5	REV. FR. PAUL E. ETENE	ST. JOSEPH IKOT ENE DEANARY	6	REV. FR. ANSELM NYONG	ST. MICHAEL'S OBAN DEANARY
7	REV. FR. BASIL K. AKPAN	ST. AUGUSTINE'S DEANARY	8	REV. FR. EMMANUEL UMIAH	STELLA MARIS DEANARY

K. SUMMARY OF PARISHES, CHAPLAINCIES ETC.

D E A N A R I E S	P A R I S H E S	QUASI ARISHES	AUTONOMOUS CHURCHES	CHAPLAINCIES
SACRED HEART CALABAR	3	2		
ST. MARY'S EFUT ABUA	5	2	1	2
ST. PATRICK'S IKOT ANSA	3	1		2
ST JOHN DE BAPTIST AKAMKPA	5	2	1	1
ST. JOSEPH'S IKOT ENE	5	1		
ST. MICHAEL'S OBAN	3	1		
ST.AUGUSTINE'S IKOT OMIN	3	1	1	1
STELLA MARIS CREEK TOWN	3	2		
T O T A L	30	12	3	6 // [51]

PART IV

THE CATHOLIC CHURCH - DIOCESE OF UYO
THE CATHOLIC DIOCESE OF UYO IN PERSPECTIVE 1906 - 2006
THE CATHOLIC CHURCH IN PARTICULAR –URUAN-ESSIEN ITIABA THE CENTENARY OF THE CATHOLIC CHURCH IN URUAN/ESSIEN ITIABA 1906-2006

FOREWORD TO THE CENTENARY – EBEM-ISO IK?

A century is a land mark but in the history of the Church Universal it is just a brief period. In the history of the Catholic Church in **URUAN AND ESSIEN ITIABA** it is a vital period. It is history. It was the legendary Pope Celestine VI who said that "every history is Sacred History – Every history is a Gospel – Eliminate God from history and you will not be able to understand the history of man which is just an episode, a chapter, a reflection of the history of God." This is very true because the history of the Catholic Church in **URUAN** and Eastern Nsit a.k.a **ESSIEN ITIABA** can be more meaningfully understood only in the context of Divine intervention – the history of the black people of the lower Niger and by implication **URUAN/ESSIEN ITIABA**. Following upon the celebration of the centenary of the Calabar Ecclesiastical Province: 1903-2003 and the coming of the first heralds of the Gospel in the Catholic Diocese of Uyo in 1906, URUAN ESSIEN/ITIABA has been a significant part, and more so as the cradle of that epoch making event – to wit, the arrival of the Holy Ghost Missionaries on the shores of West Africa and by implication, Onitsha in 1885. With Onitsha as their base, the Missionaries under very difficult circumstances spread the Good News of Salvation testifying to its Truth by their very lives. By 1849 the first early Holy Ghost Missionaries to come to West Africa had fairly established the cradle of what was called the Two Guineas divided into Upper Guinea with Head Quarters at Sierra Leone and of the Lower Guinea at Gabon. But it was in 1885 that Fr. Joseph Emile Lutz (CSSP), an erstwhile Missionary in Gabon was appointed by the Holy Ghost Congregation (CSSP) to open another new Mission of the Lower Niger at Onitsha which later by Divine Providence was to become the Head Quarters of the Catholic Church in Southern Nigeria. It was this same Fr. Lutz as Superior and Prefect Apostolic who set out with his team of Holy Ghost Fathers and Brothers including the Sisters of the Congregation of St. Joseph of Cluny from France and arrived at Onitsha on Saturday, December 5, 1885. With the Onitsha mission opened, together with the construction of the first mud Church building which later was to become the marvelous Basilica of the Most Holy Trinity in place, the spiritual odyssey of the Catholic Church in the Lower Niger – Southern Provinces had begun.

These Missionaries at once sought to penetrate both the hinterland and the Coasts of the Bight of Benin and Biafara now the Bight of Bonny until their berthing on the Calabar Coast of the mangrove region. This region was previously explored by the Portuguese pioneer navigators who gave this centre of our discourse the name **Kalabros** (Calabar) meaning land of mangroves in 1476. Fr. Lutz had started off this odyssey as the first Local Superior and Prefect Apostolic 1885-1895. He was succeeded by Fr. Joseph Reeling 1896-1897, there after by Fr. Renë Pawlas 1897-1900, and then Mgr. Alexandre Leon Lejeune 1900 -1905, who finally succeeded them as the Superior of the Lowrer Niger Mission. It was this man of God that brought the Church to Calabar. He was later succeeded by Fr. Joseph Shanahan, as the new Superior and Prefect Apostolic. Having assumed the position of Prefect Apostolic, he sent more other missionaries to the mangrove region, which came to be known as the **Calabar Mission**.

From the impetus of the letter to his Excellency, Bishop Alexandre le Roy, Superior General of the Holy Ghost Congregation in Lyons – France, Mgr. Leon Alexandre le Lejeune CSSp, having taken over as Superior and Prefect Apostolic to Southern Nigeria began to consider the importance of the Lower Niger Mission ie. the colony of Southern Nigeria under the Governorship of His Excellency, Sir Walter Egerton then Consul General and resident in Calabar, the first Head Quarters of Nigeria then. He afterwards also quickly saw that Calabar had a greater future than Dahomey (Benin –Nigerie Meridienale) which had a majority of Muslims, whereas the Southern Provinces were entirely pagan and accessible to evangelization. Having made up his mind about the situation, he therefore set out with his Missionary team in the company of Fr. Patrick McDermott and co. and arrived at Calabar, one of the most important towns in Southern Nigeria, on 2nd February 1903. At Calabar, Mgr. Lejeune was later succeeded by Fr. Joseph Shanahan as observed already, but now as both Prefect Apostolic and Head of the new Mission. He it was who appointed Fr. Josef Leon Lena as the new Superior of the Calabar Mission with the directive to explore the hinterland part of the **MAINLAND** now called Akwa Ibom State. Use Uruan according to records was their first port of call and has remained the basic community and cradle for this new evangelization effort. It was from here that they championed the spread and establishment of the Catholic Faith in URUAN/ESSIEN ITIABA as part of this hinterland. It was here also that their Mission in the MAINLAND kicked off using the seaport at Idu a.k.a **AKWA ESUK MBEHE IDU** as their port of disembarkation. In consequence of this and also in commemoration of the unique event, viz. the arrival of these Missionaries from Calabar and the celebration of the first Holy Mass at **USE URUAN** on 24th December 1906 by Fr. Josef Leon Lena (CSSP), who now had taken over as Superior, that the Church in URUAN and Eastern Nsit has published this book to commemorate the 100 years (Centenary) of the Catholic Church thereat. This unique event of the establishment of the first Church in URUAN/ESSIEN ITIABA viz. St. Paul's Catholic Church **USE URUAN**, has witnessed various religious activities and spread of the Church including the building of Churches and Catholic Schools in the hinterland and in particular, St. Lawrence Church Eman Uruan which was completed in 1910 as the first ever permanent Church building in the whole of Nigeria which is still standing strong today. Our hearts are therefore full of joy and gratitude to God Almighty for the Gift of this premier Mission in our land and for the manifold fruits of our collective work of evangelization, no doubt made possible through the intercession of Our Blessed Mother Mary, Virgin nsi-nsi.

I also wish to acknowledge the contributions of the various groups, committees and individuals, viz. our priests, the Religious and the laity particularly Very Rev. Frs. Ephraim Offiong - Uruan North, Linus Effiong and Francis Essien – Uruan South, Michael Etim – Essien Itiaba, Rev. Sr. Matilda Inyang, HHCJ – Uruan Central, Catechist Clement Esenam – Uruan North, Mr. Thomas E. Etim - Uruan South, Hon. Sylvanus Eyo – Essien Itiaba, Mr. Thomas Etim of Nung Oku Uruan and Mr. Augustine O. Ebong together with my humble self – Uruan Central. To God without whom nothing has meaning and validity be all the Honour and Glory. A m e n.

Rt. Rev. Msgr. P. Ekarika
Formerly Ep. Vicar & Chancellor,
Archdiocese of Calabar.

HISTORICAL AND CONTEMPORARY PERSPECTIVES
EVOLUTION OF THE CATHOLIC CHURCH IN AKWA IBOM STATE
THE HIERARARCHY IN AKWA IBOM STATE 1963 –2018



CRADLE OF CATHOLICISM IN URUAN/ESSIEN ITIABA PARISHES & AKWA IBOM STATE

PREFACE ON THE CENTENARY OF THE CATHOLIC CHUCHURCH IN URUAN ESSIEN ITIABA

In the history of the Church, we always pay tribute to the laity or lay apostles, both men and women who were associated with the early missionaries in their endeavours to implant the Gospel in Nigeria. It is therefore a thing of great joy for us to put down this beautiful literature about the evolution of the Catholic Church in our village – Use Uruan and in the entire Akwa Ibom State. This work reminds us of the many self-sacrifices undertaken by our devoted missionaries, the lay Church members and ardent Christians who were like the "second wing of the bird" and their faith in planting the good seed through their faithful response to God's call. Their self abnegation helped to bring Catholicism to our fatherland that has now at this present time been blessed with abundant harvest by the Almighty God. Though many people have not known much about the genesis of our present local churches, this book aims at adding significant materials to the already existing literature on the evangelical work of establishing Catholicism by giving 'eye witnesses reviews' concerning the heralds of the Gospel in the present Catholic Parishes in the Ecclesiastical Dioceses of Uyo and Ikot Ekpene. It also windows the vigorous developmental efforts of the lay apostles together with an updated examination of some very important contemporary trends in the growth of the Catholic Church in Ndon Ebom Deanery in particular and Uyo Diocese in general. We fervently pray for the good repose of the souls of our late missionaries and founding Christians. May these reflections on their evangelical work give us the grace to do all that yet lies in the power of God so that the kingdom of Christ may continually flourish abundantly to the ends of the earth and forever – Amen.

THE HISTORY OF ARRIVAL OF THE CATHOLIC CHURCH IN USE URUAN (1906)

The year 1906 marks a spectacular landmark in the historical evolution of the Catholic Church in Use Uruan Town. Use Uruan is the first community in which the Catholic Church was first established in the whole of Uyo and Ikot Ekpene dioceses and even in the whole of the present Akwa Ibom State and parts of Abia, Rivers and Bayelsa states. This fact was confirmed in the homily delivered by the then pioneering Bishop of Calabar diocese which then comprised of the present Calabar, Uyo and Ikot Ekpene Catholic dioceses as also some parts of Ogoja, Aba, Umuahia and old Port Harcourt dioceses since until recently,

the whole of Bayelsa State was part of Port Harcourt. His Lordship Most Rev. Dr. James Moynagh at a High Mass he celebrated in 1956 to mark the Golden Jubilee celebration of the arrival of the Catholic Faith in this part of the world (1906 - 1956) declared this to the worshiping Congregation at that unique celebration. This event took place at Use Uruan Town which has by Divine Providence been reputed as the cradle of the Catholic Church in the whole of Akwa Ibom state.

Historically, late Obong Bassey Obot Inyang Umoren Odu Inyang of a renowned Ikot Odu Inyang family in Use Uruan, one of whose descendants was His Highness, Etinnyin Henry O. Inyang (1897-1971). He was a famous educationist a titled Chief a Paramount Ruler and **? b? Ikpa Is?** in URUAN South. He later became an ardent and a prosperous trader of his time. His trading enterprises and other business concerns took him far and wide into many coastal towns and creeks of Ikon Eto, Ikot Offiong, Ikpa Ene, Creek town, Akpabuyo, Creek town, Upenekang, Idombi, Douala, Abana, and other locations of the Old Calabar province and far into Santa Isabel (Panya) in Equatorial Guinea and the Cameroons. As a renowned and prominent trader, he was widely exposed and often came in contact with many famous and prominent people in the course of his trading expeditions. He was a man with unbounded zeal and uncommon intelligence to a heroic degree. He was a practical man, well-built spiritually and materially and yet of humble faith and childlike simplicity. He was well-known for his optimism, deep faith and his wonderful organizing ability. Fortuitously and unexpectedly, his trading business at Calabar made him to come in contact with the newly arrived Catholic Missionaries in 1903. As a man of profound humility, kindness, gentleness, understanding and justice with an endearing social status, late Obong Bassey Obong Inyang got so endeared to the White Catholic Missionaries that he spontaneously embraced the Catholic faith. The missionaries in turn were very much fascinated by his positive response to the call of duty. They immediately recruited him and his four male children into their evangelical team and gave them induction in Catholicism. Eventually, late Obong Bassey Obot Inyang was appointed a Catchiest having been found worthy by the Catholic Missionaries. His new position in the Catholic Church made him to become a firm Catholic stalwart. He was zealous, courageous, committed and fully determined despite many odds and disappointments to forge ahead. He therefore surrendered his sons of blessed memory to serve in the evangelical work of the missionaries which they were ever ready and willing to carry out. These were Joseph Edem Bassey, Augustine Effiong Bassey, Peter Essien Bassey and Paul Edet Bassey and they all served as “Mission Boys”. All of them were sincere and very devoted to the Catholic cause. During this time, Obong Nyong Essien who later became the Nsomm of URUAN, himsdelf a member of the Methodist church had brought both the Methodist Church Mission and a primary school to Use Uruan village.

In December 1906, one of the sons of Late Obong Bassey Obot Inyang, Joseph Edem Bassey who served as one of the Catholic Mission Boys at Calabar came home to Use Uruan on holidays. He informed the then village Chiefs and some Use Uruan villagers of their contact and close association with the Catholic Missionaries and their individual devotion in the Catholic faith. The report created deep impressions in the minds of Use Uruan villagers and the Chiefs in council. They were fascinated with the information and their sons' association with the new Church at Calabar. With this great and profound enthusiasm, Use Uruan people who had by now preferred to belong to a church brought to them by their own sons unanimously decided to invite the Catholic Missionaries to come to their Village – Use Uruan. To this end, a letter was quickly dispatched to the Missionaries at Calabar through one of these children, Late Joseph Edem Bassey. The Catholic Missionaries then on receiving the said letter and with their ambition to expand their religious frontiers were impressed. They replied and accepted to visit Use Uruan community without any further delay. The then Use Uruan Village Administration on the acceptance of the letter from the Catholic Missionaries was over-whelmed with joy and this became a highly celebrated

affair. Thus the Catholic Church had therefore become a very special church very dear to the heart of Use Uruan Elders and Chiefs. They quickly mandated four able young men namely: Chief James Jacob Edet; Chief Joseph Asuquo Edet; Chief Anthony Edet Okon and Chief Francis Asuquo Bassey Ene to go to Calabar with Chief Joseph Edem Bassey as the leader of the group and bring the Catholic Missionaries to Use Uruan village.

CONVERSION OF USE URUAN – RENUNCIATION OF THE METHODIST CHURCH

These four young men together with their leader, Chief Joseph Edem Bassey were so elated that they treated the village mission to Calabar with great concern and enthusiasm. By this time, Methodist influence in Use community in Use Uruan was beginning to wane while the functional relationship between Use Uruan community and the Reverend Fathers at the Calabar Mission began to wax stronger and stronger due to Fr. Joseph Lena's charismatic appeal. With the formation the people got about the new faith and the acceptance of the Catholic doctrine by the entire Use Uruan Community, the progress of the Methodist Church in Use Uruan village became frustratingly difficult. The happiness that enveloped the entire Use Uruan Village over the arrival of the first Catholic Missionary induced the then Use Uruan village administration and Elders to send a letter to the then Minister in charge of Methodist Church at Oron. In the letter they informed the Minister of the unanimous declaration by the entire Use Uruan indigenes to embrace Catholicism and denounce the Methodist Faith. The situation was delicate and nearly explosive but Rev. Father Kraft who was sent to quell the problem was diplomatic in his approach. He endeavoured to convince the Methodist Minister of the decision of Use Uruan elders as expressed in the letter and the Minister conceded and immediately withdrew the Methodist Church from Use Uruan.

The Mission School, formerly managed by the Methodist Mission was equally voluntarily handed over to the Catholic Mission and renamed as Convent School in remembrance of the first Missionary Reverend Sister – Rev. Sister Mary Charles Walker, locally known as Sister Magdalene. Today the School is renamed Holy Child Primary School, Use Uruan. The name of the Church was equally changed to St. Paul's Catholic Mission School Use Uruan. This school became a means of evangelization because the Catechism was taught as part of the School Curriculum while the school building also served as Church for liturgical worship and other programmes. Later Joseph Edem Bassey was retained as Catechist to teach Catechism and to nurture the newly founded Church and the Mission School. Thus he became both a teacher and Catechist and also serving the Catholic Mission well as a good layman.

Meanwhile Chief Thomas Akpan Udo was also appointed the first Church Headman. He helped to organize Catechumen classes in the Church. His evangelical enthusiasm as the Church Headman and Catechist helped to put flesh on the skeleton of the new Church. He admirably inspired the new Catholic converts to devote themselves to the new Faith. These two men, Joseph and Thomas were exemplary Teachers and Leaders fully grounded in the knowledge of the Catholic Doctrines with the capacity to withstand the hardships and challenges of the environment. With the full co-operation of other indigenes and Church Elders, they effectively helped to build up a strong and flourishing Church under the close supervision of Rev. Father Kraft. But we should not forget that during the arrival of these early Holy Ghost Missionaries at Use Uruan and long before the coming of the St. Patrick's Fathers, Rev. Fr. Kraft (CSSP) and his missionary team had also visited Ekeya community in Okobo Local Government Area accompanied by an Ekeya son who was then residing at Use Uruan at that time and who also was a staunch member of the Catholic Faith. Fortunately, in all the places they visited, they met with enthusiastic and cordial reception. Thus, Rev. Fr. Kraft and his evangelical team successfully established a Catholic Church at Ekeya Okobo also.

EVANGELIZATION OF NOTHERN URUAN THRO'USE URUAN

Then as Rev. Father Kraft must have observed, there was the felt need for more Catholic Missionaries to assist in the evangelization of this new area. He therefore sent information to the head of the Mission at Calabar requesting for more missionaries. Later Rev. Father McDermott accompanied by other Rev. Fathers and Reverend Sisters were dispatched to join Rev. Father Kraft. Prominent among the Reverend Sisters sent was Rev. Sister Mary Charles Walker (RSC) Foundress of the Handmaids of the Holy Child Jesus. Her coming happily led to the formation of the following special societies in the church: The Handmaids of the Holy Child Jesus; the Legion of the Mary etc. that assisted tremendously in the work of evangelization. In the early 1930s, Rev. Father Josef Kraft with other Holy Ghost Missionaries departed and new Missionaries from Ireland took over. They were the group that founded the St. Patrick's Society (SPS) in Kiltegan, Ireland. Later on, one of them, Rev. Fr. James Moynagh was appointed Prefect Apostolic. He it was who expressed their continued desire to work assiduously as good, vibrant and dedicated Missionaries beyond Use Uruan village at the cost of their own health and this yielded a huge success. Their temperament was such that they could ride over difficulties whilst still exercising a remarkable sense of judgment and prudence in dealing with their new converts. They were people of great kindness and compassion who went about tirelessly helping the sick and the poor as well as hearing Confession.

The Catholic Church in Use Uruan enjoyed the pride of place in the history of the Church in the present Uyo Diocese in many ways. First with the foundation of the Catholic Church in Use Uruan, the collateral evangelization of the present Ndon Ebom Parish began based on the singular advantage of proximity of the villages involved to Use Uruan. Second, with the assistance of the new members of the Church at Use Uruan, the Missionaries were able to use them. Consequently, the Missionaries were able to go into the orbit of their pastoral challenges as they launched into vast unknown territory. By this they endeavoured to consolidate by converting many villages and communities including Nung Ikono Ufok, Ekpene Ukim, Ndon Ebom, Nung Ikono Obio, Ikot Akpa Ekang, Ikot Akan, Ibiaku Issiet etc. Mission Stations that later constituted the present Ndon Ebom Parish and beyond. They equally had a strong belief in the power of prayer which consequently therefore brought about a period of rapid expansion of the Church. When the missionaries brought the Catholic doctrine to Use Uruan, the interest shown and expressed by the Use Uruan indigenes towards the cause of the Catholic Faith was overwhelming and they contributed immensely to its phenomenal and rapid growth everywhere. Also, in order to help in this work of evangelism and to spread the new faith of Catholicism, some Use Uruan youths that attended the Catholic Mission School at Calabar at that time were called back by the Missionaries. One of such people was Paul Edet Bassey, who helped in no small measure towards the evangelization of other neighbouring villages.

ANCIENT ANUA: HOLY GHOST FATHERS' MAINLAND CENTRAL MISSION EVANGELIZATION OF USE OFFOT, ANUA ETC. BY USE URUAN FORERUNNERS ESTABLISHMENT OF THE MAIN LAND MISSION - ANUA CENTRE 1909-1940



ST. JOSEPH'S CHURCH – SCHOOL 1912



NIGERIA'S FIRST RECTORY 1914



CARDINAL EKANDEM'S CATHEDRAL 1954



NEW UNCOMPLETED CHURCH



NEW CHURCH – INSIDE



NEW FATHERS' RECTORY

Anua Central Misssion owes it origin to the man called Asuquo Okon Ikpe from Use Offot who lived in Use Uruan with his wife Charlotte Ikwo Udo Ekang, an indigene of Use Uruan. Mr. Asuquo Okon Ikpe the father of the legendary Chief Philip Okon Ikpe and his wife like other indigenes of Use Uruan were infused with the spirit and zeal of Catholicism and both of them assimilated the new faith with pride being imbued with deep Catholic Faith. Then Mr. Asuquo Okon Ikpe decided to take the Catholic Evangelical Team led by Joseph Edem Bassey, James Edet and Chief Joseph Effiong Obot Inyang to Use Offot. This mission was a welcomed venture approved by the Missionaries. The team being so energized by the missionaries left for Use Offot and started their evangelical crusade. They enjoyed the confidence of the people and their mission sailed through unchallenged by other churches on account of other advantages and also the pride of place accorded their mission. After some weeks, the Catholic Church was firmly established at Use Offot. The Divine Service or Holy Mass celebrated with exceptional solemnity appealed to the people of Use Offot and her environs. Thereafter, the team moved to Anua village and equally succeeded in establishing the Catholic Church at Anua and beyond.

With his first trip to Use Uruan in 1906, Fr. Joseph Louis Lena, the Superior of the Calabar Mission in the company of Fathers Josef Kraft and L. Treich visited Anua. At this first contact with the Mainland, Fr. Lena made several trips and founded the Anua Mission as the new Headquarters of what is now known as Akwa Ibom State. He later sent the two Missionaries in the persons of Fr. Josef Kraft and L. Treich who were with him in Calabar to open up new Missions from Anua in the Mainland, thus making Anua their Provincial Central Mission. This was a project which took them several years to fulfill including the establishment of Churches in the surrounding villages of Eniong Offot, Ekpri Nsukara, Ibiaku Offot, Use Offot, Nsukara, ctc. and in Annang country beginning with Adiasim, Urua Inyang, Ifuho, etc. in what is now Ikot Ekpene Diocese. According to Fr. Hugh McGrath, it was the two missionary pioneer Fathers who were later joined by Father Paul Biechy that were responsible for the phenomenal growth of Anua Central Mission. When Fr. Biechy took over as Superior of Anua Mission, he was joined by Fathers Philippi O'Connor and Joe Delaney and two Reverend Brothers, Armand Hanson with an architect. Together with these, and between 1912 and 1914, Fr. Josef Kraft CSSp. built the Anua parish house and the two schools still standing strong today. The Premier Church-School has now been refurbished into a Nursery School. Fr Kraft had previously completed St. Lawrence Church Eman Uruan in 1910, similarly St. Michael's Church Nsukara Offot in 1912, the two first permanent Churches in Nigeria still standing strong today. In 1954, Dominic Cardinal, then Bishop Ekandem made Nsukara Church the Marian Year Pilgrimage centre and laid the foundation for the Cathedral which has been so regrettably and inopportunely demolished to give way to the new gigantic Cathedral under construction. His (Fr. Biechy's) other strong and right-hand man was Chief (Catechist) James A. Isua who served the Central Anua Mission Holy Ghost and St. Patrick's (SPS) Fathers and the entire Mainland Parishes and Churches including the Cardinal until his transfer in 1960 to CKS Uyo as School teacher.

The Catholic Missionaries at Calabar were extremely happy with episodic spread of the Catholic Faith. They equally visited Anua and Use Offot villages to assess the situation and progress of the Church in these villages. During their visit, they observed that Anua village was more centrally located at that time than Use Offot and more so on account of its proximity to the Colonial Administrative HQ of Uyo city. To this end, they decided to make Anua the Headquarters of the Catholic Church in the Mainland of what is now Akwa Ibom State and beyond. Mr. Asuquo Okon Ikpe and his wife, Mrs. Charlotte Asuquo Ikpe became the first wedded Catholic Couples of the Anua Mission. The edifice of Mrs. Charlotte Asuquo Ikpe can still be found near the Catholic Church premises at Anua which later was converted into the Central Mission Bookshop. Filled with zeal, Use Uruan people whole-heartedly became patrons of the new evangelization effort and contributed immensely towards the promotion of the Catholic Faith everywhere. Equally, the Catholic Faith in itself had a powerful influence on the people and soon became a threat to other Protestant churches most especially the Methodist and Presbyterian churches. In fact, it so happened that it did not take so long a time to create a great impact on the people around. Evidently and noticeably also, Catholic evangelism yielded abundant fruit due to its phenomenal spread to many areas. For further information on the Anua Mission read the Index on Anua and Profiles of the Holy Ghost Fathers and Bishop McGettrick above. To do justice to the History of ANUA Church would require a Book of its own which Chapters and Articles are scattered throughout the entire History of the Catholic Church 1921- 1960 and Index in the Book.

EVANGELIZATION OF IBESIKPO – ASUTAN BY USE URUAN "MISSION BOYS"

In another dimension, other Use Uruan early converts a.k.a "**MISSION BOYS"**, viz. Mr. Gabriel Effiong Udo Ekong and Mr. Joseph Asuquo Edet took over the piloting of the spread of the Catholic Faith to other towns and villages. They began by leading the Catholic evangelistic team to Ibesikpo – Asutan Districts. In the end, the team succeeded in establishing the Catholic Church with many converts in villages like Nung Ette, Ikot Okure, Ikot Ambon and Akpa Utong, etc. But as intimated above during this period, the ascendancy of the Catholic Church in these areas which were hitherto Protestant strongholds seriously threatened the security and progress of other churches and weakened their foundations. It is should be noted by now that the phenomenal growth of the Catholic Faith in these communities and other Local Government Areas could only have been possible through the relentless effort of Use Uruan indigenes who tirelessly assisted the Missionaries in propagating the new faith. Prominent among such people who champions of the evangelization effort to these areas were Chief James Edet and Chief Joseph Asuquo Edet. They were the pioneers and the Founding Fathers as it were of the Catholic Faith in Abak and Urua Inyang respectively through their committed and profound spiritual energy. From their example many young people also offered themselves for evangelical work for the propagation and spread of the Catholic Faith and the establishment of Churches in different places as directed by the Missionaries. But it was actually the enthusiasm exhibited by the Missionaries and the doctrines they preached that influenced the majority of Use Uruan people and gave them such stupendous zeal for evangelical work in the first place. This also evoked the apostolic spirit of Chief Joseph Effiong Obot Inyang to answer the missionary call and to graciously lead the Catholic Crusade team to Ifuho and Urua Akpan. Consequently, the Catholic Church rapidly spread to all nooks and crannies of what are now Uyo and Ikot Ekpene Dioceses. We have also to note that the successes recorded in these places where the Catholic Church was established were documented through the spiritual vision, devotion, determination and a deep-rooted interest of the pioneers who worked with total devotion and individual dedication, commitment and self-sacrifice. It is from this literature therefore, that we are able to give an accurate account of the past and to reckon with the poignant dimension of Use Uruan Village as the authentic cradle and the fountain of the Catholic Church through her devoted indigenes as the pioneering fathers who had blazed the trail of greatness, growth and progress of the Catholic Faith in Akwa Ibom State.

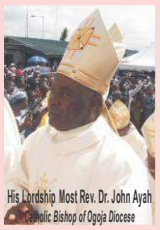

His Eminence Dominic Cardinal Ekanem


His Grace Most Rev. Dr. Brian D. Usanga


His Grace Most Rev. Dr. Joseph Edra Ukpo


His Lordship Most Rev. Dr. Camillus Etokudoh
Catholic Bishop of Port Harcourt Diocese


His Grace Most Rev. Dr. Joseph Ekuwem
Catholic Archbishop of Calabar Archdiocese


His Lordship Most Rev. Dr. John Ayah
Catholic Bishop of Ogoja Diocese


His Lordship Most Rev. Dr. Camillus Umoh
Catholic Bishop of Ikot Ekpene Diocese

URUAN/ESSIEN ITIABA INTER-PARISHES COUNCIL 1972 - 2014
ORIGIN OF URUAN/ESSIEN ITIABA PARISHES COUNCIL
THE FOUNDING FATHERS OF URUAN-ESSIEN ITIABA INTER-PARISHES COUNCIL

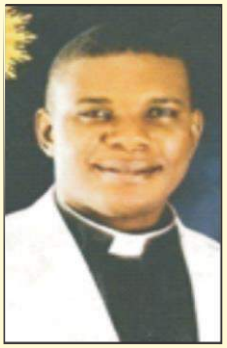

KGT A. A. OKON (KSM)
FOUNDING PRESIDENT

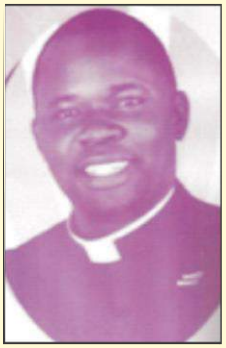

RT. REV. MSGR. J. P. EKARIKA
GEN FOUNDER/AUTHOR OF BOOK

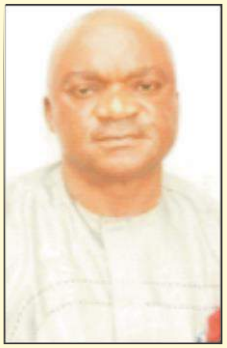

KGT BENEDICT O. ESSIEN
FOUNDING SECRETARY GEN


KGT (CHIEF) E. E. SAM
SECOND PRESIDENT GEN

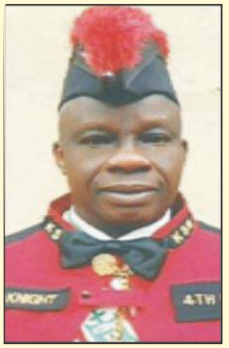

KGT F. E. EFFIONG (KSJ)
SECOND SECRETARY GEN


REV. FR. CHARLES S EFFIOM
29TH PRIEST- ORDAINED 2013


FR. NICHOLAS ANIESIN EFFANGA
30TH PRIEST- ORDAINED 2013


OTU EKONG RAPHAEL BASSEY
CURRENT PRESIDENT GENERAL


KGT. RAPHAEL E. SAM (KSM)
CURRENT 3RD SECRETARY GENERAL


SIR. PRINCE OKON (KSM)
PRES. ESIEN ITIABA COUNCIL

The Council was established on the 19th March 1972 in preparation for Ordination of Rev. Fr. Wilfred P. Asuquo Essien of Mbiaya in St. Lawrence's Parish, Eman Uruan. The Ordination was fixed for 30th July 1972. Two Priests, Rev. Wilfred P. A. Essien and Rev. Michael Adim Offiong of Essien Town Calabar both in the then Calabar Diocese were to be ordained together on that date. As a result of the lean financial status of the Diocese occasioned by the Civil War (1967 - 1970) Late Archbishop, then Bishop Brian D. Usanga, Bishop of Calabar wanted the ordination to take place at Rome. He sent letters to Uruan and Calabar communities, the home Parishes of the two Priests for their information. Both the people of Uruan and Calabar unanimously agreed that their sons be ordained at Calabar as they were ready to bear

the financial responsibilities of the said Ordination. The decision of Uruan people was informed by an invitation letter issued by Rev. Fr. Joseph P. Ekarika (now Monsignor) to stations in the then three Parishes of Uruan namely: Assumption Parish, Ndon Ebom, St. Lawrence's Parish, Eman Uruan and St. Joseph's Parish, Central Uruan summoning them for a meeting at Assumption Parish Ndon Ebom. With the support of Very Rev. Fr. Daniel Dolan (alias Akpan Uruan) who was then Father in-charge of Assumption Parish, Ndon Ebom. The Parishes met at Ndon Ebom for the first time on the 19th March 1972 to plan for the Ordination. The meeting marked the beginning of Uruan Inter-Parish Council as then Essien Itiaba was Nsit Section in Assumption Parish, Ndon Ebom. Precisely on 27th March 1986, St. Pius X Parish, Essien Itiaba was excised from Assumption Parish-Ndon Ebom. Consequently, the Council was renamed Uruan/Essien Itiaba Inter-Parishes Council.

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On the 15th August 2000, St. Gabriel's Parish-Nung Oku Uruan was excised from Assumption Parish-Ndon Ebom. Similarly, on the 25th of May 2013, St. Jerome's Parish, Nung Ikono Ufok was created from Assumption Parish, Ndon Ebom bringing the membership of the Council to six Parishes.

AIMS AND OBJECTIVES OF THE COUNCIL: The council was formed to achieve the following aims and objectives: (i)To undertake the Evangelization of Uruan and Essien Itiaba Communities (ii)To support and encourage indigenous Priests during and after their Ordination.(iii)To support indigenous Religious during and after their Consecration, Vows and final Profession (iv)To foster Religious life among our Sons and Daughters.(v) To cater for the welfare of Priests, Religious and members morally and financially.(vi)To defend the Church and her Teachings.(vii)To foster love, unity and mutual understanding among member Parishes.(viii)To promote the socio-economic wellbeing of member Parishes.(ix)To help growing sections within the Council to attain Parish status.(x)To ensure that members receive the Sacraments of the Church worthily and regularly.(xi)To encourage Intra-parish marriage among our youths in both Communities.(xii)To encourage members to participate fully in all Station, Parish, Deanery and Diocesan events, projects and activities.

ACHIEVEMENTS OF THE COUNCIL Since its inception, Uruan/Essien Itiaba Inter-Parish Council has to its credit made the following achievements:(i) The successful Planning and Execution of the Priestly Ordination and 1st Holy Mass events of Twenty-Nine Indigenous Priests from both communities.(ii)Organizing Reception Ceremonies for Indigenous Rev. Sisters of the Council.(iii)Organizing Vocation campaign meetings which resulted in the opening of Assumption Girls Juniorate, Ndon Ebom by His Grace, Most Rev. Dr. Brian D. Usanga the Late Archbishop of Calabar for training of our Daughters aspiring to in various Religious Congregations of Sisterhood in the Catholic Church.(iv)Retrieval of Rev. Fathers Quarters at Holy Trinity College, Mbiakong in Central Uruan Parish which was forcefully converted by the then Cross River State Schools Education Board for use by the School Principal.(v)Regular assistance and support to members in need.(vi)Assistance to all Priests in their work in the member Parishes.(vii)

PROGRAMMES AND ACTIVITIES OF THE COUNCIL: The activities of the Council consist mainly of the following:(i)Monthly Rotational meetings as well as Emergency meetings when need arises.(ii)Support and prompt attendance at Priestly Ordinations or Consecration/Final Profession of Indigenous Priests or Religious.(iii)Participation at and rendering support during Anniversaries and Jubilees of both serving and Indigenous Priests and Religious of the Council.(iv)Vocation Campaigns in Parishes of the Council.(v)Planning and execution of 1st Thanksgiving Mass of Priests of Uruan and Essien Itiaba Origins.

ARTICLE II: THE FOUNDING FATHERS AND PIONEER EXECUTIVE

1ST REGIME: Rt. Rev. Msgr Joseph P Ekarika having seen the need to ordain an Uruan Son, Rev. Wilfred P. A. Essien in Calabar Diocese instead of Rome initiated the coming together of Uruan people from the then three Parishes on the 19th March 1972 at Assumption Parish-Ndon Ebom where the **URUAN-ESSIEN ITIABA INTER PARISH COUNCIL** was officially inaugurated. At the meeting, the following officers were elected as pioneer members of the Executive Council:

1. Obong (Kgt) Athanasius A. Okon from Mbiaya Uruan in St. Lawrence's' Parish-President.
2. Chief Paul Okon Uko of Ndon Ebom in Assumption Parish, 1st Vice President.
3. Chief Lawrence Effiong Mbat of Idu Uruan in St. Joseph's Parish, Central Uruan, 2nd Vice
4. Sir Benedict Okon Essien (KSM) of Ekpene Ukim in Assumption Parish, Secretary.
5. Etubom Alfred E. Edet from Ikot Akpa Ekang in Assumption Parish, Treasurer.
6. Kgt. Hyacinth Essien Okon (KSJ) of Mbiaya in St. Lawrence Parish, Eman Uruan - Patron
7. Madam Henrietta B. Etim from Ndon Ebom - Patroness
8. Kgt. Anthony E. Ekpenyong (KSM) from Ndon Ebom -Patron
9. Mr. Maurice E. Udo of Mbiakong in St. Joseph's Central Uruan, Assistant Secretary

2ND REGIME: After many years of successful administration, another General Meeting was held at Ndon Ebom on 17th April 1989 where the following officers were elected to continue the work of the Council.

1. Late (Obong) Eventus E. Sam (KSM) of Ekpene Ukim in Assumption Parish- President
2. Kgt. Ignatius O. Bassey of Ibiaku Uruan in St. Lawrence's Parish -1st Vice President
3. Kgt.Obong Chrysanthus E. Nyong (KSM) of Asua in St. Pius X Parish -2nd Vice President
4. Kgt (Chief) Fidelis Effiong of Nung Ikono Ufok in Assumption Parish - Secretary.
5. Obong (Hon.) Augustine A. Etim of Mbiakong in Central Uruan - 2nd Vice President
6. Mr. Thomas E. Etim of Ekpene Ibia in St. Gabriel's Parish, Nung - Financial. Secretary
7. Kgt. Edem P. Udo of Eman Ikot Ebo in Central Uruan - Treasurer

3RD REGIME-THE CURRENT EXECUTIVE: Seeing the need to move the Council forward, on 15th April, 2007 the following officers were elected as 3rd Regime Executive:

1. Obong (Hon.) Otuekong Raphael Bassey of Ikot Obong in St. Pius X Parish - President
2. Evangelizer John B. Etim of Mbiaya in St. Lawrence's Parish - Deputy President.
3. Mr. Linus B. Edem of Ibiaku Obio Ndobo in Assumption Parish, Ndon Ebom-1st Vice
4. Mr. Thomas E. Etim of Ekpene Ibia in St. Gabriel's Parish, Nung Oku Uruan - 2nd Vice
5. Mr. Augustine O. Ebong of Mbiakong in St. Joseph's Parish, Central Uruan - 3nd Vice
6. Kgt.Obong Raphael E. Sam (KSM) of Assumption Parish, Ndon Ebom - Secretary.
7. Hon. Sylvanus Eyo of Ndon Ikot Itie Udung in St. Pius X Parish - Assistant Secretary
8. Obong-Anwan Paulina E. Effiong of Idu Uruan in St. Joseph's Parish - Treasurer
9. Catechist Clement Esenam of Ibiaku Uruan in St. Lawrence's Parish, Eman Uruan - PRO.
10. Mr. Anthony O. Asuquo of Nung Oku in St. Gabriel's Parish, Nun - Financial Secretary
11. Mrs. Josephine N. Okon of Ekpene Ukim in Assumption Parish, Ndon Ebom - Welfare
12. Sir Adam B. Nyong (KSJ) of Ibiaku Obio Ndobo in Assumption Parish - Ex-officio
13. Obong Dominic Effiong of Idikpa Ikot Ntuen in St. Pius X-Parish - Ex-officio.
14. Obong (Hon) Augustine A. Etim of Mbiakong in St. Joseph's Parish - Ex-officio.
15. Obong-anwan Matilda I. Bassey of Nung Oku in St. Gabriel's Parish - Ex-officio.
16. Late Obong Benedict Asuquo (KSJ) of Ekpene Ukim - Chairman, Welfare committee.
17. Prof. Amayak Essien-Obot of Ndon Ebom in Assumption Parish - Patron
18. Mrs. Catherine O. Udo of Idu Uruan in St. Joseph's Parish, Central Uruan, Patroness
19. Mr. Ignatius O. Bassey from Utit Uruan in St. Lawrence's Parish, Eman Uruan, Patron
20. Kgt.Obong/Sir C. D. Effiong (KSJ) of Ikot Inyang Esuk in St. Gabriel's Parish - Patron

21. Madam Henrietta Etim of Ndon Ebom in Assumption Parish, Ndon Ebom - Patroness
22. Obong-/Mrs. Moses E. Peter of Ikot Inyang Esuk in St. Gabriel's Parish - Patrons
23. Chief Adolf Isuekpe of Ndon Ebom in Assumption Parish - Patron.
24. Obong/Mrs. Gabriel O. Asuquo of Ikot Inyang Esuk in St. Gabriel's Parish – Patrons

ARTICLE THREE: ROLL CALL OF PRIESTS AND RELIGIOUS IN URUAN-ESSIEN ITIABA

Uruan Essien Itiaba Inter-Parishes Council since its establishment from the Ordination of Fr. W.A. Essien is blessed with thirty priests and twenty-three Religious to-date.

A. INDIGENOUS PRIESTS REV. FATHERS

S/N	NAMES OF PRIESTS	YEAR OF ORDINATION	PARISH OF ORIGIN
1.	RT. REV. MONSIGNOR J. P. EKARIKA	1967	CENTRAL URUAN
2.	VERY REV. FRANCIS O. MBABA	1967	EMAN URUAN - NORTH
3.	FR. WILFRED A. ESSIEN	1972	EMAN URUAN - NORTH
4.	VERY REV. FR. EMMANUEL O. AKPAN	1973	NUNG IKONO UFOK - SOUTH
5.	VERY REV. FR. PIUS A. OKON	1976	NDON EBOM - SOUTH
6.	REV. FR. SYLVESTER M. UDOH	1977	EMAN URUAN - NORTH
7.	REV. FR. EPHRAIM E. OFFIONG	1981	EMAN URUAN - NORTH
8.	VERY REV. FR. (DR.) LINUS O. OFFIONG	1981	NDON EBOM - SOUTH
9.	VERY REV. FR. DOMINIC E. UDOFIA	1982	NDON EBOM - SOUTH
10.	VERY REV. FR. (DR.) MICHAEL I. EDEM (CM)	1983 (VINCENTIAN FATHERS)	NDON EBOM - SOUTH
11.	VERY REV. FR. ROBERT U. EKPE	1983	NUNG IKONO UFOK- SOUTH
12.	VERY REV. FR. EMMANUEL K. ETIM	1985	CENTRAL URUAN
13.	VERY REV. FR. (DR.) FRANCIS O. ESSIEN	1987	NDON EBOM - SOUTH
14.	VERY REV. FR. NICHOLAS E. IBUOT	1988	ESSIEN ITIABA
15.	VERY REV. FR. EMMANUEL C. NYONG	1988	ESSIEN ITIABA
16.	VERYREV. FR. EMMANUEL E. EFFIONG	1989	NUNG OKU URUAN - CENTRAL
17.	VERY REV. FR. EUGENE U. NYONG	1992	EMAN URUAN - NORTH
18.	VERY REV. FR. PETER I. ASUQUO	1994	EMAN URUAN - NORTH
19.	VERY REV. FR. CHARLES O. ETIM	1997	ESSIEN ITIABA
20.	VERY REV. FR. AGAPITUS E. BASSEY	1997	ESSIEN ITIABA
21.	VERY REV. FR. MICHAEL E. ETIM	1997	ESSIEN ITIABA
22.	VERY REV. FR. JOSEPH E. ETIM	2000	NDON EBOM - SOUTH

23.	VERY REV. FR. EMMANUEL N. INYANG	2001	CENTRAL URUAN
24.	VERY REV. FR. ANSELM P. NYONG	2004	NDON EBOM - SOUTH
25.	VERY REV. FR. EMMANUEL K. OKON (MSP)	2005 (MISSIONARIES OF ST. PAUL)	NUNG OKU URUAN - CENTRAL
26.	REV. FR. ANTHONY ETUK	2009	EMAN URUAN - NORTH
27.	REV. FR. GODWIN B. AKPAN	2010	ESSIEN ITIABA
28.	REV. FR. CHARLES O. ASUQUO	2010	NDON EBOM - SOUTH
29.	REV. FR. FRANCIS A. ASUQUO	2010	NDON EBOM - SOUTH
30.	REV. FR. CHARLES SOLOMON EFFIONG	2013	EMAN URUAN - NORTH
31.	REV. FR. NICHOLAS ANIESIN B. EFFANGA	2013	NUNG OKU URUAN - CENTRAL
32.	REV. FR. JUDE MFON-OBONG J. ISUK	2014	EMAN URUAN - NORTH
33.	REV. FR. FELIX BASIL ARCHIBONG	2015	NDON EBOM - SOUTH
34.	REV. FR. SILAS BASSEY AKPAN (CSSP)	2015 (HOLYGHOST FATHERS)	NDON EBOM - SOUTH
35.	REV. FR. MICHAEL MFONOBONG C. EKPE	2015	NDON EBOM – SOUTH
36.	REV. FR. ANTHONY PRIMUS OKON	2017	ESSIEN ITIABA
37.	REV. FR. EMMANUEL EFFIONG UDO	2018	NUNG IKONO UFOK - SOUTH
38.	REV. FR. PIUSRALPH NYENEIME EFFIONG (SMMM)	2018 (SONS OF MARY MOTHER OF MERCY)	NDON EBOM – SOUTH
39.	REV. FR. JOSEPH ITA SAM (CM)	2018 (VINCENTIAN FATHERS)	CENTRAL URUAN
40.	REV. FR. BLAISE CHRISTOPHER ETIM	2018	NUNG OKU URUAN - CENTRAL
41.	REV. FR. PHILIP HYACINT EDET OKON (USOA)	2018	EMAN URUAN – NORTH
42.	REV. FR. PAULINUS ANIETIE AFIA	21 – 9 - 2019	EMAN URUAN – NORTH
43.	REV. FR. JOSEPH EKEMINI JAMES UKPONG	21 – 9 - 2019	NDON EBOM – SOUTH
44.	REV. FR. FR. IGNATIUS CHRYSANTHUS OKON	21 – 9 - 2019	CENTRAL URUAN

B. INDIGENOUS FEMALE RELIGIOUS (REV. SISTERS) IN URUAN-ESSIEN ITIABA

S/N	NAME OF RELIGIOUS	CONGREGATION	PARISH OF ORIGIN
1.	REV. SR. MARY AUGUSTINE OKON	HHCJ (HANDMAIDS OF THE HOLY CHILD JESUS)	NUNG OKU URUAN - CENTRAL
2.	REV. SR. CHARLES OBONG	HHCJ	EMAN URUAN - NORTH
3.	REV. SR. ANGELA ITIAT	HHCJ	NDON EBOM - SOUTH
4.	REV. SR. GRACE IWOK	OLA (OUR LADY OF THE APOSTLES)	EMAN URUAN - NORTH
5.	REV. SR. VERONICA BASSEY	HHCJ	EMAN URUAN - NORTH
6.	REV. SR. MATILDA INYANG	HHCJ	CENTRAL URUAN
7.	REV. SR. JOSEPHINE EKPE	HHCJ	EMAN URUAN - NORTH
8.	REV. SR. GERTRUDE ETIM	HHCJ	NDON EBOM - SOUTH
9.	REV. SR. GERTRUDE E. OKON	HHCJ	NDON EBOM - SOUTH

10.	REV. SR. GRACE EVENTUS OKON	SSND(SCHOOL SISTERS OF NOTRE DAME	NDON EBOM - SOUTH
11.	REV. SR. MARIA STELLA B. EFFIONG	HHCJ	NDON EBOM - SOUTH
12.	REV. SR. CELINE ETIM ESSIEN	HHCJ	NDON EBOM - SOUTH
13.	REV. SR. MARGARET A. UDOH	DC (DAUGHTERS OF CHARITY OF ST. VINCENT DE PAUL)	NDON EBOM - SOUTH
14.	REV. SR. THERESA ANIEKAN PETER	SSL (SISTERS OF ST. LOUISE)	NUNG IKONO UFOK - CENTRAL
15.	REV. SR. CECILIA ESSIEN	HHCJ	NDON EBOM - SOUTH
16.	REV. SR. IMMACULATA OKON BASSEY	HHCJ (HANDMAIDS OF THE HOLY CHILD JESUS)	EMAN URUAN - NORTH
17.	REV. SR. IMMACULATA ETTAH – MARY JOHN	CFSIM (CONGREGATION OF FRANCISCAN SISTERS OF IMMACULATE CONCEPTION)	EMAN URUAN - NORTH
18.	REV. SR. AGNES AKWAMFON OKON	HHCJ	CENTRAL URUAN
19.	REV. SR. ROSEMARY ASUQUO EKPENYONG	HHCJ	ESSIEN ITIABA
20	REV. SR. ROSEMARY ASUQUO ETIM	DHS (DAUGHTERS OF THE HOLY SPIRIT)	CENTRAL URUAN
21.	REV. SR. EMILIA LINUS EDEM	HHCJ	EMAN URUAN - NORTH
22.	REV. SR. MARTHA ARCHIBONG OKON	SHCJ	EMAN URUAN - NORTH
23.	REV. SR. PEACE OKON BASSEY	HHCJ (HANDMAIDS OF THE HOLY CHILD JESUS)	EMAN URUAN - NORTH
24.	REV. SR. MARY-ROSE STEPHEN UDOMA	SOLLS (SISTERS OF OUR LADY, STAR OF THE SEA - BOMADI)	NUNG OKU URUAN - CENTRAL
25.	REV. SR. ASSUMPTA O. EFFIONG	HHCJ	NDON EBOM - SOUTH
26.	REV. SR. VERONICA EFFIONG	WMHF (WITNESSING MEMBERS OF THE HOLY FAMILY)	NUNG IKONO UFOK - SOUTH
27.	REV. SR. ROSEMARY E. BASSEY	DSP (DAUGHTERS OF ST. PAUL)	NDON EBOM - SOUTH
28.	REV. SR. BLESSING ESU	(PHCJ) POOR HANDMAIDS OF JESUS CHRIST	NDON EBOM - SOUTH
29.	REV. SR. GRACE OKON EFFIONG	HHCJ	EMAN URUAN - NORTH
30	REV. SR. MATILDA ANTHONY ESSIEN	HHCJ	EMAN URUAN – NORTH

ARTICLE FOUR: CATHOLICISM IN URUAN AND ESSIEN ITIABA PARISHES

HISTORICAL PERSPECTIVES: At the turn of the 19th Century, Christianity spread from Western Europe across the Atlantic Ocean to the black continent of Africa. The spread of the Catholic Church to this part of West Africa now known as Akwa Ibom State came through the Atlantic Coast first to Onitsha and from there to Calabar. Records show that the Catholic Missionaries took their turns since their arrival in 1885 and eventually entered Uruan through **AKWA AKPA URUAN** which was the only link from Calabar where the European Oil Traders were residing. Later on these tradiers also arrived the Mainland of Akwa Ibom State through sea coasts at Esuk Odu, Nung Ikono Ufok, Use Uruan, Esuk Mbehe Idu now called Nwaniba, Ifiayong, Mbiakong and Ikpa. It was these Oil Traders or the Supercargoes that offered the Missionaries who came with them the opportunity to get in contact with the natives in order to evangelize them. Uruan and Essien Itiaba people who used to travel to Calabar to sell their oil and in return bought European goods met with these Holy Ghost Missionaries from France residing in Calabar and so developed admiration for them. The Holy Ghost Fathers who wore long beards captivated them

especially in their preachings which centered on the fact that Jesus Christ shed his blood for mankind. The Missionaries also instructed them that animal sacrifices were no longer necessary for salvation. Besides, the God they must now worship was for all because He is a Universal God and Father of all. He is both for the young and old, men and women, the rich and poor. Then after a time, those Uruan and Essien Itiaba traders brought home the news of the white missionaries and their teachings. This new message greatly enthused them to the extent that many of their fellow citizens became convinced and began to accept the new teachings. In some villages, the white Missionaries from Calabar themselves visited the people.

The Catholic faith was embraced in **URUAN AND ESSIEN ITIABA PARISHES** as far back as 1906. The growing strength of the former Anua Parish which was the first Central Mission in the Mainland paved the way for the creation of the first three Central Missions otherwise called Parishes in Uruan namely: Assumption Parish, Ndon Ebom erected in 1950 with Rev. Fr. Thomas Mchoney and later Fr. Daniel Dolan, as the first Fathers In-Charge. St. Lawrence's Parish, Eman Uruan came next in 1956 with then Rev. Fr. Brian D. Usanga as first Father In-Charge and finally St. Joseph's Parish, Central Uruan was established in 1959 with Fr. S. Deegan as the first Fr. In-charge. Later the Assumption Parish, Ndon Ebom gave birth to three more Parishes namely: St. Pius (X) Parish, Essien Itiaba in 1986 with Rev. Fr. Columbanus Udofia as 1st Parish Priest; St. Gabriel's Parish, Nung Oku Uruan in 2000 with Rev. Fr. Gabriel Ekong as 1st Parish Priest and St. Jerome's Parish, Nung Ikono Ufok in 2013 with Rev. Fr. Francis Ubong as the first Parish Priest thus bringing the number of Parishes that make up Uruan and Essien Itiaba to six. To God be the Glory!

ASSUMPTION PARISH NDON EBOM	ST. LAWRENCE'S PARISH - EMAN URUAN
YEAR ESTABLISHED 1950	YEAR ESTABLISHED 1956
NUMBER OF STATIONS SIX (6)	NUMBER OF STATIONS NINE (9)
NUMBER OF INDIGENOUS PRIESTS ELEVEN (11)	NUMBER OF INDIGENOUS PRIESTS SEVEN (7)
NUMBER OF INDIGENOUS RELIGIOUS NINE (9)	NUMBER OF INDIGENOUS RELIGIOUS FI'VE (5)
DEANERY NDON EBOM	DEANERY EMAN URUAN

ST. JOSEPH'S PARISH CENTRAL URUAN	ST. PIUS X PARISH, ESSIEN ITIABA
YEAR ESTABLISHED 1961	YEAR ESTABLISHED 1986
NUMBER OF STATIONS SIX (6)	NUMBER OF STATIONS TWELVE (12) NUMBER
OF INDIGENOUS PRIESTS THREE (3) NUMBER OF INDIGENOUS PRIESTS FIVE (5) NUMBER OF	
INDIGENOUS RELIGIOUS THREE (3) NUMBER OF INDIGENOUS RELIGIOUS ONE (1)	
DEANERY ANUA	DEANERY NDON EBOM

ST. GABRIEL'S PARISH, NUNG OKU URUAN	ST. JEROME'S PARISH, NUNG IKONO UFOK
YEAR ESTABLISHED 2000 AD	YEAR ESTABLISHED 2013
NUMBER OF STATIONS EIGHT (8)	NUMBER OF STATIONS FIVE (5)
NUMBER OF INDIGENOUS PRIESTS TWO (2)	NUMBER OF INDIGENOUS PRIESTS TWO (2)
NUMBER OF INDIGENOUS RELIGIOUS NIL	NUMBER OF INDIGENOUS RELIGIOUS ONE (1)
NUMBER OF INDIGENOUS RELIGIOUS ONE (1)	
DEANERY NDON EBOM	DEANERY NDON EBOM

HISTORY OF PARISHES AND THEIR STATIONS
1 ASSUMPTION PARISH, NDON EBOM



(a) ORIGIN: Assumption Parish, Ndon Ebom was carved out from St. Joseph's Parish, Anua by Bishop James Moynagh the then Bishop of Calabar Diocese on 19th January 1950.

(b) 1ST PARISH PRIEST: Rev. Fr. Thomas G. Mahoney. Ten days later Rev. Fr. Daniel Dolan was sent as assistant Priest.

(c) STATIONS:

CHURCH OF ASSUMPTION NDON EBOM TOWN	ST. THOMAS AQUINAS'S CATHOLIC CHURCH, EKPENE UKIM
SS PETER AND PAUL CATHOLIC CHURCH, ITUK MBANG.	ST. HENRY'S CATHOLIC CHURCH, IKOT EDUNG.
IMMAULATE CONCEPTION CATHOLIC CHURCH, IBIAKU OBIO NDOBO.	HOLY ROSARY CATHOLIC CHURCH, IBIAKU ISSIET.

(d) SERVING PRIESTS:

REV. FR. T. G. MAHONEY	VERY REV. FR. D. DOLAN
REV. FR. T. GREENAN	REV. FR. P. CLIFFORD
VERY REV. FR. JIM SHARKEY	REV. FR. J.P.EKARIKA
REV FR. J. PETTIT	REV. FR. SEAN DEEGAN
REV. FR. C. P. RYAN	REV.FR. LINUS O. EFFIONG
REV. FR. EMMANUEL AFANGIDE	VERY REV. FR. P. A. OKON
VERY REV. FR. LEO ETIM	VERY REV. FR. EMMANUEL E. EFFIONG
REV. FR. T. RYAN	REV. MSGR. PATRICK A. B. OKURE
REV. FR. J. P. UDOH	VERY REV. FR. FELIX H. EKONG
VERY REV. FR. CHRISTOPHER UMIONG	VERY. FR. EUGENE NYONG - ON SUPPLY
VERY REV. FR. ANTHONY AKWAOWO	REV. FR. (BAR.) VICTOR NYOROH (CM)
REV. FR. JUSTINE EKE (CM)	REV. FR. COSMAS UKADIKE (CM)
==========	REV. FR. COSMAS UKADIKE (CM)
(E) INDIGENOUS PRIESTS:	VERY REV. FR. (DR) FRANCIS O. ESSIEN
VERY REV. FR. PIUS A. OKON	REV. FR. JOSEPH E. ETIM
VERY REV. FR. LINUS O. EFFIONG	REV. FR. ANSELM P. NYONG
VERY REV. FR. DOMINIC UDOFIA	REV. FR. CHARLES O. ASUQUO
VERY REV. FR. (DR.) MICHAEL I. EDEM (CM)	REV. FR. FRANCIS A. ASUQUO
(F) INDIGENOUS RELIGIOUS	REV. SR. MARGARET A. UDO DC
REV. SR. ANGELA ITIAT HHCJ	REV. SR. CELINE ESSIEN-HHCJ
REV. SR. GERTRUDE E. OKON HHCJ	REV. SR. STELLA J. B. EFFIONG HHCJ
REV. SR. CECILIA ESSIEN HHCJ	REV. SR. GRACE O. EFFIONG SSND

(g) 1ST PARISH CATECHIST/TEACHER: Mr. Leo Essien Obot who also doubled as the Headmaster of St. Andrew's RCM School, Ndon Ebom.

(i) PARISH CHAIRMEN: Chief Placid Okon Akpan

(h) GROWTH/DEVELOPMENT: Ndon Ebom Parish from its creation can be identified with some social and physical developments such as:

P.T.C. for the training of Probationary Teachers	Renovation of the Presbytery House
Borehole for Priests and Parishioners.	A standard 17KVA Generator Rectory and Church
Work on the Parish Hall is in progress.	==========

2. ST. ANDREW'S CATHOLIC CHURCH, NDON EBOM

(a) **ORIGIN:** Rev. Fr. Kraft arrived at Ndon Ebom from Use Uruan in 1909 with the intention of opening a church but this vision was achieved in 1910 through Rev. Fr. FR. P. KIRCHINER (CSSP).

(b) 1ST MASS/SERVICE: The first Mass was celebrated in 1911. There were about 200 Candidates who accepted Jesus and were baptized.

(c) CHURCH BUILDING: On the arrival of Rev. Fr. Skinner constructed the first Church/School named St. Andrew's Catholic Church. It was built at Ikot Oboh at a place called Ndon Ikot Okono in the year 1910. After naming the Church by Bishop, then Fr. Josef Shanahan, Ibete and Nda Ikot Akpa Unam donated a new site where the permanent Church was built and still stands strong till today.

(d) 1ST CATECHIST/TEACHER: Mr. Esuk Esang from Ekeya Okobo.

(e) CHURCH HEADMEN: Mr. Hilary Bassey

(f) 1ST BAPTIZED MEMBER(S)/YEAR: In 1911, about two hundred people (200) were baptized. Prominent among them were Hilary Etim and Leo Essien Obot, the great Patriarch of Obot Essien dynasty.

(g) 1ST TO RECEIVE HOLY COMMUNION: YEAR: In 1912 many people received Holy Communion.

(I) 1ST WEDDED COUPLES/YEAR: In 1912 many people received the Sacrament of Matrimony. It was a mass wedding.

3. ST. THOMAS AQUINAS' CATHOLIC CHURCH, EKPENE UKIM A SHORT HISTORY OF EKPENE UKIM STATION AS PARADIGM

(a) ORIGIN: In the early 20th Century (1900 - 1920), Calabar city was a melting pot of sorts with all Nationalities from many parts of Nigeria, especially from the former Eastern Region going and coming there for the purpose of trade then that the Efik Potentates had banned the Slave Trade as an illegitimate Trade. The booming Legitimate Trade which ensued was mostly in palm produce as exports and merchandise like tobacco, clothings, stock fish, gun powder and machinery as imports from the Trading European countries with Calabar. Nearly every nationality had one thing or the other to do either buying or selling – either as official merchants or middle men and women. Ekpene Ukim people, ditto most of the people from URUAN-EFIK towns and villages especially from nationalities in the MAINLAND a.k.a Akwa Ibom State had one thing or other to do in Calabar. That is why as noted above, most of the Mission Stations established by the Holy Ghost Fathers were directly at the instance of these citizens and Ekpene Ukim was no exception. Ndon Ebom people who are living close to the river viz. Esuk Inwang were in the fore front of this trade and also the first people to get in contact with the Missionaries in Calabar. They were also instrumental to their coming to their land, ditto Ekpene Ukim. According to Ekpene Ukim folk

lore and cultural history and tradition, it was through Ndon Ebom people that they were able to get in contact with the Holy Ghost Missionaries in the first place. What attracted the people most was the fact that the new Religion proclaimed by these Missionaries put an embargo on animal sacrifices thus relieving incessant demand of animals by native doctors and priests. The Ekpene Ukim people also came to know that the new Religion was for classes of people, the poor and the rich, men and women, adults as well as children alike. They also soon discovered to their excitement and enthusiasm that the white bearded men of God whose Religion they now admired were easy-going, very approachable and humanitarian. To this end the Chiefs and Rulers encouraged their trading men at Calabar to make contacts with a view to bringing them to Ekpene Ukim to evangelize them as they have done at Ndon Ebom close by.

In January 1914, the Chiefs of Ekpene Ukim viz. Chief Asuquo Udok, Chief Eka Enwang, Chief Umo Ekwere, Chief Ekpo Okon Udo, Chief Nya Ekpott, Chief Umana Etok, Chief Udo Usoro Isongo, Chief Akpakpan Udo Anwa and Chief Eyo Akpan Ekpo after contact with Chief Benjamin Okon Akrah of Ndon Ebom and upon getting his willingness to assist and introduce them to the Missionaries at Calabar, nominated three highly spirited young men namely: Inyang Akpan, Etim Akpan Inyang (alias Isaiah) and Edem Udosen to accompany Chief Akrah to Calabar in order to bring the Missionaries to Ekpene Ukim. Their trip yielded fruit as the three men and their leader Chief Akrah came back with Rev. Fr. Joseph Kraft the resident Catholic priest at Calabar at the time. They had sailed through AKWA AKPA URUAN a.k.a Cross River estuary to the Atlantic and arrived at Use Uruan beach. From there they trekked through the forest land and arrived at Village Head's compound Ukim for introduction and briefings to Chief Asuquo Udok. On their arrival, the anxious chiefs, men, women and children of Ekpene Ukim gave the team a warm and happy welcome and moved over to the large compound of Chief Nya Ekpott for the first Open Air Mass. There also, many of the people embraced the Catholic teachings, thus the Catholic Church was established in Ekpene Ukim. In 1916 as large numbers of Ekpene Ukim citizens flocked at Chief Nya Ekpott's compound to listen to the teachings of the Catholic Church with many remaining after for Catechism Instructions with the view to prepare themselves for Baptism. As the number of people for the faith increased, the Church had to move from Chief Eyo Akpan Ekpo's compound to accommodate the anxious men, women and children who flocked there especially in the moonlight evenings for prayers and Instruction. Every morning and evening "**Nkanika Ekpe"** donated by Chief Nya Ekpott would be rung round the town for people to wake up or take their evening meals and move over to the make shift "Church" at Chief Ekpo's compound. Afterwards the tinkers prepared a large "metal drum bell" which was hung on the Ubam tree outside the compound. This was beaten three times at intervals of about fifteen minutes to alert the people to move to the Church. It was amazing to see such a heart moving response from stark pagan folks. Till today, Ekpene Ukim Church is number one in Church attendance and the first to have two separate Standard Six Primary Schools for boys and girls in one village in the whole of **URUAN** apart from Idu Headquarters which girls Convent School has now been ceded to Ifiayong Usuk in Central URUAN as the town has grown towards and nearer to the School. Till today and for the past fifty years Sunday Mass and even on weekdays is celebrated every blessed week at Ekpene Ukim Church for the benefit of the jam-packed Church. This was exactly the situation the Author had met when transferred from Christ the King Cathedral Uyo to the Assumption Parish, and I tried to maintain this which position has remained till this day. That is St. Thomas Ekpene Ukim for you. Thereafter Church activities continued there until it became necessary to move again and this time to Chief Ukpong Onung's compound which was the most spacious of the three. One can wonder why the emphasis on compounds of this sort! The simple explanation is that most of these Chiefs of yore were grand Chieftains in Ekpe and men of high standing as Ekpe Adepts, such that the bigger the size of his premises for Ekpe display which depended on the status of an Ekpe Adept the more likely to own such large premses to warrant the large concourse of such a great personalities and spectators from far and near. I could count the number of such compounds in the 1940s – 1960s in Idu where Ekpe displays used to hold sway most

of the time and very especially in our compound, my father being the Live-Prime Minister of the area for as long as he lived. Large and spacious compounds were necessary items for Ekpe displays, hence the spacious compounds under discourse.

Because **"day by day the Lord added to their Church such and such as destined to be saved" (Acts 2:47)**, the population of the Church kept on increasing in leaps and bounds thus creating acute accommodation problems. It soon became necessary to find a permanent site for the Church and many were ready and willing to donate pieces of land adequate enough and away from their compounds to build a permanent Church for the teeming members. The Chiefs were consulted and a meeting was convened at the village Head, Chief Eka Enwang's compound with all the Etubom's a.k.a "Family Heads" in attendance.

The Owok Udo Ntung forest land – an evil forest, **"? w?k ? du? ?"** was chosen and those owning plots in the area were contacted to allocate their forest and farm lands to the Church at the instance of their Village and Family Heads. That has been the Church site till this day. That evil forest was manifestly for the dumping of corpses of wicked people, wizards and witches, twin mothers and their babies, women who died at child delivery, small pox, accidents etc. Evil spirits were believed to have made their abode there. That was what happened everywhere and every time the Missionaries were said to have been donated lands. The Missionaries remembering that in Europe also especially during the age of the Great Persecutions and onslaught by the barbarian hordes and invaders from the Far East, it was to the deserts and mountains the Monks sought refuge and those place were later to become great centres of learning, civilization and eminent cities like Oxford, Cambridge and Lyons today. In fact, the people had believed though very wrongly that the evil forests would swallow them up as it did to the evil men and those thrown there to rut. That is also the reason why they accepted these "donated lands" with gratitude and turned them into city centres as was the case with Mbiaya Uruan, Idu, Ndon Ebom, Eman Uruan, etc. as in the case of Ekpene Ukim under discussion. For the people it was the great miracle associated with the Roman Catholic because those who did not want the white man or his Church wanted to get there and rut hence they enthusiastically supported the allocation of the land and agreed to the "donation" whereas for the believers it was to shame the devil and that rather resulted in many abandoning their pagan ways and swarming to the Church. Small wonder that Ekpene Ukim Church has come such a long way and as opined earlier, the Church produced two Primary Schools to which was added an Apostolic School and later when the Apostolic Missionaries came calling. Today there is a College, the Adiaha Obong Technical College standing strong at the site of the Convent School which the Author established in 1971. Today the Church has produced many Rev. Fathers and Religious Nuns to the greater Glory of God.

(b) 1ST MASS / SERVICE: Since Chief Asuquo Udok's the Village Head's compound was the first they entered but was not spacious enough, the first Holy Mass was celebrated at Chief Nya Ekpott's compound.

SERVING PRIESTS & ADMINISTRATORS OF ST. THOMAS CHURCH TO-DATE

FR. JOSEF KRAFT (CSSP)	FR. PAUL BIECHY CSSP)	FR. PHILIP O'CONNORS CSSP)	FR. LWRENCE HANSON CSSP)	FR. P. KIRCHINER CSSP)
FR. J.J. MEEHAN CSSP)	FR. A. STIEGLER CSSP)	FR. FRANZ HOWELL CSSP)	FR. JAMES MOYNAGH (SPS)	THOMAS MCGETTRICK (SPS)
FR. PATRICK J. WHITNEY (SPS)	FR. MARTIN GKLMARTIN (SPS)	FR. CIERAN RYAN (SPS)	FR. THOMAS MCONALD (SPS)	FR. HUGH MCGRATH(SPS)
FR. PATRICK BOYLAN (SPS)	FR. JMES WALSH (SPS)	FR. MATTHEW MCGRATH (SPS)	FR. PATRICK MCGEE (SPS)	FR. PATRICK J.DUFFY(SPS)
FR. R. MCDAID (SPS)	FR. J. HOULIHAND (SPS)	FR. D. WARD (SPS)	FR. PATRICK J. KIVLEHAN (SPS)	FR.VINCENT HANNIGAN (SPS)
FR.PATRICK MOORE(SPS)	FR. JOE GILMARTIN(SPS)	FR.PATRICK J. DOYLE	FR. T. F. DONGAN (SPS)	FR. THOMAS FITZGERALD (SPS)
FR. T. G. MAHONEY (SPS)	FR. DANIEL DOLAN (SPS)	FR. THOMAS RYAN (SPS)	FR. JIM. SHARKEY (SPS)	FR. JOSEPH PETIT (SPS)
FR. SEAN DEEGAN(SPS)	DOMINIC CARDINAL EKANDEM	FR. PATRICK CLIFFORD	FR. THOMAS GREENAN (SPS)	FR.EMMANUEL AFANGAIDE
MGR. JOSEPH P. EKARIKA	FR. LEO A. ETIM	FR. JOHN PETER UDO	FR. CHRISTOPHER UMIONG	FR. JUSTINE EKE (CM)
FR. LINUS O. EFFIONG	FR. PIUS A. OKON	FR. PATRICK A. B. OKURE	FR. FELIX H. EKONG	FR. EMMANUEL EFIOK EFFIONG
FR. EUGENE P. NYONG	FR. (BARR) VICTOR NYOROH	FR. COSMAS UKADIKE (CM)	FR. FRANCIS O. ESSIEN	FR. JOSEPH E. ETIM
FR. ANSELM P. NYONG	FR. PAUL INIEKOP (CM)	FR. CHARLES O. ASUQUO	FR. FRANCIS A. ASUQUO	FR. PIUSRALPH EFFIONG, (SMMM)

(c) CHURCH BUILDING: As noted above Church Services were first conducted at Chief Nya Ekpott's compound, the church later moved to Chief Eyo Akpan Ekpo's compound and continued there until when it became necessary to move to Chief Ukpong's compound which was more spacious. As a result of the daily increase in the number of the faithful, the Chiefs met and selected Owok Udo Ntung for the building of the permanent Church. By this time Chief Enwang was the Village Head with Chief Akpa Abasi Eduok as the Deputy Village Head. Thereafter the need arose for providing the Church with something louder than the "Ekpe Bell" to summon the Faithful for Church Services and other Church activities. To this end, five trunks were cut from the coconut trees that were felled and stacked together across one another to form a plat form which then served as **"ETO AKAM"** in place of a Church Bell. It produced such loud a sound that when beaten it could be heard as far as even Ndon Ebom and beyond. Thereafter it was thought necessary to order a proper Church Bell abroad with the inscription "**ST. THOMAS CATHOLIC CHURCH"** like the one at Ndon Ebom. Unfortunately, when it did arrive there was no ready cash to pay for it and since no advance payment was made, the manufacturer sold it to Ikot Ediom Church in Asutan Ekpe. That bell is still there till this day. Later a fresh order was placed for another Church Bell and on delivery Chief Samuel Una a.k.a Asabo Una promptly donated money to complete the down payment and the Church took possession of it.

In 1962, Rev. Fr. Dolan who had gone home on leave used the occasion to solicit for funds for the construction of the beautiful permanent Church we see today. His aim at first was to build a befitting Chapel at the Convent for the Rev. Sisters, but on coming back he changed his mind and organized the citizens of Ekpene Ukim to rally round for the gargantuan and magnificent work of Church building. Many Functions and Bazzars were organized to garner support for the work. After clearing the land which was extensive, the Church construction started in earnest but it was soon stalled as the Foreign Aid Funds Fr. Dolan had garnered could only carry a fraction of the work. Then the civil war set in and the work was completely shelved until Rev. Fr. J. P. Ekarika who was transferred from Christ the King Cathedral Uyo was posted to the Parish and he completed most the work in 1969 on schedule. The Church then was jam-packed owing to the influx of aliens from all parts on account of the war. They were not really displaced IDPs in terms of accommodation and means. Most of their teachers were seconded by Fr. Ekarika who also was the Education Secretary but administering from Ndon Ebom as his base. Some were gainfully employed in the farms, at sea ports etc. while the others continued with their market trading as formerly since Calabar and Uyo Provinces had been liberated by the Federal Armed Forces by then. Their presence swelled the Tray Collections both on Sundays and at Weekday Morning Masses. Building and roofing materials could be cheaply purchased in Port Harcourt from the abandoned firms. I could remember purchasing truckloads of iron rods including poles for pillars especially from the Shell Companies which were prospecting for oil all over the place including nearby Adadia, Anua, etc. That was how it was possible to continue the work to its logical conclusion. The first beautiful Iroko Altar complete with steps was produced by an indigenous carpenter, Mr. James Nyong Ekanem. On January 6, 1989 the foundation stone of the fully completed and furnished permanent Altar was liturgically laid by Archbishop, the Most Rev. Dr. Brian D. Usanga amidst pomp and pageantry in joyful celebration thereof and to the greater Glory of God

(d) 1ST CATECHIST / TEACHER: The first Catechist/teacher was Mr. Dameda from Ghana.

(e) SERVING CHURCH HEADMEN /PRESIDENTS OF ST. THOMAS CATHOLIOC CHURCH TO DATE:

CHIEF EDEM UDOSEN ATTAH 1914	CHIEF ETIM AKPAN INYANG 1923	FELIX ESSIEN AKPAN IBIT 1932	CHIEF MAURICE ETIM UMANA 1941	CHIEF KELVIN ASUQU O EFFIONG 1948	CHIEF MA URICE ETIM UMANA 1954
CHIEF MAURICE EDET A.ESSIEN 1959 -1963	CHIEF MICHA ELE.ETIM 1963-1969	CHIEF BENEDICT OKON ESSIEN 1969-1976	CHIEF EDWARD J.UDOSEN1976-1982	CHIEF MICHAELOBOT ETTE 1900-1997	SIREVENTUS O.EFFIONG (KSJI) 1997-1999
SIREVENTUS O.EFFIONG(KSJI2000-2004	CHIEF PIUS E.ASUQUO 2004	CHIEF BENEDICT E.ASUQUO	MR.PROTUS O.EFFIONG 2012	AUGUSTINE E. AKPAN 2012-	MR.PROTUS O.EFFIONG 201 6-

(f) SERVING CHURCH HEADWOMEN/CWO PRESIDENTS OF ST. THOMAS CATHOLIC CHURCH TO DATE:

MADAM MARY OBOT UDO NTO	MADAM THEREA ATIM OBOT	MADAM AGNES SAFFING UDO INUA	MADAM MARTHA AFFIONG AKPAN.	MADAM FRANCES ARIT OWO -ANAM
MADAM JOSEPHINE ATIM UDO	MADAM ROSEMARY ESSIEN OKON	MADAM PHILOMENA A. UDOFIA	MADAM FELICITAS NYONG UDO	MADAM ALICE E. AKPAN
MADAM VERONCA OKON ETIM	MADAM PHILOMENA MAURICE UDOFIA	MADAM JOSEPHINE N. OKON	MADAM MAGDALENE FRANCIS ASUQUO	MADAM JOSEPHINE N. OKON
MADAM VERONICA BENEDICT EDET	MADAM AGNES EMMANUEL UMOH	MADAM MARTHA OKON AKPAN	MADAM SOPHIA JOSEPH EDET	MADAM MARY PROTUS EFFIONG

(g) 1ST TO RECEIVE BAPTISM 1917

PATRICK ETIM UMO	PAUL ETIM UDOSEN AKPAIBIT
JAMES UDO EKPOT	MAURICE ETIM UMANA

(h)1ST TO RECEIVE HOLY COMMUNION YEAR: 1918

FELIX ESSIEN AKPAIBIT	MARTHA AFFIONG AKPAN
PAUL E DET AKPAN	MARY OBOT UDO NTTO

(i) INDIGENOUS PRIESTS OF ST. THOMAS' CHURCH TO - DATE

Since its inception the St. Thomas Church has produced the following Indigenous priests yet.

FR.LINIUS O. EFFIONG 1981	FR. DOMINIC UDOFIA 1982	FR. FRANCIS O.ESSIEN 1987	FR.FRANCIS A. ASUQUO2010	FR.CHARLES O.ASUQUO 2010	FR.SILAS B.Akpan(cssp)2015	FR.PIUSRLAPHEFFIONG 2018

(j) INDIGENOUS RELIGIOUS OF ST. THOMAS' CHURCH TO – DATE

Since its inception the St. Thomas' Church has been blessed with the following as the Indigenous Religious.

REV.SR.GERTRUDE O.ETIM (HHCJ)	REV. SR.GRACE.O EFFIONG (SSND)	REV. SR.CELINE E.ESSIEN (HHCJ)	REV. SR.MARIA B.EFFIONG (HHCJ)	REV. SR.ASSUMPTA .EFFIONG(HHCJ)	REV. SR.ROSEMARYE.BASSEY (DSP)

(k) SERVING CATECHISTS OF ST. THOMAS' CHURCH TO-DATE

CATH. JOSEPH DAMEDA (GHANA)	CATH. JAMES A. ISUA	CATH. GERALD .A.UKPABIO	CATH. FRANCIS E. UMOH	CATH. GABRIEL A. UDOM
CATH. LEXANDER INWANG	CATH. CHRISTOPHER NKIM	CATH. THOMAS EFFIONG INAMETI	CATH. GORDIAN E. OKON	CATH. BASIL A. OKURE
REV.MOTHER MARY ST. JOHN	CHIEF EDWARD UDOSEN ATTA	CATH. BARTHOLOMEWA. UBE	CHIEF CHISTOPHER O. ETIM (KSM)	CATH. ISAAC E. OKON//EMM. E. UMOH

(l) SERVING CMO PRESIDENTS OF ST. THOMAS' CHURCH TO-DATE

MR PIUS E ASUQUO	CHIEF ISAAC E OKON	CHIEF ISAAC E OKON	MR FRANCIS E ASUQUO
SIR DOMININC E ETIM KSJI	CHIEF CLETUS E EDEM	CHIEF CLETUS E EDEM	MR MATTHEW E UMOH

(m) SERVING CYON PRESIDENTS OF ST. THOMAS' CHURCH TO-DATE

SIR PAUL E BASSEY	MRS MARGARET O ETIM	MR CHRISTOPHER O EDET	MY ALOYSIUS O ESSIEN
MR EMMANUEL O EDET	MR CYPRIAN OKON ETIM	MRS ROSEMARY ESSIEN	MR ABASI IMA PATRICK EDET

(n)LAY OFFICERS & IMPORTANT PERSONALITIES OF ST. THOMAS EKPENE UKIM

Some of the early Important Officers and Personalities **WHO IS WHO** in St. Thomas' include the following:

CHIEF MATTHEW ASUQUO UDOK	CHIEF JOSEPH EKA ENWANG	CHIEF BEMJAMIN EKPO OKON UDO	CHIEF MICHAEL NYA EKPOTT,	CHIEF SAMUEL UMANA ETOK
CHIEF UDO LINUS USORO ISONGO	CHIEF PIUS AKPAKPAN UDO ANWA	CHIEF FRANCIS EYO AKPAN EKPO	CHIEF LAWRENCE INYANG AKPAN	CHIEF BENJAMIN OKON AKRAH
MADAM MARY OBOT UDO NTO	MADAM THEREA ATIM OBOT	MADAM AGNES AFFIONG UDO INUA	MADAM MARTHA AFFIONG AKPAN.	MADAM FRANCES ARIT OWO-ANAM
CHIEF ISAIAH ETIM AKPAN INYANG	CHIEF ISAAC EYO AKPAN EKPO	CHIEF SEBASTIAN UDO NTUNG	CHIEF LOUIS AKPA ABASI EDUOK	CHIEF EDEM UDOSEN ATTA
MADAM JOSEPHINE ATIM UDO	MADAM ROSEMARY ESSIEN OKON	MADAM PHILOMENA A. UDOFIA	MADAM FELICITAS NYONG UDO	MADAM ALICE EFFIONG AKPAN
CHIEF MAURICE ETIM UMANA	CHIEF MAURICE EDET A. ESSIEN	CHIEF MICHAEL E. ETIM	CHIEF (KGT) BENEDICT OKON ESSIEN	CHIEF EDWARD J. UDOSEN
MADAM VERONCA OKON ETIM	MADAM PHILOMENA MAURICE UDOFIA	MADAM JOSEPHINE NYONG OKON	MADAM MAGDALENE FRANCIS ASUQUO	MADAM VERONICA BENEDICT EDET
CHIEF (KGT) MICHAELOBOT ETTE	SIR EVENTUS O..EFFIONG (KSJI)	CHIEF PIUS EFIONG ASUQUO	CHIEF BENEDICT E. ASUQUO (KSM)	MR.PROTUS OKON EFFIONG
MADAM AGNES EMMANUEL UMOH	MADAM MARTHA OKON AKPAN	MADAM SOPHIA JOSEPH EDET	MADAM MARY PROTUS EFFIONG	CHIEF MRS. SCOLASTICA ESSIEN
CHIEF MICHAELEDEM UDOSEN ATTAH 1914	MR. PIUS EFFIONG ASUQUO	MR. ISAAC E OKON	MR. FRANCIS E ASUQUO	SIR DOMINIC E ETIM KSJI
CHIEF FELIX ETIM AKPAN INYANG	CHIEF FELIX ESSIEN AKPAN IBIT	CHIEF MAURICE ETIM UMANA	CHIEF KELVIN ASUQUO EFFIONG	MR. JAMES NYONG EKANEM
MRS MARY OKON UDO NTO	CHIEF MRS ELIZABETH OKON EFFIONG KSM	LADY HELEN RAPHAEL SAM	MRS MARIA C UMOH	MRS JOSEPHINE I OKON
CHIEF ETIM AKPAN INYANG	CHIEF CLETUS E EDEM	MR. MATTHEW E UMOH	ETEIDUNG CHRISTOPHER O. ETIM KSM	CHIEF RAPHAEL E SAM
MRS. MARTHA AFFIONG AKPAN	MRS. FRANCESCA ARIT OWONAM	MRS. ALICE E. AKPAN	MRS. PHILOMENA A. UDOFIA	MRS. VERONICA OKON ETIM
MRS THERESA ATIM OBOT	MRS THERESA D EDET	MRS BENNEDETTE B EFFIONG	MRS MARGARET A AKPAN	MRS VERONICA A AKPAN
CHIEF FELIX ESSIEN AKPAN IBIT	MR ANTHONY A AKPAN	MR CHRISTOPHER E UMOH	MR JEROME E UMOH	MR BENEDICT V UMOH
MRS AGNES AFFIONG UDOINUA	MRS LUCY V EDET	MRS BRIDGET A EDET	MRS MARGARET A EDET	MRS PAULINE E INYONGA
CHIEF KEVIN ASUQUO ESSIEN	CATE EMMANUEL E UMOH	CHIEF MICHAEL A NKEM	MR MATTHEW E UMOH	CHIEF GODWIN E NDEM
MRS MARTHA AFFIONG AKLPAN	MRS GRACE O ASUQUO	MRS BLESSINGB EFFIONG	LADY AUGUSTA A ESSIEN	MRS JULIE E UMOH
CHIEF MAURICE ETIM UMANAH	ETUIBOM GREGORY B AKPAN	MR LAWRENCE E NDEM	MR MARTIN E ETIM	MR BRENDAN E UDOSEN
MRS FREANCISCA ARIT OWOANAM	MRS VERONICA O UDO	MRS MARY L ASUQUO	LADY BEATRICE UDO EKONG	MRS MARGARET E AKPAN
CHIEF MAURICE EDET AKPAN ESSIEN	MR JOHN E ASUQUO	MR CHRISTOPHER E EDET	MR CHRISTOPHER O EDET	MR EMMANUEL O EDET
MRS JOSEPHINE ATIM UDONWA	MRS PATIENCE A AKPAN	MRS VERONICA A AKPAN	MRS ELIZABETH A OKON	MRS BENNEDETTE E ASUQUO
CHIEF MICHAEL E. ETIM	MR EWMMANUEL E UDOFIA	MR GREGORY E UDOFIA	MR JOSEPH B EDET	MR DENIS E AKPAN
MRS ROSEMARY ESSIEN OKON	MRS AGNES G NDEM,	MRS MARIA O UDOSEN	MRS FAUSTINA B EDET	MRS PATIENCE PAUL SAM
CHIEFBENEDICT O ESSIEN	MR GLORYSANTHUS O ASUQUO	MR JOSEPH E ESSIEN	CHIEF THOMAS E EKPENYONG	MR MARTIN E ETIM
MRS PHILOMENA A UDOFIA	MRS HEDRAN AKPAN	MRS ANGELA J. ETIM	MRS MARY A OKON	MRS REBECCA SUNNY OKO
CHIEF EDWARD J UDOSEN ATTAH	MR MOSES E ETIM	MR GODWIN O. ETIM	MR GODWIN E UDOSEN	MR PATRICK E OBOT
MRS FELICITAS NYONG UDO	MRS GRACE M NKEM	MRS REBECCA CHRISTOPHER EDET	MRS AGNES E AKPAN	MRS ELIZABETH M UDOSEN
CHIEF MICHAEL E OBOT ETE	MR PIUS E BASSEY	MR ANTHONY N. ESSIET	MR FAUSTINUS E BASSEY	MR MOSES EDET ETIM
MADAM FELICITAS N. UDOH	MRS. IMELDA G. EKANEM	MRS. PAULINA LWANGA	MRS. JOSEPHINE N. OKON	MRS. MARY PROTUS EFFIONG
CHIEF (KGT) BRENDAN A. NKEM K(SJI)	CHIEF EDWARD J. UDOSEN	CHIEF CHRISTOPHER ASUQUO ETIM	MR. FRANCIS EFIONG EFIONG	MR. BRENDAN A. EKPENYONG
MRS ALICE E AKPAN	MRS MARGARET M EFFIONG	MRS THERESA JOE EDET	MRS KATE EMMANUEL UDOFIA	MRS CORNELIA MICHAEL ESSIEN
LADY MAGDALENE M. E. ETIM	LADY MATILDA P. O. AKPAN	MRS. FELICITAS O. UDOH	MRS. VERONICA C. EDEM	MRS. ROSE A. ETIM
CHIEF SIR EVENTUS O EFFIONG	MR SUNNY OKO	MR SOLOMON ANIETIE AKPAN	MR. EMMANUEL E BASSEY	CHIEF JOSEPH O ETIM IBEH
MRS VERONICA O ETIM	MRS VERONICA CHRIS EDET	MRS MARGARET PIUS OKON	MRS BENEDETTE P SAM	MRS GRACE ETIM ASUQUPO
CHIEF PIUS E ASUQUO	CHIEF CLETUS E EDEM	MRS ANTHONY O ASUQUO	CHIEF LAWRENCE E ASUQUO	MR EMMANUEL E UDOFIA II
MRS. ALICE BERNARD AKPAN	RS. MARIA JAMES ESSIEN	MRS. EME nee E.E. SAM	MRS. CAROLINE M. AKPAN	LADY HENRIETTA I. ESSIEN
MR. KEVIN EFFIONG ESSIEN	MR. IGNATIUS INYANG OKON	MR. JOSEPH OKON ETIM-IBE	MR. JUSTIN EDET EYO	MR.OSWALD EFFIONG NKEM
MRS PHILOMENA M UDOFIA	MRS AGATHA OBOT ISIM	MRS SUSANA EDEM AKPAN	MRS VERONICA EFFIONG AKPAN	MRS VERONICA B EDET
CHIEF SIR BENEDICT E ASUQUO	MR GREGORY E UDOFIA II	SIR PATRICK E SAM KSJI	MR. PAUL E E. SAM	MR CHRISTOPHER E ASUQUO
MRS JOSEPHINE N OKON	MRS THERESA MATTHEW UMO	MRS GRACE E AKPABIO	MRS MARIA JOSEPH EDET	MRS LUCY B EFFIONG
MR PROTUS O. EFFIONG	MR. PATRICK E EDET	MR ANTHONY A NYONG	MR EDEM JOSEPH CAMILLUS	MR DENIS E AKPABIO
MRS MAGDALENE F ASUQUO	MRS CECILIA D ETIM	MRS MARY EDET ONUKAK	MRS AKANIYENE A SAM	MRSA ESTHER ESSIEN EDEM
MR AUGUSTINE E AKPAN	MR. AUGUST NEIRAPHAEL EFFIONG	MR. JOSEPH RAPHAEL EFFIONG	MR. MARTIN CHRISTOPHER UMOH	MR. EDIDIONG EDET ETIM
MR. PAUL EVENTUS SAM	MR.CAMILLUS M. ETIM	MR. DOMINIC M. ETIM	MR. MAURICE A. EFFIOM	MR. JAMES J. B. ETIM
MRS VERONICA B EDETY	MRS MARTIMNA ESSIEN OKON	MRS MARY CORNELIUS ETIM	MRS MARTINA AKPAN ETIMQ	MRS VERONICA BASSEY AKPAN
MR. EUGENE EDEM ASUQUO	MR. JOSEPH OKON OFFIONG	MR. MAURICE . S. AKPAN	MR. JOSEPH AKPAN ITEM	MR. VICTOR E. EFIONG
MRS. EMEM UDOH OBOT, REGINA	MRS. PAULINA A. EKONG	MRS. ELIZABETH N/ EFFIONG	MRS. ANGELA S. EDET	MRS. ANGELA EFFIONG AKPAN
MR. LINUS VICOR EDET	MR. JOHN VICTOR EDET	MR. EMMANUEL MICHAEL EFFIONG	MR. ITOHOWO ANTHONY NYONG	MR. ANTHONY EFFIONG EYO
MRS. JOSEPHINE MARTIN ETIM	MRS. ALICE RAPHAEL OKON	MRS. RITA EFFIONG AKPAN	MRS. ROSEMRY OKON ETIM	MRS. JUSTINA EDET ESSIEN
MR. BERNARD E. AKPAN	MR. EDWARD . E. ASUQUO	MR. SOLOMON A. ESIEN	MR. JOHN S. E. ETIM	MR. MICHAEL A. ESSIEN
MR. THADDEUS AUGUSTINE OKON	MR. PETER CHRISTOPHER ASUQUO	MR. KUFRE ETIM UDOSEN	MR. PHILIP LAWRENCE ASUQUO	MR. JUSTIMN PATRICK ETIM
MRS. GRACE EDEM EDET	MRS. ROSELINE ANTHONY NYONG	MRS.CATHERINE EFFIONG EYO	MRS. PETRONILLA MARK ASUQUO	MRS. BERNADETTE MAMA EKOI
MASTER ALOYSIUS ALPHONSUS EDET	MASTER SYLVESTER ETIM BASSEY	MASTER ANTHONY GIODWIN	MASTER UDEME EDET OKON	MASTER PRECIOUS MOSES ETIM
MRS REGINA EDEM EDET	MRS. AGNES EDEM UDOFIA	MRS. JANE CELESTINE OKON NDEM	MRS. MAGDALENE F. ASUQUO	MRS. PERPETUA EDEM EKPENYONG
MASTER PATRICK PATRICK SAM	MASTER SAVIOUR PAUL SAM	MASTER ANIEKEME JOSEPH	MSTER JOSEPH RAYMOND OFFIONG	MASTER GODSWILL STEPHEN EDET
MRS. ANGELA PATRICK IKPE	MRS. IMAOBONG GPODWIN ETIM	MRS. ANNE EZE JOSEPH EDET	MRS. ANASTASIA CHARLES ETIM	MRS. CECILIA JOSEPH OKON
MASTER GOODNEWS JOSEPH EDET	MASTER CHRISTOPHER PAUL EDET	MASTER BENEDICT SYLVESTER OTU	MASTER MIRACLE JOHN EFFIONG	MASTER VICTOR EFFIONG EDET
MRS. MARGARET ASUQUO NKEM	MRS. AGATHA OBOT ISIM	MRS. MARTINA AFFIONG ETIM	MRS. JOSEPHINE JOE EDET	MRS. ELIZABETH EDEM ASUQUO
MASTER FRANCIS ETIM EDET	MASTER CHRISTOPHER BASSEY SAMPSON	MASTER OBOT LINUS EDET	MASTER HENSHAW FELIX AKPAN	MASTER UKEME CHRISTOPHER EDET
MRS. CECILIA JOSEPH SAM	MRS. MARY EFFIONG AKPAN	MRS. THERESA EDEM AKPAN	MISS PHILOMENA LAWRENCE ASUQUO	MISS ESTHER OKON ASUQUO
MASTER EMMANUEL SAMPSON EDEM	MASTER DOMINIC UDO EKON	MASTER JOSEPH ANTHONY OKON	MASTER STEPHEN PAUL EFFIONG	MASTER UTIBE MCHAEL NKEM
MISS ANGELA ASUQUO EDET	MISS IME ASUQUO ROSE	MISS IDONGESIT FRANCIS REBECCA	MISS GLORY EMEM UDOFIA	MISS JOSEPHINE ETIM AKPAN
MR. ANTHONY EVENTUS SAM	PATRICK M. UDOH OBOT	MR. VICTOR EVENTUS SAM	MR. SILAS O. BERNARD	AKAN MICHAEL UDOH OBOT
MISS MARTINA CHRISTOPHER EDET	MISS SYLVIA RAPHAEL EFFIONG	MISS PEACE MICHAEL EFFIONG	MISS JOY MICHAEL EFFIONG	MISS ANGELA OKON EDET
MR. BENEDICT EDET ASUQUO	MR. AUGUSTINE ETIM AKPAN	MR. CYPRIAN OKON ETIM	OBONG EVENTUS O. EFFIONG	OBONG GORDIAN OKON EDET
MRS. SOPHIA JOSEPH EDET	MRS. JOSEPHINE. N. OKON	MRS.VERONICA ANTHONY AKPAN	MRS. JULIA ETIM UMOH	MRS. THERESA GORDIAN EDET
MR. CYRIL EDEM ASUQUO	MR. BENEDICT OKON ASUQUO	MR. AUGUSTINE EDET AKPAN	MR. ANTHONY ARCHIBONG AKPAN	BENEDICT VICTOR EDET
MISS ROSE MOSES ETIM	MISS RITA MOSES ETIM	M,ISS LOISA MOSES ETIM	MISS PEACE ASUQUO AKPAN	MISS BLESSING ASUQUO EDET
OBONG CLETUS E. EDEM	MR.NICHODEMUS OFFIONG OKON	MR. MATTHEW EFFIONG UMOH	MR. GREGORY BASSEY AKPAN	MR. CHURISTOPHER O. ASUQUO
MISS CARITAS AUGUSTINE OKON	MISS ROSEMARY ESSIEN OKON	MISS IMAOBONG EDEM UDO	MISS AGNES LAWRENCE ASUQUO	MISS ROSE BASSEY ETIM (KSM)
MR. JOSEPH NICHOLAS OKON	OBONG (CATECHIST) ISAAC OKON	OBONG JAMES EFFIONG UKPONG	MR. GODWIN FFIONG NDEM	KGT.JAMES MARY B. EFFIONG
MISS REGINA EFFIONG UTUK	MISS IDARA MALACHY UDOSEN	MISS JACNTA FELIX UDOEKONG	MISS MARY JOSEPH EDET	MISS ROSELINE GODWIN NDEM
SIR PAUL E. BASSEY (KSJI)	MR. JOSEPH E. ASUQUO	MR. CHRISTOPHER O. EDET	MR. PRINCE ANTHONY O. ASUQUO	PRINCE ANTHONY CHRISTOPHER ETIM
MISS MONICA OKON ARCHIBONG	MISS MARGARET RAPHAEL ASUQUO	MISS BLESSING UWEM OKON	MISS UKEME CHRISTOPHER EDET	MISS ENO ASUQUO EFFIONG
MR.JOHN EDEM ASUQUO	MR. LAWRENCE EDET ASUQUO	MR. GODWIN ETIM UDOSEN	M. VICTOR BENEDICT EDET	BRO DOMINIC EDEM ETM
MISS JULIA ANTHONY OKON	MISS VICTORIA CORNELIUS EDEM	MIS CHRISTIANA UDO EKONG	MISS EKAETTE ASUQUO NDU	MISS CHRISTIANA ESIEN ESSIEN
MISS ANASTASIA OKON EFFIONG	MISS AGNES ESSIEN OKON	MISS THERESA ANTHONY AKPAN	MISS VERONICA PETER OKON	MISS MARIA JOSEPH EDET

[COURTESY OF REV. FR. (DR.) FRANCIS O. ESSIEN KGT. RAPHAEL E. SA. (KSM), LADY MARTINA E. E. SAM (LSM) & MR. PATRICK E. UDO-OBOT]

3. HOLY ROSARY CATHOLIC CHURCH, IBIAKU ISSIET

(a) ORIGIN: The Catholic Church in Ibiaku Issiet was established in 1914. But the Catholic faith had a setback in 1928 when all the members were told to uphold monogamy as their new way of life according to the tenets and Doctrine of the Catholic Church. Since many people were involved in polygamy they turned away and left the Church. Chief Peter Etim Asuquo and Chief Joseph Etim Akpan Effiong who held on to the Catholic Teachings embraced the faith and returned to the Church. After four years many others also accepted the Doctrine of one man – one wife and returned to the faith though before now Chief Peter Etim Asuquo had died. Harison Ete Joseph Etim took over the mantle of leadership of the Church till well into the 1980s.

(b) 1ST MASS / SERVICE: The first Holy Mass was celebrated in 1914 by Rev. Fr. Paul Biechy at the home of Chief Effiong Abaekpe. The First Mass at the present church building was celebrated in 1975 by Rev. Fr. Jim Sharkey.

(c) CHURCH BUILDING: The Church started at Chief Effiong Abaekpe's compound but later moved to Chief Joseph Etim Akpan Effiong father's compound. In 1936, the first church, in mud, was erected where St. Peter's (RCM) School is situated. Those who donated the land and contributed towards the construction of the Church included Chief Peter Akpan Okon, Chief Henry Inyang Akpaudo, Chief Valentine Okon Etim and Chief Joseph Etim Akpan Effiong. In 1974, Chiefs Paul Okon Edet Bassey and Paul Edem Udo Umoren donated the land for the construction of the present permanent Church. Mr. Nicodemus Effiong Udo, Mr. Pascal Effiok Asuquo, Mr. Lawrence Okon Etim and Mr. Fintan Etim Effiong contributed in no small measure towards the erection of what is seen today as the edifice of Holy Rosary Catholic Church, Ibiaku Issiet through the direction of Etinnyin Cletus D. Effiong of Idu URUAN then Head Master.

(d) CHURCH HEADMEN TO - DATE:

CHIEF PETER AKPAN OKON 1914 – 1934	CHIEF THEOPHILUS E.UDOIDIONG 1990	CHIEF HENRY INYANG AKPAUDO 1934 – 1947	CHIEF GORDIAN ETIM EDET 1993
CHIEF VALENTINE OKON ETIM 1947 – 1959	CHIEF CHARLES EYA ETIM 1906	CHIEF JOSEPH E.AKPAN EFFIONG 1959 – 1974	CHIEF CHRYSANTHUS OKON 2002
MR. ALOYSIUS OFFIONG OKON 1974 - 1988	CHIEF AUGUSTINE EDET E. EFUNG 2004	CHIEF TELEPHORUSE.UDOIDIONG 1990 – 1993	CHIEF TELEPHORUSE.UDOIDIONG 1990
CHIEF PETER AKPAN OKON 1914 – 1934	CHIEF GORDIAN ETIM EDET 1993	CHIEF HENRY INYANG AKPAUDO 1934 – 1947	CHIEF CHARLES EYA ETIM 1906
CHIEF VALENTINE OKON ETIM 1947 – 1959	CHIEF CHRYSANTHUS OKON 2002	CHIEF JOSEPH E.AKPAN EFFIONG 1959 – 1974	CHIEF AUGUSTINE EDET E. EFUNG 2004
MR. ALOYSIUS OFFIONG OKON 1974 - 1988	MR. ANTHONY EDET EFFIONG 2007	CHIEF GORDIAN ETIM EDET 1988 – 1990	CHIEF TELEPHORUSE.UDOIDIONG 1990 - 1993

(e) 1ST TO RECEIVE HOLY COMMUNION: Chief Peter Etim Asuquo in 1914.

4. ST. HENRY'S CATHOLIC CHURCH, IKOT EDUNG

(a) ORIGIN: The Church was established in 1914 through HH Etinnyin Peter Udo Edo, HH Etinnyin Udo-Idiong Usanga, Chief Etim Udosen and Chief Ifia Udo Ud**o.**

(b) 1ST MASS/SERVICE: The first Church Service was held in January 1914 and first Holy Mass was celebrated in March 1914.

© **CHURCH BUILDING:** Sunday Services and other Church activities started at Chief Etim Udosen's Compound. In 1917 HH Etinnyin Etim Udo-Idiong Usanga donated a parcel of land for the building of a modest thatched Church which was in use until the coming of the Holy Child Sisters. In 1946 the Sisters obtained land from the Chiefs and built the Convent School. Then the Convent School block invariably became the Church which was also used for other Church activities outside school hours. In 1971 Rt. Rev. Msgr. then Rev Fr. J. P. Ekarika appealed to the Chiefs of Ikot Edung and they donated a piece of land along Ekpene Ibia – Ikot Edung – Ibiaku Issiet Road for the construction of the permanent Church which construction was kick-started by Fr. W. Dowling (SPS) and completed in 1976 by Fr. John Peter Udoh.

(d) CHURCH HEADMEN TO DATE:

LATE OBONG PETER UDO EDOH 1917 - 1970	MR. IGNATIUS ESS. EKPENYONG 1987-1990	LATE CHIEF MATTHEW E. AKPAN 1917 - 1970	MR.LUKEBASSEYUSANGA1990-1993
LATE MR. GREGORY E. ASUQUO 1917 - 1970	MR. EMM. ESSIEN EKPEYONG1993 TILL DATE	OBONG GODWIN EDET AKPAN 1980 -1987	

(e) 1ST CATECHIST / TEACHER: The first Catechist was Mr. James Isua while the first teacher was called Mr. Antia.

(g) CHURCH HEADWOMEN TO DATE:

MARGARET NYONG EKPENYONG	JOSEPHINE MARY EFFIONG	IMELDA ATIM EFFIONG	MARTINA MATTHEW EDET
MARGARET NYONG EKPENYONG	REGINA OKON AKPAN	ANGELA AKON SAM	ALICE BASSEY NKANGA

(h) 1ST BAPTIZED MEMBER: HH Etinnyin Peter Udo Edo
(i) 1ST TO RECEIVE HOLY COMMUNION YEAR: Chief Peter Edet Ekpo - 1914
(j) 1ST WEDDED COUPLES YEAR: Chief Peter Edet Ekpo - 1914

5. IMMACULATE CONCEPTION CATHOLIC CHURCH, IBIAKU OBIO NDOBO

(a) ORIGIN: The Catholic Church was established in Ibiaku Obio Ndobo, Uruan Local Government Area, in Akwa Ibom State in 1914 with the foresight of three indigenous gentlemen of blessed memory: Chief Henry Ekpo Akpabio, Chief Peter Edem Akpan Asuquo and Chief Edem Akpan Bassey. They brought the Church as it were, from Use Uruan, Uruan Local Government Area of Akwa Ibom State. These men soon came to realize that the Church other than offering salvation to souls of the faithful also ushers in enlightenment and development into the community that establishes and owns it. These gentlemen and other pioneer members of the church set out to Use Uruan to request for a Catechist and teacher. The members from Use Uruan granted the request and gave the first teacher and catechist in the person of Mr. Effiong Udo Ekong to start and direct the Church affairs in Obio Ndobo.
(b) 1ST MASS/SERVICE: The service was held in a small thatched/mud house along Efak Effiong Adiaha Udo in 1914.

(c) CHURCH BUILDING: The thatched and mud building was erected in 1914 along Efak Effiong Adiaha Udo and remained till 1941 when the new site was donated to the church. With the increase in membership, the original mud house was expanded to accommodate more members and the Church remained there until 1941 when the location was changed because of frequent conflicts with Asandak-Ekpo masquerade which often passed through the road leading to the Church. Then the Church leaders acquired the present permanent site along Uyo-Oron Road through the permission of the then Village Council and the building of the permanent Church was completed and dedicated by Rev. Fr. D. Dolan in 1965. In 2016 the Church was renovated and refurbished to the standard we now have it.

(d) 1ST CATECHIST / TEACHER: The first catechist was Mr. Effiong Udo Ekong from Use Uruan.
(e) CHURCH HEADMEN TO DATE:

CHIEF EDEM AKPAN BASSEY	LATE MR. BENJAMIN TOM UDOIDIONG	LATE HENRY EKPO AKPABIO	LATE EMMA EDEM AKPAN
LATE TIMOTHY OKON ITUH	LATE DIDACUS JAMES AKPAN 1985 1991	LATE JOSEPH ASUQUO OKON	LATE MR. BENJAMIN TOM UDOIDIONG
LATE JOHN NYONG OKONGO	LATE EMMA EDEM AKPAN 1985 1991	MR. JOSEPH EDEM OKONGO 1991 1993	MR. LINUS BASSEY EDEM 1994 2004
MR. LAWRENCE E. ASUQUO	MR. JOSEPH EDEM OKONGO 1991 1993	MR. LINUS BASSEY EDEM 1994 2004	==========

(f) CHURCH HEAD WOMEN TO DATE:

MADAM ELIZABETH NYONG UDO OKON	MADAM ELIZABETH NYONG UDO OKON	MADAM CONCEPTA NYONG AKPAN EFFIONG	MADAM CONCEPTA NYONG AKPAN EFFIONG
MRS. MARGARET EYO EDEM			

(g) 1ST BAPTIZED MEMBER(S) YEAR: 1916

CHIEF HENRY EKPO AKPABIO	MR. DAVID UDO ITUH	MRS. AGATHA HENRY EKPO	MR. JAMES EDET OKON
GREGORY BASSEY UDO	ELIZABETH NYONG UDO OKON	==========	==========

(h) 1ST TO RECEIVE HOLY COMMUNION YEAR: 1916

CHIEF HENRY EKPO AKPABIO	DAVID UDO ITUH	GREGORY BASSEY UDO	AGATHA HENRY EKPO

(i) 1ST WEDDED COUPLE / YEAR: 1916

CHIEF HENRY EKPO AKPABIO	AGATHA HENRY EKPO	GREGORY BASSEY UDO	MMA DAVID UDO ITUH

6. SS PETER AND PAUL CATHOLIC CHURCH, ITUK MBANG

(a) ORIGIN: The Catholic Church was established at Ituk Mbang in 1970 by Rev. Fr. J. P. Ekarika through the assistance of Mr. Raphael Edet Edem who embraced the faith at Ndon Ebom and Ekpene Ukim. Before then the village had remained predominantly Methodist. The Catholic Church at Ituk Mbang met series of frustrating moments that would have resulted in its collapse but had to stand the test of time through the steadfastness of Mr. Alphonsus Bassey Etim, Mr. Raphael Etim Essien, Mr. Cornelius Effiok Edet, Mr. Stephen Edem Okon, Mr. Damasius Okon Joseph and Mr. Damasius John Umana. In 1981, the entire Church building was violently brought down during the administration Very Rev, Fr. Joseph Pettit (SPS) as Parish Priest of Ndon Ebom. But through the timely intervention of Rt. Rev. Msgr. J. P. Ekarika and the Parish Council the Church was brought back to life. Members were encouraged to acquire a new site and another Church was put in place to the Greater Glory of God.

(b) 1ST MASS and dedication SERVICE with the Parish in attendance: 1970

(c) CHURCH BUILDING: In 1970 through the assistance of Rev. Fr. Ekarika work on the building of the Church started in the land acquired by the Church members but on 27th January 1981 one man went and demolished the whole Church building. Rev. Fr. Joe Pettit PP came to report the matter to Monsignor J.P Ekarika who advised that he would obtain permission from Late Bishop Brian Usanga to allow Mass to be celebrated at Methodist Primary School Compound. This made the Church services and other devotions to be conducted at Mr. Alphonsus Bassey's compound for the mean time. Since Mr. Alphonsus Bassey's Parlour could not meet up with the increasing number of members, the Church had to appeal to the Methodist School Authorities for accommodation and that was also granted. But after two weeks the Church was served with a quit notice.

In the year 1990, Ndon Ebom Parish came in and acquired a portion of land for the station where the present permanent Church building is situated. The building started as a thatched house but through the assistance, donations, and efforts of some Priests, indigenes and neighbours the construction of the new Church building was kick-started in 1992. Those who assisted with funds and materials included Rev. Fr. Leo Etim (Parish Priest). Mr. James B. Effiong, Mr. Bright Ewoh, Mr. George William (ASP) and many others. With these, the present permanent structure was erected. As a matter of fact, Ndon Ebom Parish after acquiring the land also provided funds to aid in the building of the Church up to window level.

(a) 1ST CATECHIST/TEACHER: The first Catechist/Teacher was Mr. Damasius Okon Joseph.

(e) CHURCH HEADMEN UP TO DATE: Mr. Alphonsus Bassey Etim

(f) 1ST TO RECEIVE HOLY COMMUNION YEAR: 1970

(g) 1ST WEDDED COUPLES/YEAR: 1970

ST. LAWRENCE PARISH – EMAN URUAN



(a) ORIGIN: St. Lawrence's Parish, Eman Uruan was excised from St. Joseph's Parish, Anua in 1956 by His Lordship Most Rev. Dr. James Moynagh then Bishop of Calabar Diocese. The Parish church building was completed in 1910. The Parish since 1906 ie. before 1956 had been operating with Sunday services and Mass celebrations from time to time when Rev. Frs. from Anua often came to say Mass for the Christians of the area which also included all those stations in what is now St. Hilary's Parish, East Itam. Most of the time the Churches were been administered by Catechists who organized morning prayers, Catechism classes, etc. till 1956 when Eman Uruan was granted a Parish status.

(b) 1ST FATHER IN-CHARGE: Rev. Fr. Paul Biechy.

(c)INAUGURALMASS /SERVICE: 1906

(d)STATIONSIN ST. LAWRENCE

ST. LAWRENCE'S CHURCH, EMAN URUAN	ST. PAUL'S CHURCH	IMMACULATE CONCEPTION, IBIAKU URUAN	ST. JOHN'S CHURCH - IKPA URUAN
ST.PATRICK'S CATHOLIC CHURCH, MBIAYA	ST.FRANCIS XAVIER'SCHURCH	ST. AUGUSTINE'S CATHOLIC CHURCH, ITA	HOLY TRINITY CATHOLIC CHURCH
ST. PETER'S CHURCH IDIKPE (DEFUNCT)	ST. PAUL'S CHURCH - IKOT UDO		

(e) SERVING PRIESTS OF EMAN URUAN PARISH SINCE INCEPTION:

FR. PAUL BIECHY (CSSP)	FR. J. D. GRIFFIN (SPS)	FR. BRIAN D. USANGA	P. FLANNAGAN (SPS)	.FR. J. QUICKLEY (SPS)	REV. FR. J. SHARKEY
FR. J. P. EKARIKA	FR.THOMAS RYAN (SPS)	FR. HUGO McBRIDE (SPS)	FR. FRANCIS O. MBABA	FR. JUSTIN S. UKPONG	FR. GAUL A. OKON
FR. WILFRED W. BASSEY	FR.EMMANUEL O.AKPAN	FR. SYLVESTER U.J. UDOH	FR. LEO E. ETIM	FR. NICHOLAS IBUOT	FR. DOMINIC UDOFIA
FR. EMMANUEL K. ETIM	FR. BERNARD OKOKON	FR.EMMANUEL E.EFFIONG	FR. ANTHONY E.ODIONG	FR. LAWRENCE AFAHANAM	FR. JUDE A. ETIM
==========	==========	FR. DOMINIC ESSIEN	FR.CHRISTOPHER NYANG	FR. PATRICK H. EDET	FR. MICKMARIA NYONG

(f) INDIGENPOUS PREIESTS OF EMAN URUAN PARISH

FR. FRANCIS O. MBABA	FR. WILFRED A. ESSIEN	FR. EPHRAIM E. OFFIONG	FR. SYLVESTER M. UDOH
FR. PETER E. IBANGA	REV. FR. ANTHONY ETUK	FR.CHARLES S.EFFIONG	FR. EUGENE E. NYONG

(g)INDIGENPOUS RELIGIOUS OF EMAN URUAN PARISH TO - DATE

REV. SR. MARY CHARLES OBONG	REV. SR. VERONICA E. BASSEY	REV. SR. JOSEPHINE EKPE	REV. SR. IMMACULATA EFFAH	REV. SR. GRACE IWOK	REV. SR. EMILIA LINUS EDEM
REV. SR. MARTHA ARCHIBONG OKON	REV. SR. PEACE OKON BASSEY	REV. SR. VERONICA E. BASSEY	REV. SR. JOSEPHINE EKPE	REV. SR. MARY CHARLES OBONG	==========

(h) SERVING CATECHISTS OF EMAN URUAN PARISH TO-DATE

MR. TOM OKON	ALFRED OKPOK	ALFRED NYONG	LINUS EFIONG INIUWEM	MATTHIAS OKON EDEM	JOHN BASSEY ETIM
RAPHAEL EFFIONG EDET	CLEMENT ESSENAM	DENIS IWATT	PATRICK INYANG EKPO	JUSTINA EDET ETIM	ANTHONY JOSEPH ESSIEN
ANTHONY PIUS UDOH		==========	==========	==========	==========

(i) PARISH CHAIRMEN UP TO-DATE

CHIEF FRANCIS M. NYONG	MATHIAS ASUKWO EDEM (KSM)	MR. RICHARD E. ESSIEN (KSM)	MR. RICHARD E. ESSIEN (KSM)	MR. CLEMENT S. ESENAM (EVANG)	CLEMENT S. ESENAM (EVANG)
RAPHAEL S. EFFIONG (KSM)	MR. DOMINIC EDET AKPAN	==========	==========	==========	==========

(k) SERVING EMAN URUN PARISH CHAIR WOMEN UP TO-DATE

MARTHA PETER ENEYO	CECILIA UDO AKPAN	DYPHNA OKOKON UTUK	ALICE PETER ENEY)	PATRICIA EFFIONG OKON	BONA EFFIONG UWAH

(l) ST. LAWRENCE PARISH PASTORAL EXECUTIVES TO-DATE:

CHAIRMAN : MR.DOMINIC EDET AKPAN	**VP.CATEVCHIST DOMNIC UMANA**	**SECRETARY: MR.ABRAHAM P. NTUK**	**ASS.SECT.: MR. ANTHONY P. UDOH**
TREASURER: LAD Y AGNES OKON	**FIN.SECT: MR. GABRIEL USANGA**	**PRO 1: MR. AUGUSTINE EKONG**	**PRO 2: CATECHIST SYLVANUS J. UDOH**

(m) ST. LAWRENCE FINANCE COUNCIL TO -DATE:

CHAIRMAN : CARDINAL EDET ASUQUO	VP. MR. CLEMENT AKPAN	SECRETARY: CATECHIST ANTHONY ESSIEN	ASS.SECT.: MRS. JOSEPHINE CLEMENT OKON
TREASURER: MRS. FELICITAS DOMINIC AKPAN		FIN.SECT: MR. CHRISTOPHER UWAH	PRO: MR. FRANCIS ALBERT TOM

(n)ST. LAWRENCE PARISH LAITY COUNCIL EXECUTIVE TO -DATE:

CHAIRMAN:CATECHIST DONATUS UMANA	VP. CATECHIST JOHN BASSEY ETIM	SECRETARY: MR. SEBASTAN UBAHA	ASS.SECT.:EVANG. PATRICK OFFIONG
TREASURER:MRS.ROSEANTHONYESSIEN	FIN.SECT: MRS.JOSEPHINEC.AKPAN	PRO 1: MR. AUGUSTRINE EFFIONG	PRO 2: MRS.GRACE DOMNIC BASSEY

(O) ST. LAWRENCE PARISH CATHOLIC MEN ORGANIZATION (CMO) EXECUTIVE TO-DATE:

PRESIDENT: MR. JOHN E. UBIT	V P. CHRISTOPHER EDET EFFIONG	SECRETARY: ANTHONY JOSEPH ESSIEN	ASSS.SEC.:CHRISTOPHERAKPAN UWA
TREASURER:ANTHONYEDET AFIA	FIN.SECT:ANTHONY EKONG EDET	PRO 1: MR. LINUS MICHAEL EDEM	PRO 2: TITUS BASSEY EFRE

(p) ST. LAWRENCE PARI SH CATHOLIC WOMEN ORGANIZATION (CWO) EXECUTIVE TO-DATE:

PRESIDENT:MRS.CECILIALINUSEDEM	VP.MRS.ROSECHRISTOPHERUWA	SECRETARY: MRS. ROSE ANTHONY	A/S:MRS. JOSEPHINE PETER NTUK
TREASURER:MRS. VERONICA OKON UDO	FIN.SECT: MARGARET PATRICK	PRO : MRS. GRACE DOMI NIC AKPAN	WELFARE: MRS. MAGDALE NE UMANA

(q) ST. LAWRENCE PARISH CATHOLIC YOUTHS ORGANIZATION (CYON) EXECUTIVE TO-DATE:

PRESIDENT:GABRIEL E. E. USANGA	VP.MISS RANCESCA PAT.ASUQUO	SECRETARY: MISS LUCIA PAT. ASUQUO	ASST/SEC.MISS FRANCISCA CHRIS
TREASURER::MISS CECILIA CHRIS EDET	FIN.SECT:MISS ESTHER EDEM EFFIONG	PRO 2: MR.VICTORY SAMUEL OKON	PRO 2: MISS VICTORIA PIUS PAUL

(r) LAY OFFICERS & IMPORTANT PESONALITIES OF ST. LAWRENCE

Some of the early & Other Important Officers and Personalities **WHO IS WHO** in St. Lawrence Parish, Eman Uruan include the following:

CHIEF EDWAR DESSIEN AKPAN	CHIEF GILBERT UDO EKPAT + 1950	PHILIP ETIM EKPENYONG +1957	JEROME ASUQUO UDO-ENO +1967	CHIEF PETER EYO AKPAN +1968
MIONICA MAMA ASUQUO + 1974	MADAMMARGARET ATIM EMA	SOPHIA AFIONG OKON + 1989	MADAM ROSE EDET UMANA + 1997	MADAM LUCY ARIT ETOK . AKPAN +2000
CHIEF PETER UDO OKO + 1970	GREGORY EBONG AKPAN _ 1973	CHIEF SIMON NYONG EMA + 1986	CHRISTOPHER EDET UMANA + 1987	MR. JOHN IWOK UDO-ENO = 1989
MARGARET HENRY EBONG + 2009	MADAM ANGELA AFI ASUQUO	MRS. CORNELIA PIUS UDOH +1975	CHIEF EMILE EDET ASUQUO + 1990	MR. GAIUS EDEM ASUQUO + 1991
CHIEF PIUS EDET UDO + 1998	MR. DNIS IWATT ASUQUO + 2009	AUGUSTINE ANIETING OKPO	CLEMENT ARCHIBONG IWOK +	PATRICK NKEREUWEM UDO +
CHIEF CLEMENT OKON JACOB +	LINUS EKPENYONG DAVID + 2014	MR. DENIS EDET NYONG + 2016	CHIEF FELIX BASSEY UFEN + 2016	KGT. CHRYSANTHUS N. OKOKON
MRS. GRACE PATRICK UDO	VERONICA STEPHEN EKPENYONG	MRS. AGNES EDET OKON	MRS. SOPHIA BASSEY ETIM	MRS. ROSE ANTHONY ESSIEN
MR. DONATUS EDET UMANA	MR. ABRAHAM PETRER NTUK	MR. ANTHONY PIUS UDO	MR. CLEMENT s. ESSENAM	MR. ALOYSIUS ITA EKPENYONG
MRS. JOSEPHINE CLEMENT AKPAN	MRS. THERESA OFFIONG EBUK	MRS. AGNES SAMUEL USEN	MRS. REGINA ALPHONSUS	MRS. MARTINA UDO MBAKARA
MR. CHRISTOPHER AKPAN UWA	MR. EVENTUS EDEM OKON	MR. JUSTIN IBOK AKPAN	MR. EPHRAIM EDET UDO	MR. ANTHONY EDET ANTIA
MRS. DORATHY EFFIONG PIUS	MRS. ELZABETH FRANCIS OTU	MRS. REGINA ESSIEN OBONG	MRS. JULIANA MATTHIAS EDEM	MRS. LAWRENCIA EFFIONG EDET
MR. ANTHONY EKONG ANI	MR. JOHN E. UBIT	MR. ANTHONY E. ESSIEN	MR. CHRISTOPHER EDET EFFIONG	MR. DAVID E. UMANA
MRS. FELICIA EFFIONG USEN	MRS. ENO MICHAEL EFFIONG	MRS. FELICIA JEROME NTUK	MRS. ROSE EFFIONG BASSEY	MRS. CECILIA OKON AKPAN
MR. SAMUEL OKON UDO	MR. TITUS BASSEY EFRE	MR. JOSEPH UTIBE VICTOR	MR. CLEMENT OKON AKPAN	CHIEF DOMINIC EDET AKPAN

MRS. RITA RAPHAEL ENIANG	MRS. CECILIA ASUQUO AKPAN	MRS. FELICITAS DOMINIC EDET	MRS. SOPHIA EYO ETUK	MRS. JUSTINA EDET ETIM
MR. JOHN BASSEY ETIM	MR. MATTHIAS ASUQUO EDEM	MR. BENEDICT ALBAN OFFIONG	MR. JOHN OKON ARCHIBONG	MR. BASIL ALBAN OFFIONG
MRS. ANGELA E. UWEM	MRS. LUCY JAMES EDEM	MRS. BONA CLETUS UWA	MRS. ALICE PETER ENEYO	MRS. JOY I. O. BASSEY
MR. PATRICK EDET OFFIONG	MR. CLEMENT MICHAEL BASSEY	MR. JOSEPH OKON AKPAN	CHIEF LEO TOM ETON	MR. ALBERT TOM NYONG
MRS. CECILIA CLEMENT AKPAN	MRS. MARTINA NKOYO OKON	MRS. AGNES EFFIONG PAUL	MARIA SYLVANUS EKPENYONG	MRS. AGNES ETIM UDO
MR. LINUS ETIM IBOK	MR. DONATUS ETIM IBOK	MR. GODWIN INYANG OKON	MR. SYLVANUS JAMES OKON	MR. CHRISTOPHER J. OKON
MRS. JOY P. EDET	MRS. THERESA UDUAK	MRS. ROSEMARY HILARY OKON	MRS. THERESA ESSIEN EYO	MRS. VERONICA J. EFFIONG
MR. FRANCIS MBANG ETIM	MR. FRANCIS OTU BASSEY	MR. ALPHONSIUS EFFIONG	MR. CARDINAL EDET ASUQUO	MR. CHRISTOPHER OFFIONG
MRS. AGNES OKON AKPAN	MRS. MARIA ELIJAH AKPAN	MRS. JUSTINA ALFRED EDEM	MRS. CONFORT ANTHONY EDEM	MRS. BRIDGET BASIL EKPO
MR. AUGUSTINE OFFIONG ASUQUO	MR. PAULINUS EYO EFFIONG	MR. LAWRENCE EDET EFFIONG	MR. AMBROSE BASSEY EKONG	MR. DOMINC PAUL OKON
MRS. CECILIA BASSEY EKPO	MRS. VERONICA J. EFFIONG	MRS. VERONIC ENO EFFIONG	MRS. THERESA ESSIEN EYO	MRS. AGNES GREGORY AKPAN
MR. AUGUSTINE EYO WILLIE	MR. JOHN ASUQUO UDO	MR MICHAEL BASSEY EDEM	MR. EMMUNUEL BASSEY JAMES	MR. DAMIAN BASSEY EKONG
MRS. AGNES ETIM ASUQUO	MRS. MARTINA CLETUS EDET	MRS. HELEN EDET EFFIONG	MRS. PHILOMENA P. ETIM	MRS. VERONICA EDET ASUQUO
MR. PETER FRANCIS NSE	MR.JOSEPH EYO NYONG	MR. DOMINIC ITA ASUQUO	MR. PETER EFFIONG JOHN	MR. JUSTIN SUQUO EDET
MRS. JULIANA A. OKPO	MRS. ANTHONIA BASSEY ESSIEN	MRS. VERONICA S. EFFIONG	MRS. LUCIA DENIS NYONG	MRS. CATHERINE JOSEPH EDET
MR. MICHAEL OTU EDEM	MR. SEBASTIAN OKON ITA	MR. JUSTIN EFFIONG JACOB	MR. MICHAEL ASUQUO ASUQUO	MR. PIUS EDET FRANK
MRS. CECILIA MICHAEL EDEM	MRS. AUGUSTA PETER ASUQUO	MRS. MARGARET DENIS ITA	MRS. ROSELINE PIUS FRANK	MRS. JUSTINA D. ITA
MR. JOSEPH EFFIOK UDO	MR. SYLVANUS NFON EKPE	MR. GABRIEL E. USANGA	MR. RICHARD PAULINUS OFFIONG	MR. LARRY ETTA
MRS. CORNELIA FELIX BASSEY	MRS. GLORY SEBASTIAN OKON	MRS. FRANCESCA EDET BASSEY	MRS. RITA FRANCIS EDEM	MRS. ANGELA SIMON NYONG
MR. JOSEPH CHRISTOPHER JULIUS	MR. SAVIOUR GODWIN INYANG	MR. VICOR ITORO KINGSLEY	MR. IFIOK RAPHAEL IBOK	MR. FRANCIS ALBERT TOM
MRS. BERNADETTE JUSTIN EDET	MRS.PATRCIA ALPHONSUS ASUQUO	MRS. CAROLINE JOSEPH NYONG	MRS. PHILOMENA EDET JOHN	MRS. MARTINA GORDIAN OKON
MR. DOMINIC EDEM NYONG	MR. EMMANUEL RAPHAEL EDET	MR. ABRAHAM EDET UDO	MR. VALENTINE ITA OKON	OFONMBUK SOLOMOM UDOOWO
MRS. EMILIA CLEMENT OKON	MRS. AUGUSDTA EFFIONG UDO	MRS. GRACE JOSEPH UDO	MRS. AGNES DENIS IWATT	MRS. ROSEMARY GABRIEL ETIM
MR. SYLVANUS MFON EKPE	MR. GABRIEL E. USANGA	MR. RICHARD PAULINUS	MR. SAMUEL SYLVANUS MFON	MR.CHRISTOPHER OFFIONG OKON
MRS. ROSE PETER NTUK	MRS. VERONICA OKON UDO	MRS. VERONICA ANTHONY AFIA	MRS. VERONICA ESSIEN UDOFIA	MRS. CECILIA LINUS EDEM
MR. VICTORY SAMUEL OKON	MR. DANIEL ANTHONY EKONG	MR. ANTHONY PATRICK ASUQUO	MR. SIMEON UWEM EFFIOK	MR. GABRIEL RICHARD NYONG
MRS. JOSEPHINE PETER NTUK	MRS. ROSE CHRISTOPHER AKPAN	MRS. REGINA JOHN UBIT	MRS. CECILIA VINCENT ASUQUO	MRS. BERNADETTE PAUL ETIM
MR. NICHOLAS DOMINIC BASSEY	MR. CHARLES UWEM EDET	MR. AKANIMO LINUS EDEM	MR. LINUS ANTHONY ESSIEN	MR. THOMPSON ESSIEN AKPAN
MRS. ANTHONIA LAWRENCE OKON	MRS. GRACE DOMINIC BASSEY	MRS. RITA CHRISTOPHER EDET	MRS. ELIZA BETH ANTHONY	MRS. HANNAH OKON UTUK
MR. UBOHO ITA ESSIEN	MR.EMMANUEL ALPHONSUS	MR. BASIL DENIS ASUQUO	MR. CHRISTOPHER DONALD	MR. FRANCIS PETER EDET
MRS. AGNES OKON ASUQUO	MRS. SCHOLASTICA PAUL EDET	MRS. MARIA EFFIONG OKON	M RS. MARGARET PETER ASUQUO	MRS. MARIA ASUQUO NSEYEN
MR. CLEMENT LINUS EDEM	MR. EZEKIEL PLACID ETIM	MR. NATHANIEL JOSEPH NYONG	MR. JOSEPH JOSEPH NYONG	MR. SYLVESTER EFFIONG OKON
MRS. THERESA JOSEPH OKON	MRS. MARGARET ISIDORE EFFIONG	MRS. JUSTINA EDET ESANG	MRS. PATIENCE LAWRENCE	MRS. MARY ASUQUO UMANA
MR. EZEKIEL EMMANUEL BASSEY	MR. BASSEY EFFIONG BASSEY	MR. BRIGHT DONALD BASSEY	MR. SYLVESTER DOMINIC EDET	MR. DONATUS DOMINIC EDET
MRS. CORNELIA BASSEY EFRE	MRS. MARY LAWRENCE EDET	MRS. ROSEMARY ASUQUO NSE	MRS. ROSE PAULINUS EYO	MRS. PAULINA BASSEY EKONG
MR. PAUL EVENTUS OKON	MR. SAVIOUR CLEMENT OKON	MR. ANTHONY RAPHAEL BASSEY	MR. FRANCIS BASSEY ETIM	MR. VICTORY I. EDET
MRS. MAGDALENE AUGUSTINE	MRS. CHRISTIANA DOMINIC OKON	MRS. GRACE RAPHAEL EDET	MRS. MARY CLEMENT EKONG	MRS. CECILIA MICHAEL BASSEY
MR. BRIAN R. BASSEY	MR. AUGUSTINE EFFIONG ASUQUO	MR. EMMANUEL ITA OKON	MR. EMMANUEL MICHAEL BASSEY	MR. ETIDO CLETUS EDEM
MRS. MARTINA DOMINIC EDEM	MRS. REGINA JOSEPH NDON	MRS. EMILIA JOHN ASUQUO	MRS. CORNELIA EFFIOM EKPO	MRS. CATHERINE JOSEPH EDET
MR. CLETUS DOMINIC OKON	MR. FRANCIS RAPHAEL EDET	MR. SAVIOUR CLEMENT EKONG	MR. ANTHONY DOMINIC OKON	MR. VICTORY JOSEPH UDO
MRS. MARTINA DOMINIC EDEM	MRS. THERESA JOSEPH NKANNANG	MRS. JUSTINA JONAH UBAHA	MRS. ESTHER EFFIOK UDO	MRS. AGNES OKOKON UDO
MR. VALENTINE ITA OKON	MR.OFONMBUK SOLOMON	MISS PATIENCE BASSEY EFFIONG	MISS MISS PATIENCE UBON	MISS IMAOBONG EDET ASUQUO
MRS. CORNELIA JAMES UDO	MRS. HELENA POLYCARP EFFIONG	MRS. MARGARET ALBERT TOM	MRS. ENO EDEM NYONG	MRS. VICTORIA LINUS IBOK
MRS. PATIENCE EDEM JAMES	MRS. FELICIA SYLVANUS JAMES	MRS. ELIZABETH IFIOK	MRS. ROSEMARY EFFIONG	MRS. HELEN JONAH UBAHA
MRS. ROSE ASUQUO EFFIONG	MISS LUCIA PATRICK ASUQUO	MISS VICTORIA PIUS PAUL	MISS PATIENCE ANTHONY ESSIEN	MISS ENO-OBONG EDEM EDET
MISS MFON NTHONY EKONG	MISS ENO-OBONG EDEM EDET	MISS NELLY PATRICK ASUQUO	FRANCESCA CHRISTOPHER AKPAN	MISS NSE PAUL EDET
MISS VICTORIA ASUQUO UMANA	MISS VICTORIA EDMOND	MISS GRACE BASSEY ITA	MISS ROSEMARY IMAOBONG EFFIONG	MISS VERONICA EFIONG OKON
MISS INYENE ETIM ASUQUO	MISS IMAOBONG EDET ASUQUO	MISS ENDURANCE DONALD	MISS ANIEKEME PATRICK UDO	MISS JOYCE EDET ASUQUO
MISS MAGDALENE PATRICK UDO	MISS AGNES EFFIONG BASSEY	MISS ROSEMARY ASUQUO EDET	MISS PATIENCE BASSEY EFFIONG	MISS UNWANA GIDEON UDO
MISS MKPUTO MFON EFFIOK	MISS FLORENCE DENIS IWATT	MISS EMEDIONG E. ETUK	MISS ESTHER RAPHAEL EFFIONG	MISS MARIA INI ETIM
MISS BLESSING ALFRED EDEM	MISS EKOMOBONG L. EDET	MISS VERONICA CLEMENT OKON	MISS MARGARET LUKE OFFIONG	MISS PATRICIA W. EFFIONG
MISS IRENE PETER ASUQUO	MISS FRANCESCA EFFIONG AKPAN	MISS RITA KINGSLEY EDET	MISS MFON SOLOMON PETER	MISS EMEDIONG SOLOMON
MISS BEATRICE EDET UDOFIA	MISS PRECIOUS ITA OKON	MISS UNWANA IDONGESIT	OFONMBUK SOLOMON UDO -	MISS PATIENCE UBON BSSEY
MISS EMEM AUGUSTINE EYO	MISS AGNES ITA OKON	MISS MARY POLYCARP EFFIONG	MISS PATRICIA JAMES UDO	MISS PATIENCE OKOKON OKON

[COURTESY OF REV. FR. MIKE-MARIA NYONG, ETUBOM (BARR.) OTU MEDO and CATECHIST CLEMENT ESSENAM]

(s) GROWTH/DEVELOPMENT OF ST. LAWRENCE PARISH TO-DATE:
The Parish has a Pastoral Hall and a Girl's College by the name **ST. JOSEPHINE BAKHITA GIRLS' SECONDARY SCHOOL**. The Parish has recently been raised to the status of a Deanery and Head or Central Mission. Eman Uruan Parish is also a member of Uruan Essien Itiaba Inter Parishes Council with fiver other Parishes which cater for Priests'/Rev. Sisters' Ordinations and Final Professions viz. Assumption Parish, Ndon Ebom; St. Joseph's Parish, Central Uruan; St. Gabriel's Parish, Nung Oku Uruan, St. Gabriel's Nung Ikono Ufok, St. Pius, Essien Itiaba and St. Lawrence, Eman Uruan.

HISTORY OF OUT-STATIONS UNDER EMAN URUAN PARISH

ST. LAWRENCE'S CATHOLIC CHURCH, EMAN URUAN
(a) **ORIGIN:** As already discussed above and from available records, it was through the appeals and intervention of Late Chief Moses Udo Anana that Eman Uruan local merchants residing in Calabar and who had previously been converted and baptized at Calabar that brought Fr. Lena to establish the Catholic Church at Eman Uruan. In 1906, Rev. Fr. Josef Louis Lena (CSSP), the Superior of the Calabar Mission arrived at Eman Uruan and having visited the place, he sent Fr. Paul Biechy to open up the Mission Station which later became the Central Mission and Mass Centre of the entire area involving all those stations in Northern Uruan as also those of East Itam communities.

(b) **1ST MASS / SERVICE:** celebrated in the year 1906 by Fr. Paul Biechy (CSSP).

© **CHURCH BUILDING:** The first Church building was a mud thatched house at Obot Ekpene Ekang – Ikot Obio Edok and was later moved to Nkana Eman. In 1912 Rev. Fr. Paul Biechy and Brother Malachy together with another French Holy Ghost Missionary started the beautiful Gothic Permanent Church building which was completed in 1910. It was the first authentic Catholic Church ever constructed in Nigeria and has remained strong over the century till this day. In 1972 the Author repaired the roof and re-plastered the entire veranda surrounding the Church. He also invited a German Construction Company working here in Nigeria to repair the Tower Clock which had temporary stopped functioning. The Tower clock has stopped functioning again and beckons on good spirited Nigerians and philanthropists to come to the aid of the Parish and refurbish both the entire Church structure as well as repair the magnificent Tower Clock to function again.
(d) 1ST CATCHIEST/ TEACHER: Late Mr. Thomas Okon Etim from Calabar
(e) 1ST CHURCH HEADMEN TO: Late Mr. James Asuquo Ukpong
(f) 1ST BAPTIZED MEMBERS/ YEAR: 1911
(g) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1911

JAMESASUQUOUKPONG	JONAH EBONG	HENRY EBONG	ASUQUO IKOT AFIA	PETER EFFIONG	CHIEF MOSES USEN
PATRICK NSUBONG	RICHARD BASSEY	AUTHOR EFFIONG	RUDOLF OUT		

JAMESASUQUOUKPONG	PETER EFFIONG	ARTHUR EFFIONG	JONAH EBONG	MOSES USEN	RUDOLF OUT
HENRY EBONG	PATRICK NSUBONG	PIUS ASUQUO IKOT AFIA			

(h) ST. LAWRENCE CATHOLIC CHURCH PASTORAL COUNCIL TO -DATE:

PRESIDENT: CHRISTOPHER A. UWAH	VP.: MR. ANTHONY EKONG ENI	SECRETARY: ABRAHAM PETER NTUK	ASST/SEC.:MRS.ROSE ANTHONY ESSIEN
TREASURER: VERONICA ANTHONY AFIA	FIN.SECT: GABIEL E.E. USANGA	PRO 1: MR. TITUS BASSEY EFRE	PRO 2: MISS AGNES EDET UDO

(h) ST. LAWRENCE CATHOLIC CHURCH FINANCE COUNCIL TO-DATE:

PRESIDENT:MR.ANTHONY EDET AFIA	VP.: MR. SAMUEL OKON UDO	SECRETARY: VICTORIA EDMOND ESENAM	ASST/SEC.:MR. CLEMENT LINUS EDEM
TREASURER: MRS. REGINA JIOHN UBIT	FIN.SECT.: UBONCHRISTOPHERUWAH	PRO 1: MR. SIMEON UWEM EFFIONG	PRO 2: CHRISTOPHER EFFIONG OKON

(i) ST. LAWRENCE CATHOLIC CHURCH LAITY COUNCIL TO DATE:

PRESIDENT: ABRAHAM PETER NTUK	VP.: MR. JOSEPH UTIBE VICTOR	SECRETARY: VICTORIA UMANA ASUQUO	ASST/SEC.: MR.CLEMENT LINUS EDEM
TREASURER:MIS SESTHER CHRIS UWAH	FIN.SECT.:MISS TONIA OKON UDO	PRO 1: MRS. ROSE CHRIS UWAH	PRO 2: MR. GABRIEL E.E. USANGA

(j)LAY OFFICERS & IMPORTANT PESONALITIES OF ST. LAWRENCE

Some of the early & Other Important Officers and Personalities **WHO IS WHO** in St. Lawrence Catholic Church Eman Uruan include the following:

CHIEF FELIX ETETE (+2001)	MR.RICHARD ESSIEN (KSM+	CATECHIST JOSEPH ASUQUO	CHIEF PAILUNUS EKONG	CHIEF PIUS EDET ESANG
MRS. E MILIA OKU	MRS. DOROTHY IKPE +2008	MR. CAROLINE ANIEUNAM EKPO	LADY CORNELIA FRANCIS BASSEY	MRS. THERESA ENE MKPANG
MR. DOMINIC BASSEY +2010	MR. XAVIER EKPE +2010	CHIEF FRANCIS BASSEY (KSJI)	CHIEF FRANCIS SIMON EDEM	MR. LINUS OKON EDEM
MRS. MAGDALENE PAULINUS	MRS. MARGARET ESSIEN-OBONG	MRS. MARIAN EFFIONG	MRS. ROSEMARY ASUQUO	MRS.VERONICA ASUQUO AKPAN
MR.LAWRENCE EDEM	MR. LAWRENCE OKON UDO	CHIEF AUGUSTINE OKON	MR. VINCENT ASUQUPO UDO EKPONG	CHIEF STANISLAUS OKON MKPANG
MRS.VERONICA ANTHONY	MRS. ALICE GREGORY	MRS.CORNELIA EFFIONG OSUHO	MRS.MONICA STANISLAUS EKPENYONG	MRS. MATILDA EKPENYONG UTANG
CHIEF PETER OKON UDO+2018	MR. FIDELIS OKON ASUQUO	CHIEF PETER OKON +2009	CHIEF VICTOR OKOKON UTUK +2008	MR. STEPHEN EKPENYONG +2012
MRS. MATILDA HILARY	MRS.CECILIA UWEM	MRS. MERCY SAVIOUR EDEM	MRS.AGATHA STANISLAUS	MRS. PAULINA PETER OKON + 2017
MR. STANISLAUS ARCHIBONG	CHIEF CLETUS UWAH +2017	MR. SYLVESTER CELESTINE ETIM	MR. PATRICK ETIM EDEM +2018	MR. SYLVANUS OKON EFFIONG+_2001
MR. GODWIN PAUL EDET	MR. JOSEPH PAULINUS	MASTER GABRIEL USANGA	MASTER VICTORY SAMUEL	MISS VICTORIA OKON AKPAN

IMMACULATE CONCEPTION CATHOLIC CHURCH, IBIAKU URUAN



(a) ORIGIN: The Catholic Church arrived at Ibiaku Uruan in 1908 through the efforts of Chief Ikim Nyanga Anie accompanied by Chiefs Nyanga Anie, Akpan Udoh Ukpa, Utuk Umoren, Okon Ndukpa and Okon Akpan Udoh Etukudo, all of who later became converted practising members of the newly established Catholic Church in Ibiaku Uruan. This happened as a result of the conflict between Chief Bassey Ubong Ekanem, founder of the first Vernacular School in Ibiaku Uruan and the people of Edem Urua in the same Ibiaku. What prompted the disagreement was the refusal of Chief Ekanem to render the Accounts concerning the school. Consequently, the following members among that School committee, viz. Chief Ikim Nyanga Anie, Utuk Umoren, father of Chief Paul Utuk who later owned a Pharmacy at Nwaniba, Akpan Udo Ukpa and Okon Akpan Udo Etukudo alias, Obong Mbukpa of Ita Uruan and others were selected to go to Calabar and invite the Holy Ghost Missionaries to come and establish the Catholic Church for them. Thereafter, the Holy Ghost Missionaries viz. Fr. Leon Lena the Superior of the Mission at Calabar, Frs. Paul Biechy, Philip O'Connor and Josef Kraft arrived by canoe at the ancient Ikpa Uruan Beach Market **en route** Ibiaku Uruan, but the village authorities refused to donate a piece of land to them to establish the Catholic Church. Then later as IDU, the Headquarters of URUAN had also previously refused them land, the Missionaries moved to Anua where they were given land to start off. By then Fr.

Biechy had appointed one Archibong Udom from Ibiaku Uruan who had been previously trained by Mary Slessor at Ikot Offiong as the first teacher and Catechist at Anua. This was around 1909. But by 1910 the Catholic Church had already taken root since 1906 at Eman Uruan with the completion of the Church which still stands strong till today. It was later in 1911 that Mr. Archibong Udom, Fr. Paul Biechy's Catechist Teacher led some Catholics to intervene and exhort the Chiefs of Ibiaku to donate a piece of land to the Rev. Fathers where a Church building in mud was constructed by Chief Bassey Bassey assisted by some young members.

SERVING PRIESTS OF IMMACULATE CONCEPTION IBIAKU URUAN TO-DATE

FR. PAUL BIECHY (CSSP)	FR. J. D. GRIFFIN (SPS)	FR. BRIAN D. USANGA	P. V. FLANAGAN (SPS)	.FR. J. QUICKLEY (SPS)	REV. FR. J. SHARKEY
FR. J. P. EKARIKA	FR.THOMAS RYAN (SPS)	FR. HUGO McBride (SPS)	FR. FRANCIS O. MBABA	FR. JUSTIN S. UKPONG	FR. GAUL A. OKON
FR. WILFRED W. BASSEY	FR.EMMANUEL O.AKPAN	FR. SYLVESTER U.J. UDOH	FR. LEO E. ETIM	FR. NICHOLAS IBUOT	FR. DOMINIC UDOFIA
FR. EMMANUEL K. ETIM	FR. BERNARD OKOKON	FR.EMMANUEL E.EFFIONG	FR. ANTHONY E.ODIONG	FR. LAWRENCE AFAHANAM	FR. JUDE A. ETIM
==========	==========	FR. DOMINIC ESSIEN	FR.CHRISTOPHER NYANG	FR. PATRICK H. EDET	FR. MICKMARIA NYONG

(b) **1st MASS / SERVICE:** celebrated by Fr. Paul Biechy (CSSP) in1911.
(c) **CHURCH BUILDING:** As already commented above, the first mud and thatch Church was built in 1912 on a piece of land donated by the Chiefs in Council. It was pulled down and a second and bigger church with sand burnt bricks and thatched roof was constructed on the same site for the teaming Catholic adherents in the town and environs including Utit Uruan and Ikot Oku Villages. The construction of the first permanent church building was kick-started with foundation laid by Archbishop then, Fr. Brian D. Usanga in 1959 to mark the preparations for Nigeria's Year of Independence and completed in 1964 while the Rev. Fathers fixed a gigantic Church bell which is functional till date.
d)1st CATCHIST / TEACHER: Mr. Alfred Okpok
(e) 1st CHURCH HEADMEN TO - DATE:
(f) 1st CHURCH HEADWOMEN: Madam Martha Utuk
(g) **1st BAPTIZED MEMBERS / YEAR**: 1912 Late Chief Peter Eneyo and Anthony Unwana R. Etuk
(h)1st TO RECEIVE HOLY COMMUNION / YEAR: 1912 Late Chief Peter Eneyo of Nung Oku - Ibiaku
(i)1st WEDDED COUPLES / YEAR: Late Chief Robert Udo Okono father of Chief S.S. Okono in1912.
(j) ST. IMMACULATE CONCEPTION PASTORAL EXECUTIVES TO-DATE:

PRESIDENT: MR. DOMIONIC EDET AKPAN	VP.: MR. ALOYSIUS ITA EKPENYONG	SECRETARY: MRS. BONA CLETUS UWAH	ASST/SEC.:MRS. PATRICIA EVENTUS EDEM
TREASURER: MRS. LUCY JAMES EDEM	FIN.SECT: MRS. JUSTINA EDET ETIM	PRO 1: MRS. ANGELA EMMANUEL	PRO 2: MRS. MARIA SYLVANUS

(k) SERVING CATECHISTS OF IMMACULATE CONCEPTION TO-DATE

CATECHIST ALFRED OKPOK	CATECHIST LINUS INIUNAM	CATECHIST MATTHIAS OKON	CATECHIST JOHN BASSEY	CATECHIST RAPHAEL
CATECHIST CLEMENT	CATECHIST DENIS IWAT	CATECHIST PATRICKINYANG	CATECHIST JUSTINA EDEM	CATECHIST GABRIEL USANGA

(l) ST. IMMACULATE CONCEPTION CMO EXECUTIVES TO-DATE:

PRESIDENT:MR.ALOYSIUS ITA	VP. M R. ISAAC UWEM OKON	SECRETARY: MR.CLEMNT NDARAKE	TREASURER:MR.JUSTIN IBOK AKPAN	PRO: EPHRAIM EDET UDO

(m) ST. IMMACULATE CONCEPTION CWO EXECUTIVES TO-DATE:

PRESIDENT: MRS. VERONICA STEPHEN	VP.: MRS. LUCY JAMES EDEM	SECRETARY: MRS. GLORY EVENTUS OKON	ASST/SEC.:MRS.BONA CLETUS UWAH
TREASURER:MRS.FELICITAS DOMINIC AKPAN	FIN.SECT: MRS. ANGELA EMMANUEL	PRO 1: MRS. MARIA SYLVANUS	PRO 2: MRS. MARIA ELIJAH

(n) ST. IMMACULATE CONCEPTION CYON EXECUTIVES TO-DATE:

PRESIDENT: MR. SYLVESTER D. EDET	VP.: MMISS FELICIA INI ETIM	SECRETARY: MISS PATRICIA EVENTUS	ASST/SEC.:MISS MARIA EPHRAIM EDET
TREASURER:MISS EMILIA ALFRED EDEM	PRO1:MISSQUEENCLEMENT BASSEY	PRO2: MR. ISRAEL CHARLES OKON	==========

(o) LAY OFFICERS & IMORTANT PESONALITIES OF IBIAKU URUAN:

Some of the early & Other Important Officers and Personalities **WHO IS WHO** in Immaculate Conception Catholic Church, Ibiaku Uruan include the following:

CHIEF PAUL IKIM NYANGA ANIE	CHIEF PETER A. ENEYO	CHIEF DOMINIC UKPABIO	CHIEF ROBERT UDO	CHIEF&MADAMDANIEL OKON
MADAM MARTHA PETER ENEYO	MADAM CECILIA UDO	MADAM DYMPNA OKOKON UTUK	MADAM ALICE PETER ENEYO	MADAM PATRICIA EFFIONG OKON
CHIEF VINCENT UDO ANWAN	CHIEF FELIX UDO UMOH	CHIEF VICTOR OKOKON UTUK	CHIEF LUKE ETIM INIUNAM	CHIEFSTANISLAUS EKPENYONG UTANG
MADAM BONA EFFIONG UWA & FAM	CHIEF (MRS) THERESA	MADAM ARIT AKPAN UDO	MADAM THERESA PIUS	MADAM SUZANNA B. MBABA
CHIEF(KGT) SYLVESTER E.EKPO	CHIEF THOMAS UDO	CHIEF (DR) PETER PAUL OKON	CHIEF CLETUS EFFIONG UWA	BARR(ETUBOM) DAVID OTU
BARR. BERNARDETTE E. UDO	MRS. VERONICA	MS. MARY BERNARD	BARR(MRS) RUTH D. OTU.	PROF. (MRS ROSE UWA) UYANGA
CHIEF BERNARD E. MBABA	MR.&MRS. PATRICK	CHIEF S YLVESTER S.	JUSTICE EMMANUEL ENEFIOK UDO	CHIEF) (DR) EMMANUEL EFFIONG
CHIEF (KGT)ALPHONSUS EDET	CHIEF MICHAEL ISUK	CHIEF JOHN B. BASSEY	CHIEF RAPHAEL A. ETUK	CHIEF SENEN EDET UWA
CHIEF PIUS ISUK-IKANG INWANG	MR. & MRS. DOMINIC EDET	MR. EVENTUS ETIM OKON	MR. LUKE ASUQUO ETIM	BRG. CHARLES EFFIONG
CHIEF JAMES BASSEY ETOK AKPAN	MR. BERNARD EKERUKE	MR. PIUS A. EFFIOM	CHIEF DAMIAN A. EDO	CHIEF STANISLAUS E. ARCHIBONG
MISS EMMANUELLA ALFRED	MISS IMMACULATA	MISS BLESSING ETIM	MISS EMILIA EDEM	MISS RITA DOMINIC
MASTER SYLVESTER DOMINIC	MASTER DONATUS DOMINIC	MASTER ANTHONY ALFRED	MASTER PAUL EVENTUS	MASTER CHRISTOPHER BASSEY

(p) GROWTH/DEVELOPMENT OF IMMACULATE CONCEPTION CATHOLIC CHURCH:

The Register of the Ibiaku Station shows that Ibiaku Uruan was the first to produce two Rev. Fathers in the persons of Rev. Fr. Francis O. Mbaba in 1967 and Rev. Fr. Sylvester Mfonobong Udoh in 1977. The Register further shows that the grandchild of Chief Peter Eneyo, the first to be married in the Catholic Church in Ibiaku Uruan as also the first Headman (President) of Ibiaku Church has produced the third Ibiaku indigenous priest in the person of Rev. Fr. Eugene Nyong Eneyo on 14th September, 1997. Another Rev. Fr. from the Station to be ordained on 21st February, 2009 was Anthony Unwana R. Etuk. The Station has also produced two Rev. Sisters including the Franciscan Rev. Sr. Immaculata James Etta (CFSIM) and Veronica Eme Bassey (HHCJ) who were professed when Utit Uruan was still under Ibiaku Uruan. The Station has also produced many important Catholic personalities residing in some of the most important cities of Nigeria including Chief Thomas Udo who was a high calibre merchant and landlord in Abak since the 1940s – 1960s. He is also the father of Rev. Fr. Sylvester Mfon Udo and rtd. Justice Emmanuel Enefiok Udo now a resident in Uyo metropolis. Others like Etubom David (Barr) Otu Medo – **Ada Idaha ke Eburutu**, from the Okon Medo Essien Ikpaha Royal House in Obio Ndap Otu Village in Ibiaku URUAN is a resident and member of the Pastoral Council in Our Lady of the Holy Rosary Parish, Wuse in Abuja Federal Capital City. Obonganwan Scholastica Ekpenyong a one-time Principal of the famous Immaculate Conception Girls College, Itak – Akwa Ibom State is also from Eman Uruan Parish and was a onetime CWO President General of the Catholic Diocese of Uyo. Ditto (Chief) Dr. Emmanuel Effiong of the Uwak Mfon Medical Centre is currently the Vice Chairman of the St. John's Pastoral Council, Diocese of Uyo. Similarly, Mr. & Mrs. Larry Etta, also natives of Utit Uruan in Eman Uruan Parish are prominent members of the Church of Assumption – Falomo, Lagos.

ST. PATRICK'S CATHOLIC CHURCH, MBIAYA URUAN

(a) ORIGIN: St. Patrick's Church, Mbiaya was founded by Patrick Umana Ntuk and Arnold Okon Akpan in 1914. Patrick saw the Catholic Church at Calabar and admired it. Arnold Okon was one of the members and was among the first baptized of the group when the Church arrived Eman in 1906. Then Patrick and Arnold jointly invited Rev. Fr. Paul Biechy and Fr. J. Kraft in 1914 to establish the church at Mbiaya.

OBSTACLES & SOLUTIONS: When the Church of Scotland Mission already established in Mbiaya in 1906 objected to establishing of any other church, the then king of Mbiaya, Edidem Atakpor Ibanga Nkenta, with the order of Ekpe Nyamkpe permitted the establishment of the Catholic Church and offered accommodation in his residence for the Missionaries. In 1921, a Catholic School was also established in the Paramount Ruler's compound. The first teachers on the teaching Staff were: Mr. Essien Ekpenyong (Headmaster), Mr. Asuquo Adiabo (Deputy Headmaster), both from Calabar. The native teachers were: Mr. Akrah Asuquo Okon Akrah or Akrah Ibanga from Ndon Ebom, Mr. Francis Udo Iso-Idio from Mbiaya, Mr. Francis Ema and Mr. Augustine Ekpo Akpa-Ubiom from Eman Uruan. Some of the first ABC a.k.a Kindergarten pupils were: Bruno Orok, Athanasius Okon the father of ADC - Augustine Okon, Hugh Akpabio, Jerome Peter, Martin Nyong and Bartholomew Nyong Okon, etc.

(b) **1st MASS:** The first Mass was celebrated by Rev. Father Paul Biechy and Father Kraft in Edidem Ibanga Nkenta's compound in 1914.

(c) **CHURCH BUILDING:** At the beginning, two thatched buildings were built in Edidem Nkenta's compound, and the venue was then moved to Ikpok Ukana at Akwa Anwa Nung Obong and later to Anwa Ekang Nung Obong. The reason for this was as a result of the teeming number of pupils whose parents had come to prefer the Catholic School system to the Presbyterian system of School Administration. In 1925, Mr. Francis Udo Iso-Idio who was a pupil teacher in the newly established Primary School engaged able-bodied pupils of the school to help in building the thatched Catholic Church at the Hill. Then in 1926, Mbiaya village Council allocated a new piece of land at a site known as Obot Akpa to the Catholic Church which is the site where the present Church is standing. In 1927, a thatched building was erected there. In 1968, the present concrete building was started and completed in 1988 for Dedication to the Greater Glory of God.

(d) **1ST CATECHIST/TEACHER:** Mr. Francis Udo Iso and Paul Ete-ete Akpa Eno were the first Station Teachers with Mr. Essien Ekpenyong as Headmaster.

(e) CHURCH HEAD MEN TO DATE:

MR. PATRICK UMANA NTUK 1914	MR. PETER EBONG ETIM	MR. PETER NDIYO	VINCENT ASANGAUSUNG	ALBERT TOM NYONG	CORNELIUS ROB AKPAN
MAURICE ETIM IYOYO	ALBAN OFFIONG OKON FRANCIS UDO NTIA	JEROME PETER NTUK	FRANCIS EMA DOMINIC	PIUS ASUQUO IKPEDIHE	OSMOND EDET OKON IMAYO
JOHN BASSEY ETIM IYOYO	PATRICK NTUK UDE	MATTHIAS EDEM	HYACINTH OKON	CLEMENT OKON AKPAN	==========

(f) CHURCH HEAD WOMEN TO - DATE:

ANNA UDO EKONG 1914	PAULINA FRANCIS EMA	CECILIA ALBERT TOM NYONG	VERONICA ALBAN OFFIONG	AGNES EDEM UDODUNG	CHRISTIANA VALENTINE ESSIEN
BERTHA NSA OKON	MARGARET MATHIAS EDEM	JULIA EMA DAVID	AGNES EDET OKON	SOPHIA BASSEY ETIM 2012==	==========

g) 1ST BAPTIZED MEMBERS:

ARNOLD OKON AKPAN	PATRICK UMAN NTUK	PETER NDIYO NTUK	PETER EBONG ETIM	VINCENT ASANGAUSUNG	MUNCHIN IBANGA
ALBERT TOM NYONG	CORNELIUS AKPAN	DAVID AKPAN OKON	PAUL ETE - ETE AKPA	PHILIP DAVID ENO	==========

(h)1ST TO RECEIVE HOLY COMMUNION /YEAR: 1914 Mr. Arnold Okon Akpan
(i) 1ST WEDDED COUPLE / YEAR: 1914
Mr. Arnold Okon Akpan Afia and Anna Adiaha Udo Ekong

ST. AUGUSTINE'S CATHOLIC CHURCH, ITA URUAN

(a) **ORIGIN:** The Church started in 1910 at Chief Akpan Ntuk's compound through the instrumentality of Mr. William Edet Emana. Then in 1922 the Church site was transferred to what is now St. Augustine's Primary School. It was a thatched building and the piece of land donated by the Chiefs in - Council.
(b) **1ST MASS:** The First Mass was celebrated by Rev. Fr. Paul Biechy (CSSP) in 1910. Then when the Church was built in 1937, Rev. Fr. Patrick Kivlehan otherwise called Fr. Una-eka celebrated Mass at the new church building.

(c) **CHURCH BUILDING:** The Church building was first constructed at Chief Akpan Ntuk's compound and later moved to a more conducive site where a school was attached, viz. St. Augustine's RCM School, Ita Uruan in 1922. In 1982, work in the permanent church building started as a result of the advice of and encouragement by the then Parish Priest, Very. Fr. Sylvester John Udoh.

(d) 1ST CATECHIST/TEACHER: The first Catechist/teacher was Mr. William A. Udom from Edem Ekpat.

(e) CHURCH HEAD MEN TO - DATE:

OKOKON PETER UDO - ENANG	LATE MR. ETIM EKPO UMOH	CHIEF PAUL OKON IKPAKPA	CHIEF AMBROSE BASSEY EKONG	MR. RAPHAEL EFFIONG EDET

(f) CHURCH HEAD WOMEN TO - DATE:

MRS.DOROTHY PAUL OKON	MRS. DYPHNA ATIM EFIONG	MRS.AGNES JEROME EDET	MRS. EMILIA JOHN ASUQUO	MRS. PAULINA BASSEY EKONG	==========

(g) **1ST BAPTISED MEMBER / YEAR:** Mr. William Edet Emah - 1938
(h) 1ST TO RECEIVE HOLY COMMUNION / YEAR: Mr. William Edet Emah - 1938
(i) **1ST WEDDED COUPLE / YEAR**: Late Mr. William Edet Emah - 1938

ST. JOHN'S CATHOLIC CHURCH, IKPA URUAN

(a) **ORIGIN:** The Catholic Church here was established in 1916 by Efik traders who were doing business at Ikpa Uruan Beach. It was these Efik Traders who invited Rev. Fr. Paul Biechy, then Father In-Charge of Anua Central Mission to Ikpa after many of the indigenous traders had embraced Catholicism and expressed their desire to be baptized in the Catholic Church.
b) 1ST MASS / SERVICE: 1916.
(c) **CHURCH BUILDING:** The first church building was sited at Ikpa Uruan Beach where the Efik merchants were staying and doing business. After the establishment of St. John's R.C.M. school upland the Church was moved to the School compound. Thereafter, the school building served both as Church and School. In 1980 through the advice and encouragement of the then Parish Priest of Eman Uruan Parish, Very Rev. Fr. Sylvester J. Udoh, the construction of the permanent Church building was kick-started. In 1985 the project was completed and commissioned by Rev. Fr. Leo Etim.
(d) 1ST CATCHIST / TEACHER: Mr. Augustine A. Udoh

(e) CHURCH HEAD MEN UP TO-DATE:

MR. EDMUND IBANGA OKON	MR. AUGUSTINE ASUQUO UDO	MR. SEBASTIAN NSIMA	MR. CUTHBERT EDET AKPAN	MR. MAURICE EFFIOM NYONG
MR. HEZEKIAH OKON UDOFE	KGT MAURICE J.NKANTA (KSM)	CHIEF FRANCIS OTU BASSEY	MR. CARDINAL EDET ASUQUO	==========

(f) CHURCH HEAD WOMEN UP TO - DATE:

AGNES KOKOMMA UDOSEN	FELICIA ETIM NDIYO	THERESA OFFIONG EBUK	REGINA ALPHONSUS BASSEY

(g) 1ST BAPTISED MEMBER / YEAR: William Okon Udofia 1918

(h) 1ST TO RECEIVE HOLY COMMUNION / WEDDED COUPLE YE AR: 1932

WILLIAM OKON UDOFIA/MARTINA UDOFIA	LUKE OKON UDOH UMOH/FRANCESCA ATIM ENAM	STEPHEN USENOBONG/AGNES KOKOMMA	AUGUSTINE ASUQUO OKON/CHRISTIANA AFFIONG OKON	MICHAEL ETIM AKPAN/CHRISTIANA IBOK EBUK	CUTHBERT EDET AKPAN/CORNELIA EDET AKPAN

ST. PAUL'S CATHOLIC CHURCH, IKOT UDO URUAN

(a) **ORIGIN:** The Catholic Church came to Ikot Udo Uruan through St. Lawrence's Catholic Church Eman Uruan in February, 1909. Initial devotions were held in Obong Umana Akpan Ukpong's compound. Later on Chief David Udo Etok and Chief James Udo Etok donated a piece of land to the Church for its permanent site.

(b) **1ST MASS/YEAR:** The first Holy Mass was said by Rev. Fr. Joseph Kraft on 16th May, 1915 dedicating the Church to St. Paul the Apostle.

(c) **CHURCH BUILDING:** The first church building was a thatched Church completed in August 1913. The building of the permanent church started on 12th June 1980 and dedicated on Sunday 20th June 1982 by Rev. Fr. (Dr.) Sylvester J. Udoh.

(d) 1ST CATECHIST/TEACHER: Mr. Edward Essien Akpan was the first Catechist while Mr. Gordian Udo Efe was the first teacher.

(e) CHURCH HEAD MEN TO DATE:

OBONG UMANA AKPAN UKPONG 1909-1920	CHIEF EDWARD ESSIEN AKPAN - 1920 - 1985	PETER EYO AKPAN 1935-1966	SIMON NYONG EMA 1966-1984	GAIUS EDEM ASUQUO 1984-1987	PIUS EDET UDO – 1987-1989
AUGUSTINE ANIETING OKPO 1989-1993	SIR CLEMENT ARCHIBONG IWOK 1993-1995	AUGUSTINE ANIETING OKPO 1995-1998	PATRICK NKEREUWEM UDO 1988-2011	JOSEPH EYO NYONG 2011 TO–DATE	==========

(f) CHURCH HEADWOMEN TO DATE:

MONICA AKAN UMO 1910 - 1930	SOPHIA EFFIONG OKON 1930-1935	THERESA FRANK AKPAN 1935 - 1965	MARGARET ATIM EMA 1965 - 1970	REBECCA ARIT ARCHIBONG 1970-1978	FRANCISCA TONY EFFIONG 1978-1985
MARTINA GORDIAN EFFIONG 1985-1989	PHILOMENA PLACID ETIM 1989-1992	AGNES GREGORY AKPAN 1992 - 2004	CORNELIA FELIX BASSEY 2004 - 2012	AGNES GREGORY AKPAN 2012 TO–DATE	==========

(g) 1ST BAPTISED MEMBERS:

EDWARD ESSIEN AKPAN	PETER EYO AKPAN	COLUMBUSASUQUOOKO	MONICA AKON UMO	GREGORY EBONG AKPAN
FRANK ETOK AKPAN	DANIELASUQUO U.EYOP	GILBERT UDO EKPAT	JEROMEASUQUO U.ENO	==========

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: Edward Essien Akpan 1910

(i) 1ST WEDDED COUPLES: Edward Essien Akpan/Monica Akon Umo

FRANK ETOK AKPAN/	THERESA FRANK ETOK AKPAN	JEROME ASUQUO UDOENO/	ANGELA EFI ASUQUO

ST. JOSEPH'S CATHOLIC CHURCH, AKPA-UTONG
(a) ORIGIN: The Church here started as a C.C.D. class in 1945 organized by the Catholic teachers.
(b) 1ST MASS /SERVICE: The Mass was celebrated in 1952 by Rev. Fr Flanagan the then Parish Priest.
(c) CHURCH BUILDING: The Church first started in 1945 at Chief Okon Akpan Inyang's compound. In 1952 Chief Okon Akpan Inyang donated a parcel of land where a thatched Church was built. The Church contuniued to serve the people until recently when the Church building is undergoing renovations.

(d) 1ST CATECHIST/ TEACHER: Mr. Michael Mboko from Ikot Ayan Itam
(e) 1ST CHURCH HEAD MAN: Chief Okon Akpan Inyang
(f) 1ST CHURCH HEAD WOMAN: Madam Angela Ikwo Ubaha
(g) 1ST BAPTISED MEMBER(S)/YEAR: Chief Louis Etim Ibok and Madam Angela Ikwo Ubaha at Anua in 1962
(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1962
Chief Louis Etim Ibok and Madam Angela Ikwo Ubaha at Anua.

1ST WEDDED COUPLE/YEAR: 1962
Mr. Joseph Okon Akpan and Madam Angela Ikwo Ubaha.

HOLY TRINITY CATHOLIC CHURCH, OSONG URUAN

(a) **ORIGIN:** The Church at Osong Uruan was established in 1976.
(b) **1ST MASS/SERVICE:** The first Mass was celebrated here by Rev. Fr. Emmanuel Okon Akpan in 1976.

(c) **CHURCH BUILDING:** This Church was initially sited at some distance away from gthe centre of the town where Osong people settled. It was a thatched house. It was later relocated to the present and permanent site. The main church building was constructed in 2003 through the advice and encouragement of Rev. Fr. Anthony Odiong who was then Parish Priest of Eman Uruan. The construction was completed in 2015 by Rev. Fr. Patrick H. Edet
(d) 1ST CATECHIST/TEACHER: Mr. Francis Okon Tom
(e) 1ST CHURCH HEAD MAN: Mr. Francis Okon Tom
(f) 1ST CHURCH HEAD WOMAN: Madam Christiana Akpan
(g) 1ST BAPTISED MEMBER(S)/YEAR: Late Mr. Francis Okon Tom 1976
(**h) 1ST TO RECEIVE HOLY COMMUNION/YEAR:** Mr. Francis Okon Tom
(i) 1ST WEDDED COUPLE/YEAR/YEAR: Mr. Francis Okon Tom and wife in 1976

ST FRANCIS XAVIER CATHOLIC CHURCH, UTIT URUAN

(a) ORIGIN: The Catholic Church started in Utit Uruan in 1990 in Chief Bernard Mbaba's compound. The early Christians occasionally held Sunday Services at Government Primary School Utit and Northern Uruan Co-operative Hall Centre, Utit. The Station has three indigenous Rev. Sisters in the persons of Rev. Sr. Immaculata J. Etta (**CFSIM**), Rev. Sr. Veronica Emeh Bassey (**HHCJ**) and Rev. Sr. Peace Okon Bassey (**HHCJ**). Very Rev. Fr. Francis Mbaba is the first and only priest.

(b) 1ST. MASS/SERVICE: The 1st MASS /Foundation laying ceremony of the permanent Church building was celebrated by His Lordship Most Rev. Dr. Joseph Ekuwem, Bishop of Uyo in 1990.

© **CHURCH BUILLDING:** The permanent Church building was sited on a piece of land donated by the first Headman, Late Chief Bernard Etim Mbaba. The Church is named after the first indigenous priest of the Station Rev. Fr. Francis Okon Mbaba.
1ST CATECHIST/TEACHER: Mr. Linus Effiong Iniunam
1ST CHURCH HEAD MEN: Chief Bernard Mbaba who was also the Village Head and Ignatius Okon Bassey (KSM)
1ST CHURCH HEAD WOMAN: Chief Mrs. Susanna Mbaba
1ST BAPTIZED MEMBER: Chief Bernard Etim Mbaba
1ST TO RECEIVE HOLY COMMUNION: Chief Bernard Etim Mbaba
1ST WEDDED COUPLE: Chief Bernard Etim Mbaba and Susanna Mbaba.

ST. JOSEPH'S PARISH, CENTRAL URUAN



(a) ORIGIN: Central Uruan viz. ESUK IKPA, ESUK MBIAKONG and ESUK MBEHE IDU in the 1700s – 1900s offered the ports of disembarkation and beaches whenever the early European Traders viz. the Supercargoes brought their merchandise to the shores of what was then designated as the MAINLAND, and now Akwa Ibom State. It was precisely at ESUK MBEHE IDU through which the ancient Efik Traders and Europeans disembarked **en route** ESUK IKPA. Then according to records precisely in 1906, the Holy Ghost Missionaries who had first arrived at Use Uruan subsequently made their way to the same Idu Beach Port from where they implanted the Catholic Faith in the area. History has it that the Chiefs of Mbiakong and Idu had at first refused the establishment of the Church by the Missionaries in the area objecting that the Missionaries would interfere with their customs and traditions and more importantly Ekpe and Ekong Cultural Societies and Practices. But through the assistance of the British Colonial District Officer, Mr. E. K. Brooks the Missionaries were provided security and at the same time Mr. Brooks also allayed the fears of the Chiefs such that with repeated attempts the Missionaries had their way through. By 1914 Central Uruan Parish came under St. Joseph's Parish, Anua administration. At first it was erected a Section as Central Uruan Section under Holy Trinity centre, Mbiakong. In 1959 it was excised and granted a Parish status by Bishop James Moynagh, the erstwhile Bishop of Calabar Diocese with Fr. Sean Deegan (SPS) as Father In-Charge. In 1961, Fr. Patrick J. Costello was appointed Father In-Charge and Principal of the newly established Holy Trinity Secondary School, Mbiakong. In 1992 the Parish Centre was moved to St. Joseph's Ifiayong Usuk by Bishop Joseph E. Ekuwem.

(b) NUMBER OF STATIONS: There are eight Stations that make up the Parish, namely;

ST.JOSEPH'S CATHOLIC CHURCH - IFIAYONG USUK	ST.JOSEPH'S CATHOLIC CHURCH - IDU URUAN	ST. PATRICK'S CATHOLIC CHURCH - IFIAYONG BEACH	ST. STEPHEN'S S CATHOLIC CHURCH - MBIAKONG
ST. M AURICE CATHOLIC CHURCH- EMAN IKOT EBO	ST. GEORGE'S CATHOLIC CHURCH - NWANIBA	ST. PETER'S CATHOLIC CHURCH - AKANI OBIO URUAN	ST. MICHAEL'S CATHOLIC CHURCH - IKPA ENE

(c) **SERVING PRIESTS TO DATE:** Below is the list of Parish Priests of St. Joseph's Central Uruan since 1959 till date:

FR.SSEAN DEAGAN (SPS) 1959 - 1961	FR. PATRICK J. COSTELLO 1961 -1962	FR. HENRY KEOGH (sps)1962 -1965	FR. JOE TAYLOR (sps)1965- 1966	FR. Hugo McBride (SPS) 1966-1968	FR.J OSEPH P. EKARIKA 1968-1969
FR. SEAN O'DOWD (SPS) 1969 -1972	FR. GALL P. OKON 1973 - 1975	FR. EMMANUEL O.AKPAN 1975 -1976	FR. MICHAEL GOLDEN (SPS)1976 - 1977	FR. JIM KELLEHER(SPS)1977- 1979	FR. MICHAEL U.OFFIONG 1979 -1981
FR. LINUS. O. EFFIONG 1982 - 1985	FR.EPHRAIM E.OFFIONG 1985- 1988	FR. DANIL DOLAN(SPS)1988 -1989	FR. EMMANUEL ATING 1989 ========	FR. PATRICK CORCORAN 1989=	FR. JAMES G. EKPE 1990 ====
FR. SYLVESTER M. UDOH 1990====	FR. PAUL S. NYONG 1991 - 1994	FR. WILFRED W. BASSEY 1994- 1996	FR. CHRISTOPHER EMAH 1996 - 1999	FR.ANTHONY O. ABEL 1999 - 2000	FR. EPHRAIM E.OFFIONG 2000-2008
FR. PATRICK C. UDOTAI 2008 - 2012	FR. CLETUS U. ETIM 2012 =====	==========	==========	==========	========== ======

(d) INDIGENOUS PRIESTS: At present, St. Joseph's Parish, Central Uruan is blessed with four indigenous priests namely:

REV. MGR. JOSEPH J. P. EKARIKA:1967	REV. FR. EMMANUEL K ETIM :1985	REV. FR. EMMANUEL D.INYANG :2003	REV FR. JOSEPH SAM: 2018

(e) INDIGENOUS RELIGIOUS: The Parish is also blessed at present with three Religious Sisters:

REV. SR. MATILDA INYANG (HHCJ)	REV. SR. AGNES EMMANUEL OKON (HHCJ)	REV. SR. ROSEMARY A. ETIM SHSP

(f) 1ST PARISH CATECHIST/ TEACHER: Chief James Akwa Isua from Use Offot 1914

(g) PARISH CHAIRMEN UP TO DATE:

CHIEF LAWRENCE E. MBAT 1959 – 1976	KGT. AUGUSTINE O. ETIM 1976 - 1978	CHIEF AUGUSTINE A. ETIM 1978 - 1982	MR. JOSEPH E. IYAK 1982 - 1989	MR. MICHAEL EKPO 1989 - 1992
MR. LINUS EYO ETIM 1993 – 1997	MR.AUGUSTINE OKON EBONG1998 - 2012	DR. JEROME EFFIOM MBAT 2012 - 2016	MR.LINUS EYO ETIM 2016=	==========

(i) GROWTH AND DEVELOPMENT: In 1961 the Famous Holy Trinity College Mbiakong was established with Rev. Fr. P. J. Costello as Principal. In 1992 the Parish centre was moved from Holy Trinity Afia Okono, Mbiakong to St. Joseph's Catholic Church Ifiayong Usuk.

ST. JOSEPH'S CATHOLIC CHURCH, IFIAYONG USUK



(a) ORIGIN: Mr. Wilson Asikpo, Mr. Edet Udofe, Mr. Okon Etim Ukpong and Mr. Udo Udosen Unah all from then Ifiayong Obot during their trading expeditions saw and experienced the spread and acceptability of Catholic Faith through the Catholic Missionaries at Calabar and they reported same to the village Elders. They were being encouraged by the Village Chiefs and Elders to negotiate for such a Church to be established at Ifiayong. In 1910 they succeeded and arrived with Rev. Fr. Kraft, a Holy Ghost Missionary resident at Calabar to establish the Catholic Church in the Station. On arrival the Priest was quartered at Wilson Asikpo's compound. He was later assisted by Rev. Fr. Paul Biechy who immediately established the Catholic Church in Ifiayong.

(b) 1ST MASS: The following morning after their arrival, many people gathered in Chief Bassey Idaha's compound and Rev. Fr. Kraft celebrated the first Holy Mass assisted by Fr. Paul Biechy. Mr. James Archibong Etta from Calabar assisted the people as Catechist Teacher.

(c) CHURCH BUILDING: In 1914, Catechist James Archibong Ettah who was the Station Catechist/Teacher thought it wise to get the Church removed from Chief Idaha's compound to where a thatched building was erected which also served as the School Building. In 1937, the forest site near the Church bell was donated to Fr. Patrick Duffy by the Family Heads viz. Chief Mkpa Akpan Etukudo, Chief Ebong Orok (Nung Obio Ndioho), Chief Mkpa Udo, Akpan Adiaha Etuk (Ikot Effiong), Chief Oku Unyie (Nung Ekpene) and this was where a very large thatch Church was built and lasted till the early 1960s. However, in 1955, the contract for a permanent structure was awarded to Mr. Bassey Okon Essien of Itam Ikot Obio Atai with a contract fee of Three hundred and Eighteen pounds (£318). The Agreement for this was signed by the family heads of Ifiayong Village viz.: Chief Akpan Udosen, Chief Akpan Umoren, Chief Okut

Unyie, Chief Wilson Asikpo and Chief Ikpe Etia. On the 30th March 1955, the foundation stone of the Church building was laid by Cardinal, then Bishop Dominic Ekanem. The construction of the Church building took off at a very slow pace and not much was achieved until well into the 1960s. With the excision of St. Joseph's Parish, Central Uruan from the former Anua Parish, Rev. Fr. Keogh who took over from Fr. Patrick Costello in 1962 thought it wise to restructure and enlarge the entire building and foundation to accommodate a larger future congregation.

After the civil war Ifiayong Hill (Obot) town was gazzetted by the South Eastern State Government and renamed Ifiayong Usuk and the Church was likewise renamed St. Joseph's Catholic Church, Ifiayong Usuk.

(d)SERVING PRIESTS & ADMINISTRATORS OF ST. JOSEPH'S CHURCH - IFIAYONG

FR. LEON JOSEF LENA (C S S P)	FR. PAUL BIECHY CSSP)	FR.JOSEF KRAFT (CSSP)	FR. LAWRENCE HANSON CSSP)	PHILIP O'CONNORS CSSP)
FR. J.J. MEEHAN CSSP)	FR. A. STIEGLER CSSP)	FR. FRANZ HOWELL CSSP)	FR. JAMES MOYNAGH (SPS)	THOMAS MCGETTRICK (SPS)
FR. PATRICK J. WHITNEY (SPS)	FR. MARTIN GILMARTIN (SPS)	FR. CIERAN RYAN (SPS)	FR. THOMAS MCDONALD (SPS)	FR. HUGH MCGRATH (SPS)
FR. PATRICK BOYLAN (SPS)	FR. JAMES WALSH (SPS)	FR. MATTHEW MCGRATH (SPS)	FR. PATRICK MCGEE (SPS)	FR. PATRICK J. DUFFY (SPS)
FR. R. MCDAID (SPS)	FR. J. HOULIHAND (SPS)	FR. PATRICK DUFFY (SPS)	FR. PATRICK J. KIVLEHAN (SPS)	FR. JOHN LEE (SPS)
FRF. VINCENT BRADY (SPS)	FR. MICHAEL MCDONALD (SPS)	FR. EDWARD MCELIGOTT (SPS)	FR. JOHN LAVIN (SPS)	FR. JOSEPH HOULINHAN (SPS)
FR.PATRICK MOORE(SPS)	FR. JOE GILMARTIN(SPS)	FR.PATRICK J. DOYLE	FR. T. F. DONGAN (SPS)	FR. THOMAS FITZGERALD (SPS)
FR.VINCENT HANNIGAN (SPS)	FR. JAMES A. BYRNE (SPS)	FR. BERNARD HUGHES (SPS)	FR. JOSEPH DOLLARD (SPS)	FR. REGINALD SMITH (SPS)
FR. THOMAS GREALY (SPS)	FR. THOMAS GREENAN (SPS)	FR. FR. PATRICK HANNELLY (SPS)	FR. EAMON HANNIFY	FR. THOMAS O'REILLY
FR. T. G. MAHONEY (SPS)	FR. DANIEL DOLAN (SPS)	FR. MAURICE HAYES (SPS)	FR. PATRICK PRENDERGAST	FR. MAURICE HEALY
FR. WILLIAM DOWLING	FR. KEVIN O'DOHERTY	FR. JOHN FLANNAGAN (SPS)	FR. PATRICK CLIFFORD (SPS)	FR. WILLIAM DOWLING
FR. MICHAEL BRENAN	FR. ALPHONSUS MCKENNA (SPS)	FR. EDMUND FITZGIBBONS (SPS)	FR.JAMES SHARKEY (SPS)	FR. MICHAEL GRIFFIN (SPS)
FR. THOMAS LUCEY (SPS)	FR. OWEN O'REID (SPS)	FR. DOMINIC CARDINAL EKANDEM	FR. JAMES SHARKEY (SPS)	FR. EMMANUEL AFANGAIDE
FR. THOMAS RYAN (SPS)	FR. FR. PATRICK SCANLON (SPS	FR. PATRICK CLIFFORD	FR. THOMAS GREENAN (SPS)	FR. BRIAN D. USANGA
FR. SEAN DEEGAN(SPS) 1959 - 1960	FR. P. J. COSTELLOE (SPS 1960 - 1962)	FR. HENRY KEOGH (SPS) 1962 - 1964	FR. J. TAYLOR (SPS) 1964 – 1967	FR. HUGO MCBRIDE 1967- 1968
FR. SEAN O'DOWD (SPS) 1967-1968	FR. JOSEPH P. EKARIKA 1968 - 69	FR. SEAN O'DOWN 1969-1970	FR. FR. GAUL P. OKON 1974- 1975	FR. SEAN O'DOWD(SPS) 1975- 76
FR.EMMANUEL OKON AKPAN 1976- 1977	FR. MICHAEL GOLDEN (SPS).	FR. JAMES KELLEHER (SPS) 1977 - 1979	FR. MICHAEL ADIM OFFIONG 1979 – 1982	FR. LINUS O. EFFIONG 1982 - 1984
FR. EPHRAIM M. OFFIONG 1984 - 1987	FR. DANIEL DOLAN 9SPS0 1987 - 1988	FR. EMMANUEL E. ATING Q1988 - 1989	FR. PATRICK CORCORAN (SPS) 1899 - 1990	FR. JAMES G. EKPE 1990- 1991
FR. SYLVESTER M. UDOH 1990 - 1991	FR. PAUL S. NYONG 1991 - 1994	FR. WILFRED W. BASSEY 1994 - 1995	FR. CHRISTPHER A. EMAH 1995 – 1998	FR. ANTHONY ABEL 1998 – 2000
FR. EPHRAIM M OFFIONG 2000 - 2007	FR. PATRICK M. UDOTAI 2008 - 2012	FR. CLETUS U. ETIM 2012 ==========	==========	==========

(e) 1ST CATECHIST/TEACHER: The first Catechist/teacher was Mr. James Archibong Ettah from Calabar.

(f) CHURCH HEADMEN TO DATE:

EDWARD OKON ETIM UKPONG 1910-1925	WILSON ASIKPO 1928-1930	JAMES E TIMNYANGA 1931 - 1936	JOHN UDOFIA 1937 - 1940	DOMINIC ETIM ITA 1941-42	JOHN ETIM OKON 1947-'83
VITALIS ASUQUO IKPA 1984 -1986	COSMAS EDET ETIM 1987-1989	MICHAEL ED.EKPO 1989-97	ANTHONY EKPE ASUQUO 1997 - 2003	JOSEPH ETIM THOMAS 2004-2008	FRANCIS E. ISOH 2009 -2912
JOSEPH ETIM THOMAS 2012	==========	==========	==========	==========	==========

(g) CHURCH HEADWOMEN TO DATE:

DYPHNA INYANG ETIM I NYAN 1910 - 1961	DYPHNA INYANG ETIM INYANG 1910 - 1961	DYPHNA INYANG ETIM INYANG 1910 - 1961
CHRISTIANA ESSIENANWAN ETIM 1962 - 1971	CHRISTIANA ESSIENANWAN ETIM 1962 - 1971	CHRISTIANA ESSIENANWAN ETIM 1962 - 1971

(h) 1ST BAPTIZED MEMBERS/YEAR: 1910.

PHILLIP A. UMOH ITA	BRUNO O. ETIM	JUSTIN SAM OBO	CECILIA IQUO AKPAN EFFIONG	JOSEPH EFFIONG OKON
CHIEF WILSON ASIKPO	THOMAS AKA	SAMPSON OKON ITOH	PATRICK EDET UDOFE	WILLIAM UDO UDOSEN UNA
EDWARD OKON ETIM UKPONG	==========	==========	==========	==========

(i) 1ST TO RECEIVE HOLY COMMUNION/ YEAR: 1910

EDWARD OK. ETIM UKPONG	WILSON ASIKPO	EDET UDOFE	WILLIAM UDOSEN UNAH	PHILIP UMOH ITA	CECILIA IK. AKPAN EFFIONG

ST. JOSEPH'S CATHOLIC CHURCH, IDU URUAN
A BRIEF HISTORY OF IDU URUAN & ST JOSEPH'S CATHOLIC CHURCH

A. IDU OBOT NKARA OF URUAN INYANG ATAKPOR

The designation and nomenclature **IDU URUAN** stem from a certain incontrovertible fact of history and antecedents climaxing the evolution and settlement of URUAN INYANG ATAKPOR peoples in their present day location both as a sub-tribe and an ethnic nationality now in Akwa Ibom State of Nigeria. Briefly this took place as follows. At the time AKWA AKPA URUAN land mass became too congested owing to increase in their populations, that was after ATAKPA – Calabar - had been discovered by the then URUAN sea farers now christened "the **EFIK"** had effectively settled thereat as well as increased in their numbers, it became obvious and imperative to search for a new land and place of abode and relocate thereto. Then URUAN calling upon their sages as was the custom for discerning the true position of things in those days, summoned them to look into their meteorite artifact "**IKA**" and to ascertain the extent of the land mass overlying before them. They discovered to their great delight that there was indeed a vast land beyond but that a greater portion of it had already been occupied by those who were later to become known as the IBIBIO/ANNANG because that name never existed in the lexicon of the world at the time, just as the nomenclature **NIGERIA** never had existed a hundred years ago. However, with the fear of war which could ensue with these earlier settlers should they so decide to move thither, some elders had in trepidation exclaimed:" Eyak **nnyin ika ikekpa –o!** Let us go and die", hence the word **IKPA** for those who actually later moved up to the northern part and settled there till today. Then others had summoned courage in vituperation to say:**" Eyak nnyin ika ikedu-o!** – Let us go and live": hence **IDU** for all those who had moved, some to the central part and the rest to the south to inhabit the land lying before them. It is obvious therefore that even the nomenclatures **IKPA** vis-à-vis **IDU** never existed before this time because the ancient peoples of the world never moved and settled anywhere in their present locations and designations or nomenclatures except simply as kindred groupings and families in their primordial nationalities. eg. some Idu people moved and settled at their present locations bearing the name **IDU URUAN** within their kindred/family groups of Ikot Enam, Ikot Ekang, Nting etc. some moved to where we now find them as **EKPENE UKIM** in their kindred groups of Ikot Enua, Ikot Ekpott, Ikot Akpaide, etc.; ditto **EKPENE IBIA** as Nung Obio Ntoro, Nung Idua, etc., while **MBIAKONG** as Nung Anwa Ukpa, Nung, Essido, Nung Iso Idio, etc.

Similarly, as could also be noticed in those ancient days, larger groupings of people were often known and addressed in their clannish and sub-tribal designations and groups eg. Offot, Nsit, Etoi, Itam, Midim, Ika, Ngwa, Nnewi, Afaha, Edo, Umuowa, Nupe, Ndokwa, etc. since such terminologies like Annang, Eket, Oron, ONNA, Ekoi, Ogun, Ejagham, Yoruba, Igbo, Ibibio etc. never had existed in any world dictionary. Even England, France or Germany never had existed as nations we now find them. Meanwhile, URUAN chiefs and elders decided to select their men of valour **"mbia ek? "** as spies to advance and reconnoiter the land just as Joshua had sent two spies to explore the land before them **(Jos. 2:1-21)**, hence the word **MBIAKONG** for those appointed to spy the land. That is why ancient **MBIAKONG** inexorably found themselves settling in the central part on the side of the river between Northern Uruan and Central in their present place of abode. It is also an aspect of URUAN history that all these happened as they had moved nearer to the mainland of the IBIBIO in what came to be known as old Calabar Province. The coast and vicinity along which they **"were discussing their fate"** as it were, came to be called **"Esuk Odu"**, hence the place and town on that coast of **AKWA AKPA URUAN** became known as **ESUK ODU** till this day.

Whereas some of those families and kindreds which moved on along the coast and settled on the central part inevitably found themselves settling on the hilly portion since the typography of any such a

piece of land naturally gravitates towards a mighty ravine gliding down the river or sea. Naturally too, the land was surrounded by thick forests of NKARA trees and mangroves - **Nnunung trees** - within its environs; hence the designation of the town and place came to be known as: **IDU OBOT NKARA**. Those families and kindreds which had moved to this location were Ikot Enam, Ikot Ekang, Ikot Ewuk, Ikot Ntiaidem, Ikot Osurua, Nting and some families from **Ekim clan** in what is now known and to be gazzetted as IDU groups of villages a.k.a **IDU URUAN**, the headquarters of URUAN LOCAL GOVERNMENT AREA of Akwa Ibom State. It has a population of well over 5,000 from the 2010 National Census. Small wonder that the town was so strategically situated that it covered such a massive land mass, of swamps and forests stretching from Edik Ikpa through Edik Nyan and mangroves to the coast and terminating at Esuk Mbehe ie. Idu beach or Esuk Ikot Etuong on the eastern flank across Esuk Mbakara ie. **Esuk Nwaniba** on the western flank.

Yes, **ESUK NWANIBA** in question ie. Idu 2nd beach on the western flank = **?y?h? wa a iba ie. 2nd path /road to Idu beach –** hence later anglicized to simply **wa a-Iba/Nwaniba** which had become a prominent colonial sea port and even a town in its own right since those days, **grace á la** the transfer of URUAN Headquarters from Ikpa to IDU of which Nwaniba IDU is a significant part. Another reason also was the construction of a new colonial laterite IDU-UYO road in 1908. Before this time, the colonial "main road" ie. the Government road was that from Ikpa in Northern Uruan which passed through St. Joseph's Primary School along what is now IDU – MBAK ETOI road. That was why the early Missionaries established the St. Joseph's Catholic Church as also the school along that road. Another reason for siting the Catholic Mission there was perhaps from the general custom and practice in those days whereby the chiefs and elders whenever the Government or Missionaries requested for a piece of land for their establishments used to offer them land not within their civilian centres but far away from their habitations on the outskirts – usually thick forest, where ghosts and bad spirits were known to inhabit as also veritable habitats for owls, the messengers of witches and wizards. In the case of Idu, pieces of land close to "**Akai Eka Ekpo"** were donated both to the Government and Missionaries. However, Ikpa was one of the trading sea posts established by the EFIK including Ikot Offiong, Ikon Eto, Uwet, Aquagune, etc. for most of the palm produce transactions ditto trade in agricultural products which was carried out on the Cross River basin by the EFIK. Ikpa has same border with Mbiakong which was also part of the booming trade centre.

But it should be recalled that ESUK MBEHE IDU on the eastern flank of the coast at the time the Missionaries arrived there about the beginning of the 20th century was also an important slave sea port after Calabar and therefore "a no-go area" to both the European merchants, Companies and Colonial Administrators, ditto the early Holy Ghost Missionaries except the slave dealers and supercargoes who were bringing in from Europe many other profitable items like stock fish, cloths, tobacco etc. for the people. Whereas the EFIK were the first to sign the Treaty for the abolition of slave trade in Africa with Great Britain in 1841 and eventually banned it totally in 1902, but IDU and by implication the authorities at ESUK MBEHE IDU had stubbornly refused to ban the ignoble trade after Calabar her counterpart, had done so. On the other hand, it is also worthy of note that the Headquarters of URUAN was formerly situated at Ikpa in Northern Uruan where the Efik as noted above had set up a large trading post which commanded the commercial enterprises both of Northern Uruan peoples and also those around Northern Uruan and other areas including Itam, Ibiono, Ikono in colonial Itu Division. No wonder then that by this time after the colonial Authorities of old Calabar Province had taken full control of and transferred the HQ to IDU also with the European Companies firmly entrenched thereat Nwaniba viz. John Holts – British, the United African Company (UAC- British) Chellerams (Dutch), (May & Baker (M&K-Italian), Compagnie Française Africaine Occidentale (CFAO - French), and Paterson Zochonis (PZ - German) etc., Mbiakong which is border town with IDU having lost their share of tribute accruing to them from Ikpa would struggle without success, to establish their ownership of NWANIBA sea port

hence the slogan: "**MBIAKONG koyom IDU (ik?)"!** It is equally worthy of note, that in the 1930s Ifiayong Obot now Ifiayong Usuk had followed suit to claim ownership of the entire ESUK MBEHE IDU and the adjoining territory by having it renamed Esuk Ifiayong a.k.a **"IFIAYONG BEACH"** in their honour.

Another fact of Idu history while these events were taking place is that IDU in the 1800s had in the first place allowed a piece of land close to ESUK MBEHE to be used by some citizens of Northern Uruan including Ifiayong Obot. This was also the same site later inhabited by aliens especially Igbos from Abriba, Ohafia etc. who had also come to settle and do business up till the civil war. Northern URUAN people had come with the others including people from Itam, Ikono, Ibiono etc. to join in the booming trade but some of them and those from Ifiayong in particular elected to settle there permanently. Idu had also generously obliged them. Then Idu had actually later donated those from Ifiayong a different and larger portion of land up-hill nearer to the city centre and quite close to the border with Mbiakong which terminated close to where the Central Convent School was established. But this favour took a different twist and even snow-balled resulting in bad blood and loss of face with Idu and later Mbiakong, a situation which culminated in frayed nerves and a near internecine war and bloodshed between Ifiayong and Mbiakong. This in the meantime however has been calmed down through the prompt intervention of the current peace-loving Action Governor, His Excellency, Chief (Dr) Godswill Akpabio. It had also resulted in the transfer to Ifiayong itself of the ancient central Parish centre from **AFIA OKONO** town in Mbiakong, by the erstwhile Bishop of Uyo, His Lordship, now His Grace Archbishop Joseph Ekuwem - an issue that has angered Mbiakong not a little to the core. **AFIA OKONO,** lying midway between IDU and MBIAKONG was chosen in the first place, by the early Holy Ghost Missionaries as the most central location for the parish centre in the early 1900s when the Church first came to be established in this part of Nigeria.

B. ST. JOSEPH'S CATHOLIC CHURCH, IDU URUAN



1938/1940 OLD CHURCH **1988/92 NEW CHURCH**

Just a little over a hundred years ago, precisely in 1906, following the impetus of the mandate given to the Holy Ghost Missionaries (CSSP) with Mgr. Alexandre Lejeune then as Prefect Apostolic and later succeeded by Fr. Joseph Shanahan as Head of the Mission at Onitsha, from where they had earlier arrived in 1903 at Calabar which was to be the new sub-Headquarters of the Holy Ghost Missionaries, Fr Leon Lena at the head of the mission with Fr. Josef Kraft were further sent out to assume the duty of evangelizing the hinterland. These arrived with the help of the European supercargoes at the ancient Idu slave and merchandise sea port known as **ESUK MBEHE** or **ESUK** simply, to explore the hinterland which was the Calabar Mainland but now Akwa Ibom State. The Missionaries were received by the Chiefs and Elders with great enthusiasm and were promised a piece of land to establish the Catholic Church. But before the details of their mission were worked out, rumours were rife that they were coming to invade the land and administer it for His Imperial Majesty, the King of England, King George V. Knowing how the colonial overlords used to acquire territories by force of arms in those days, the people in trepidation changed their minds as they mistakenly took the Missionaries for their colonial

counterparts - the **MBAKARA**. They vehemently protested their advances. It was later on their return to Calabar that matters were straightened up which made the Missionaries to embark on another attempt at the tail end of that year 1906, but this time with the help of the natives of Use Uruan resident at Calabar who brought them again to URUAN. This unique event according to authentic records makes Use Uruan the basic community and cradle of this new evangelization venture, viz. the establishment and spread of the Catholic Church in URUAN land and the entire Mainland of Akwa Ibom State as part of this hinterland mission. It is therefore in commemoration of the unique event, namely the arrival of the Missionaries at IDU URUAN in 1906 and Government eventual approval and Grants-in-Aid in 1914 to St. Joseph's School named after the legendary founder, Fr. Josef Kraft, CSSp. that we are holding this Centenary Celebration to the Greater Glory of God!

(a) ORIGIN OF THE CHURCH IN IDU: With the arrival of the founding Holy Ghost Missionaries, Fathers Leon Lena and Joseph Kraft who first arrived IDU as mentioned above and later Use Uruan to open up the first Catholic Church there on the mainland in 1906, further visit brought them again to Idu ie. Esuk Ikot Etuong beach - a.k.a ESUK MBEHE, then Ekeya, Ikpa, Eman Uruan etc. But it was Idu traders like Chief Patrick Ukono Uwang, Jimmy Udo Ikot Idim, Mark Edet Akpang, Efik Anwa Ekong, etc. who had earlier come in contact with the Missionaries at Calabar that made this visit of the Missionaries and the establishment of the Church at Idu and the above places possible. They were also instrumental with the collaboration of their counterparts from Use Uruan to the bringing of the missionaries to establish stations at Use Offot and Anua which later became the Headquarters of the Mainland Church ie. Akwa Ibom. In 1909 Anua became a residential Church station and parish and from Idu Beach Town now called Esuk Ifiayong, many stations around Anua were evangelized beginning with Nsukara. All the Stations were established as out Stations. Chief Patrick Ukono and co. was also instrumental to the building of the first mud Church in which Holy Masses were regularly celebrated as from 1908. Before this, Mass and Sunday Services were conducted at the central Idu market square in order to accommodate the teeming enthusiastic worshippers. Then arrangements were made for the establishment of the School. By 1910 St. Joseph's Primary School was officially opened with double stream classes because the pupils' enrolment was high. Messrs Day from Calabar and J. A. Isua from Use Offot were appointed pioneer teachers. Mr. Day was the station teacher. In 1912 the first Inspection of the School was conducted and Government Approval and Grants-in-Aid were accorded the school in 1914. From available records, the second and third mighty mud buildings were erected in 1911 and 1915 respectively to cater for the ever growing population of Idu and settler converts, Idu being the centre of merchandise in those days, while the school buildings were erected on the opposite side of the road. But unfortunately the 1915 Church building turned out to be the cause of the first ever schism in the Catholic Church in Africa resulting in the revolt that brought about the establishment of a rival Protestant Church viz. the new schismatic Anglican Church established by Nigerians in Lagos, the so-called “African church” with a school in tow. Later in 1928 and 1934, two other larger kori-kori (church and blocks) buildings were constructed on the opposite side of the former buildings towards the great **AKAI EKA EKPO IDU** to serve both the Church and School. Meanwhile in 1938 by another schism in the “African church” ensued with the establishment of an Evangelical brand, namely the Apostolic church. In 1939 the construction of the first permanent building which also served as school was completed in 1941 but it is currently and solely in use today as the junior primary Section of the Catholic School. Early again in 1942 the first ever Independent native brand “Uf?k Abasi kpa Ub?k /Uf?k Akam” later christened: “First Spiritual Holiness Church” was founded by a Catholic then turned polygamist, Martin Edem Udo Eka Uwang. This was the situation till the early 1960s when a pastor appointed to the Apostolic church unilaterally closed and changed it to A.M.E. Mount Zion church. It was then time soon before after the war to flood Idu town with all brands of Evangelical and Pentecostal churches. From the Assemblies of God church, Deeper Life, Redeemed

Church of God, Banner of Grace and their branches to ecclesial assemblies like Church of God, Destiny Intl' Chapel, Holy Face, Jesus shall reign, Christ Embassy, Christ Army, the Lord's Chosen, etc. most of which were championed by Idu citizens. As the saying goes, "sow the wind, reap the whirlwind" and this is very true in Idu. Any visitor coming to Idu today for the first time will be so amazed if not amused by the number of churches competing for space all over the place and will also wonder that with such uncountable number of churches whether there is any other worthwhile venture, activity or progress whether in human or infra-structure going on as a sign of development, modernity or civilization despite the establishment of three Primary schools of Grades I and II since a hundred years ago? **"A baby who wants that it should cry to his heart's content; the gods must inflict with yaws: eyen oyom eyet Abasi ?n? enye Nnam".** Idu wanted churches and the land has supplied her with bountiful yields! Nobody needs an oracle or diviner to discover why at over 100 years of the Lord visiting Idu with 3 original Government Aided schools and equal number of Grammar Schools, the people have so remained without registered indigenous medical doctors even common nurses, not to talk of engineers, lawyers, architects, pilots, high-ranking professionals etc. etc. simply because they have rather chosen to manufacture their own gods to uplift them to the heights just as the children of Israel had deceived themselves by requesting Aaron for their own brand of gods while they ended up as slaves and refugees in Babylon. It will not take long before Idu becomes a failed town and city occupied by **aliens and mme odudung** who will **become their landlords** unless they repent and retrace their steps back to the true Sheepfold of Christ with this second chance which the Lord is providing them by this Jubilee Year and Centenary of God's abiding presence in their midst but which they have blown with impunity. No community or nation ever prospers who provokes the Living God: It is "**obio kim=ena emi o wumde ?b?r?uduk"** never of progressive and civilized communities!

(b) CHURCH BUILDING: From available records, the following persons and families donated plots of land for the erection of the first permanent school/Church building viz. Chief Okon Udo, Chief Udo Ekong Etok, Prince Mark Bassey Edet and Chief Udofia Anwa in 1939. In 1970 Fr. J. P. Ekarika suggested the separation of the Church from the school which then had a large population of over 1,000 pupils and was being upgraded to a Grade One status. He then insisted that a new and befitting Church be built on a new site. Before leaving for Further Studies Overseas, he made sure the work would be started in earnest by arranging for the moulding of blocks and engaging a chief Architect, Ette Peter Ebewo from Urua Inyang in Ika LGA. He also later sent a new and bigger Church Bell from Germany to replace the one eelier provided by the by Missionaries for the proposed Church. Those who donated land for the new site along Ifiayong – Mbak Etoi road included Chief Justin Edem Udo Ekong, His Highness Late Etinnyin Cletus D. Effiong, Mr. Bassey Effa, Mr. Okon Asuquo, Chief Okon Mkpa and Chief Francis Raphael Inyang. To the greater glory of God, the Church building has almost been completed. The Church has been blessed with two indigenous priests Msgr. J. P. Ekarika and late Rev. Fr. Emmanuel J. Inyang, a Rev Sister, Sr. Matilda Inyang, a seminarian as well as a nominal Catholic population of over two thousand members (2000) more than half of whom have since defected to Pentecostal and Alladura brands. To-date more than 100 churches founded by Nigerians and Idu citizens together with their alien settler counterparts with their pastors, evangelists, overseers, elders, deacons/deaconesses, etc. taint Idu town, the Headquarters of URUAN Kingdom which was supposed to be the Lord's generous and beautiful landscape. For our purpose I now give a list of these Pentecostal churches now finding their way into IDU URUAN, some of which are even founded by the citizens most of whom left their former churches for one reason or another to establish their own independent churches. Some of them are depicted in the schedule below.

(C) CHRISTIAN CHURCHES IN IDU URUAN

S/N	NAME OF DENOMINATION	YEAR	FORMER CHURCH ATTENDED	NO. IN URUAN	PLACE OF ORIGINATION & FOUNDER
1.	CELESTIAL CHURCH OF CHRIST (CCC)	1947	METHODIST	87	BENIN-LAGOS: SAMUEL J. BALEWA OSCHOFFA
2.	FOUR SQUARE GOSPEL CHURCH (FSGC)	1917	ANGELUS TEMPLE	76	LOS-ANGELES: AIMEE SEMPLE MCPHERSON
3.	CHURCH OF CHRIST (COC)	1897	LUTHERAN	77	TASMANIA-PRAHRAN: C. H. MASON
4	CHURCH OF GOD (COG)	1886	MISSIONARY BAPTIST CHURCH	82	MONROE-TENNESSEE: D. S. WARNER
5.	JEHOVAH'S WITNESSES TOWER	1874	7TH DAY ADVENTISTS /STUDENT BIBLE MOVEMENT	197	UNITED STATES: CHARLES T. RUSSELL
6.	MOUNTAIN OF FIRE CHURCH	1995	METHODIST	14	LAGOS-NIGERIA WILLIAM BODE
7.	7TH DAY ADVENTISTS (SDA)	1845	METHODIST	3	JOHN WESLEY & CO.
8.	MT ZION CHRIST CHURCH (MZCC)	1820	LATTER DAY SAINTS CHURCH	2	UTA – NEW YORK: JOSEPH SMITH
9.	EVANGELICAL CHURCH OF GOD (E	1803	LUTHERAN	17	UNITED STATES: JACOB ALL BRIGHT
10	LUTHERAN CHURCH OF NIGERIA (	1744	CATHOLIC	12	THEOPHILUS LINDLEY
11.	MESSIANIC CHURCH OF NIGERIA(MCN)	1988	ANGLICAN–CHURCH OF CHRIST	6	LAGOS: ODUMOSOU IMMANUEL
12	C.M.S - ANGLICAN COMMUNION	1842	CATHOLIC	8	AUGUSTINIAN FRIARS/S.AYAVI CROWTHER
13.	AFRICAN CHURCH (AC)	1931	CATHOLIC – CMS / ANGLICAN	21	LAGOS – CALABAR: NIGERIA: JAMES JOHNSON
14.	BETHEL CHURCH(BC)	1901	METHODIST	36	CALF.USA:SNR.PASTOR BILL & BENI JOHNSON
15.	CHURCH OF CHRIST NIGERIA (COCN)	1968	BAPTIST CHURCH	23	LAGOS: KINBANGU SIMON
16.	CHRIST ARMY (CA)	1922	ANGLICAN METHODIST	6	GARRICK BRAIDE
17.	CHRIST EMBASSY (CE INTL)	1982	ANGLICAN	67	LAGOS: CHRIS OYAKILOME
18	FAITH SOCIETY CHURCH (FSC)	1991	ANGLICAN	18	ENGLAND: JEHU APPIAH
19.	CHURCH OF SALVATION (COS)	1982	SALVATION ARMY	4	LONDON: FOFANA
20.	CHRIST APOSTOLIC CHURCH (CAC)	1928	AFRICAN CHURCH	48	IJEBU-ODE: J. B. SADARE
21.	FAITH TABERNACLE (FT)	1961	FULGOSPEL	29	LELAND-CALIFORNIA: DAVID ODUBANJO
22.	THE APOSTOLIC CHURCH (TAC)	1918	CMS – ANGLICAN	77	AKINYELE I. B.
23.	CHERUBIM AND SERAPHIM (CAS)	1925	ANGLICAN	106	OMOBA-IKARE: MOSES ORIMOLADE
24.	THE CHURCH OF THE LORD (TCOL)	1931		43	OHILOWO OSHILEBE
25	MT. ZION LIGHTHOUSE CHURCH (MZLC)	1959		119	BISHOP A. LETEELAGALABAR, NIG.
26.	DEEPER LIFE BIBLE CHURCH (DLBC)	1972	ANGLICAN COMMUNION	188	WILLIAM FOLORUNSO KUMUYI
27	MT ZION FULL GOSPEL CHURCH MZFCC)	1972		169	DEMOS SHAKARIAN

28.	Church of God Mission (CGM)	1970	Cherubim & Seraphim	44	Benin ,Archbishop Idahosa
29.	The Apostolic Faith (TAF)	1908	Methodist-Wesleyan Holiness	96	Azusa Los Angeles –Lagos:Rev. Timothy Oshunkeye
30.	Assemblies of God (AOG)	1939	Anglican Communion –Faith Tabernacle	203	Augustine Eburie Wugu
31.	The Full Gospel Apostolic Church	1949		12	Pastor S. A. Tejumbe
32.	Pentecostal Holiness Church (PHC)	1951		8	Rev. J. W. Martins
33.	The Gospel Faith Mission (GFM)	1962		15	Pastor (Dr.) R. A. George
34.	The Gospel Pentecostal Assembly	1964		17	Pastor E. A. Badejo
35.	The Evangelical Faith Mission (EFM)	1965		64	Pastor H. W. Akinwade
36.	Christ Foundation Gospel Church	1969		7	Pastor J. A. Olusoji
37.	The Church Gospel Mission (CGM)	1969		18	Pastor Ogunkanmi
38.	Christian Evangelical Assembly CEA)	1933		23	Pastor S. O. Kuye
39.	United Apostolic Church (UAC)	1990		56	California-Oscar.C.(1982)Ap. Oladeye Peter
40.	The Living Gospel Church (TLGC)	1931		43	Pastor M. A. Adeboye
41.	A. M. E. Mount Zion Church (MZC)	1834	Methodist	174	Gloucester-ENGLAND Richard Allen
42	Evangelical Church of Jehovah		Catholic	25	Maryland-LAGOS Prophet Theophilus Obabeyo
43.	The Redeemed Christian Church of God (RCCG)		C M Society - Cherubim Seraphim	195	JosiahO.Akindayomi-Enoch Adeyare Adeboye
44.	The Redeemed Evangelical Mission (TREM)	1992	Catholic	78	LAGOS: Bishop (DR). Mike Okonkwo
45.	World of Life Bible Church (WLBC)		Catholic	163	Warri-NIG.Pastor Joseph Ayo Oritsajafor
46.	Destiny International Chapel (DIC)	2008	Catholic	72	Idu URUAN –SS NIG.Bishop Cletus Bassey
47.	The Lord's Chosen Charismatic Revival Ministry	2002	Catholic	37	Ilasamaja-LAGOS Pastor Lazarus Muorka
48.	First Spiritual Holiness Church (FSHC)	19422	Catholic	14	Idu URUAN –SS NIG. Martin E. Udoeka Uwang
49	Calvary Kingdom Church (CKC)	2002	Catholic-Church of God Mission	28	Badagry-LAGOSBishopJosephImariabe Ojo
50	Christ Apostolic Church (CAC)	1959	CMS-ChurchofGodMissionIntl	58	Ilesha–OYOSTATE -ApostleJoseph Ayodele Babalola
51	United African Apostolic Church (UAAC)	1908	Anglican Communion	52	England Bishop P.M.M Mureri-
52	Winners Chapel – Living Faith Church Worldwide	1981	Deeper Life Christian Intl	175	Bishop David Oyedepo
53	Vineyard Christian Ministry	1982	Church of God Mission Intl	38	Yaba–LAGOS Arc hbishop John Adebayo Osa-Ani

54	Trinity House of God (T H OG)	2008	Redeemed Church of God	23	Victoria Island LAGOS Pastor Ituah Ighodalo
55	Christian Life Evangelical Ministries (CLEM)	1996	Methodist -CAC- Celestial Church	62	Iganmu – LAGOS Pastor Peace Mahusi-Ekpo
56	ZOE Ministries Worldwide (ZMW)	1984	Catholic-Church of God	14	Iganmu - LAGOS Rev Dr Patrick Anwuzia
57	Banner of God's Grace Church	1992	Deeper Life Church Intl	86	Pastor Stephen Schafe
58	Jesus Shall Reign (JSRC)	1999	Mt Zion Light Ho use Church	122	IDUURUAN NIG.Bishop Aniema S.Etuk
59	Clear Revelation Ministries	1994	Catholic*Inside Bible Ch.	19	IDU URUAN,AKS NIG -Bishop Aniema S.Etuk
60	World Soul -Winning Evangelical Ministry (WWEM)	2002	Christ Apostolic Church (CAC)	38	Isegun –ONDO STATE Prophet Timothy Obadare
61	Royal Covenant Church	1987		12	Ibadan -Mgbogu George
62	Full Gospel Assemblies (FGAC)			128	Bishop Etim Asuquo-IDU, Nig
63	Obot Uboho Zion Church(OUZC)			86	
64	Montain of the Lord Mission(MLC)	1998	Jehovah's Winesses	58	Bsp.Offiong Gibson IDU, Nig
65	Divine Zion Church(DZC)			35	
66	Victorious Life Divine Church			47	
67	GreatFuture Assemblies(GFAC)			77	
68	Full Life Christian Church			42	
69	Qua Iboe Church (QIM)	1978		67	Samuel A Bill – Upenekang –Ibeno, Nig
70	True Life Church (TLC)	2003		23	Benin City-Pastor J.B. Vandelly
71	Charismatic Revival Ministries	1900	Catholic	38	John Ekoriko IDU, Nig
72	Christian Relaxation Church(CRC)			23	
73	Insight Bible Church (IBC)	2012		32	
74	God's Supreme Vision Churc h			76	
75	Insight Bible Church	2013		45	Idu Uruan – Nigeria
76	Solid Rock Church	2011		23	Idu Uruan – Nigeria
77	Restoration Bible Church	2011		39	Idu Uruan – Nigeria
78	Royal Covenant Church	2012		13	Idu Uruan – Nigeria
79	Brotherhood of the Cross & Star	1956		223	Olumba Olumba Obu – Biakpan, CRS.
80	New Apostolic Church	2008		19	Idu Uruan – Nigeria
81	The Semonis tGospelMission (SGM)	2004	Catholic	11	

82	The Holy Mount.of Lord's HouseInt'l	2008	Catholic		
83	Mountaint Liberation Worship Centre	2011	Deeper Life		
84	Christian Fellowship Evang.Nig.Inc.	2007	Mount Zion Church		
85	Height of Zion Ministry Int'l	2009	Mount Zion Church		
86	Pentecostal Assemlies of the World	2004	Assemblies of God Idu		
87	The Sower Int'l Church	2016	The Apostolic Church		
88	Super Glory Missions	2006	Catholic		
89	Zion Divine Grace Church	2011	Mount Zion Church- I		
90	Mount Mighty Revelation Fellowship	2013	Mount Zion Church-i		
91	The Apostolic ChurchEkang Assembly	2012	Catholic		
92	The First Spirited Holiness Church of Nigeria	1998	Catholic		
93	Noah's Vision Ministries	2012	CMS – African Churc		
94	Frontline Missionary Church	2008			
95	Divine Healing Fellowship	1999	Apostolic Faith		
96	Mount of Light of Hope Prophetic Church of Nigeria	2014	Catholic		
97	The Grace Mercy of the Lord Church Int'l	2003	Catholic		
98	The Prince of Peace Church	1998	The Apostolic		
99	RCCG Royal People's Parish	2016	The Redeemed		
100	Good Soldiers for Christ Church	2011	Catholic		
101	The Great Land of Joy Ministries Int'l	2007	Catholic		
102	Mountain of the Lord Mission	1997	Lutheran		
103	The Seed of Christ Ministry Int'l	2000			
104	Christ's Faith Church Inc.	2006	Presbyterian		
105	RCCG Righteous Gate Parish	2012	The Redeemed		
106	Christ's Union Church Inc.	2009	The Apostolic Faith		
107	Mountain of Answer Int'l	2011			
108	Assemblies of God Church – Eman Road, Idu	2012	Assemblies of God		
109	Victorious Life Divine Ministries Inc.	2010	CSM –African Churc		
110	Chapel of Praise Mission Int'l Inc.	2011			
111	God's Sup reme Vision Church Int'l	1999			
112	All Nations for Christ Church Inc.	2011	Catholic		
113	Charismatic Deliverance Global Ministry	2009	Catholic		
114	RCCG Nsidung Street - Idu	2012	The Redeemed		
115	Mount Zion Christ Church	2004	Mount Zion		
116	Solid Rock Kingdom Church	2015	Catholic		
117	Great Future Assemblies FAC	2011	Catholic		

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(d) 1ST MASS/SERVICE: 1908 Celebrated by Rev. Frs. Lena and Josef Kraft.

(e) SERVING PRIESTS & ADMINISTRATORS OF ST. JOSEPH'S CHURCH TO-DATE

FR. LEON JOSEF LENA (C S S P)	FR. PAUL BIECHY CSSP)	FR.JOSEF KRAFT (CSSP)	FR. LAWRENCE HANSON CSSP)	PHILIP O'CONNORS CSSP)
FR. J.J. MEEHAN CSSP)	FR. A. STIEGLER CSSP)	FR. FRANZ HOWELL CSSP)	FR. JAMES MOYNAGH (SPS)	THOMAS MCGETTRICK (SPS)
FR. PATRICK J. WHITNEY (SPS)	FR. MARTIN G ILMARTIN(SPS)	FR. CIERAN RYAN (SPS)	FR. THOMAS MC DONALD (SPS)	FR. HUGH MCGRATH (SPS)
FR. PATRICK BOYLAN (SPS)	FR. JAMES WALSH (SPS)	FR. MATTHEW MCGRATH (SPS)	FR. PATRICK MCGEE (SPS)	FR. PATRICK J. DUFFY (SPS)
FR. R. MCDAID (SPS)	FR. J. HOULIHAND (SPS)	FR. PATRICK DUFFY (SPS)	FR. PATRICK J. KIVLEHAN (SPS)	FR. JOHN LEE (SPS)
FRF. VINCENT BRADY (SPS)	FR. MICHAEL MCDONALD (SPS)	FR. EDWARD MCELIGOTT (SPS)	FR. JOHN LAVIN (SPS)	FR. JOSEPH HOULINHAN (SPS)
FR.PATRICK MOORE(SPS)	FR. JOE GILMARTIN(SPS)	FR.PATRICK J. DOYLE	FR. T. F. DONGAN (SPS)	FR. THOMAS FITZGERALD (SPS)
FR.VINCENT HANNIGAN (SPS)	FR. JAMES A. BYRNE (SPS)	FR. BERNARD HUGHES (SPS)	FR. JOSEPH DOLLARD (SPS)	FR. REGINALD SMITH (SPS)
FR. THOMAS GREALY (SPS)	FR. THOMAS GREENAN (SPS)	FR. FR. PATRICK HANNELLY (SPS)	FR. EAMON HANNIFY	FR. THOMAS O'REILLY
FR. T. G. MAHONEY (SPS)	FR. DANIEL DOLAN (SPS)	FR. MAURICE HAYES (SPS)	FR. PATRICK PRENDERGAST	FR. MAURICE HEALY
FR. WILLIAM DOWLING	FR. KEVIN O'DOHERTY	FR. JOHN FLANNAGAN (SPS)	FR. PATRICK CLIFFORD (SPS)	FR. WILLIAM DOWLING
FR. MICHAEL BRENAN	FR. ALPHONSUS MCKENNA (SPS)	FR. EDMUND FITZGIBBONS (SPS)	FR.JAMES SHARKEY (SPS)	FR. MICHAEL GRIFFIN (SPS)
FR. THOMAS LUCEY (SPS)	FR. OWEN O'REID (SPS)	FR. DOMINIC CARDINAL EKANDEM	FR. JAMES SHARKEY (SPS)	FR. EMMANUEL AFANGAIDE
FR. THOMAS RYAN (SPS)	FR. FR. PATRICK SCANLON (SPS	FR. PATRICK CLIFFORD	FR. THOMAS GREENAN (SPS)	FR.BRIAN D. USANGA
FR. SEAN DEEGAN(SPS) 1959- 1960	FR. P. J. COSTELLOE (SPS 1960 - 1962)	FR. HENRY KEOGH (SPS) 1962 - 1964	FR. J. TAYLOR (SPS) 1964 – 1967	FR. HUGO MCBRIDE 1967- 1968
FR. SEAN O'DOWD (SPS) 1967-1968	FR. JOSEPH P. EKARIKA 1968 - 69	FR. SEAN O'DOWN 1969-1970	FR. FR. GAUL P. OKON 1974- 1975	FR. SEAN O'DOWD(SPS) 1975- 76
FR.EMMANUEL OKON AKPAN 1976- 1977	FR. MICHAEL GOLDEN (SPS).	FR. JAMES KELLEHER (SPS) 1977 - 1979	FR. M ICHAEL ADIM OFFIONG 1979 – 1982	FR. LINUS O. EFFIONG 1982 - 1984
FR. EPHRAIM M. OFFIONG 1984 - 1987	FR. DANIEL DOLAN 9SPS0 1987 -1988	FR. EMMANUEL E. ATING Q1988 - 1989	FR. PATRICK CORCORAN (SPS) 1899 - 1990	FR. JAMES G. EKPE 1990- 1991
FR. SYLVESTER M. UDOH 1990 - 1991	FR. PAUL S. NYONG 1991 - 1994	FR. WILFRED W. BASSEY 1994 - 1995	FR. CHRISTPHER A. EMAH 1995 – 1998	FR. ANTHONY ABEL 1998 – 2000
FR. EPHRAIM M OFFIONG 2000 - 2007	FR. PATRICK M. UDOTAI 2008- 2012	FR. CLETUS U. ETIM 2012 ==========		

(f) 1ST CATECHIST/TEACHER: Mr. J. A. Isua / Mr. Francis Day

(g) SERVING CATECHISTS OF ST. JOSEPH's CHURCH IDU URUAN

MR JOSEPH E. DAY 1906 -1914	MR. JAMES A. ISUA 1914 -1936	MR.CHARLES A. INI-EKPO 1936- 1942	MR. MICHAEL A. ESSIEN 1942 -1497	MR. RAPHAEL E. U. BASSEY 1947 - 1951
MR. PAUL E. B. EKANEM 1951 -1956	MR. STANISLAU S.ASUQUO 1956 - 1964	MR. PAUL E. N. OBASI 1964 - 1970	MR. RICHARD A. B. OKON 1970 - 1975	MR. LOUIS A. ESSIEN 1975-1984
CATECHIST MAURICE ETIM 1985 -1992	CATECHIST NATHANIEL S AM 1992- 1996	CATECHIST SIMON SUNDAY INI 1996 - 2002	CATECHIST STELLA M. BASSEY 2002- 2014	CATECHIST FERDINAND ETUK 2014 - 2018

(h) 1ST BAPTIZED MEMBERS: Raymond Okono and Theresa Nkoyo were baptized at Anua.

(i) SERVING CHURCH HEADMEN – PRESIDENTS IN ST. JOSEPH'S IDU TO- DATE:

CHIEF PATRICK UKONO UWANG 1906-1928	CHIEF SAMUEL O.U. AKPAN OBOT 1928-1950	CHIEF STEPHEN EKP.UDO OKORO 1951 - 1962	MR. CHRISTOPHER BEN AKPAN 1963-1970	CHIEF ANSELM ASUQUO EKA RIKA 1970 - 1976	MR.PETER BASSEY BEN 1977-1986
MR. EDWIN EDEM AKPAN 1989 - 1990	MR. JOSEPH EDET IYAK 1991- 1998	MR. OBONG EMMANUEL ITA 1998 -2001	MR. JOSEPH BEN USUKUMA 2001 -2004	MR. DENIS DAVID EFFIONG 2004 -2008	MR. FABIAN D. EFFIONG 2008-2010
MR. MAT HIAS PETER BASSEY 2010 -2018	MR. AUSTINE CHRYSANTHUS OKON 2018 =====	==========	==========	==========	==========

(j) SERVING CHURCH HEADWOMEN ADIAHA OBONG (CWO) IDU TO -DATE:

THERESA MEDDO AKPAN ESSIEN 1906- 1914	THERESA MARY IMAYO ASUQUO 1914 -1952	PRINCESS CHRISTIANA ATIM AKPAN 1952 -1975	CATHERINE MARY UDO -EKA UWANG1975 -1988	AGNES JEROME EFFIONG INYANG 1988 - 1990	CHIEF MRS. ALBERTA EDWIN AKPAN 1990- 1994
CHIEF MRS. CATHERINE O. U.EKPE 1996-2001	MRS. GRACE KILLIAN MBAT 2001-2004	CHIEF MRS. PAULINA ENE EFFIONG 2004-2008	MRS. MARY SOLOMON EFFIONG 2008-2011	CHIEF MRS. AGNES R. INYANG 2011-2014	MRS HELENA VINCENT UDOH 2014 -2018

(k) SERVING CHURCH HEADMEN AKPAN OBONG (CMO) IDU TO- DATE:

CHIEF PATRICK UKONO UWANG	CHIEF SAMUEL O.U. AKPAN OBOT	CHIEF STEPHEN EKP.UDO OKORO 1951 -	MR. CHRISTOPHER BEN AKPAN 1963 -	CHIEF ANSELM ASUQUO EKARIKA	MR. PETER BASSEY BENU.OKORO
MR. EDWIN EDEM AKPAN 1989 - 1990	MR. JOSEPH EDET IYAK 1991 - 1998	MR. OBONG EMMANUEL ITA 1998- 2001	MR. JOSEPH BEN USUKUMA 2001 -2004	MR. ANTHONY JAMES EBO 2004 - 2008	1977-1986 MR. MATTHIAS BASSEY BEN U.OKORO

(l) SERVING PRESIDENTS OF CYON OF ST. JOSEPH'S IDU URUAN TO -DATE:

MR. ALOYSIUS N. ITA	MISS VERONICA AWAT	MR. JANUARIUS J. MBAT	MR. DENIS O . BEN U.	MR. JOSEPH P. EKARIKA	MR. CHRISTOPHER E. IYAK
MR. EMMANUEL O. ITA	MISS PHILOMENA MARK	MR. JOSEPH B.	MR.MICHAEL S. UMOH	MR. FABIAN F. EFFIONG	MR.LEONARD JOSEPH MBAT

(m) SERVING HEAD WARDENS OF ST. JOSEPH'S IDU URUAN TO- DATE:

CHIEF BEDE	NYAA USUKUMAH	CHIEF ROBERT	MR. COLEMAN OKON	CHIEF KILLIAN	MR. H RYSANTHUS E.	MR. VINCENT OKON

(n)ST. JOSEPH'S CHOIR ASSOCIATION IDU URUAN: There are two Choir groups in St. Joseph's Church viz. St. Joseph's Children's Choir & Main Church Choir.

(o) SERVING CHOIR MASTERS OF ST. JOSEPH'S CHURCH IDU URUAN DATE:

MR. ALOYSIUS N. ITA	MR. GEORGE O. OBOT	MR. BASIL BEDE E. NYA	MR. JOSEP B. USUKUMAH	MR. MICHAEL S. UMOH	MR. FABIAN F. EFFIONG

(p) LAY OFFICERS & IMPORTANT PESONALITIES OF ST. JOSEPH'S IDU

Some of the early Important Officers and Personalities **WHO IS WHO** in St. Joseph's include the following:

CHIEF PATRICK UKONO UWANG	CHIEF SAMUELO. AKPAN OBOT	CHIEF STEPHEN U. OKORO	CHIEF BEDE EFEFIONG NYA	MR.CHRISTOPER E. USUKUMA
CHIEF MRS. THERESA MEDDO AKPAN ESSIEN	CHIEF MRS. HERESA MARY IMAYO ASUQUO	PRINCESS CHRISTIANA ATIM	CHIEF MRS. CATHERINE ARIT OUT	CHIEF MRS. ALBERTA EDWIN AKPAN
CHEF BENJAMIN UDO OKORO	CHIEF ALFRED IBOK OKON	CHIEF DANIEL E. EBONG AKPAN	CHIEFAUGUSTINEAKPAN MBANG	CHIEF ANSELM ASUQUO EKARIKA
PRINCES DOROTHY ARIT MARK	MRS. REGINA AFIONG A. MBAT	PRINCESS ALEXANDRA N.NNA	PRINCESS MADALENE NKO UDOEKA	CHIEF MRS. REGINA ARIT NNA
CHIEF DAVID EFFIONG EKA	PRINCE MARK BASSEY INYANG	CHIEF THOMAS OKON ESSIEN	CHIEF DONALD INYANG U.OKORO	MR. ALFRED ARCHIBONG U.OPKORO
PRINCESS THERESA MARK BASSEY	MRS. AGNES JEROME EFFIONG INYANG	PRINCESS ANGELA ARIT EDET	MRS. VERONICA PIUS BEN	PRINCESS PATRICIA MARK BASSEY
CHIEF JOSEPH EDET IYAK AKPA	CHIEF EMILE E.AKPANUDO OKORO	MR. GREGORY EFFIOM MKPA	MR. PAUL EDEM ASUQUO	MR. PIUS EFFIONG MKPA
MRS. CECILIA EFFIONG ESRAK	MRS.CATHERINE IQUO BEN U.OKORO	MRS. BERNADETTE OFFIONG ETIM	MRS. MRS MARY EDEM UDOH	MRS. MRS. MARIA PAUL EDET
CHIEF SILAS OKON ASUQUO	MR. BENEDICT EFIONG U. ESSIEN	M,R. SYLVESTER A. MBANG	CHIEF LAWRENCE EFFIONG MBAT	MR. SIMON BASSEY MBAT
CHIEF MRS. CATHERINE O. U.EKPE	MRS. BERNADETE S. BASSEY	MRS. MARY EFFIONG MBAT	MRS.PERPETUAAWRENCE MBAT	MRS. BERNADETTE JUSTIN UDOH
CHIEF NATHANIEL EDEM U. EKA	MR. GEORGE PATRICK UKONO	CHIEF MAGNUS EDET AKRAH	MR. DENIS OKON B.U. OKORO	MR. ROBERT A. USUKUMAH
MRS. IMELDA JUSTIN OFFIONG	MRS. MRS. VERONIC OKON UDO	MRS. RITA JOSEPH EYO	MRS.VERONICA OKON EDET	MRS. PETRONILLA BASSEY OKON
MR. DOMINGO OKON AKPAN U.OKORO	TIMOTHY AKPAN USUKUMAH	MR. EMMANUEL EFFIONG IKPE	PRINCE MICHAEL A.A. EKARIKA	MR. EMMANUEL H. AKRAH
MRS. HELEN EMEH OKON	MRS. BENEDICTA H. EFFIOM	MRS. MATILDA M. UDO-EKA	MRS. HELEN EMEH OKOKON.	PRINCESS MARY UDO EKA
MRS. MARIA PAUL EDET	MRS. DOROTHY EFFIONG ETIM	MRS. AGNES J. INYANG	MRS. FELICITAS EKA ETIM MBAT	MRS JULIANA BASSEY EFFIONG
CHIEF MATTHEW AWAT E. INYANG	MR. GEORGE O.OBOT INYANG	MR. FRANCIS EDET ASUQUO	MR, PAULINUS A. ASUQUO.	MR. ELEUTHERUS EDEM U. EKA
MRS. THERESA OFFIONG MKPA	CHIEF MRS. AGNES F. R. INYANG	MRS. THERESA G. EFFIOM	MRS.PATRICIA THOMAS ETIM	PRINCESS GRACE E. O. ITA
CHIEF BERNARD OKON U. EKONG	MR. ANDREW ETIM MBAT	MR. AGRICOLA ESSIEN U. MARK	ETUBOM JANUARIUS J. MBAT	CHIEF FABIUS EDET U. EKONG
MRS. HELENA VINCENT OKON	MRS. CORNELIA E. UBAHA	MRS.IMMACULATA D.EFFIONG	MRS. JUSTINA BASSEY UMOH	MRS. BRIDGET M. BASSEY
CHIEF LOUIS EDET ASABO UDO IKPE	MR. CLEMENT EDEM UDO EKA	MR. JUSTIN OKON UDOH	MR. DENIS EFFIONG INYANG	MR. POLYCARP ASUQUO ASUQUO
MRS. MARGARET E. BASSEY	MRS. PAULINA ENE EFFIONG	MRS. MAGDALENE J. EDEM	MRS. ALBEDRTA A. EDWIN AKPAN	MRS. NARGARET M. OKON
MR. COLEMAN OKON E. AKPAN	HH ETINNYIN JEROME E. EKARIKA	HH ETINNYING CLETUS EFFIONG	MR. FRANCIS ETIM EBONG UMOH	PRINCE. GIDEON INYANG EKARIKA
MRS. MARY SOLOMON EFFIONG	MRS. JOSEPHINE F. PETER	MRS. ROSEMARY R. OKOKON	MRS. GRACE JOSEPH UMOH	MRS. GRACE FRANCIS PIUS
MR. PETER U. INYANG	MR. MICHAEL ASUQUO U. OKORO	PRINCE KENNETH BASSEY MKPA	CHIEF AUGUSTINE EDEM U.EKONG	PRINCE EMMANUE O. ITA
PRINCESS LUCY IMOH EKPENYONG	MRS. STELLA MATTHIAS BASSEY	MRS. PRISCA AUGUSTINE OKOKON	MRS. GRACE KILLIAN MBAT	MRS. THERESA ATIM ESSIEN
MR AMBROSE EFFIONG U.EKONG	MR. PETER BASSEY BEN U.OKORO	MR.GODWIN EFFIONG EFFAM	PRINCE BASIL EKPENYONG INYANG	MR. BASIL EFFIONG. BEDE NYA
CHIEF MRS. ANNA A. A. EKARIKA	MRS. MARGARET BASSEY EDET	MRS. PATRICIA EDET ASUQUO	MRS. MAGDALENE EDET IKPE	MRS. ATTRACTA AFFIONG EFFIONG
CHIEF FRANCIS RAPHAEL INYANG	MR. PIUS EKPENYONG OKORO	MR. PIUS EFFIONG OKON	MR. PATRICK ETIM UDOSEN	MR. DENIS EFFIONG INYANG
MR. DENIS DAVID EFFIONG	MR. MATTHIAS PETER BASSEY	MR. AUGUSTIN A. OKOKON	MR. RAYMONG OKOKON UMOH	MR. DONATUS OKON UDOH
PRINCESS. PHILOMENA F. EFFIONG	MRS. HELEN E. OKOKON	MRS. JOSEPHINE OKON UDO	MRS. IMMACULATA AKPAN UDO	MRS. ALICE MALACHY MBAT
MR. MICHAEL S. BASEEY UMOH	MR. FIDELIS FABIAN EFFIONG	MR. DAMIAN CYRINUS AKPAN	PRINCE JOSEPH IBORO P. INYANG	DR. SEBASTIAN E. B. MBAT
MRS. CATHERINE STEPHEN U.OKORO	MRS. HILDA MARY EFFIONG	PRINCESS JUSTINA P. INYANG	MISS FAVOUR ANTHONY EBOH	MISS LUCY EMMANUEL IBOK
PRINCE MATTHIAS P. INYANG	MR. STANISLAUSOKON ETIM	PRINCE LAWRENCE A.A. EKARIKA	MR. MALACHY EDET MBAT	PRINCE PIUS BASSEY INYANG
MRS. EMILIA JOSEPH MBAT	MRS. ANGELA EDEM UDO	MRS. VERONICA ETENWAN EDET	MRS. REGINA JOSEPH Bassey	MRS. MARY CLEMENT NKANTA
MR. JOSEPH EKPENYONG MBAT	MR. JUSTIN OFFIONG EFFIONG	MR. PATRICK MICHAEL ASUQUO	MR. VINCENT OKON UDOH	MR. CLEMENT M. NKANTA
MRS. LARENCIA DONATUS OKON	MRS. IMELDA EFFIONG OKON	MRS. MARY SOLOMON EFFIONG	MISS VICTORY MATTHIAS BASSEY	PRINCESS IMMACULATA P.INYANG
MR. ANTHONY JAMES EBOH	MR. ALPHONSUS EFFIONG INYANG	MR. JOHN MICHAEL ASUQUO	MR. CYRIL MICHAEL ASUQUO	PRINCE ANTHONY P. INYANG
MR. PETER ESSIEN OKON	MR. KILLIAN EDEM E. MBAT	MR. STANISLAUS CLETUS EFFIONG	MR. OLIVER FRANCIS ETIM UMOH	MR. JOSEPH BASSEY ISIN
PRINCESS ANGELINA A. EKARIKA	PRINCESS ELIZABETH AFFIONG	PRINCESS MAGDALENE CYRIL ASUQUO	PRINCESS HENRIETTA A. EKARIKA	MRS. MARIA JUSTIN EDEM
MR. JOSEPH BASSEY ASUQUO	MR. LEO BASSEY E. UMOH	MR. JOSEPH ASUQUO ARCHIBONG	MR. JOHN MICHAEL ASUQUO	MR. EMMANUEL BRENDAN ETIM
PRINCE THOMAS FRANCIS R.INYANG	MR. RAPHAEL ETIM IBOK OKON	MR. TITUS IDOERENYIN E.UBAHA	MR. MICHAEL BASSEY ETIM	PRINCE FRANCIS R..INYANHD, JNR.
PRINCESS MARGARET L EKARIKA	MISS ANTHONIA JOSEPH MBAT	MISS BERNADETTE JOSEPH MBAT	MISS STELLA THOMAS EKPENYONG	MRS. PAULINA ELEUTHERUS EDEM
MR. DAMIAN CYRIL AKPAN	MR. CLETUS ELEUTHERUS EDEM	MR. BRENDAN ELEUTHERUS EDEM	MR.CYRINUS CYRIL AKPAN	MR. POLYCARP ASUQUO ASUQUO
MR. CYRIL MICHAEL ASUQUO	MR. FERDINAND ETUK	ETUBOM CLETUS OKON	MR. STEPHEN MICHAEL ASUQUO	PRINCE GODWIN F.R. INYANG
PRINCES ESTHER FABIAN EFFIONG	MISS ANNE THOMAS EKPENYONG	MISS GLORIA THOMAS EKPENYONG	MISS CAROLINE BASSEY EDET	PRINCESS THERESA U. HOGAN BASSEY
MASTER DAVID AUSTIN OKOKON	MASTER WISDOM PEACE EDEM	MASTER DANIEL EMMANUEL	MASTER MAURICE EMMANUEL	MASTER EMMANUEL STANISLAUS
MR. JOSEPH OKPON UDOH	DAMIAN CYRIL AKPAN	MR. FRANCIS PETER NSE	MR. PETER GODWIN EFFA	MR. LAWRENCE OKON MBAT
MISS CATHERINE CYRIL ASUQUO	MISS BLESSING OLIVER ETIM	MISS PRECIOUS CYRIL ASUQUO	MISS CHRISTABEL EDET	MASTER CYRIL CYRIL ASUQUO
MISS IMELDA DETIM UDOSEN	PRINCESS ANNE FABIAN EFFIONG	MISS THERESA EKPENYONG JAMES	MISS CECILIA EKPENYONG JAMES	PRINCESS STELLA FABIAN EFFIONG
MASTER FIDELIS JOSEPH WISDOM	MASTER OKU PIUS KILLIAN	MASTER EMMANUEL VINCENT OKON	MASTER GOODNEWS JOSEPH MBEDARA	GOODNEWS JOHN MALACHY
PRINCESS THERESA FABIAN EFFIONG	MISS PEACE EDEM UBAHA	MISS IMELDA ETIM UDOSEN	MISS VERONICA ETTENWAN EDET	MISS REGINA JOSEPH BASSEY
MISS HELEN EFFIONG BASSEY	MISS ESTHER RAPHAEL IBOK	MISS ANGELA JOHN	MISS SYLVIA DONATUS UMAAH	MISS VERONICA JEROME MBAT
MISS ANTHONIA JOSEPH IYAK	MISS CATHERINE CYRIL ASUQUO	MISS VICTORIA ANTHONY EBOH	MISS FAITH ANTHONY EBOH	MISS ROSELINE O. ETIM
MRS. FRANCESCA ARIT EDEM	MRS. THERESA INEMESIT ITA	MRS. JOSEPHINE IMA EDEM	MISS STELLA UWEM	MISS JOSEPHINE ESSIEN OKON
MISS RUTH DONATUS UMANAH	MISS PRECIOUS ETIM HENRY	MISS FIDELIA CLEMENT NKANTA	MISS PRECIOUS CYRIL ASUQUO	MISS MERCY BASSEY EDEM

[COURTESY OF PRINCESS PHILOMENA F. EFFIONG & MR. JOSEPH L. E. MBAT]

ST. STEPHEN'S CATHOLIC CHURCH, MBIAKONG URUAN



(a) ORIGIN: The first attempt to introduce the Catholic faith to Mbiakong people was unsuccessful. The initiative was made by Mr. Sam Ikpe Inuk who served the Catholic Priests at Calabar. It was in 1906 during the reign of Late Chief Felix Sampson Inyang Odo Mbo, the Rev. Fathers Leon Lena and Josef Kraft were brought to Mbiakong through Ikpa Uruan with European traders along the coast of Calabar and Esuk Mbehe Idu now Nwaniba. They sought permission to establish Catholic Church here, but unfortunately the chiefs and elders from Mbiakong objected to their request for fear that the missionaries would ban their social, traditional and cultural plays like Ekpo, Ekpe, Ekong, Obon etc. hence they proceeded to Anua and Eman Uruan where the Catholic faith was accepted. However, in 1910, following the advice from other chiefs from Eman Uruan, Mbiaya Uruan and Ita Uruan, Chief Felix Sampson Inyang Odibo Mbo decided to bring back the Holy Ghost Fathers to Mbiakong. In 1913, another contact was made with the Priests at Anua. Thereafter Mr. Edet Ene, a teacher from Ekeya Okobo was posted to Mbiakong village to organize Catechism classes and conduct Sunday Services. These were conducted at the compound of Chief Okon Ekpenyong.

In 1914, Rev. Fr. Leon Lena, arrived Mbiakong beach amidst a tumultuous crowd of enthusiastic and dancing villagers who had come out to receive him. The crowd moved to Chief the compound of Chief Udo Okon Mbang Eburutu where he offered the first Holy Mass while the joyous crowd with a loud applause very happily accepted the new Religion eagerly and willingly. To this day that beach where the Missionaries landed has been christened Esuk Mbakara and more so in honour of Fr. Louis Lena (CSSP). The readiness and willingness of the people of Mbiakong to accept the Faith was manifested by the fact that not long after, twelve couples were baptized and wedded in Church that same year with the first recorded couples as James Akpan Okon Akpa and Elizabeth Akpan Etuk.

(b) 1ST MASS: The first Holy Mass was said in the palace of Obong Udo Okon Mbang Udo Eburutu by Rev. Fr. Leon Lena in 1914.

(c) CHURCH BUILDING: With the number of converts increasing day by day, the need arose for a permanent site to be acquired for church building and subsequent relocation from the palace of Obong Udo Mbang Eburutu. When Chief Ebong Asuquo Iko Etukudo Inyang whose land was close to the palace of Obong Udo Mbang and the river at which the missionaries landed was approached, he freely donated a plot of land on which a thatched Church was erected.

In 1956, under the leadership of Messrs Pius A. Okoro and Bernard O. Ita as Station Teachers, the plan for building of a new church was initiated. The effort however suffered a major setback because of the Nigerian civil war. After the war and through the effort of Chief Augustine A. Etim as the project leader and others the building project was revived in 1971 with the contract sum of £480.00. As their magnanimous sacrifice towards the building of the church, Catholic teachers and civil servants of Mbiakong origin pledged their one-month salary towards the Church construction effort. Among them were:

MR. GILBERT O. EFFIONG £36.00	MICHAEL EKPE ETUKUDO £100.00	MR. AUGUSTINE A. ETIM £66.00	MR. BERNARD A. EBONG £46.00
MR. LAWRENCE EDEM NYONG- £40.00	MR. MAURICE E. UDO £85.00	MR. MATHIAS B. EYO £14.00	==========

On the 16th December, 1973 under Rev. Fr. S. O. David (SPS), the then Parish Priest of Central Uruan and member moved into the new and present church building. Rev. Fr. J. P. Ekarika also in 1973 sent a new Church Bell from Germany for the new Church.

(d) 1ST CATECHIST /TEACHER: The first Catechist/teacher was Mr. Simon Edet Ene from Ekeya Okobo.

(e) SERVING CHURCH HEADMEN - PRESISIDENTS TO-DATE:

1910-1933 CHIEFFRANKSAMPSON INYANG	1932-1944 MR. JOHN EDET AKPA ETUKUDO	1944-1945 JUSTINE ETIM AKPAN UDO IDIO	1946-1948 MR. PAUL ASUQUO URUAN	1949-1955 MR. ALEXANDER UDO EKA
1955-1964 MR. MOSES EDET AKPA UDOH	1964-1970 MR. JEROME EDET ASUQUO	1971-1973 MR. DENIS BASSEY ALFRED	1974-1981 MR. MATTHIAS BASSEY EYO	1982 -1987 MR. MAURICE EFFIONG UDO
1988-1991 MR. AUGUSTINE EFFIONG BEN	1991-1993 MR. MATTHIAS BASSEY EYO	1994-1996 MR. AUGUSTINE A. ETIM	1996-2003 MR. AUGUSTINE O. EBONG	2003-2005 MR. FRANCIS INYANG ETIM
2005-2008 MR. AUGUSTINE O. EBONG	2008-2011 MR. FRANCIS INYANG ETIM	2011-2017 MR. BERNARD E. OKON	2017 ----- MR. AUGUSTINE O. EBONG	==========

(f) CHURCH HEAD WOMEN CWO PRESIDENTS TODATE

1914-1930 ANNA NTONG	1930-1940 ODILIA INYANG UWA	1940-1950 ROSA ONYUNG EDI	1950-1955 VERONICA ATIM INYANG ODIO	1955-1960 CECILIA IQUO AKPAN EFFIONG	1960-1966 ALICE UDO INYANG ODIO
1966-1970 JOSEPHINE ARIT UDO	1970-1979 THERESA AKON UMAN	1980-1986 LAWRENCIA NYONG ASUQUO	1987-1990 LUCY ADOLF ASUQUO	1991-1993 VERONICA C. O. EFFIONG	1994-1996 ELIZABETH MAURICE O. ETIM
1997-2004 ROSALINE ALOYSIUS EYO	2005-2008 CECILIA P. B. EFFIONG	2008-2011 SYLVIA OKON EBONG	2011-2018 DOROTHY FRANCIS INYANG	==========	==========

(g) 1ST BAPTIZED MEMBERS/YEAR: Chief Felix Sampson Inyang, 1914
Chief James Akpan Okon Akpa, 1914

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: Chief Sampson Inyang - 1914

(i)1ST WEDDED COUPLES/YEAR: 1914
James Akpan Okon Akpa/Elizabeth Affiong
Felix Sampson Inyang/Eyo Anwan Ibanga

ST. MAURICE'S CATHOLIC CHURCH, EMAN IKOT EBO



(a) ORIGIN: The Catholic Church at Eman Ikot Ebo was established in the early 1930s as an out-station of Anua Parish until 1959 when St. Joseph's Parish, Central Uruan was excised from Anua Paris hand erected an autonomous Parish, **sui juris.** The church was the first and only Church in Eman Ikot Ebo; hence the entire villagers were regarded as Catholics such that the then village administration allocated a large portion of palm fruit plot to assist in the development of the Church without much ado.

(b) 1ST MASS/ SERVICE: 1930

© CHURCH BUILDING: The church was originally located along the spring road at an open square called "Anwa Otung Udoeka". The square was a piece of land donated to the Church by the village under the leadership of Chief Udoeka Nyong. Following the increase in the population of both the village and the Church members, the Church/ School was relocated in 1955 to a plot of land bought from Chief

Stanislaus Okon Udo Ndok Isokpa. During this period also the then Parish Priest of Anua Parish, Rev. Fr. Maurice Healy (SPS) named both the School and the Church, St. Maurice's after his Patron Saint, Maurice.

(d) 1ST CATECHIST/ TEACHER: The first Catechist/Teacher was Mr. Aloysius Etim Akpan followed by Mr. Bernard Okokon Ita and Mr. Luke Archibong Eyo.

(e) 1ST BAPTIZED MEMBERS

CHIEFJAMES OKON USANGA EKPENYONG	MADAM ANGELA INYANG ETIM	CHIEF GEORGE JIMMY UDOEYO	MADAM PAULINA ATIM UDO IWENG
CHIEF ALPHONSUS OKON UMO	CHIEF JUSTIN SAM OBO	MADAM BEATRICE IKWO ITA	MADAM JANET AKON UKUT

(f) 1ST TO RECEIVE HOLY COMMUNION:

CHIEF JAMES OKON USANGA EKPENYONG	MADAM ANGELA INYANG ETIM	CHIEF GEORGE JIMMY UDOEYO	MADAMPAULINA ATIM UDO IWENG	
CHIEF JUSTIN SAM OBO	MADAMBEATRICE IKWO ITA	CHIEF ALPHONSUS OKON UMO	CHIEF FELIX SAMPSON INYANG	CHIEF JAMES AKPAN OKON AKPA

(g) 1ST WEDDED COUPLES:

CHIEFJAMES OKON USANGA EKPENYONG	MADAM ANGELA INYANG ETIM	CHIEF GEORGE JIMMY UDOEYO	MADAM PAULINA ATIM UDO IWENG
CHIEF ALPHONSUS OKON UMO	MADAM JANET AKON UKUT	CHIEF JUSTIN SAM OBO	MADAM BEATRICE IKWO ITA

(h) CHURCH HEADMEN UP TO DATE:

CHIEF JAMES OKON USANGA	CHIEF GEORGE OBOT	CHIEF JUSTUS SAM OBO	CHIEF ALPHONSUS OKON UMO	MR. PATRICK EDEM PETER	MR. LINUS EYO ETIM

(i) CHURCH HEADWOMEN UP TO DATE:

MADAM PAULINA ATIM GEORGE	MADAM JANET AKON UDO	MADAM ANGELA IKWO E KOT	MRS. ANNA IKWO EKOT	
MRS. AGNES OKON GEORGE	LADY ROSE IKWO OTU	MRS. MARY FIDELIS OKON	MRS. GRACE EYOANWAN EKEFRE	MRS. ANTONIA BASSEY UKO

ST. PATRICK'S CATHOLIC CHURCH, IFIAYONG ESUK (BEACH TOWN)

(a) ORIGIN: Esuk Mbehe Idu which later became Ifiayong Esuk was a commercial town in Uruan with people from different tribes and cultures doing business there such as Efik, Ogoja (Atam), Offot, Etoi, Ibesikpo, Annang, Oron, Eket, Igbos, Asaba, Agbor, Benin, Yoruba, Hausa, Cameroun, Equatorial Guinea (Panya) etc. The town was so thickly populated that the Catholic Missionaries that arrived in 1906 requested the Mission to open a Catholic Church and school there at Beach Town.





(b) CHURCH BUILDING: Late Mrs. Theresa Okonanwan Eneyo of Idu gave the Mission a plot of land to build the Church/School. Because of the influx of strangers into the town membership of the Church also increased and the mission was forced to relocate to another area to accommodate the Church and school. After the Civil war, Government took over all Schools, the Church here was forced to erect another Church building (now concrete) in a new site owned and donated by Chief Effiong Okoho of Idu the then village head of Ifiayong Esuk. The building is yet to be completed.

(c) 1ST CATECHIST/TEACHER: Late Mr. Essien Ekpo Essien from Ikoneto.

(d) CHURCH HEAD MEN UP TO DATE:

CHIEF GREGORY ARCHIBONG EKPENYONG	CHIEF PAUL EFFIONG BASSEY	LATE CHIEF JOSEPH AKPAN OKPON	CHIEF EMMANUEL EKPENYONG OKON	MR. ANTHONY EFFIONG EDEM	MR. JOSEPH EDEM EDET.

(e) CHURCH HEADWOMEN UP TO DATE:

MADAM LUCY EDUA	MRS. PHILOMENA OKON EFFIONG OKOHO	MRS. MARTHA INYANG EKPO	MRS. BASILA CLETUS EKPE	MRS. ELIZABETH EKPENYONG OKON	MRS. PHILOMENA EDET UKOT

(f) 1ST BAPTIZED MEMBER/YEAR: 1915 Mr. Martin Archibong
(g) 1ST TO RECEIVE HOLY COMMUNION/year: 1915 Mr. Martin Archibong
(h) 1ST WEDDED COUPLES/YEAR: 1918 Chief/Mrs. Emmanuel Ekpenyong Okon

ST. BENEDICT'S CATHOLIC CHURCH, NWANIBA



(a) ORIGIN: In 1904, the second beach of **ESUK MBEHE IDU** now **NWANIBA** ie. literally translated, two beach roads or the beach on the second road, became the first headquarters and Port of importance in Uruan. There and then, European traders arrived and warehouses were built by PZ., U.A.C., J Frazer, M & K and John Holts Companies all of which traded on European goods in exchange for African palm oil and kernel at the beach town. The Nwaniba beach market was formerly opened in 1906. The same year the following Rev. Fathers: Rev. Fr. Leon Lena, Rev. Fr. Joseph Kraft, and Rev. Fr. Biechy landed from Calabar and took turns in making sure the Catholic Church is established in Nwaniba simply on account of its accessibility rom Calabar and the fact that there were many multi-nationals in the area including the Efik, the chief hosts of the Calabar Mission. They all arrived the Port one after the other and were received and led by Chief Ekpo Udo Iko, who was then the Village Head and Obong Urua Anakpa through whose beach village on the Cross River they had passed through **en route** Idu/Nwaniba.

Chief Francis Ekpo Udo Iko, his wife Mrs. Christiana Ekpo and his sister Veronica Ene Ekpo Udo Iko were the foundation members of St. Benedict's Church Nwaniba. Other early members that joined later were Alice Effiong Ekpo, Susana Okon Ididop, Theresa Akon Anwafiong, Paulina Effiong Okon, Chief George Etim Okon Ekpenyong, Timothy Onyekwerre from Owerri and Chief Eboh of Edem Ekpat.

St. Benedict's Church lost most of their members in 1967 during the Nigerian Civil War and during conflicts between Ifiayong Usuk/ Nwaniba and Ifiayong Esuk/Nwaniba as members fled the area. These conflicts have caused a great setback to the progress of Nwaniba Church till this day.

(b). 1ST MASS/SERVICE: 1906.

© CHURCH BUILDING: In 1910 some of the early members donated some portions of their plots of land upon which the Church was sited, viz. Madam Alice Effiong Ekpo, Susanna Okon Ididop, Theresa Akon Anwafiong, Madam Paulina Effiong Okon and Chief George Etim Okon Ekpenyong, all from Idu. Contributions from the large congregation was buoyant enough to provide funds for the project. It was a permanent building which survived the civil war.

(d) 1ST CATECHIST/TEACHER/YEAR: 1906 Mr. Anthony Joseph Okon.

(e) CHURCH HEADMEN TO DATE:

CHIEF FRANCIS EKPO UDO IKO	CHIEF JAMES UMA ANIAKPA	CHIEF AUGUSTINE O. ETIM	MR. VINCENT EDET EDEM

(f) CHURCH HEADWOMEN TO DATE :

MRS. CHRISTIANA EKPO	MADAM THERESA AKON	MRS. ALICE EKPO	MRS. PHILOMENA UKUT

(g) 1ST BAPTIZED MEMBER/YEAR: 1907

MARGARET MARY ASUQUO ANWAN	MRS. CHRISTIANA EKPO	MRS. ALICE EKPO	OBONG EKPO UDO IKO	CHIEF JAMES UMA ANIAKPA

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1907

MARGARET MARY ASUQUO ANWAN,	MRS. CHRISTIANA EKPO	MRS. ALICE EKPO	OBONG EKPO UDO IKO	CHIEF JAMES UMA ANIAKPA

(i) 1ST WEDDED COUPLE/YEAR: 1912

MR./MRS.ANTHONYJOSEPH OKON	MRS. CHRISTIANA EKPO	MADAMALICE EKPO	CHIEF JAMES UMA ANIAKPA	CHIEF EKPO UDO IKO

ST. PETER'S CATHOLIC CHURCH - AKANI OBIO URUAN

ORIGIN: Akani Obio Uruan is the ancient cradle home as also primary settlement of all URUAN/EFIK peoples whether of those still inhabiting there a greater part of whom now settle in the Mainland of Akwa Ibom State or those who had moved on to found Creek Town, Calabar, Akpabuyo etc. as already shown IN Chapter One. This is where URUAN-EFIK peoples first arrived and settled after migrating from **IBOM** now renamed Arochukwu which had been their first primary cradle land and settlement since their departure centuries ago from their original cradle land of URUAN AKPE in what is now Western Cameroun where the present **Idombi** is located. It is from the **AKANI OBIO URUAN** settlement that some of them further moved to the various parts that make up **URUAN LOCAL GOVERNMENT AREA** today. It is also in Akani Obio Uruan is located the shrine - **Iso Atakpo** of the deity that their forefathers worshipped.

In 1962, Rev. Joseph P. Ekarika (now Rt. Rev. Msgr. J. P. Ekarika) a seasoned and trained School Head Teacher and College Tutor, then a seminarian on Apostolic Work addressed both the Catholic Faithful and citizens of Uruan on the challenges and consequences of worshipping Atakpo deity instead of the Almighty God. Touched by this message a joint meeting of the Catholic Parishes in Uruan at that time namely, St. Lawrence's Parish, Eman Uruan, Assumption Parish, Ndon Ebom and St. Joseph's Parish, Central Uruan was convened. A unanimous decision was taken to open a Church at Akani Obio Uruan to be sited close to the precincts of **ISO ATAKPO**, the shrine of Atakpo Deity. Wide consultations were made and the then Paramount Ruler the Nsomm, HRM Edidem Nyong Essien, other prominent Chiefs and Traditional Rulers including their Royal Highnesses Chief Placid O. Akpan, Chief Okon Udo Ndok, Chief Essien U. Ekong etc. all Clan Heads and Mbong Ikpa Isong in Uruan were also contacted. Uruan Traditional Council of Chiefs also accepted the opening of the Church and School with the sure hope that it would end the constant boundary disputes between the Efik and Uruan at the settlement. In the same year with Rev. Francis O. Mbaba, in attendance, the Church was established and named St. Peter's Catholic Church Akani Obio Uruan with Very Rev. Fr. Daniel Dolan, SPS then Manager Schools as Father In-Charge of the School and REV. FR. Henry Keough (SPS as Parish Priest. This was the first school ever to be established on the coast of the Lower Cross River with Mr. Cuthbert Asuquo Effiong as the first Administrative Head teacher approved by the Ministry of Education, then of the Eastern Region with Headquarters at Enugu.

ST. PETER'S SCHOOL AKANI OBIO URUAN, AN INNOVATIVE EXPERIMENT

The very idea of establishing a school solely for riverine peoples who spend most of their time in the creeks was a very novel idea. The Ministry of Education over the years could not imagine how such a school could function especially as the School Authorities mostly expatriates were familiar only with the Grammar School system of education and administration. How would the beneficiaries, namely the pupils/students be engaged in a formal Grammar curriculum which had set schedules, time tables and lectures/lessons running from 8am to 1pm with intervening evening classes for extracurricular activities like Bible lessons, sports, etc? Considering the environment with water everywhere and all over the place all the year round? How would the pupils/students be brought to school especially the little boys and girls? These and many more problems agitated the minds of the Inspectors of Education and for years the application for the establishment of the school there and elsewhere on the creeks was always turned down especially after conducting feasibility studies of the area. I had to explain with unbelief on the part of the Ministry of Education Authorities of the need for and the workability of such a venture having studied the "Principles and Practices of Education" regarding alternative Curricula for itinerant and nomadic peoples. As a native, I was to be given the benefit of the doubt and granted the "Authority to Open" (ATO) in December 1962. That was how St. Peter's School became a reality on 9th January 1962 when Schools were to normally re-open throughout the Eastern Region. Before this. Mr. Bernard A. Asuquo of Ekpene Ukim had to be stationed there as Teacher/Catechist. We had also started some years back as School Teacher/Tutor then, during the school holidays to experiment the trial running of the School each time we had school holidays viz. Easter, July/August and the December/Christmas holidays making up the three terms in the school Calendar.

HOW THE SCHOOL WAS OPERATED

First it was possible to bring in pupils from neighbouring towns and villages around the area from Idu, Ikot Inyang Esuk, Nna Enin, Nung Oku Uruan etc. some of whom with the permission of their parents and the willingness of the children themselves were to be those who would make the first batch and part of the school roll call. I had reasoned that the idea of starting the school with the 1st Year Kindergarten pupils alone would discourage those to whom the school was targeted in the first place as most of them were already teenagers and there were such categories pupils of course in the regular schools on the Mainland. It was also to be argued that starting from the scratch would not benefit the majority of those to be enrolled because they were mainly those who were already used to water including those who could row and swim by themselves. It wasn't to be exactly the type of school system the Ministry of Education Authorities were familiar with. It was to be an entirely new idea and practice. Hence with this sort of arrangement in mind, the school started with a minimum of hiccups. Children of school age were expected to be ready for school by 9am having rowed in themselves or being ferried down by their parents, guardians and sponsors. As a mixed school, due attention was to be given to the girl-child some of whom were already as versatile as the boys. They would all come with raw or cooked luncheon packs and the School attendants mostly women would be on hand to collect the food stuffs and prepare for the school lunch by noon. This too was a novel idea brought in to save time and offer jobs in the bargain as everybody was expected to be back home in the fore noon for fear of high sea storms and other unexpected sea problems because AKWA AKPA being very close to the Atlantic is ever unpredictable and afternoon storms could be very violent and precarious especially for those living on the opposite side of the river from the school who would have to cross yonder.

PRACTICAL PROGRAMMES & SCHOOL CURRICULUM

Lessons/lectures in the morning session were to be on the 3Rs of Mathematics, Language and Writing/Dictation spiced with story-telling and Literature. These were considered most profitable when practicals would be demanded with a good dose of writing by the pupils/students. Sports and other games

were Indoor games of Ludo, Cards, Scrabble, Draughts and various forms of **Nsa** games as also Physical Training/Breathing Exercises using the newly introduced P T. Manual written by a colonial Education expert, Sir N.C. Kay, then Chief Inspector of Education at Headquarters Enugu. Everybody was also expected to run round the school yard close to and usually around the veranda of the main school blocks because everywhere else could be muddy and slippery. The evening sessions were for the entire riverine communities both children and adults in tow who could manage it, some of whom never had the benefit of formal education. This was a sort of Adult Education Programme running its own Government approved Curriculum with emphasis on the 3Rs, Rural Science, History and Geography since the school was staffed with well qualified teachers. It also operated on a Government Grants-in-Aid Scheme. Most of them including the beneficiaries were very enthusiastic because they both would have completed their days' work including domestic chores and the teachers in particular would have free time for other pre-occupations to augment their salaries while the adults instead of listening to **EKPRI AKATA** and folk tales and getting to bed before 8pm, would be engaged in school work and learning.

Evening classes kicked off at 6pm when most workers except perhaps fishermen engaged in fish smoking and drying would already be home after completing whatever they were doing during the day. They too brought along supper packs and other uncooked items and those calling in late shared a handsome portion of whatever they hauled in. They would be seen rowing in with plenty of goody goodies and stuffs such that there was always enough food for everybody, the number of whom could mount up to over 500. Another factor that catapulted the school population was the fact that some of the women (mothers) could now settle with their children on the coast with their husbands while they do a bit of farming/gardening and other chores while the children go to the coastal school instead of them working at home and the children going to their various schools upland. In the evenings they would then join in the Adult Education Programme. This meant that it was no longer going to be the norm whereby women and children would remain at home in the villages while their men go to the seaside to eke a living but only to come back home for short breaks at Easter or Christmas. Tilley and Aladdin lamps were always handy both inside and outside the school building to provide light especially for those coming in a little bit late. Sometimes two or three women or girls as already scheduled in the day-to-day brochure would be seen briefly sneaking out and coming in from behind the school building to overseer the kitchen works aided by the school attendants. Evening Lectures/lessons lasted from 6pm - 9pm and the curricula and subjects consisted of History, Geography, Business Studies Social and Elementary Sciences since these needed mostly paying attention in class, listening and the taking down notes. Most evenings were often considered to be optimal for such subjects and programmes. Those who stayed for the night would be treated to dances, folk tales etc. until they were able to dose off later after “lights out”. When it was time for meals, these would be organized in an amazingly interesting and admirable manner and to the satisfaction of all.

Another advantage in this programme was the disciplined and cultured manner with which the exercise was carried out since all the school teachers and administrators on board were themselves students of boarding programmes in their various colleges and Universities. People had not to worry about running home to prepare supper as almost the entire community was present at 9pm when lessons/lectures would end, those especially women and children who had to row for an hour or more back home slept over at the school and scurriedly rowed home at cockcrow when the sea would be calm to prepare for the day's proceedings while the fishermen of course would have sneaked out for their nocturnal business. It was novel and practical but such a well thought out programme which suited all concerned.

WHAT ABOUT DISCIPLINE AND OTHER ASPECTS OF THE PROGRAMME?

Since everybody including children were always so enthusiastic about the whole project, only very few would toy with the opportunity. Some could even be seen arriving an hour before the time as they were always time conscious and pro-active on matters. Nobody would want to miss out and fail their examinations because all knew they were following the same school syllabus as those on the Mainland and they were being prepared for the same public /government examinations. By 1966/67 the school and

that I had also established at Abana now Bakassi scored A+ in the Grading of the Ministry of Education, Enugu until the civil war disrupted the ABANA School till this day. The reason was not far to seek. Everybody was disciplined, most of the candidates were from adolescent brackets upwards, the few children of normal age were always eager to be groomed because all the teachers were resident and people had no business worrying about the next meal or homework. Everything could be carried out in the school. One outcome in the establishments of these two schools for which posterity and all in URUAN/EFIK who knew about all this always remained grateful and thankful to God was the Secondment Programme I introduced while the civil war lasted. Most of the teachers from Arochukwu Area and Annang territory bordering what is now Abia State and the teachers from Nkoro, Unyeada, Ngo now in Rivers State were seconded to these two schools and their salaries were paid directly as I used to row down to meet all those who did not fear water. Most of these remained and settled all over the place in both Calabar up to Akpet and environs. The others were seconded to schools in old Uyo province as most of Annang country was in Biafran territory.

1ST MASS/SERVICE: 1962 by Bishop James Moynagh
CHURCH BUILDING: 1967/68
1ST CATCHEST/TEACHER: Mr. Bernard Paulinus Etim Eyo
CHURCH HEADMEN UP TO DATE: Chief Titus Okokon Edet Ekpo
CHURCH HEAD WOMEN UP TO DATE: Madam Clara Akon Akpan
1ST BAPTISED MEMBERS/YEAR: 1965 Chief Titus Okokon Edet Ekpo, Chief Peter Udofe
1ST TO RECEIVE HOLY COMMUNION/YEAR/ 1965**:** Chief Titus Okokon Eder Ekpo
1ST WEDDED COUPLE/YEAR: 1968 Chief & Mrs. Titus Okokon Edet Ekpo and Madam Veronica Udofe

ST. PIUS(X) PARISH, ESSIEN ITIABA

(a) ORIGIN: The advent of Catholicism to Ibiaku Nsit, now Essien Itiaba could be traced to the arrival of Bishop Shanahan then residing in Onitsha in the early part of 20th century. From Onitsha the Missionary landed at Calabar and the faith spread to Anua and other places in the South-East of Nigeria. So it was with the people of Essien Itiaba when the first Missionary Rev. Fr. Kraft arrived at Ikot Itie Udung on 14th August 1914. History has it that Fr. Kraft said the first Mass at Chief Akpadiaha Ekot's square on the 21st day of August 1914. The first Church building was erected at the market square (Urua Esien) which was an open space then. That Church building also served as the first Catholic Primary School; St. Pius X RCM School. The Primary School was relocated in 1950 to its permanent site with the completion of the first permanent building. The Catholic faith was embraced by many and continued to spread to neighbouring villages such as Ndon Ikot Itie Udung in 1921, Ikot Asua in 1921, and Ikot Obong in 1934. In 1950 Assumption Parish, Ndon Ebom was created from Anua Parish and all these Mission Stations viz. Ikot Itie Udung, Ndon Ikot Itie Udung, Ikot Asua, Ikot Obong, Idikpa and Ndon Omum reverted to Ndon Ebom Parish as its Out-Stations. The stations then came under the administration of Rev. Fathers E. Knaebel, Paul Biechy, T. Mahoney, T. Greenan, Patrick Scanlon, D. Dolan, etc. In 1969, Ndon Ebom was administered by the first indigenous Priest, Rev. Fr. Joseph P. Ekarika (now Monsignor). He created sections in Ndon Ebom Parish and all the Out Stations of Nsit extraction were named Nsit Section. Other Sections were Nung Ikono Section, Nung Oku Section, Ibiaku Issiet Section and of course, Ndon Ebom Section. All these have now become autonomous Parish Centres. For administrative convenience the following persons were elected as the Sectional Executive Heads; they were: Chief Dominic Bassey Effiong as the Chairman, Knight Columbus Nyong, Vice Chairman, Knight Ignatius B. Ekpenyong, Secretary, Knight Cyrinus O. Effiong, Treasurer and Chief Augustine Okon Chairman, Ikot Asua Section, Chief Donatus Ekwere PRO. Nsit section existed under Ndon Ebom Parish for a period of sixteen (16) years before the breaking news of its excision to form an autonomous Parish on March 27th

1986 by the then Archbishop of Calabar, Most Rev. Dr. Brian D. Usanga. During this period, Knight Chrysanthus E. Nyong of Nsit Section was the Pastoral Council Chairman of Assumption Parish, Ndon Ebom whose contribution for the creation and growth of Essien Itiaba remains evergreen in the memories of members. The administrative structure of the section led by Chief Dominic Bassey Effiong therefore transformed into the Parish Executive Council after the creation of St. Pius X Parish, Essien Itiaba.

(b) INAUGURAL MASS/SERVICE/YEAR: 1914
(c) NUMBER OF STATIONS: St. Pius(x) Parish, Essien Itiaba is made up of twelve stations, namely:

ST. PIUS CATHOLIC CHURCH, IK OT ITIE UDUNG:1914	SACRED HEART CATHOLIC CHURCH, NDON IKOT ITIE UDUNG 1921	ST. CECILIA'S CATHOLIC CHURCH, IKOT ASUA 1921
ST. AGNES CATHOLIC CHURCH, UNYEHE NSIT 1927	ST. JOSEPH'S CATHOLIC CHURCH, IKOT OTU NSIT 1927	ST. JOSEPH'S CATHOLIC CHURCH, IKOT OBONG NSIT 1934
ST. PATRICK'S CATHOLIC CHURCH, NDA NSIT 1964	St. Michael's Catholic Church, Ndon Omum 1963	ST. ANTHONY'S CATHOLIC CHURCH, IDIKPA IKOT NTUEN 1970
St. Anthony's Catholic Church, Idikpa Ikot Ntuen 1993	ST. MICHAEL'S CATHOLIC CHURCH, ODOT NSIT 196 8	==========

(d) SERVING PRIESTS: Since its creation the Parish has graciously been blessed by the services of the following Priests:

FR. COLUMBANUS UDOFIA 1988- 1989	FR. EMMANUEL EFFIOK EFFIONG 1989 - 1991	FR. CHRISTOPHER INYANG 1991 - 1994	FR.PATRICK MBABA 1994-1997	FR. W.ILFRED W. BASSEY 1997-1999
Ray-Maria Umoh 1998 -1999	FR. FELIX H. EKONG 1999 – 2002	PATRICK D. UDOFIA 2003 - 2008	GABRIEL C. EKONG 2008-2010	FR.JOHN BOSCO EZEKOLI 2010-2011
FR. ANTHONY AK WAOWO 2012	KEVIN ONAH 2011- 2012	RAPHAEL ESSIEN 2013 - 2015	FR. BRAN BROWN 2015 ==========	==========

(e) INDIGENOUS PRIESTS: Over the years the Parish has produced six indigenous Priests namely:

REV. FR. NICHOLAS IBUOT	REV.FR. EMMANUEL NYONG	REV. FR. CHARLES O. ETIM	REV. FR. AGAPITUS BASSEY	REV. FR. MICHAEL ETIM	REV. FR. GODWIN AKPAN

(f) INDIGENOUS RELIGIOUS: The parish has so far produced only one religious in the person of Rev. Sr. Rosemary Ekpenyong.
(g) 1ST PARISH CATCHIEST/TEACHER: The first Catechist was Bernard Etim Eyo while the first teacher was Late Jerome Ita Bernard.

(h) PARISH CHAIRMEN TO DATE:

CHIEF DOMINIC B. EFFIONG	KGT. COLUMBUS NYONG BASSEY	KGT. PRIMUS EYO OKON	KGT. PRIMUS EYO OKON	HON. OTUEKONG RAPH BASSEY	MR. PETER ITA OKON

(i) GROWTH/DEVELOPMENT: In its growth and development the Parish has produced six (6) Rev. Fathers, 1 Rev. Sister and 3 Senior Seminarians. A Rev. Fathers' House, a 6 -classroom block for Nursery/primary school, 2 plots of land at Ikot Ebiyan and Ikot Asua. There are twelve stations from the initial ten. The Parish has also undertaken the renovation of station Churches and construction of 3 new ones as also a magnificent Parish Church building. The Parish is a member of Uruan Essien Itiaba Inter-Parish Council.

ST. PIUS (X) CATHOLIC CHURCH, IKOT ITIE IDUNG



(a) ORIGIN: Catholicism arrived here from St. Joseph's Mission Anua in 1914 with Rev. Fr. Kraft. As at then, it was a community of Ikot Itie Udung villages in Nsit Atai/Eastern Nsit. At the instance of Late Chief Felix Ekpenyong Okoko of Ikot Itie Udung, Daniel Mkpap of Ikot Uyo Nsit and Benedict A. Udosen Inyang who were the 1st converts, other chiefs like Effiong Okudo, Assian Akpan, and Gregory Effiong Archibong were invited for a meeting by Rev. Fr. Kraft. They all embraced the Catholic religion and got baptized. From there an approval was given for the establishment of the Catholic Church at Ikot Itie Udung. Land was donated and everybody was interested and involved. Thus, the Catholic Church was the 1st ever Christian religion to land here and spread to other stations of Essien Itiaba community and Eastern Nsit now Nsit Atai. It then spread to places like Ikot Uyo, Ikot Asua, Ndon Ikot Itie Udung, Ikot Obong, Unyehe and others. Accordingly, this station continued to grow and other stations were established at Ndon Ikot Itie Udung by Late Patrick Eyo Udo, Ikot Obong by Late Joseph E. Akpan, and Ikot Asua by Augustine Okon Akpan. With the creation of Idikpa Ikot Ntuen Village, Late Christopher E. Nyoho took over Ikot Itie Udung with others such as the late Chief Dominic Etim Ekpo, Michael Vincent Etim, Ephraim Odiong Okudo, Valence Nyong, Gabriel E. Ekpo, Chief Ibuot, Jerome I. Bernard and those still living like Donatus Eyo Akpan, Ignatius I. Effiong, Benedict Udo Akpan, Linus Etim Inyang and others. Since the Church has grown with the establishment of other stations since the creations of Essien Itiaba Parish with Ikot Itie Udung as Parish Headquarters.

(b) 1ST MASS: Holy Mass was first celebrated at Ikot Itie Udung village square by Rev. Fr. Kraft in 1914 to mark the official arrival of Catholicism in Essien Itiaba in particular and Nsit Atai Local Government Area in general.

(c) CHURCH BUILDING: The first building was thatched. It was replaced with a permanent one started during the Leadership of Late Christopher Ekere Nyoho and with the maximum cooperation of all members it was successfully completed. Ikot Itie Udung station has grown beyond the rank of a station to that of a parish church status. The Church building was started by Very Rev. Fr. Felix Ekong and completed by a very hard working Parish Priest Rev. Fr. Patrick Udotai**.**

(d) 1ST CATCHIEST/TEACHER: The first official Catechist/teacher was Mr. Gregory Effiong Archibong in 1930.

(e) CHURCH HEADMEN UPTO DATE:

MR.PETEREKPENYONGOKOKO	MR. BENEDICT ASUQUO UDOSEN INYANG	SIMON EFFIONG UDO	SEBASTIAN ETIM	CHRISTOPHER E. NYOHO	BENEDICT U. AKPAN
KGT. PRIMUS E. OKON	LINUS ETIM INYANG	JOSEPH EKERE EFFIONG	SAMUEL U. EKONG	MICHAEL E. INYANG	==========

(f) CHURCH HEADWOMEN TO D ATE:

VERONICA ETIM UDO	MARIA D. EKPO	AGNES NKO NTIA	GRACE OKON ESSIEN
VERONICA M. BASSEY	THERESA I. EFFIONG	ELIZABETH P. OKON	VERONICA B. AKPAN

(g) 1ST BAPTISED MEMBERS:

PETER EKPENYONG OKOKO	BENEDICT ASUQUO UDOSEN INYANG	GREGORY E. ARCHIBONG

(h) 1ST TO RECEIVE HOLY COMMUNION:

PETER EKPENYONG OKOKO	BENEDICT ASUQUO UDOSEN

(i) 1ST WEDDED COUPLE: MR. & MRS. BENEDICT ASUQUO UDOSEN INYANG

SACRED HEART CATHOLIC CHURCH, NDON IKOT ITIE UDUNG

(a) **ORIGIN:** The Catholic Church in Ndon Ikot Itie Udung was established in the year 1921 by Rev. Fr. Biechy who came in through St. Pius Catholic Church, Ikot Itie Udung. At its inception the church was located at Chief Ikpa Ntak Inyang's compound who was the head of the village then. The Church was headed by Chief Patrick Eyo Udo. From the available records the first person to be baptized was Thomas Etim Essien on the 23rd June 1926 by Rev. Fr. E. Knaebel. The Baptism of young Thomas inspired his family, Nung Obong Utan to donate a parcel of land where the Church is now located. As the village/community embraced the Catholic Faith, 31 members were baptized on the 19th November 1926 and two persons wedded on that day too. From 1921 to-date, the Church is blessed with 2 permanent buildings. In May 1997, the indigenous Priest by name Rev. Fr. Charles O. Etim was ordained by the Catholic Bishop of Calabar, Most Rev. Dr. B. D. Usanga of blessed memory. To God be the glory.

(b) 1ST MASS/SERVICE: History has it that the first Holy Mass was celebrated at Chief Ikpa Ntak Inyang's compound in a thatched building. It is on record that the first priest who conducted the Mass/Service was Fr. Edward Knaebel (CSSP) assisted by Catechist Charles Eyo Ita from Calabar.

(c) CHURCH BUILDING: The Church is blessed with a capacity new Church that can accommodate more than 550 worshippers. The new building was completed in the early part of 1993. The former old one building which was completed and consecrated in 1954 has now been abandoned but it can be used as Church Assembly Hall. These two buildings lie side by side where the Station is located at the main junction of the town. The first building is now serve as Church Hall.

(d) 1ST CATECHIST/TEACHER: The first Catechist/teacher was Mr. Charles Eyo Ita from Calabar.

(e) CHURCH HEAD MEN TO DATE:

MR.PETEREKPENYONGOKOKO	MR. BENEDICT ASUQUO UDOSEN INYANG	SIMON EFFIONG UDO	SEBASTIAN ETIM	CHRISTOPHER E. NYOHO	BENEDICT U. AKPAN
KGT. PRIMUS E. OKON	LINUS ETIM INYANG	JOSEPH EKERE EFFIONG	SAMUEL U. EKONG	MICHAEL E. INYANG	==========

(f) CHURCH HEADWOMEN TO D ATE:

VERONICA ETIM UDO	MARIA D. EKPO	AGNES NKO NTIA	GRACE OKON ESSIEN
VERONICA M. BASSEY	THERESA I. EFFIONG	ELIZABETH P. OKON	VERONICA B. AKPAN

(g) 1ST BAPTISED MEMBERS:

PETER EKPENYONG OKOKO	BENEDICT ASUQUO UDOSEN INYANG	GREGORY E. ARCHIBONG

(h) 1ST TO RECEIVE HOLY COMMUNION:

PETER EKPENYONG OKOKO	BENEDICT ASUQUO UDOSEN

(i) 1ST WEDDED COUPLE: MR. & MRS. BENEDICT ASUQUO UDOSEN INYANG

SACRED HEART CATHOLIC CHURCH, NDON IKOT ITIE UDUNG

(a) **ORIGIN:** The Catholic Church in Ndon Ikot Itie Udung was established in the year 1921 by Rev. Fr. Biechy who came in through St. Pius Catholic Church, Ikot Itie Udung. At its inception the church was located at Chief Ikpa Ntak Inyang's compound who was the head of the village then. The Church was headed by Chief Patrick Eyo Udo. From the available records the first person to be baptized was Thomas Etim Essien on the 23rd June 1926 by Rev. Fr. E. Knaebel. The Baptism of young Thomas inspired his family, Nung Obong Utan to donate a parcel of land where the Church is now located. As the village/community embraced the Catholic Faith, 31 members were baptized on the 19th November 1926 and two persons wedded on that day too. From 1921 to-date, the Church is blessed with 2 permanent

buildings. In May 1997, the indigenous Priest by name Rev. Fr. Charles O. Etim was ordained by the Catholic Bishop of Calabar, Most Rev. Dr. B. D. Usanga of blessed memory. To God be the glory.

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(d) 1ST CATCHIST/TEACHER: The first Catechist/teacher was Mr. Charles Eyo Ita from Calabar.
(e) CHURCH HEAD MEN TO DATE:

CHIEF PATRICK EYO UDO	FRANCIS ASUQUO EFFIONG	KGT. COLUMBUS NYONG BASSEY	LEO ETIM EYO	OSCAR O. ESSIEN	HON. SYLVANUS E. EYO

(f) CHURCH HEAD WOMEN TO DATE:

(g) 1ST BAPTIZED MEMBER/YEAR: 1926
Chief Thomas Etim Essien then a very young man was baptized on 23rd June 1926 by Rev.Fr. Lawrence Hanson (CSSP) at St. Thomas' Ekpene Ukim. The following were also baptized on 19th November 1926 in the Station Church, Sacred Heart Catholic Church, and Ndon Ikot Itie Udung in the present Nsit Atai Local Government Area of Akwa Ibom State. They were:

DOMINIC NYONG UDOSEN	PETER EYO ETOK ESEN	JOHN UDOSEN	EMMANUEL EKPENYONG	PIUS OKON EKANEM
HENRY ASUQUO UDOSEN	LAWRENCE EDET AKPAN UDO	JUSTIN BASSEY AKPAN	VITALIS ETIM UMOH	GABRIEL EFFIONG UDO EBONG
PATRICK EYO UDO	VICTORIA IQUO EFFIONG	JOSEPH ETIM OBOT	EDWARD EDEM AKPAN	GEORGE EFFIONG EKPO
LEO ETIM EYO	GREGORY ETIM INYANG	SIMON EFFIONG OBOT	RAYMOND OKON ESSIEN	JACOB EFFIONG OKON
MOSES ETIM AKPAN	FELIX IKPA EDOK	BRUNO EDEM BASSEY	WILLIAM ETIM ETOKESEN	FRANCIS ASUQUO AKPAN

ITHOMAS EDET UDOSEN	AMBROSE BASSEY AKPAN	CYRIL OKON ABAS	LUCY ARIT ETIM	MATILDA NKO ESSIEN	PATRICK IKPA OBOT

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: On 19th November 1926 by Rev. Fr. E. Knaebel

Patrick Eyo Udo	Thomas Edet Udosen

(i) 1ST WEDDED COUPLES: (On 19th November 1926 by Rev. Fr. E. Knaebel)

Patrick Eyo Udo and wife Victoria	Thomas Edet Udosen and wife

ST. CECILIA'S CATHOLIC CHURCH, IKOT ASUA

(a) ORIGIN: The Church is believed to have started in 1921. It was one of the stations from Assumption Parish, Ndon Ebom. The first priest to say Mass here was Rev. Fr. Joseph Kraft. The exact date for the first Mass is not known. Rev. Fathers such as Fr. E. Knaebel, T. Mahoney, T. Fitzgerald, D. Dolan etc. visited

the station and said Mass. Rev. Fr. Joseph Ekarika was the first African Priest of Uruan/Essien Itiaba origin to celebrate Mass in the station. The station is now sectional Head with other two stations attached to it. The current chairman is Mr. Peter Ita Okon.

(b) CHURCH BUILDING: The first church building was a thatched house. The second building was permanent but was destroyed by road construction. Now the third building is undergoing construction to be completed soon.

(c) CHURCH HEADMEN TO DATE:

MARTIN EYO AKPAN UKIME	BENEDICT EKPENYONG	LAWRENCE EDEM BASSE	VITALIS EKPENYONG
TITUS EKERE AKPAN	LINUS EKPENYONG EYO	MICHAEL EFIONG EKPENYONG	PETER OKON ETIM

(d) CHURCH HEAD WOMEN TO DATE:

JUSTINA ARIT EKPO	ROSE TITUS EKERE	MARGARET ANTHONY EDET	GRACE DAVID EKPENYONG	MERCY DANIEL EDEM EKPO

ST. DOMINIC'S CATHOLIC CHURCH, IKOT UYO NSIT

(a) ORIGIN: In 1926 three men each representing the then three families in Ikot Uyo namely, Chief Daniel Effiong Mkpap (Nung Uyo family) the father of George Daniel, Chief Etukudo Ekaete (Nung Okporo) and Chief Ekwere Nwa Udo Ekpok (Nung Abasi Akpan) were mandated to visit Anua Parish and invite the Catholic Missionaries to Ikot Uyo Nsit. On their return, the three men reported back to the then Village Head, Obong Adiaha Umoh Etok in his compound while Chief Daniel Effiong Mkpap prayed the Holy Rosary. This subsequently led to the establishment of the Catholic Church in the village. At the beginning, St. Dominic's Catholic Church was under Anua Parish was later moved to St. Mark's Oron and afterwards to St. Theresa's Ikot Edibon. Then with the creation of St. Pius Ikot Itie Udung since 1988, the Station is now its Out-Station.

(b) 1ST MASS/ SERVICE: The first Mass was celebrated in 1926 in a thatched building belonging to Chief Daniel Effiong Mkpap.

(c) CHURCH BUILDING: Chief Daniel Effiong Mkpap donated a plot of land to the Church for the Church building. Thereafter the Infants' School was attached and the Church was moved to a new site on the land donated by the Village Council of Chiefs. It was a thatched house then. Between 1955 and 1957 and from this thatch Church, mud blocks were made to remodel the new Church. Then a permanent structure was started in 1967 by the direction of Fr. Joseph P. Ekarika and was completed by Fr. Aloysius N. Ebong.

(d) 1ST CATECHIST/TEACHER: The first Catechist/teacher was Chief Daniel Effiong Mkpap.

(e) CHURCH HEADMEN UP TILL DATE:

DANIEL EFFIONG MKPAP 1926-1951	JOSEPH BASSEY UDONSE 1952-1960	ANTHONY OKON AKPA 1961 -1973	AUGUSTINE EDEM UDOK 1974-1980
PATRICK SUNDAY OKONO 1981-1989	SYLVESTER SUNDAY BASSEY 1990-1996	EDIDEM GEORGE DANIEL 1997-2000	PATRICK SUNDAY OKONO 2001-2009
PAULINUS EFFIONG UDOK 2009-2011	JUDE EFFIONG MKPAP 2012 -2017	==========	==========

(f) CHURCH HEAD WOMEN TO DATE:

CHRISTIANA IQUO UDO 1926-1988	VERONICA BRENDAN UDOK 1989-1991	ANGELA IKPE SIMON 1991 - 1993	ROBERTA ATIM BASSEY 1994 -1995	AGNES MICHAEL UDOK 1995-2017

1ST BAPTIZED MEMBER(S)/YEAR: 1926

CHRISTIANA IQUO UDO 1926	DANIEL EFFIONG MKPAP	ETUKUDO EKAETE	EKWERE NWA UDO EKPOK

(h) 1ST TO RECEIVE HOLY COMMUNIO N/YEAR: 1926

DANIEL EFFIONG MKPAP,1926	ETUKUDO EKAETE, 1926	EKWERE NWA UDO EKPOK,1926

(i) 1ST WEDDED COUPLE/YEAR: 1926

DANIEL EFFIONG MKPAP,1926	ETUKUDO EKAETE, 1926	EKWERE NWA UDO EKPOK,1926

ST. AGNES'S CATHOLIC CHURCH, UNYEHE NSIT

(a) ORIGIN: In 1927, these early Christians Etubom Bernard Akpan, Mr. Gregory Henshaw Bassey, Mr. William Etuk Udo, Mr. John Akpan Ibanga, Madam Gertrude Mandue Akpan, Madam Rosaline Akpan Obong and Madam Victoria Obot Bassey among others went and begged the Holy Ghost Missionaries at Anua to establish the Catholic Church in Unyehe Nsit. The Church was named St. Agnes Catholic Church. The Church at its inception was under Anua Parish and Priests often came from Anua to celebrate Mass there. Later the Out Station was placed under St. Theresa's Parish Ikot Edibon. On 4th April 2004 which was Palm Sunday, the Church was then enlisted under St. Pius (X) Parish, Essien Itiaba as its Out-Station.

(b) 1ST MASS/SERVICE: 1927

(c) CHURCH BUILDING: According to records, the early Christians contributed money and built the first place of worship. That site is still where the present permanent Church building is located today.

(d) CHURCH HEADMEN UP TO DATE:

ETUBOM BERNARD AKPAN	GREGORY HENSHAW BASSEY	ETTE WILLIAM ETUK UDO	ALOYSIUS JEREMIAH EKPO	ETTE JOHN AKPAN IBANGA	MR. JUSTINE JOHN AKPAN

(e) CHURCH HEAD WOMEN UP TO DATE:

GERTRUDE MANDUE AKPAN	ROSALINA AKPAN OBONG	VICTORIA OBOT BASSEY	ROSE ALFRED OKPOHO	JUSTINA JUSTINE AKPAN	MARIA JAMES ETIM

(f) 1ST BAPTIZED MEMBER(S)/YEAR: 1928 ETUBOM BERNARD AKPAN
(g) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1928 ETUBOM BERNARD AKPAN
(h) 1ST WEDDED COUPLE/YEAR: 1928 ETUBOM BERNARD AKPAN

ST. JOSEPH'S CATHOLIC CHURCH, IKOT OTU

(a) ORIGIN: When the good news that Ikot Akpabio in Nsit Ubium had accepted Christ and permission also granted them to build the Catholic Church in the Village, this gave Chief Solomon Iyot the then Village head of the village the impetus to set up a committee to visit Ikot Akpabio and arrange for the establishment of the same Church in Ikot Otu. In 1921 St. Joseph's Catholic Church Ikot Otu was established through the effort of the entire Ikot Otu Village as there was no other Church by then in the community. The station at inception was under Anua Parish and later on was ceded to St. Mark's Parish, Esin Ufot Oron. These two Parish Headquarters were very far from the station. Hence in 1949 as a result of the creation of St. Theresa's Parish, Ikot Edibon the Church became one of its Out-Stations. By the year

1986, St. Pius (X) Parish Essien Itiaba was established and in 1988 St. Joseph's Catholic Church, Ikot Otu was enlisted under Essien Itiaba Parish.
(b) 1ST MASS/SERVICE: This was celebrated in an open square in the Village in 1921 by Rev. Fr. Antoine Steigler CSSP).

© CHURCH BUILDING: The Church started at an open square in the village and later moved to a rented thatch building. Through the efforts and contributions of Mr. Boniface O. Adam, Mr. Bernard Etim Iyot and Mr. Gabriel Etim Utong, work on the permanent Church building was started and completed.

(d) 1ST CATECHIST/TEACHER: The first Catechist/Teacher was Catechist James Akpan.
(e) CHURCH HEAD MEN TO DATE:

MR. IYOT AKPAN	MR. JOHN AKPAN	AUGUSTINE OKON WILLIAM	BERNARD ETIM IYOT	EDWARD ETIM JOHNSON
FRANCIS ARCHIBONG	GABRIEL ETIM	MR. DAVID OKON EKPO	MR. BENEDICT SAMUEL UDO	==========

(f) CHURCH HEAD WOMEN UP TO DATE:

CECILIA AKPAN OBONG	MARGARET BERNARD IYOT	PAULINA AKPAN ITAM	BRIGID BONIFACE O. ADAM	HANNAH DAVID OKON EKPO	VERONICA SAMUEL ASUQUO

1ST BAPTIZED MEMBER/YEAR: 1949 MR. & MRS. JOHN AKPAN
(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1949 MR. & MRS. JOHN AKPAN
(i) 1ST WEDDED COUPLE/YEAR: 1950 MR. & MRS. JOHN AKPAN

ST. JOSEPH'S CATHOLIC CHURCH, IKOT OBONG NSIT

(a) ORIGIN: Ikot Obong and Ikot Itie Udung co-existed from history as an autonomous community. Because of this co-existence whatever happened in Ikot Itie Udung also touched the people of Ikot Obong. In 1914 when the Catholic faith was embraced and established in Ikot Itie Udung, Ikot Obong people also embraced the faith but worshiped at Ikot Itie Udung. In 1934 five members of the Church from Ikot Obong namely: Joseph Ekpenyong Akpan, Michael Eyo Akpan, Raymond Udo Inyang, Michael Edet Akpan and Nestor Etim Udoh, met with the Parish Priest at Anua to seek permission to start a station Church at Ikot Obong. Towards the end of that year (1934) the then Parish Priest, Rev. Fr. Thomas McGettrick arrived Ikot Obong and met with the then village Chiefs viz. Chiefs Essiet Abasi Obong Asia, Udat Akpan Ayang Ekoi, Essien Adiaha Akpan Ndem and Ubom Ekpa. He then advised them to designate a site for the building of a Church. Then they whole heartedly donated a piece of land which the Rev. Father blessed the land and then appointed the Church Headman with the permission to commence the Church construction and granting him authority to oversee the activities of the Church in Ikot Obong.

(b) 1ST MASS/SERVICE: The first Mass was celebrated in 1935.
(c) CHURCH BUILDING: When approval was given for the commencement of Church Services in the Station by Rev. Fr. Thomas McGettrick, the Catholic faithful began to worship at Joseph Ekpenyong Akpan's compound. Through the effort and sacrifice of those early members earlier mentioned and others, the Church building and a Catechist's residence were erected on a land donated by the Village Chiefs a few years after the establishment of the Church in Ikot Obong.

The Church is now wearing a new look through the effort of the present Headman, Obong (Otuekong) Raphael Bassey with the co-operation of the entire members of the Church.

(d) 1ST CATECHIST/TEACHER: Catechist Philip Umoh Ita was the first Catechist/Teacher.

(e) CHURCH HEAD MEN TO DATE:

JOSEPH EKPENYONG AKPAN	CHIEF MICHAEL EYO AKPAN	MR. RAYMOND UDO INYANG	MARCEL EDET AKPAN
NESTOR ETIM UDO	ROBERT OKON ASUQUO	JOSEPH BASSEY ESSHIET	KNIGHT I. B. EKPENYONG
EMILE EFFIONG EKPO	OLIVER EKANEM	CHRISTOPHER UDO FRANK	OTUEKONG (HON) RAPHAEL BASSEY

(f) CHURCH HEAD WOMEN TO DATE:

MRS. CLARA OKON ETIM	MRS. MARIA UDONWA	MRS. MARGARET EMILE EKPO
MRS. RITA BASSEY EKPENYONG	MRS. RITA ANTHONY OKON	MRS. ROSE FRANCIS EDET

(g) 1ST BAPTISED MEMBER(S)/YEAR: 1935

MR. JOSEPH EKPENYONG AKPAN	CHIEF MICHAEL EYO AKPAN	MR. RAYMOND UDO INYANG

(h) 1ST TO RECEIVE HOLY COMMUNION: 1935

MR. JOSEPH EKPENYONG AKPAN	MR. RAYMOND UDO INYANG

(i) 1ST WEDDED COUPLE/YEAR: 1940

STEPHEN UDO UDAT	MATTHEW ROBERT

ST. MICHAEL'S CATHOLIC CHURCH, NDON OMUM

(a) ORIGIN: The people of St. Michael's Catholic Church Ndon Omum first worshiped at Sacred Heart, Ndon Ikot Itie Udung and after a very long time the members withdrew to establish and worship in their village, Ndon Omum. The establishment of this station Church began in 1948 in a thatched house before the Primary School structure was built and members also began to use it for worship and other Church activities. From available records the early Christians embraced Catholicism long before 1926, when about four members from Ndon Omum were baptized on 19th November, 1926 alongside members of Sacred Heart Church, Ndon Ikot Itie Udung. Worthy of mention as the strong contributors towards the establishment of the Church were Lawrence Edet Akpan Udoh, Raymond Okon Essien, Jacob Effiong Okon, then Village Head, Chief Paul Etim Udoetong and some others all of blessed memory.

(b) 1ST MASS/SERVICE: 1948

(c) CHURCH BUILDING: In 1948 or thereabout the Church began in a thatched building. Then in 1950 the school hall of St. Michael's RCM was used for worship. In 1969 the present Church building was erected through the help of Ndon Ebom Parish during the administration of Rev. Fr. J. P. Ekarika the Parish Priest of Ndon Ebom when Ndon Omum was a station in Nsit Section of the Parish.
(d) 1ST CATECHIST/TEACHER: Cuthbert Effiong from Ikot Inyang Esuk was the first Catechist/teacher.

(e) CHURCH HEAD MEN TO DATE:

CHIEF SAM UDO NWA	MR. MICHAEL EDEM OKON	MR. HENRY ASUQUO ETIM	MR. SIMON SAM UDO	GREGORY EFFIONG ESSENOWO

(f) CHURCH HEAD WOMEN UP TO DATE:

MRS. CHRISTIANA NKOYO OKON	MRS. JOSEPHINE FRANCIS EFFIONG

(g)1ST BAPTISED MEMBERS/YEAR: 1926

LAWRENCE EDET AKPAN UDO	EDWARD EDEM AKPAN	RAYMOND OKON ESSIEN	JACOB EFFIONG OKON

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1926

LAWRENCE EDET AKPAN UDO	EDWARD EDEM AKPAN	RAYMOND OKON ESSIEN	JACOB EFFIONG OKON

ST. ANTHONY'S CATHOLIC CHURCH, IDIKPA IKOT NTUEN

(a) ORIGIN: Idikpa Ikot Ntuen before being made a Village in the early sixties was a unit in Ikot Itie Udung and thereby embraced Catholic Faith alongside Ikot Itie Udung in 1914.

Early in 1970, Chief Lawrence Etim Ekpenyong the mover and Pilot for the Creation of Idikpa Ikot Ntuen who was also the Village Head thought it wise to write the then Parish Priest of Ndon Ebom, Rev. Fr. Joseph P. Ekarika to come and celebrate Holy Mass for them. This spectacular event accorded the Village God's blessings and recognition. On 17th February 1970, Holy Mass was celebrated as requested marking the establishment of Catholic Church in Idikpa Ikot Ntuen Village.

(b) 1ST MASS/SERVICE: was celebrated by Rev. Fr. Joseph P. Ekarika (now Rt. Rev. Monsignor) on 17th February 1970 at the Village Hall. After the Mass the Church was named St. Anthony's Catholic Church since this day was St. Anthony's Feast day.

(c) CHURCH BUILDING: The Catholic Faithful of Idikpa Ikot Ntuen started worshipping in the Village Hall until work on the permanent Church building was completed.

(d) 1ST CATECHIST/TEACHER: Mr. Bernard Eyo was the first Catechist while Mr. Joseph E. J. Etim was the first teacher.

(e) CHURCH HEAD MEN TO DATE:

MR. BENEDICT ASUKWO UDOSEN INYANG	MR. BARTHOLOMEW ETOK AKPAN	KNIGHT THOMAS A. U. INYANG
MR. DOMINIC OKON EDET	MR. BERNARD ETIM EYO	MR. DOMINIC OKON EDET

(f) CHURCH HEADWOMEN TO DATE:

MRS.THERESA PATRICK EFFIONG	MRS. CECILIA PAUL NYONG	MRS. IMELDA ALOYSIUS EDET	MRS. LAWRENCIA ASUKWO U. INYANG	MRS. ROSE PETER EFFIONG

(g) 1ST BAPTISED MEMBER/YEAR: 1970 Rose Bernard E. Eyo
(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1971 Rose Bernard E. Eyo
(i) 1ST WEDDED COUPLE/YEAR: 1971 Mr. Bernard& Mrs. Rose E. Eyo

S T. PATRICK'S CHURCH-NDA NSIT

(a) ORIGIN: The Catholic Church started in the year 1963 with his family in the Veranda of Patrick Okon Offiong house since there was no other person to attend as members from the village. The village is dominated then by Protestant Churches. Patrick Okon Offiong decided to set up a small building and the Church was named after his Patron Saint, St. Patrick's Catholic Church, Nda Nsit. Formerly, the Church was under Ikot Edibon Parish in Nsit Ubium L.G.A. In 1988 the entire Church in collaboration with the Bishop of the then Calabar Diocese, Archbishop Brian D. Usanga approved and allowed the Church to return to their Nsit Atai land in St. Pius X Parish, Essien Itiaba under the Umbrella of Rev. Fr. Anthony Akwaowo. The Church has since grown with four families. With the present members, a parcel of land had been acquired through the assistance of a non-Catholic, Hon. Emmanuel Jack Bassey for the Church's permanent site. On the 28th February 2012 Rev. Fr. Gabriel Ekong celebrated the 1st Mass at the permanent Church with the entire Parishioners in attendance during a combined Service for Nda Nsit Station. The Mass was celebrated under Palm trees shade and canopies. On August 2012, Rev. Father John Bosco Ezekoli laid the foundation stone of the Church and now the permanent structure of the Church the roofing stage and near completion.

(b) 1ST MASS: The first Mass was celebrated by Rev. Fr. Kevin Longworth in 1963.
(c) CHURCH BUILDING: The Church building today is under construction and is nearing completion.
(d) 1ST CATECHIST/TEACHER: Mr. Patrick Okon Offiong was the first Catechist/Teacher.
(e) CHURCH HEAD MEN TO DATE:

PATRICK OKON OFFIONG 1963 -1999	GREGORY EFIONG THOMPSON 1999-2011	SYLVESTER PATRICK AKPAN FR OM 2011-2018	==========

(f)CHURCH HEAD WOMEN TO DATE:

MRS. CECILIA PATRICK OFFIONG 1963 . 1995	MRS. MARTINA EFFIONG THOMPSON 1995 - 2002	MRS. GRACE PIUS UKPONG FROM 2002 TO 2011	UDUAK-OBONG SYLVESTER PATRICK 2011 -2017

(g) 1ST BAPTISED MEMBER/YEAR: 1992 Gregory Effiong Thompson
(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1992 Gregory Effiong Thompson
(i) 1ST WEDDED COUPLE(S)/YEAR: Gregory Effiong Thompson 15th March, 1992.

SS PETER AND PAUL'S CATHOLIC CHURCH, IKOT AKPAN IKE

(a) ORIGIN: The people of Ikot Akpan Ike embraced the Catholic faith through Ndon Ikot Itie Udung and Ikot Mkpo during the early part of 20th Century. That Catholic Church actually collapsed before 1945. However, on Pentecost Sunday of 1993 the faith was revived by Rev. Fr. Christopher Inyang through Mr. Felix Udo (KSM) who was also the then Grand Knight of Kano Sub-Council when he visited the town. Members of SS. Peter and St. Paul's Catholic Church, Ikot Akpan Ike at inception consisted of five families of Kgt. Felix Udo, Mr. Joseph Jimmy Etim, Mr. Pius Joseph Akpan (a school teacher) and others. Now the Church is sustained by three married families namely; Mr. Joseph Etim and family, Mr. Paul Akaninyene and family and Mr. Patrick Ossom and family. Another devout member is Mrs. Francisca Uwa. This later Church was started by the Grand Knight of Kano State in the person of Brother Felix Udo as stated above. He together with his family alongside the family of Bertha Joseph Etim constituted the first members of the revived Church. In 1996, the first Mass was said by Rev. Father Chris Inyang, the Priest in-charge of St. Pius X Parish, Essien Itiaba then.
(b) 1ST MASS/SERVICE: Holy Mass was first celebrated on the Pentecost Sunday of 1993 by Rev. Fr. Christopher Inyang at Kgt. Felix Udoh's Compound.
(c) CHURCH BUILDING: The building has been brought up to the wall plate and still needs help for the purchase of wood and zinc for the roof. The work is ongoing and will soon be completed in God's own Time.

(d) 1ST CATECHIST/TEACHER: Mr. Pius Joseph Akpan
(e) CHURCH HEADMEN TO DATE:

MR. JOSEPH ETIM, 1993 – 2009	PAUL AKANINYENE, 2009 -2018

(f) CHURCH HEAD WOMEN TO DATE:

MRS. CHRISTIANA UNWA 1993 - 2009	MRS. MARTINA JIMMY 2009 - 2018

(g) 1ST BAPTIZED MEMBER/YEAR: 1998 Mr. Paul Akaninyene and his children
(h) 1ST TO RECEIVE HOLY COMMUNION: 1998 Mr. Paul Akaninyene
(i) 1ST WEDDED COUPLE(S): 1998 Mr. & Mrs. Paul Akaninyene

ST. MICHAEL'S CATHOLIC CHURCH, ODOT

(a) ORIGIN: The Church was first established during the Biafran War and first Mass said in the Primary School, Odot by Rev. Fr. J. P. Ekarika in 1968. The majority of worshipers then were Catholic Army

Officers camped at Ikot Nkpene during the Nigerian Civil War while some of them lived at Odot. Some years after the war, there was no trace of Catholic Church here because the worshipers were itinerant worshippers who came in and out of the area and more so the entire area had been effectively in Protestant hands then. The Catholic Church at Odot was re-established in 1994 when Rev. Fr. Christopher Inyang was appointed the Parish Priest of St. Pius X, Ikot Itie Udung. This second coming of the Catholic Church as it were, also collapsed this time again even as some of the members tried to regroup themselves to build a strong and virile Church. They were unsuccessful because they were out of touch with either their counterparts at St. Theresa's Ikot Edibon or St. Pius ((X) Essien Itiaba being so far away from both. It was by divine Providence that during the posting of Rev. Fr. Patrick Udotai in 2004 as the new Parish Priest to St. Pius X coupled with the presence of Catholic Corpers who were posted to the area that Service Year that the move to re-establish the Church in Odot was brought about. The move to build a Catholic Church at Odot became a reality on the 18th January, 2004 as the whole Parish (St. Pius X) trooped out and organized a rally of sorts during which Holy Mass was said at Odot and the Church thereafter was named after St. Michael, the Arch-angel the conqueror. The Church started with 21 members. The third set of leaders appointed after the collapse of the second Church regime were Mr. Andrew Edem Michael as the Headman/Catechist, Lady Pauline F. Udo, Matron/Treasurer and Monday Edet Okon as PRO.

Today, the Church in its 15th year the of third re-establishment is growing with more members. The Church has bought a piece of land for its permanent site. The work of evangelization is growing to the glory of God. The Church would have experienced even greater growth and attracted more members, but for the unfortunate fact that there is yet to be completed a permanent building at the site for worship God there.

(b) 1ST MASS/SERVICE: The first Mass took place at Methodist Central School, Odot in 1968 while the 1st Holy Mass at the new site was celebrated under a canopy on the 25th October, 2009 by Rev. Fr. Gabriel C. Ekong, the then Parish Priest of St. Pius X Essien Itiaba.

(c) CHURCH BUILDING: The Church has acquired land and the building of the permanent Church is in progress.

(d) 1ST CATECHIST/TEACHER: Catechist Andrew Edem Michael was the first Catechist/teacher.

(e) CHURCH HEADMEN TO DATE:

MR. ANDREW E. MICHAEL, 2004 - 2007	MR. SUNDAY OSIQUENE, 2008 - 2009	MR. MARTIN IFEMBIRI, 2010 - 2018

(f) CHURCH HEAD WOMEN TO DATE: Mrs. Bernadette Andrew Michael, 2007 - 2017.

(g) 1ST BAPTISED MEMBERS/YEAR:

MRS. THERESA PATRICK JOSEPH, MARCH 2005.	MASTER MATHEW UBONG ANDREW, AUG 2006.

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 2010

JAMES MARTINE I FEBIRI	CYNTHIA M. IFEBIRI	FRANCIS MARTINE IFEBIRI	MOKUTMFAN ANDREW MICHAEL	EDNA ANDREW MICHAEL

ST. GABRIEL'S PARISH, NUNG OKU URUAN



(a) ORIGIN: St. Gabriel's Parish Nung Oku Uruan embraced the Catholic Faith in the year 1914 when Rev. Fr. E. Knaebel (CSSP) arrived the town through the untiring effort of Chief James Archibong Edet. Until then, it was under St. Joseph's Parish, Anua for 33 years. With the creation of Ndon Ebom Parish from Anua in 1950, Nung Oku community was ceded to join Assumption Parish, Ndon Ebom and was given a Sectional status in 1969 by Rev. Fr. J. P. Ekarika who later donated the Church Bell from Germany in 1972 when Mr. Nicholas Okokon initiated the building of the permanent Church.

Until recently Nung Oku Uruan Section remained under the Assumption Parish, Ndon Ebom for fifty years before becoming a Parish. A pragmatic approach to the realization of the Parish was initiated by Etubom Sebastian A. Udoh in 1994 and St. Anthony's Guild, Nung Oku. In 1995 the Association together with Etubom Sebastian started the building of the Rev. Father's house. This development motivated the then Sectional Council Executive under the leadership of Mr. Aloysius B. Efanga to levy all the Parish faithful. On the 25th April 1998 the Council sent a formal application to the then Bishop of Uyo Diocese. Most Rev. Dr. Joseph E. Ekuwem now Archbishop of Calabar for the creation of the Parish.

On the 15th day of August, 2000, Feast of the Assumption, St. Gabriel's Parish, Nung Oku Uruan was created and announced an autonomous Parish by the Bishop of Uyo Diocese, His Lordship Most Rev. Dr. Joseph Ekuwem. The first Mass of the new Parish was celebrated on 28th August 2000 by Very Rev. Fr. Anthony Akwaowo, the then Priest In-charge of Assumption Parish, Ndon Ebom, who was asked to administer the Parish until a Resident Priest was posted to Nung Oku Uruan.

(b) INAUGURAL MASS/ SERVICE: This was celebrated on the 7th January, 2001 at the Parish Church by His Lordship, Most Rev. Dr. Joseph E. Ekuwem.

(c) NUMBER OF STATIONS: The Parish is blessed with eight stations namely:

ST. GABRIEL'S CHURCH, NUNG OKU URUAN	ST. SIMON'S CHURCH, IKOT INYANG ESUK	ST. FRANCIS CHURCH, EKPENE IBIA	ST. JOSEPH'S CHURCH, EKIM ENEN
ST.JOHN'S CATHOLIC CHURCH, NNA ENIN	ST.ANTHONY'SCATHOLICCHURCH,ANAKPA	ST. JAMES CATHOLIC CHURCH, ADADIA	ST. PAUL'S CATHOLIC CHURCH, EMAN UKPA

(d) SERVING PRIESTS TO -DATE:

VERY REV. FR. ANTHONY AKWAOWO	VERY REV. FR. CHRISTOPHER EMAH	REV. FR. JUSTIN UDOMA - ON SUPPLY	VERY REV. FR. FELIX AKPAN
VERY REV. FR. FRANCIS O. MBABA	REV. FR. GABRIEL C. EKONG	VERYREV.FR.EPHRAIME.OFFIONG	REV. FR. FRANCIS A. ASUQUO / REV. FR. PAULINUS UMANAH

(e)INDIGENOUS PRIESTS TO -DATE:

VERY REV. FR. EMMANUEL E. EFFIONG	REV. FR. EMMANUEL K. OKON (MSP)	REV. NICHOL AS ANIESIN B. EFANGA	REV. FR. BLAISE CHRISTOPHER ETIM

(f) INDIGENOUS FEMALE RELIGIOUS: Rev. Sister Mary Augustine Okon

(g) 1ST PARISH CATECHIST/TEACHER: Chief (Sir) Gabriel O. Asuquo was the first Catechist/teacher.

(h) PARISH CHAIRMEN TO -DATE:

MR. THOMAS E. ETIM 2000 -2008	MR. SILAS E. BASSEY 2008 - 2011	MR. THOMAS E. ETIM 2011 - 2018

(i) GROWTH/ DEVELOPMENT:

Building of Priests' house
Renovation of Parish Church
Provision of Borehole
Parameter fencing of the Parish House
Building of New Station Churches at Adadia and Nna Enin

Provision of Two Tabernacles in the Parish Church and Sacristy
Building/ Running of St. Gabriel's Nursery School.
The Parish is a member of Uruan/Essien Itiaba Inter-Parish Council.

ST. GABRIEL'S CATHOLIC CHURCH, NUNG OKU URUAN

(a) ORIGIN: Before the establishment of the Catholic Church in Nung Oku, a few indigenes had embraced the faith and had to worship at Ikot Inyang Idung now in Etoi Clan, a neighbouring village where the Catholic Church had earlier been established. In the year 1914, spearheaded by Chief James Archibong Edet, the Catholic Priest in-charge of Anua Parish, Rev. Fr. Edward Knaebel (CSSP) was invited to come and establish the Catholic Church in Nung Oku Uruan.

(b) 1ST MASS/ SERVICE: 1914

(c) CHURCH BUILDING: At inception, the village hall was used for services and other Church activities. In 1924 as a result of the migration of Nung Oku Uruan people to a new settlement, the Church was relocated to Chief Etim Ubon's compound. In 1930 as a result of influx of pupils in the school, the village donated the present land for building of the Church and School. A thatched house was built to serve as Church and School. In 1953 inspired by Rev. Fr. D. Dolan, then Parish Priest of Assumption Parish, Ndon Ebom, work started on the concrete Church/School building. In 1972 work started on the present permanent Church building and Rev. Fr. J. P. Ekarika donated a giant Church bell from Germany.

(d) 1ST CATECHIST/TEACHER: Chief James Archibong Edet.

(e) CHURCH HEAD MEN UP TO DATE:

MR. JAMES EDET UBONG	MR. PETER EDET UDO	MR. ANTHONY EFFIONG BASSEY	MR. BRENDAN ETIM BASSEY
MR. NICHOLAS OKOKON	MR. PATRICK OKON ESSIEN	MR. ANTHONY EFFIONG BASSEY	MR. ANTHONY OKON ASUQUO

(f) CHURCH HEAD WOMEN UP TO DATE:

CHIEF(MRS.) NEREUS ARIT OKON	MRS. VERONICA ARIT UDO AKPAN	MRS. ELIZABETH ATIM EFFIONG	CHIEF(MRS)CONSTANCEOKON BASSEY
MRS. VICTORIA CANIS OKON EFFIONG	MRS. MATILDA IQUO BASSEY	MRS. AGNES NICHOLAS OKOKON	CHIEF (MRS)AGATHA BASSEY EFANGA

(g) 1ST BAPTISED MEMBER(S)/ YEAR: 1914

JAMES ARCHIBONG EDET	IGNATIUS EDET BASSEY UMOH	JOSEPH ASUQUO AKPAN OKON

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1914

JAMES ARCHIBONG EDET	PETER EDET UDO NDIAHA	PAUL BASSEY EDET	JAMES EDET UBON

(i) 1ST WEDDED COUPLE(S)/YEAR: 1920 Mr. Ignatius Edet Bassey Umoh and wife Monica Essien Eyo

ST. SIMON'S CATHOLIC CHURCH - IKOT INYANG ESUK

(a) ORIGIN: These two gentlemen, Chief Patrick Essien Asuquo and Mr. Asuquo Essien Udo both Fishermen and traders, while trading on the creeks of Cross River came in contact with Chief Bassey Obot Inyang Umoren of Use Uruan Village who introduced them to Catholic denomination at Calabar.

They had to write Application letters for seventeen years before they were able to bring the Holy Ghost Missionaries to establish the Catholic Church at Ikot Inyang Esuk in 1920. The event took so long, because the Missionaries who settled at Calabar, had to come across a lengthy River and many Creeks infested with mosquitoes and crocodiles to the place in a canoe paddled by at least 3 or 4 men. The journey took them weeks before they could get to Use Uruan Village which was the first town where the

Missionaries often settled while coming on bush trek from Calabar to the area. The Missionaries' visits to these places were few and far between. In 1920 the two gentlemen Chief Patrick Essien Asuquo and Chief Asuquo Essien Udo were introduced to Rev. Fr. Kraft and Rev. Fr. Leon Lena who were the Catholic Missionary Priests at Use Uruan Village. Their meeting was successful when on September 15th 1920, the two Priests in the company of two converts paid a visit to Ikot Inyang Esuk Village and thereby established the Catholic Church. The Pioneer Church was established at Chief Essien Asuquo's compound while Chief Patrick Essien Asuquo was chosen as the first Catechist for the station.

In 1921 the two Priests had to come back to the Village to baptize over one hundred converts after they had celebrated the First Mass for the people that same year. That same number of people also later received First Holy Communion.

(b) 1ST MASS/ SERVICE: The First Mass Service was celebrated in 1926 by Rev. Fr. E. Knaebel at the new Church centre.

(c) CHURCH BUILDING: Due to the growing number of converts, the Church authorities were mandated to appeal to the Village Council to donate land for the building of the Church and the request was granted. A thatch-roofed Church was built on the same spot where the present Church is now located.

In 1963, the thatched Church was demolished and a permanent structure was put in place. This was made possible through the initiative of Chief Patrick Essien Asuquo. With the help of Rev. Fr. P. McCormack, The Church building progressed under the Chairmanship of Chief Basil Asuquo Ekoriko.

The Church has in the meantime produced two indigenous Priests in the persons of Very Rev. Fr. Emmanuel Effiok Effiong and Rev. Fr. Emmanuel Kufre-Abasi Okon. The Church is also blessed with a Senior Seminarian in the person of Rev. Mr. John Cosmas David.

(d) 1ST CATECHIST/TEACHER: Chief Patrick Essien Asuquo

(e) CHURCH HEAD MEN TO DATE:

CHIEF PATRICK ESSIEN ASUQUO	CHIEF ASUQUO ESSIEN UDO	CHIEF BASIL ASUQUO EKORIKO	MATTHIAS EFFIONG EDET	SIR GABRIEL OKON ASUQUO
PIUS NYONG ARCHIBONG	EDMOND ETIM ASUQUO INYANG	OBONG MOSES EFFIONG PETER	ETUBOM ALOYSIUS E. OFFIONG	==========

(f) CHURCH HEAD WOMEN TO DATE:

1st Church Head woman: Mrs. Mmama Idim

(g) 1ST BAPTIZED MEMBER(S)/YEAR: 1921

CHIEF PATRICK ESSIEN ASUQUO	CHIEF ASUQUO ESSIEN UDO

(h) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1921

CHIEF PATRICK ESSIEN ASUQUO	CHIEF ASUQUO ESSIEN UDO

1ST WEDDED COUPLES/YEAR: 1921 The first people that wedded in the Church include:

CHIEF PATRICK ESSIEN ASUQUO AND ROSA IQUO EDEM	CHIEF PATRICK OKON ETIM ALIAS ETO AK AN ETO AND WIFE	CHIEF MATTHIAS EFFIONG AND WIFE JUSTINA ARIT ETIM

ST. FRANCIS'S CATHOLIC CHURCH - EKPENE IBIA

(a) ORIGIN: St. Francis Catholic Church, Ekpene Ibia was established in 1924 from St. Joseph's Catholic Church, Ekim Enen under the leadership of Mr. Henry Otukenyong, a native of Ibiaku Uruan and the first Station Teacher. The first Priest that visited the Station from Anua was Rev. Fr. Paul Biechy (CSSP). The Church was named after the first baptized convert, Chief Francis Bassey Effiong Ekoriko.

(b) 1ST MASS/SERVICE: 1924 by Fr. Paul Biechy

© **CHURCH BUILDING:** When the first Church building (thatched) was destroyed, Chief Udoh Onyung donated a piece of land where the present Church building (concrete) is located. Work on the permanent Church was completed and commissioned in 1958. This old permanent Church building has been renovated and expanded to accommodate more worshipers by the present Executive.
(d) 1ST CATECHIST/TEACHER: Mr. Edet Udo Ndia from Ikot Inyang Esuk was the first Catechist while Mr. Etetim Isu from Ndon Ebom was the first teacher. The first indigenous Catechist and teacher was Mr. James Asuquo Etim.

(e) CHURCH HEAD MEN TO DATE:

CHIEF SYLVESTER ASUQUO EFFIONG OKPO	LATE MR. JONAH EKPENYONG ETIM	LATE MR. MALACHY NYONG EDEM
MR. IGNATIUS ITA EFFIONG	MR. AUGUSTUS ETIM EKPE	CHIEF AUGUSTINE EFFIONG ETIM

(f) CHURCH HEAD WOMAN TO DATE:

MADAM ANGELA AFFIONG ETIM ESSIEN	MADAM LUCY ARIT AKPAN	MADAM SOPHIA BASSEY	MADAM PAULINA BASSEY EDET	MRS. VERONICA DOMINIC EDET

(g) 1ST BAPTIZED MEMBERS(S)/YEAR: 1924

MR. FRANCIS BASSEY EFFIONG	MR. SAMUEL OFFIONG INYANG	MR. SYLVESTER ASUKWO EFFIONG OKPO	JONAH EKPENYONG ETIM
MALACHY NYONG EDEM	MATTHIAS BASSEY IKOT	MADAM ANGELA AFFIONG ETIM ESSIEN	MADAM LUCY ARIT AKPAN

(h) 1ST TO RECEIVE HOLY COMMUNIO N/YEAR: 1924

MR. FRANCIS BASSEY EFFIONG	MR. SAMUEL OFFIONG INYANG	MR. SYLVESTER ASUKWO EFFIONG OKPO	MR. JONAH EKPENYONG ETIM	GREGORY ASUQUO OKON EKPO

(i) 1ST WEDDED COUPLES: 1937

CHIEF & MRS. SYLVESTER ASUKWO EFFIONG	MR. & MRS. MATHIAS BASSEY IKOT	MR. & MRS. JONAH EKPENYONG ETIM	MR. & MRS. GREGORY ASUKWO OKON	MR. & MRS. MALACHY NYONG EDEM

ST. JOSEPH'S CATHOLIC CHURCH, EKIM ENEN

(a) ORIGIN: Through the efforts of Mr. Peter Nyong Udo and Mr. Francis Etim Usanga, the Catholic Church in Ekim Enen in 1912 by Rev. Fr. Philip O'Connors (CSSP).
(b) 1ST MASS/ SERVICE: The First Mass was celebrated in 1912 by Rev. Fr. P. O' Connors in the company of Rev. Fr. Paul Biechy who also stayed here for 3 days.
(c) CHURCH BUILDING: The Church started at Chief Usanga's compound. In 1948 the foundation stone of the permanent Church building was laid. The church was officially built and completed in 1958.
(d) 1ST CATCHIST/TEACHER: Mr. Ephraim Edet Udo Ndia from Ikot Inyang Esuk was the first Catechist.

(f) CHURCH HEAD MEN UP TO DATE:

CHIEF PETER NYONG UDOH	GERALD ETIM UDOFIA	FELIX ETIM EFFIONG	LAWRENCE EFFIONG OKON	GODWIN BASSEY TOM
SILAS EKPO BASSEY	SILAS EKPO BASSEY	MR.GREGORYOKON AKPAN	POLYCARP OKON ASUQUO	==========

(g) CHURCH HEAD WOMEN TO DATE:

MARY AF FIONG EFFIONG	MARIA NYONG ESSIEN	AGNES EFFIONG INYANG	FRANCISCA NKOYO EFFIONG	ELIZABETH ATIM INYANG
AGATHA PAULINUS EFFIONG	AGNES NICHOLAS EDET	JOSEPHINE AFFIONG EDET	BENEDICTA GODWIN BASSEY	==========

(h) 1ST BAPTISED MEMBER/YEAR: 1912 Mr. & Mrs. Peter Nyong Udoh
(i) 1ST TO RECEIVE HOLY COMMUNION/YEAR: 1912 Mr. & Mrs. Peter Nyong Udoh
(j) 1ST WEDDED COUPLE /YEAR: 1912 Mr. & Mrs. Peter Nyong Udoh

ST. JOHN'S CATHOLIC CHURCH, NNA ENIN

(a) ORIGIN: Through the pioneering efforts of Chief Moses Effiong Peter (Alias Ette Father) of Ikot Inyang Esuk and Mr. John Edet Etim from Nung Oku Uruan, the Catholic Church was established on the 29th September 1998 at Nna Enin by Rev. Fr. Leo Effiong Etim, the Parish Priest of Ndon Ebom. Actually before now and during the time of the early Catholic Missionaries, several attempts were made to establish the Catholic Church in Nna Enin but the then Chiefs rejected it and were opposed to the establishment because the Methodist Church was there already.
The second coming of the Church had the following as founding members:

CHIEF EMMANUEL OKON ESSIEN	MR. EMMANUEL EDEM EKPENYONG	MRS. CHRISTIANA OKON ESSIEN	MR. ASUQUO EDET ETIM
MRS. RITA EDET AKPAN	MRS. AUGUSTA ASUQUO EDET	MRS. MARY ENO EDEM	==========

(b) 1ST HOLY MASS / SERVICE: This was celebrated by Rev. Fr. Leo Effiong Etim on 29th September 1998. All the Stations within the then Nung Oku Section in Ndon Ebom Parish were in attendance.
(c) CHURCH BUILDING: The First Holy Mass was celebrated in Chief Effiok Essien Ekanem's Compound. As the Church grew, a portion of land was acquired by the Parish Council for the building of a permanent Church at Nna Enin. Work is in progress.
(d) 1ST CATECHIST /TEACHER: Mr. John Okon Etim from Ikot Inyang Esuk was the first Catechist/Teacher.
(e) CHURCH HEAD MAN TO DATE: Chief Emmanuel Okon Essien
(f) CHURCH HEAD WOMEN TO DATE:

MADAM CHRISTIANA OKON ESSIEN 1998 - 2012	MRS. AUGUSTA ASUKWO EDET 2012 - 2018

(g) 1ST BAPTISED MEMBERS /YEAR: 2000 Chief & Mrs. Emmanuel Okon Essien
(i) 1ST WEDDED COUPLES / YEAR: 2000 Chief Emmanuel Okon Essien and Christiana Okon Essien.

ST. ANTHONY'S CATHOLIC CHURCH, ANAKPA

(a) ORIGIN: St. Anthony's Catholic Church, Anakpa was founded in 1949 by the people of Anakpa in Uruan Local Government Area. Before this time, the Catholics here were attending St. Gabriel's Church Nung Oku Uruan since the 1920s.
(b) 1ST HOLY MASS / SERVICE: This was celebrated by Rev.Fr. Daniel Dolan in 1949
(c) 1ST CATECHIST/TEACHER: Mr. Pius Okon Ekpe was the first Catechist/Teacher.
(d) CHURCH HEAD MEN TO DATE:

CHIEF STEPHEN EDET OKON	KGT. ALOYSIUS BASSEY EDET	CHIEF FELIX OKON EDET	MR. JOSEPH FELIX OKON

(e) CHURCH HEAD WOMEN TO DATE: Madam Francisca Offiong Ekpe
(f) 1ST BAPTISED MEMBERS /YEAR: 1949
Chief Stephen Edet Okon Felix Okon Edet
Aloysius Bassey Okon Francisca Offiong Edet

(g) 1ST TO RECEIVE HOLY COMMUNION: Chief Stephen Edet Okon
(h) 1ST WEDDED COUPLES:

KGT. ALOYSIUS BASSEY EDET	CHIEF STEPHEN EDET OKON	CHIEF(HON) FELIX OKON EDET	MR. ALOYSIUS BASSEY OKON

ST. JAMES CATHOLIC CHURCH, ADADIA URUAN

(a) ORIGIN: The Church was established in 1952 with the help of Rev. Father D. Dolan assisted by Rev. Fr. J. P. Kelly. The Church started in Afaha Ikot, at Mrs. Theresa Udo Akai's compound. Mr. Bartholomew Bassey from Anua Offot was appointed the Church leader and the first Church Catechist/Teacher. From Afaha Ikot, the Church was moved to Usung Idim Atai popularly called Ibuno Issiet in Uruan. The first Mass was celebrated by Rev. Father James Sharkey in 1959. The Church then moved from Usung Idim to Anwa Mbok beside Mma Inyang's compound. Because of pressure from the Village Council, the Church moved to Mr. Michael Okokon Akpan's compound. From there the Church moved again to Methodist Central School, Adadia. Rent was paid by Sir Patrick Ekpo for the use of the School. Within a short time, another pressure came in during the time Sir Patrick Ekpo went abroad and the Church moved back to Government School, Adadia/Ekim Enen. The Church was here within a short time and then moved to Chief Xavier Okon Asuquo's compound. By then, by Divine Providence, God gave us a Moses called Chief Okon Udo Abasi who sold his land for the Church building and later became an active member in the Church. In 1990, the Church moved to the new site and the permanent structure was built by the Parish under the auspices of the then Parish Priest, Rev. Fr. Gabriel Ekong.

(b) 1ST HOLY MASS / SERVICE: This was celebrated by Rev.Fr. Sharkey at the market square Issiet Uruan, Uruan Local Government Area in 1949.

(c) CHURCH BUILDING: The present permanent Church was officially built in 2006.

(d) 1ST CATECHIST/TEACHER: Mr. Patrick E. Bassey was the first Catechist while Mr. Bartholomew Bassey was the first teacher.

(e) CHURCH HEAD MEN TO DATE:

CHIEF BARTHOLOMEW BASSEY	MR. MICHAEL OKOKON AKPAN	CHIEF XAVIER OKON ASUQUO	MR. GABRIEL M. NYONG
CHIEF PAUL EFFIONG AKPAN	MR. GABRIEL MALACHY NYONG	==========	==========

(f) CHURCH HEAD WOMEN TO DATE:

MR.THERESA UDO AKAI	IMMACULATA EDET EFFIONG	FLORENCE ASUQUO EDET	VERONICA MICHAEL OKOKON	FELICIA IKWO OKON

(g) 1ST BAPTISED MEMBERS /YEAR: 1956 Mrs. Theresa Udo Akai.

(h) 1ST TO RECEIVE HOLY COMMUNION /YEAR: 1956 Mr. & Mrs. Michael Okokon Akpan

(i) 1ST WEDDED COUPLES:

MR. & MRS. MICHAEL OKOKON AKPAN	MR. & MRS. RAPHAEL EDET EFFIONG

ST. PAUL'S CATHOLIC CHURCH, EMAN UKPA

(a) ORIGIN: The Catholic Church was first established at Mr. Ita Edet Eyo's compound before it was transferred to the permanent station which was built by the Parish. The first set of people who brought the Catholic Church to Eman Ukpa were Mr. Paul Effiong Edet and his wife, Mrs. Benedicta Paul Effiong Edet. Many members came in and joined to worship in the Church. The Church started in 1965.

(b) 1ST HOLY MASS / SERVICE: The First Mass in St. Paul's Catholic Church, Eman Ukpa was celebrated by Rev. Fr. James Sharkey in 1965.

(c) CHURCH BUILDING: The Church was first sited at Mr. Ita Edet Eyo's compound and was later moved to the present location.

(d) 1ST CATECHIST/TEACHER: The first Catechist was Catechist Vincent Essien Etim.

(e) CHURCH HEAD MEN TO DATE:

CHIEF PAUL EFFIONG EDET	MR. AUGUSTINE EYO AKPAN	MR. LAWRENCE EFFIONG EDET

(f) CHURCH HEAD WOMEN TO DATE:

MADAM BENEDICTA PAUL EFFIONG	MADAM ELIZABETH AUGUSTINE EYO	MRS. ELIZABETH IBOK EKPENYONG	MRS. MARGARET ASUQUO EFFIONG

(g) 1ST BAPTISED MEMBERS /YEAR: 1965

CHIEF PAUL EFFIONG EDET	MADAM ELIZABETH IBOK EKPENYONG	MRS. ELIZABETH AUGUSTINE EYO

(h) 1ST TO RECEIVE HOLY COMMUNION /YEAR: 1965

CHIEF PAUL EFFIONG EDET	MADAM ELIZABETH IBOK EKPENYONG	MRS. ELIZABETH AUGUSTINE EYO

(i) 1ST WEDDED COUPLES/YEAR: 1965

PAUL EFFIONG EDET/ELIZABETH PAUL EFFIONG	AUGUSTINE EYO/ELIZABETH AUGUS TINE EYO	LAWRENCE EFFIONG EDET/DOMINICA LAWRENCE EFFIONG

ST. JEROME'S PARISH, NUNG IKONO UFOK



(a) ORIGIN: St. Jerome's Parish, Nung Ikono Ufok is located in the South South area of Uruan Local Government Area of Akwa Ibom State. It was created from Assumption Parish, Ndon Ebom on Saturday, 25th day of May, 2013 by His Lordship Most Rev. Dr. Joseph E. Ekuwem, Bishop of Uyo Diocese now, nominated His Grace and Archbishop-Elect of the Metropolitan Ecclesiastical Province of Calabar. This was the occasion when the faithful of Uyo Diocese decided to offer a Thanksgiving Mass and Farewell ceremony at the Pastoral Centre, Uyo for him. There and then he announced the erection of six new Parishes to be created in the Diocese on that occasion.
(b) 1ST PARISH PRIEST: Rev. Fr. Francis Ubong.

© NUMBER OF STATIONS: There are five Stations that make up the Parish, namely:

ST. JEROME'S CATHOLIC CHURCH, NUNG IKONO UFOK	ST. PAUL'S CATHOLIC CHURCH, USE URUAN	ST. CYPRIAN'S CATHOLIC CHURCH, IKOT AKAN
ST. HENRY'S CHURCH, NUNG IKONO OBIO	ST. ALPHONSUS CHURCH, IKOT AKPA EKANG	==========

(d) INDIGENOUS PRIESTS: The Parish has been blessed with two Indigenous Priests yet:

VERY REV. FR. EMMANUEL O. AKPAN 8 /12 /1973	VERY REV. FR. ROBERT UBONG EKPE 17/ 12/ 1983

(e) INDIGENOUS RELIGIOUS: The Parish has been blessed with two Indigenous Religious yet:

REV. SIS. THERESA ANIEKAN PETER - SSL (SISTERS OF ST. LOUISE)	REV. SR. VERONICA EFFIONG WMHF (WITNESSING MEMBERS OF THE HOLY FAMILY)

(f) 1ST PARISH CATECHIST: Catechist Paul A. Okon
(g) 1ST PARISH CHAIRMAN: Etubom Henry O. Obot (KSM)
(h) GROWTH/DEVELOPMENT OF THE PARISH: The Parish is undergoing re-construction to depict its new status.

ST. JEROME'S CATHOLIC CHURCH, NUNG IKONO UFOK

(a) ORIGIN: The Catholic Church was established at Nung Ikono Ufok through two men who had received the Faith at Calabar. They were Chief Ekpo Udo Essien and Chief Onwok Udo. Both men and their households in January 1910 started a sort of house worship at Chief Onwok Udo's Compound. The Catholic Mission at Calabar was informed of this development and on the 15th May 1910 a young teacher was sent to Nung Ikono Ufok and later, First Mass was celebrated by Rev. Fr. Biechy at Chief Onwok Udo's Compound.
(b) 1ST MASS / SERVICE: This was celebrated by Rev. Fr. Biechy on the 30th September 1910 at Obong Onwok Udoh's Compound and this was also Saint Jerome's Feast Day hence the name of the Church.
© CHURCH BUILDING: Church activities started at Obong Onwok's compound and later moved to a place opposite the Customary Court. Since the plot of land could not accommodate both the School and the Church, it was moved to the present location of St. Jerome's School where a permanent structure was erected.
In 1974, as a result of population explosion in the Church, the people approached the Council of Chiefs for a place to build a new Church. In 1978 the Village gave the site called Iso Etefia ostensibly as a new Inculturation and baptizing of **NDEM ETEFIA** of IKONO KINGDOM to the Church. On 23rd March 1980 the foundation stone for the Church building was laid at the new site. On February 18, 1996, Rev. Fr. Leo E. Etim blessed and opened the Church with a personal donation of the 1st pew.

(d) 1ST CATCHIST / TEACHER: Mr. Charlie otherwise known and called by the people as "**Eyenowong Mission" – Mission boy,** was appointed on the 15th May 1910 as the first Catechist/Teacher.
(e) 1ST CHURCH HEADMEN: Chief Vincent Etim
(g) 1ST TO RECEIVE HOLY COMMUNION: Vincent Etim and Anna Affiong Udo
(h) 1ST WEDDED COUPLES/YEAR: Vincent Etim and Anna Affiong Udo on the 16th August 1926.

ST. CYPRIAN'S CATHOLIC CHURCH, IKOT AKAN

(a) ORIGIN: The arrival of Rev. Fr. Joseph Kraft and subsequent establishment of Catholic Church and School in Use Uruan aroused the interest of Ikot Akan people who earlier celebrated the event with Use Uruan people. On the 19th April 1909, Rev. Fr. Joseph Kraft arrived Ikot Akan Village through the help of Mr. Victor Akpan, Mr. Thomas Akpan, Mr. Gregory Bassey James and Mr. Okon Otu. The Priest was carried on an instrument called "**AMIK= Hammock**". They were received by the people amidst jubilation at the Village square.

(b) 1ST MASS: The first Mass was celebrated on the 19th April, 1909.

(c) CHURCH BUILDING: Before the arrival of Rev. Fr. Kraft, Chief Essien Ekanem popularly called "Cracky" had donated a plot of land for the building of the Mission house.

(d) 1ST CATECHIST / TEACHER: Chief Essien Ekanem

(e) CHURCH HEAD MEN TO DATE:

JOSEPH ETIM AKPAN EKPONG	CHIEF PAUL EFFIONG EKPO	CHIEF SOTER OKON ETIM	CHIEF TITUS EDET ETIM
MR. LAWRENCE EFFIONG UDO	KGT. DOMINIC EDEM ASUQUO (KSM)	BERNARD EFFIONG EYO	ETUBOM HENRY OBOT

(f) CHURCH HEAD WOMEN TO DATE:

PAULINA MICHAEL AKPAN UDOFIA	ELIZABETH PAUL EFFIONG EKPO	MADAM IMMACULATA IQUO OKON	MRS. REGINA VINCENT EDEM
MRS. LUCY DOMINIC E. ASUQUO	MRS. PETRONILLA OKON ETIM	MRS. MARTINA ASUQUO	==========

(h) 1ST BAPTIZED MEMBERS:

CHIEF JOSEPH ETIM AKPAN	CHIEF PAUL EFFIONG EKP O	CHIEF MICHAEL AKPAN UDOFIA

(h) 1ST TO RECEIVE HOLY COMMUNION:

CHIEF JOSEPH ETIM AKPAN	CHIEF PAUL EFFIONG EKPO	CHIEF MICHAEL AKPAN UDOFIA

(i) 1ST WEDDED COUPLES/YEAR: 1910

CHIEF JOSEPH ETIM AKPAN	CHIEF PAUL EFFIONG EKPO	CHIEF MICHAEL AKPAN UDOFIA

ST. PAUL'S CATHOLIC CHURCH, USE URUAN

(a) ORIGIN: Use Uruan according to records remains the basic community and cradle of the evangelization effort which brought about the establishment and spread of Catholic Faith in the whole of Akwa Ibom and hinterland. Places such as Ndon Ebom, Ekpene Ukim, Nung Ikono Ufok, Nung Ikono Obio, Ikot Akpa Ekang, Ikot Akan, Ibiaku Issiet, Ekeya Okobo, Use Offot, and Anua Offot both in Uyo were evangelized through Use Uruan. Others towns and villages evangelized were Nung Atte, Ikot Okure, Ikot Ambon all in Ibesikpo Asutan. Others included Abak and Urua Inyang in Abak District and Ifuho and Urua Akpan, all the in current Ikot Ekpene Diocese. From these places the Catholic faith then spread speedily to all nooks and crannies of Uyo and Ikot Ekpene Dioceses. This fact was confirmed in 1958 by His Lordship, Most Rev. Dr. James Moynagh the then Bishop of Calabar Diocese which comprised of the present Calabar, Uyo and Ikot Ekpene Catholic Dioceses during the Golden Jubilee Anniversary Mass celebration of the arrival of the first Holy Ghost Missionaries at St. Paul's Catholic Church, Use Uruan. In this part of the world, the Catholic faith was first embraced by Use Uruan people on the 27th December 1906 with the help of Chief (Catechist) Bassey Obot Inyang who embraced the faith at Calabar where he was doing business. After being made a Catechist by the Holy Ghost Missionaries at Calabar, he made his four male children viz. Joseph Edem Bassey, Augustine Offiong Bassey Peter Essien Bassey and Paul Edet Bassey to serve as "Mission Boys" to the Missionaries.

In December 1906, Joseph Edem Bassey one of the sons of Catechist Bassey Obot Inyang who served as a Mission Boy at Calabar visited Use, his home town and narrated their religious experiences at Calabar and the need for Use village to embrace the Catholic faith. The Chiefs accepted their suggestion and acted promptly by appointing able-bodied young men namely; James Jacob Edet Okon and Francis Asuquo Bassey Ene to accompany him as the Leader of the team to Calabar and bring the Catholic Missionaries to Use Uruan Village. They left Use Uruan on the 24th December 1906 and arrived at Calabar the following day. They then met with Rev. Fr. Josef L. Lena in the morning of 27th December 1906. These men and Rev. Fr. Joseph Kraft arrived at Use Uruan Village and were received with great Joy by the villagers. That day marked the beginning of the establishment of the Catholic Church in Use Uruan.

(b) 1ST MASS: This was celebrated in the evening of 27th December, 1906 by Rev. Fr. Joseph Kraft amidst rejoicing, dancing and fan-fare at a place now called **"Obot Mission"** in Use Uruan.

(c) CHURCH BUILDING: The Mission School formerly managed by the Methodist Mission was voluntarily handed over to the Catholic Mission as a result of the unanimous declaration of the intention by the entire Use Uruan indigenes to embrace the Catholic faith and their open-mindedness and resolve to denounce the Methodist faith. The Mission School served both as School and Church for liturgical worship and as a means of evangelization where Catechism was taught as part of the School curriculum. As a result of the increase in the number of the Catholic Faithful, the village donated a parcel of land to the Church where the permanent Church is located today.

(d) EVANGELISM AND SPREAD OF THE CATHOLIC CHURCH: Some years later the need arose for more Catholic Missionaries to assist and evangelize Use, Anua, Idu, Ifiayong, Use Offot, Ekeya, Eman Uruan environs and beyond. Rev. Fr. Kraft who was immediately requested for more Missionaries for the work came along and later some more Rev. Fathers accompanied by some Rev. Sisters who were dispatched to join Him. Prominent among the Rev. Sisters sent was Rev. Sister Mary Charles Walker who founded the Congregation of the Handmaids of the Holy Child Jesus (HHCJ). Her coming happily led to the formation of the following Special groups and Societies in the Church: The Handmaids of the Holy Child Jesus (HHCJ) the Legion of Mary, etc. These helped tremendously in evangelization and other aspects of work in the Church.

With the help of the new members in the Church at Use Uruan and from other villages and towns, the Missionaries were able to go into the orbit of their pastoral enterprises. They endeavoured to consolidate by establishing many Catholic communities and Out-Stations including Ndon Ebom, Nung Ikono Ufok, Ekpene Ukim, Nung Ikono Obio, Ikot Akpa Ekang, Ikot Akan, and Ibiaku Issiet. Besides, Rev. Fr. Kraft and his Missionary team visited Ekeya community in Okobo accompanied by an Ekeya son who resided in Use Uruan at that time. He was a staunch member of the Catholic Faith. With this team they successfully established the Catholic Church at Ekeya Okobo and environs.

There was a man called Asuquo Okon Ikpe from Use Offot in Uyo who was living at Use Offot at the time with his wife Charlotte Ikwo Udo Ekong, an indigene of Use Uruan. They were both converted into Catholicism while in Use Uruan. They took the evangelical team led by Joseph Edem Bassey, James Edet and Joseph Effiong Obot Inyang with the permission of the Missionaries to open the Catholic Church at Use Offot. After some weeks, the Catholic Church was established at Use Offot. The team also moved to Anua village and equally succeeded in establishing the Catholic Church at Anua. The Catholic Missionaries equally visited Anua and Use Offot villages to examine and strengthen the Church in these villages. During their visits they observed that Anua village was more centrally located at that time than Use Offot and was also very close to the colonial Administrative Headquarters at Uyo. Then they decided to make Anua the Headquarters of the Catholic Church for the entire Uyo Area and the Mainland which included the whole of Annang country. Thereafter, Mr. Asuquo Okon Ikpe and his wife Mrs. Charlotte Asuquo Ikpe were joined in the Sacrament of Matrimony and they became the first wedded Catholic couple in the whole of the Mainland Church of what is now known as Akwa Ibom State.

In another dimension, Mr. Gabriel Effiong Udo Ekong and Mr. Joseph Asuquo Edet took over the piloting of the spread of the Catholic Faith. They led the Catholic evangelical team to Nung Ette, Ikot Okure and Ikot Ambon in Ibesikpo and Asutan. In the end they succeeded in establishing the Catholic Church in these Villages with many converts. Chief James Edet and Chief Joseph Asuquo Edet were also the pioneers and founding fathers of the Catholic Faith at Abak and Urua Inyang respectively. Chief Joseph Effiong Obot Inyang graciously led the Catholic Crusade team to Ifuho and Urua Akpan and succeeded in establishing the Catholic Church in these places.

(e) 1ST CATECHIST/TEACHER: The first Catechist/Teacher was Joseph Edem Bassey.

CHURCH HEADMEN TO DATE:

MR. THOMAS AKPAN UDOH	MR.DOMINIC AKPAN UKIME	MR. FRANCIS ASUQWO BASSEY	CHIEF STEPHEN OKON BASSEY	MR. MICHAEL OKON UDOH
CHIEF BERNARD OKON AKPAN	CHIEF BRIAN OKON FRANCIS	MR.ALPHONSUSEFFIONGJOSEPH	HON. FIDELIS OKON WILLIE	CHIEF VINCENT EKPENYONG EFFIONG
MR. PAULINUS OKON ASUKWO	MR. MATTHIAS BASSEY OKON	ETUBOM AUGUSTINE OKON FRANCIS	==========	==========

(f) 1ST BAPTISED MEMBER: Chief Bassey Obot Inyang
(g) 1ST TO RECEIVE HOLY COMMUNION: Chief Bassey Obot Inyang
(h) 1ST WEDDED COUPLE: Mr. Asuquo Okon Ikpe and Mrs. Charlotte Ikwo Udo Ekong at Anua.

ST. ALPHONSUS CATHOLIC CHURCH, IKOT AKPA EKANG

(a) ORIGIN: The Catholic Faith/Church at Ikot Akpa Ekang was established in1914 by Rev. Fr. Paul Biechy.

(b) 1ST **MASS / SERVICE:** The first Mass was celebrated on the 16th of May, 1914.

(c)CHURCH BUILDING: Sunday Services and other devotional activities started at Chief Ene Mkpang's compound. With the establishment of the School, the church moved to the School building. Later the building of the church later started and remains where it is today.

(d) 1ST TEACHER / CATECHIST: The first Catechist/Teacher was Mr. James Akwa Isua while the first teacher was Henry A. Nya from Mbarakom, Calabar.

(e) CHURCH HEADMEN TO DATE:

ETUBOM AUGUSTINE OKON FRANCIS	MR. MAURICE INI-ABASI OKON

(f) CHURCH HEAD WOMEN TO DATE:

MRS. PAULINA THOMAS OKON	MRS. AGATHA RAYMOND EYOH

1ST BAPTIZED MEMBER(S) / YEAR: 1940

CHIEF JAMES EFFIONG NDEM	CHIEF VALENTINE OKON EKPOT	CHIEF SAMUEL EFFIONG AKPAN	CHIEF FABIAN EFFIONG ESSIEN

(f) 1ST TO RECEIVE HOLY COMMUNION / YEAR: 1940

CHIEF JAMES EFFIONG NDEM	CHIEF VALENTINE OKON EKPOT	CHIEF SAMUEL EFFIONG AKPAN	CHIEF FABIAN EFFIONG ESSIEN

(g) 1ST WEDDED COUPLES / YEAR: 1940

CHIEF JAMES EFFIONG NDEM	CHIEF VALENTINE OKON EKPOT	CHIEF SAMUEL EFFIONG AKPAN	CHIEF FABIAN EFFIONG ESSIEN

ST. HENRY'S CATHOLIC CHURCH, NUNG IKONO OBIO

(a) ORIGIN: The Catholic faith came to Nung Ikono Obio through the efforts of Chief Etim Essien Akpa Udo who was an interpreter to the European traders at Calabar. Through his dealings with the Europeans he saw other communities, inviting the European Missionaries to their villages. In 1906 the village mandated Mr. Udo Eka Udo Ebo (later baptized as Paul) to accompany Chief Etim Essien Akpa Udo to Use Uruan to meet the Holy Ghost Missionaries. Rev. Fr. Josef Leon Lena first visited Nung Ikono Obio from Use Uruan. On the 12th of April 1912 ie. seven years later, Chief Etim Essien Akpa Udo who was still negotiating with the Missionaries visited Nung Ikono Obio from Calabar with Rev. Fr. Joseph Kraft who slept at the District Council Primary School which was a thatched house then. From there, they came to the village to say the first Holy Mass and establish the Catholic Church in the town.

(b) 1ST MASS/SERVICE: This was celebrated on the 13th July 1912 by Rev. Fr. Kraft in the District Council Primary School Hall.

(c) CHURCH BUILDING: After the 1st Mass on the 13th July 1912, the land which the Church is now located was donated by the village. The permanent Church Building was completed in 1954.

(d) CHURCH HEAD MEN TO DATE:

CHIEF DOMINIC UDO EKA 1912 - 1927	PAUL ASUKWO AKPAN IKON 1927 - 1945	MR.JOHN ASUQUO AKPAN 1945 - 1950	ETUBOM OKON UKPONG 1950 -1951
CHIEF JACOB IBOK 1951-1973	MR. EMMANUEL ASUKWO U. EKONG 1973-1988	ALPHONSUS BASSEY EFFIONG 1988 -1992	MR.PETER SUNDAY OKON 1995 -1998
CHIEF MATHEW EDEM OKON 1998 - 2001	SIR JAMES EDEM OKON 2001 - 2004	MR.DONALD OKON ESSIEN 2004 - 2007	SIR HENRY OKOKON OBOT 2007====

(e) CHURCH HEAD WOMEN TO DATE:

MADAM MARY NKAYA ESSIET 1945 - 1950	MADAMCECILIA AFIONG ESSIEN 1950 - 1951	MADAM FELICIA NKOYO ASUDO1951-1965	MRS. CHRISTIANA AKAN IDUNG 1965 - 1973

(f) ARTICLE FIVE: CHALLENGES OF THE INTER PARISHES COUNCIL: There is no successful story without challenges, ours is not different. Uruan/Essien Itiaba Inter-Parish Council is faced with numerous challenges among these are:

1. Lack of finance to execute the plans and projects of the council.
2. Misinterpretation of the aims and objectives of the Council.
3. Non identification and participation especially by the youths in the activities of this council.
4. Lack of representation by some Stations in the Council.

PROSPECTS OF URUAN-ESSIEN ITIABA PARISHES COUNCIL

1. Establishment of projects in all member Parishes of the Council to generate funds for the up-keep of Parishes.
2. Ability to continue to provide motor vehicles to new Priests of Uruan and Essien Itiaba communities.
3. Providing continuous aids and assistances to indigenous Religious.
4. Giving assistance and support to serving priests and Religious residing in member Parishes of the Council

C O N C L U S I O N

The life and times of the early Missionaries, Teachers and Lay faithful who sojourned with difficulties to establish Catholic Churches in our Communities as well as the Founding Fathers of Uruan/Essien Itiaba Inter-Parishes Council present to us an important lesson and for the present generation particularly at a time like this when there is the growing need for planting the Catholic Faith among our other African cities and towns. One can recall the thrilling narratives of the labours of those early Missionaries from Western Europe across the Atlantic Ocean and arriving at the black continent of Africa. They had to travel from the coast of Onitsha to Calabar through the mangroves and rivers infested with mosquitoes and crocodiles using hand-driven canoes to link up with the present Akwa Ibom State through the shores of Use Uruan as early as 1906. They left the comforts in their land on a crusade to spread the Good News of God's Salvation and Forgiveness to mankind. The labours of our illustrious men and women for the cause of the Faith within our communities has made it mandatory for the present generation of African Christians to read this book which can be subtitled a "Documentary of human achievement for God". This holds a lesson for us in our time as far as Christianity is concerned.

Though the events took place more than a century now, there may be some new revelations after the publication of this book, yet the document is still relevant to contemporary Christians. This Chapter of the Book therefore in its entirety is an update of the history of Stations and Parishes that constitute URUAN/EFIK as also the Catholic stations that make up Uruan/ Essien Itiaba Inter- Parishes Council. It is meant to present to the present generation the labours of our Missionaries and Founding Fathers. As this Chapter is being brought to its logical conclusion, we believe your articulate criticisms and contributions will form part of the 2nd Edition hopefully to be published in the near future even if I am no more. This implies that this Volume should be quickly available in every nook and cranny of our kingdoms. If that happens, then you will not have expended on the book in vain no less sparing your time in reading through the document. especially concerning: **ARCHDIOCESE OF CALABAR – PARISHES AND A HUNDRED YEARS OF CATHOLICISM IN URUAN/ESSIEN ITIABA COMMUNITIES" (1906-2006)**.

R E F E R E N C E S

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CHAPTER IX

URUAN/EFIK NATIONAL CONGRESS & RE-ORGANIZATION TOWARDS BRINGING URUAN/EFIK TOGETHER IN CONGRESS

The proposition of **URUAN/EFIK NATIONAL CONGRESS** now before us is that of recreating ancient **URUAN** whose people originally first settled at **USAHAEDET** a.k.a **EDIK AFAHA** before moving to and founding IBOM, the cradle of the nationalities now in AKWA IBOM STATE. This was the settlement which is now called **AROCHUKWU (INOKON)** and environs in recent BENDE/OHAFIA. This cradle land of URUAN/EFIK ancestors includes **ENIONG KINGDOM** which was the territory before their eventual settlement in **URUAN.** They had settled here for centuries before their later dispersal into the different abodes where they now find themselves, some in what is now **EFIK** kingdom in Cross River and others **URUAN** kingdom in Ibibio country which is now called **AKWA IBOM STATE OF NIGERIA.** It is going to be a convention to which everybody in **URUAN** nation and from all the kingdoms of **EFIK** land is to be recognized as a member thereof. Hence all the delegates from the above designated 12 tribes of **URUAN (OFRI ESSIEN URUAN)** and **AKPAKUP ESSIEN EFIK DUOPEBA** are expected to assemble with a view to restructuring a new chapter of **URUAN/EFIK** descent in the annals of our chequered history. It is going to be a Congress and Rally for a new **URUAN/EFIK NATIONAL DAY** in order to galvanize everybody towards the upliftment, growth, prosperity and progress of **URUAN/EFIK** and our nation **NIGERIA**, nay **AFRICA** and the world at large. Those who must promote this advocacy are of course all the people of **URUAN** descent who want to stand to be counted, ascribed and acknowledged as belonging to **URUAN/EFIK** ancestry which howbeit has been strongly contested in recent times. However, the components are already envisaged in the proposed **URUAN/EFIK UNION CONSTITUTION** Chapter III arts 1-5 and that has a meaning beyond mere social identity as it translates not just into ethnic traits and ancestry but to a people, to humanity and to all who wish to live together in harmony, progress and peace. It would therefore imply that the people of all the nationalities of **URUAN/EFIK** and in the Diaspora viz, the **AKPAKIP ARO**, **URUAN** neighbours and all those living and carrying on profitable, developmental and personal businesses within **URUAN/EFIK** borders as co-travelers and partners in progress first for the enhancement of the individual him/herself, their corporate enterprises and wellbeing as also the progress of **URUAN/EFIK** and our nation Nigeria for a better and greater tomorrow like the **YORUBAS, IGBOS** especially **ABIANS** - specifically the **NGWAS, OHAFIAS AND ABBIRIBAS**, as also the **HAUSAS**, **DELTANS, EDOLITES, GHANAIANS, TOGOLESE, CAMEROUNIANS,** etc. in our midst who must, needs be invited to such a Congregation. It is going to be a sort of inter-faith gathering as happened during the 30-day funereal ceremonies and obsequies of my late paternal grandfather, His Imperial Majesty, Edidem **EKARIKA EKPO** in 1945 and lately the legendary Biafran war-lord the IKEMBA of Nnewi, His Highness Odumegwu Ojukwu. It would also be expected that each group would feel free to come with giant size banners and Congress cakes, the like of Mount Zion for the event. As a prelude to this URUAN in the Diaspora would have had their own Congresses as preparations to this whereby there should be organized rallies with the leaders of the Union as supervises at first at Arochukwu, followed by Abriba and Ohafia. Then would follow similar rallies to galvanize the attendance of all AFAHA towns and Villages in Akwa Ibom at Afaha Offiong, thereafter at Ikot Osurua in Ikot Ekpene LGA for the Afaha groups of villages and the other towns and villages in Annang country. The main Congress and Grand Finale would then take place in CALABAR, the official Headquarters of the UNION. It is expected that after organizing all these Rallies, authentic leaders would emerge to take control of the UNION. This would inevitably leave no room for any upstarts no matter how well educated or endowed and coming from Jupiter whether, the USA, Europe, China or wherever from the big cities in Nigeria would be seen to highjag the UNION and pocket the people. Sequel to these then would be the organization and official inauguration of URUAN NATIONAL UNION with the adoption of

the Constitution at IDU, the Headquarters of URUAN. From the dawn of **URUAN** history, the path of their progress has dawned but now must be inscribed into the conduct and traditions which had made them despite personal ambitions, sectional preferences, politics and small-mindedness to heed the crying need and yearnings for a coming together. It is to be seen as that among those clans, kingdoms and groups of yester years; a people who once were considered the leading group in several aspects of community and social life, education, conduct of life and group administration in the country. It will be as if to say "this is a people who once were assertive of their identity, a people whose outlook had acquired the most respectable profile and honour". It was also the sponsorship of a near cohesiveness of a people whose desire was to acquire the feeling of sameness and a sense of common desire for excellence with the tendency not to be subservient to other groupings. Therefore, it should be the moment many people had been waiting for to usher in the occasion of their greatness ahead. Then coming on the heels of the prospects for the beginning of this unity that was once theirs, **URUAN/EFIK UNITY** and cohesion should emerge with that formidable structure of a people which had once sustained and symbolized the strength and resilience of ancient **URUAN** peoples. It should inexorably lead them to what they had been and stood for. This is probably going to be the first ever **PAN** – **URUAN/EFIK CONGRESS** in history, but I expect that before then we would start the build-up towards it from the bottom up. For instance, we could first begin with all the traditional Rulers Council or Council of Chiefs including mme MBONG IKPA ISONG, who are our fathers. These should obviously come together first and have their own Congress/Rally so as to use their fatherly influence to bring the other groups, kindreds and kingdoms together. If these fathers can come together, then the Elders can be prevailed upon by them to also kick-start and meet for their Congress; and then the elites, professionals, entrepreneurs and big-time business tycoons and money magnets, but still on the impetus and under the guidance of our fathers. Finally, it will be they who will convoke the large crowd for **PAN – URUAN/EFIK NATIONAL CONGRESS**. From there we can start to get all the aliens living among us, the friends of **URUAN/EFIK,** well-wishers and lovers of **URUAN/EFIK NATION** and **NIGERIA** to get together towards building up a new Nigerian nation of love, harmony, peace unity and progress in Africa and the world.

IDU EXAMPLE: A PARADIGM FOR URUAN/EFIK TOWNS & VILLAGES IDU NATIONAL UNION AND CONGRESS DAY

GUIDING PRINCIPLES & BLUE PRINT FOR IDU URUAN IN THE PRESENT DAY 21ST CENTURY

PREAMBLE: Today a new history of Idu is being made – a new chapter in the annals of our chequered history, to wit –this Congress Rally for a new IDU NATIONAL DAY to reassess whatever we have been saying and doing every 26th day of March popularly tagged IDU DAY after the not-to-be forgotten events of the Civil/Nigerian-Biafran War. But this time we want to emphasize the wisdom of the great Philosopher/Scientist, Albert Einstein **(AD 1879-1955)** who said "PROGRESS IS IMPOSSIBLE WITHOUT CHANGE AND CHANGE HAS POWER TO UPLIFT"**.** In other words, we must be willing and ready from this day forward for a Change and Revolution in all our programmes and life patterns for a new Idu/URUAN-EFIK and for its upliftment, growth, prosperity and progress. We must also remind ourselves that change requires planning. "If we fail to plan, then we are planning to fail." To do this sort of planning we need new and consistent IDEAS and IDEAS rule the world. Like all Rulers, our ideas can build in a definite positive way; or it can wreck and ruin everything past and present if we don't know how to plan very well. Our ideas can help, clarify, enlighten and facilitate all our plans and endeavours; though bad Ideas can hurt, annoy, confuse, scatter, delude or even impede and stifle progress. So I hope nobody is coming here with bad and evil ideas which can only destroy Idu/URUAN-EFIK and make her worse than she ever was. We call all these **NDUTIM (Ojei bab ndutim! bab Idu Obot Nkara! bab Uruan! bab uforo! bab eduek! bab nka-iso! o-o-o!)** God requires us to use wisdom, goodwill and determination to project and execute progressive programmes. We need wisdom for good planning and **ndutim** to do well, for if we fail to plan, we plan to fail. Our Elders say: **owo ada ndisime (unana ifiok ye unana ndutim)**

anyam urua, urua anyam enye. Today then the whole of Idu/Uruan Citizenry – both the Ruler and the ruled- we have come out with all our neighbours and friends and Idu sons and daughters to listen to this lesson of the value of those of us whose duty is teach us about the necessity of wisdom to understand and the vision to be able to plan, to reconstruct (i.e. restructure, reposition, & re-organize) a new Idu/Uruan of the 21st Century and so build on the foundation of our fore-fathers who had unanimity, purposefulness and love of planning in order to leave us that enviable heritage of order, good living and character, progress and well-being which we have destroyed and ruined but which today, we have come to revitalize and rebuild. This is because the very first step towards wisdom is the desire for discipline, and how should a man care for discipline without loving it, or love it without heeding its laws, or heed its laws without immortality, or win immortality without drawing near to God. A royal road therefore it is, this desire for wisdom that as you value throne and sceptre, you must hold wisdom in honour. **(Ojei bab ikemesit! ojei bab ima!)**.

> **Wisdom more avails than strength; for a man of prudence, the warrior is no match. Listen then kings and understand: Rulers of remotest lands, take warning; hear this, you who govern great populations, taking pride in your hosts of subject nations! For sovereignty is given to you by the Lord and power by the Most High, who will himself probe your acts and scrutinize your intentions…For wisdom begins with the desire for instruction, anxiety for instruction means loving her, loving her means keeping her laws, attention to her laws guarantees incorruptibility, and incorrupt ibility brings us near to God; the desire for Wisdom thus leads to sovereignty. (Cf. Wis. 6:1-3;17-21)**

CHANGING THE GOAL POSTS AND SOCIETAL VALUES TO ACCOMMODATE MODERN YOUTHS CIVILIZATION

I am saying this because both the old generation and their children, our forebears i.e. only his Highness here himself and Obong Mkparawa of yester-years Chief Justin Okon Udo Eka and all you new generation children will bear me witness that Idu of today is not Idu of the 1960s and beyond ie. Idu/Uruan of the ancient past. Idu of this generation is Idu of planlessness – Idu with no meetings - kindred or family, Idu with no programmes, no project, no vision. It is Idu/URUAN with no incentives or drives, neither hungry nor greedy, nor humiliated enough to exert themselves to do or become something in future and to leave a legacy behind for posterity. This is Idu whose sons and daughters are too addicted to instant self-enjoyment (**Ndia kada a nte nkutde mi, ndiaha ke uf?k owo, nduhe ke idak owo**), with no spirit of higher endeavours and standards, no enthusiasm for exploits and no spirit of sacrifice for tomorrow. Idu/URUAN has become a marginalized society, a kingdom and community of the downtrodden whose people exist as mere statistics; who have no opportunity to actualize themselves, where people are not carried along and where access to quality education and acquisition of knowledge which go with wealth do not fit into the mantra, which is the mantra of progress and development. Where are the societies and cultural outfits of yesterday; **mme Mbre/unek ye mme ido nda-mmana eset**? Where are the co-operative and lending outfits like **Nka ima, Nka Asian, Nka Iberedem, Nka Ikemesit, Nka Uf?n**, etc, by which both men and women assiduously generated wealth and embarked upon progressive enterprises in Agriculture, Fishing, Timber Industry (**Nka Usiak et, Nka uk? Iyak, Nka uwat-inyang,** etc.!) In any case, where are all those age-old past times like **Ekpe, ? b?n, Ti k?rik?, Nnab?**, **Mbre Ek?mbi, Ntimi, Ko koma, Eti e ye Akpan Mbre, Mbre Abang**? Also what about our kindred women Football League Matches, the Ukwa carnivals and other competitions etc? What we see today in Idu/URUAN is a generation held by mutual antagonisms, with a multiplicity of Church denominations engaging in loud and vociferous locutions, economic and non-social alleluia rantings which have brought no development not to talk of Industrialization. That is why most of those past issues and programmes mentioned above seem to be funny to present ears as fairy tales, but they were being practiced here in Idu to create wealth and prosperity in the recent past. Today, except those projects not beyond the level of outright sale of

patrimonial farmlands, estates and heritage, and the building of debased private houses and inadequate educational systems resulting in semi-illiterate denigrates & undisciplined immoral educated adults and Youths-Area boys and girls we do not see anything else from the so-called Nigerian public primary and secondary schools products. The so-called public schools built and maintained by the Government of Nigeria whose Education Ministers and Commissioners do not even know what the public classroom looks like until they come for inspection are simply white elephants with no equipments and materials for proper teaching and learning. The Governors who award contracts for the building and/or refurbishing of such schools in many states including Cross River and Akwa Ibom send their wards to top private schools abroad. Not even any government official from Level 07 who has a direct child (not maids) sends them to the public schools except perhaps to the public "magic schools" where they will score A and B points at the WAEC and NECO examinations because their money will do everything. Or do even the Head teachers, Principals or Inspectors risk having their wards attending the schools of which they are in-charge and/or Proprietors thereof. But these are the schools whose products are a generation attuned to early sex, indecent dressing, incestuous inclinations, examination mal-practices. They are schools producing those who are cheats, harlots, thieves and rogues. They are breeding grounds for armed mid-day rapists and murderers, gangsters, hostage-takers (kidnappers) and cultists of **Ekpo Ny?h?** which were alien to Uruan traditions and the heritage of our fore-fathers. Today we see men, women and children who seem never to have heard of any moral code or traditional ethics, who cannot distinguish between right and wrong. We see those addicted to squandermania and never making savings and productive investments; those claiming to have attained progress and development and deluding themselves just like a child that rubs its belly with water all morning thinking that he or she is taking a bath!!! What a shame to our generation. **(Text Zeph. 14:6-14)** This project is not per se about **IDU** or even **URUAN/EFIK** as a geographical entity or even as a community but about persons – the sons and daughters of **IDU, URUAN/EFIK** and beyond. An Italian politician was once quoted as saying, **'We have created Italy; let us now create the Italian'.** Even if we build sky-scrapers in IDU and erect superstructures with excellent infrastructure: roads, houses, markets, 5-Star hotels and other aspects of human endeavours, without the development of the persons living in IDU, it will amount to nothing. This project is about making the sons and daughters of **IDU**, nay **URUAN/EFIK** into a real calibre of civilized and noble human personalities. Ancient URUAN traditional society excelled in this aspect of building a world class human society where indigenes were taught right from childhood acceptable norms of civilized comportment and conduct. In this setting, elderly persons were the watch dogs of human conduct and extended the training of children beyond their immediate families. Once a child misbehaved, the question that followed was 'who is your father or mother?' Those who asked the question were at great liberty to apprehend the defaulting child and straight away apply appropriate punishment or sanction. Nobody complained because the society operated on a well-established but acceptable ethics and norms. Persons in the society lived pure, just and sanctimonious lives even as their intentions were noble and altruistic; contentment, patience and appreciation were the great attributes of ethical living. But today those great virtues have been thrown aboard and ignoble vices have taken over and are taken as virtues, among the greatest of them are hypocrisy, graft and greed. This is about people having many faces as circumstances change. It is about saying one thing and meaning another. As the tide blows in different directions those praised to high heavens as heroes soon become villains and vice versa. In the business or even political front partners and party members desert one another claiming one reason or another and worst of all begin to fraternize with the devil. In the family, hitherto close partners begin to disintegrate; either the husband is abandoning the wife feigning all sorts of obscene reasons and marrying a new one befitting his over bloated new status or the wife suddenly realizes she married a dullard or a dumb and clear reasoning becomes a casualty replaced by unreasonable excuses. This is the situation in which we find **IDU**, nay **URUAN/EFIK** today. So many issues have been raised already both in the Introduction, Preface and Foreword of this book as also the customs and traditions to be followed in Chapters III and X following. They are not worth repeating here. A word is sufficient for the wise.

CHAPTER X

URUAN/EFIK NATIONAL CONGRESS WITH IDU AS PARADIGM A TEN-POINT AGENDA & BLUE-PRINT TO MOVE IDU FORWARD 1. AIMS AND OBJECTIVES TOWARDS A NEW DIRECTION

Now, Idu/URUAN/EFIK citizens both as individuals and as a nation need to GO FORWARD, that is what God often told Moses and the prophets and kings of Israel. "Move on – move forward to the land I shall give you, a land flowing with milk and honey"; and that was Idu of Old. But for us to move forward there must be vision, faith, knowledge, perseverance, focus and a "we can do it" mind-set. In order to move on, we must possess the attributes of obedience, aggressive pursuit of purpose, hard work, determination, ability to pray, and holiness of life and intentions. From what we know of God Almighty, the moment He says, "Go" He also makes the provision needed for such a movement, because His presence, blessings and glory will be part and parcel of that package. He will take the responsibility to see us through, step by step, because "Go forward" or "Move on" is a defined action - word of God Almighty. It is a divine instruction and tolerates no other choice. It is a must to Idu and URUAN/EFIK from this day to "Go Forward" because as our Ancients say: **"K'ini mm? oro ekekade, nnyin ikitie ke uf?k itim idem, man nnyin ikpebe ika iso." (Ojei Bab Nka iso, emenyime!)** Here we shall pause and listen to God's divine command to Israel to go forward: **(Exd.33:12-17, 34: 10-14).** These are the tested principles we shall employ here for the new Idu and ŪRUAN/EFIK, for development, progress and prosperity. Secondly, like Moses of old leading the children of Israel, all Idu and URUAN/EFIK national Rulers, chiefs, leaders of thought, must from this day be prepared, willing and ready to showcase visionary leadership and in their performances try to move the nation forward and bring joy and hope to Idu and URUAN/EFIK children and generations yet unborn. They must endorse and join hands to promote, articulate and produce a workable master-plan and road-map for achieving the set goals proffered. Why? Because by now Idu and everybody in URUAN/EFIK who accepts these lofty ideas should know that our character and aims are for operational excellence and perfection and for performances with outstanding results as our focus. We have to do these things naturally and committedly not by force or persuasion but by conviction given the knowledge base so as to bring about hard work, honesty of purpose, forthrightness as a decisive way of pursuing what is good and noble (Phil. 4:8). Attaining such heights in all these means focusing our vision and articulating what needs to be done to move forward. That vision and desire must carry everybody along so that Idu and URUAN/EFIK can never look backwards when they are moving, like the River. They must never again be any of those old and primitive ways since we require massive innovation to make our results a dramatic, successful and also an outstanding world class one. We must be a "Forward Ever, Backward never" nation. To this end, this Congress shall articulate and promote sustainable developmental programmes and goals:

A. SOUND EDUCATION AND INFRASTRUCTURE: This is to be done by restructuring our educational institutions both primary and secondary to meet the status of Idu and putting in place suitable and imposing infrastructure befitting of Idu. We cannot just keep on putting up ramshackle structures for our Nursery/Primary and Secondary schools which are so demeaning, ridiculous and disdainful to the eyes of the public knowing that a good and imposing environment attracts and is conducive to teaching and learning. We must consciously search and tap exceptional talents for scholarship awards and incentives in order to produce the caliber of persons such as are needed ie. well educated sons and daughters for Idu and URUAN/EFIK in those specific fields of learning and manpower needs such as

lawyers, medical practitioners, doctors, engineers, architects, bankers, industrialists/ entrepreneurs and people for other important sectors. Our sons and daughters and other stake-holders must come and invest in building these structures for themselves and posterity. As every village and town should become a growing urban city and development city state (which every URUAN/EFIK village/town must aim at) we cannot waste our resources in the country side because people prefer to come to towns and cities to stay and do business.

B. BASIC HEALTH CARE DELIVERY AND HOSPITAL CENTRES
We need to put up and maintain a functional health centre both for out-patients and in-patients with wards in traditional and scientific medicines. Idu is ripe enough for at least a cottage or community hospital. This should also apply to all towns and villages in URUAN/EFIK.

C. AGRICULTURE WITH BOTH TRADITIONAL & MECHANIZED FARMING: All Idu and URUAN/EFIK people should wake up for massive food production. Idu as well as URUAN/EFIK have always been a land of plenty in organized community and kindred agriculture. But what have we now? A generation of lazy, lousy and unproductive rascals even among women folks! It is not possible to continue like this with our old systems of shifting cultivation especially as most of our fore-fathers' lands have already been taken by government and unbridled children who embark on whole-sale selling of patrimonial land holdings. We have to dedicate three sectors of our farmlands **(EKPENE)** as absolute secured farmlands and be ready to put these on intensive and extensive maximum cultivation in mechanized agriculture and animal husbandry eg. Cassava and Maize plantations.

D. HOUSING ESTATE AND COMMUNITY ROADS: We must make a definite housing scheme by building through co-operative and mortgage loan ventures storeyed buildings – to let, as a basic way of creating wealth as well, because public and business storeyed houses are to be preferred from now on. It is also to be seen as a must in order to conserve land for our children's children and generations yet unborn. A well-defined section of Idu (as also every town) should be set aside for this and every effort made to make the project succeed. This will also require constructing access road networks and streets as part of the enterprise. This is a project whereby outsiders can be invited as stake-holders and partners in progress with definite programmes for clientele.

E. INDUSTRIAL ESTABLISHMENTS: Sustainable industrial growth and wealth generation must be part of the programmes and blue-prints of this Congress. A trust fund must be established for this and should be the main focus of co-operative Unions and societies as well as corporate bodies, hence the need for "endowment levies" **per capita** and for all categories of all Idu/URUAN-EFIK citizens, corporate bodies, individuals and residents.

F. PROJECTS FOR SELF AND SUSTAINABLE EMPLOYMENT/INFRASTRUCTURE AND BASIC SERVICES: This should include (1) Civic Centers (2) Auditorium with Chapel (3) Pavilion/ Gallery (4) Cafeteria and Snacks shops (5) Ultra-modern Library (6) Palace for Village/Town Heads (7) Beach Markets (8) 3-Star Hotels & Duplexes and Arena or Village/Town Square as used to obtain all over URUAN/EFIK Towns and villages in the past. Nowadays every single space is being occupied with no plan for open spaces for children's play grounds and, market squares and A wa Mbre Obio. All these may seem outlandish and ambitious and may appear to some as out of tune with the present reality or even utopian. But we should remember that to maintain progress we require vision and motivation always to go forward and move on with unmistakable and unmitigated doggedness of "ever forward and backward never" matching on like onward soldiers on the match. Only dissenters will always fail – 'but Rome was

not build in a day,' yet gradually with God's direction and assistance a journey of 1000 miles has to start with the first mileage and within 5 – 10 years Idu/URUAN-EFIK will never be the same again. **(Ojei-ojei bab ndutum – bab ikemesit – bab uforo, o-o-o!)**

2. SOUND EDUCATIONAL INPUTS

"Education is the most powerful weapon which we must use for change". (Cf. Nelson Mandela, Address to South African;1994) It was the United Nations that promulgated the International Literacy day, for the 8th of September every year precisely to raise people's awareness and concern for literacy across the world. We know what Education means and can do to and for a people such as **IDU/URUAN-EFIK.** Education simply means the act of imparting and acquiring knowledge through teaching and learning, especially in schools and other similar institutions. The quality of education of any society or community like **URUAN/EFIK** can determine the economic, social, spiritual, political and the overall development and success of that community for it is Education that can promote development. If the education sector is fumbling and wobbling as is the case in **URUAN/EFIK,** no amount of policies and visions can guarantee its effort of meeting the social, moral, political, technological and infrastructural needs of its citizenry. Education as envisaged here should be of the highest quality and this implies the acquisition of skills and tools of communication and knowledge, which should be the quest of every **IDU/URUAN** citizen for sustainable self-development. Such education is destined to produce leaders who are to be the repository of knowledge to enable them know many things such that whatever they choose not to know must be manifestly useless or unimportant to **URUAN/EFIK.** Such state craft must have as its objective the development of and civilization of the citizens. Today only a few people in the nation have been able to make any headway in her search for sound education for her citizens and the reason is not too far to seek. The history of public education reform in Nigeria has adversely affected **URUAN/EFIK** because it has always been a process of tinkering towards utopia and nothing good can come from such a policy especially when we think we know better than what obtained in the colonial era or the period immediately following it in terms of education policies. Today our public schools can be comparatively compared to prisons. That is what anyone who has been to Nigerian public schools nowadays has felt; just too bad! This problem goes deeper than just the lack of buildings, pieces of equipment or even personnel, e.g. nowadays the minimum qualification for primary school teachers is the National Teachers' Certificate in Education, whereas before the 1970s it was the Teachers' Grade III and those with it performed marvelously well. The problem now involves quality; quality of teachers, quality of instruction, quality of curricula, quality of those to be taught, quality of output, quality of standards, commitment to duty and above all transparency with corresponding responsibility. There is also the problem of corruption within the entire strata and system. Whatever structure or resources provided should be able to meet the needs of future generations such that every school whether primary, secondary or even tertiary or in between, should be a place where people go in there to get empowerment, knowledge-wise, intellectually and morally in terms of skills to make their own contributions towards the advancement of **URUAN/EFIK** and the nation. This is the ideal structure and standard which will make learning possible and beneficial to all manner of people in the learning and teaching process, and this can make both students and teachers appreciate the essence of education. This also should be the aim and passion to reclaim the good old days of education in the country at large. Education can improve and raise people out of poverty, improve their living conditions, increase economic growth, increase civic awareness, responsibility and engagement, improve health, hygiene and health habits, prevent ill-health through information, enhance as well as improve cultural tolerance and cohesion. Education can do wonders for self-esteem, empowerment and so much more. It therefore means that Education and literacy can be veritable instruments to people's achievements of a range of capabilities concerning e.g. maintenance of good health and living longer, learning and reading for knowledge throughout life,

controlling reproductive behavior in family sexual acts, raising healthy children, and educating them to higher standards and wellbeing for a greater tomorrow. Literacy is therefore a fundamental human right and a necessity; it is the foundation for lifelong learning and eminently essential to social and human development in its ability to transform lives. **IDU/URUAN** needs to prepare our young including adults who failed to have education in their prime and to arm them with tools to become productive citizens. Out of the crop of the so-called educated elite in **IDU/URUAN**, where are those eminent architects, scientists, lawyers, engineers, bankers, industrialists, entrepreneurs, doctors, surgeons, nurses etc? That is why we are appealing to **IDU URUAN** sons and daughters and other stake-holders to come out and invest in this literacy campaign for them and for posterity. As a growing community towards urbanization we cannot waste our resources otherwise our children would be opting to go out to other towns and cities for non-existing jobs. This is my view for **URUAN/EFIK-ESSIEN DUOPEBA** towards our development as a nation state in Africa.

3.NEW DIRECTIONS AND CONSTITUTIONAL

REPOSITIONING OF IDU FOR A GREATER TOMORROW

As stated already in the preamble, the thrust of this Congress today is that 21st century Idu must be restructured, developed and highlighted for socio-economic and religious developmental aspirations towards the implementation of an effective order and for the process of creating wealth, generating self-employment and the re-orientation of Idu traditional values with well-coordinated strategies, plans and targets to achieve these ends. We must aim at establishing such ventures that will enable us invest and manage our socio-economic development in all its ramifications. This will be done through Co-operatives as a joint economic development (JED) framework so as to attract government support in the actualization of our social, economic, religious, political and educational advancement for the benefit of Idu citizens and beyond.

4. UNDERSTANDING THE PAST FOR A GREATER/BETTER TOMORROW

One of the greatest banes of progress is ignorance of the past. "A generation that forgets its past will never know its future" It is incumbent on every Idu son and daughter to trace back their History. We must know Uruan history, heritage and background through the ethnological ancestry. Idu destiny is not a matter of chance it is a matter of our collective choice. It is not something to be waited for; we have waited and agonized and nothing has happened nor will it ever happen because we have waited in vain. But rather Idu destiny as an urgent reality must set up something to be desired and striven for and we will achieve it if we know our roots. Every true son and daughter of Idu Uruan must go home with his/her cultural history and family tree to study and know Uruan History today.

5. RE-ORGANIZATIION OF IDU TOWN INTO MODERN STRUCTURE/AUTONOMOUS DEVELOPMENT VILLAGES

As already designated in Chapter VII above, with the understanding that our forebears had always recognized Idu as an entity but comprising of autonomous kindreds and communities and since these have grown and multiplied in their generations, Idu cannot in the present age still be regarded as only a single village but as a town of federated villages. [See Re-organization of villages above in Chapter VII].

The administration of Idu Town must now be organized according to their proper re-positioning in line with these autonomous federating villages with all their symbols, logos, insignias of village administrative structures and Authority. With the approbation of and ratifications by His Highness and

Chiefs in Council, the following administrative Heads: **N…Etubom…& and N…Chief Mrs./Lady…** have been appointed w.e.f today as Traditional Rulers, Village Heads and Women Leaders with all authority, jurisdictions and privileges appertaining and have been hereby empowered to take full control and administration of their Villages in accordance with the provisions of the law and Nigerian Statutes on Village Council Administration. Those installed today are expected to appoint / elect and form their own Councils of Kindred / Ward Heads, Etuboms & Chiefs and submit same to the Town Heads and Idu Administrative Council for ratification, recognition and accreditation. To this end and from today, all confusions about Ekang/Obiodo designations, demarcations and nomenclatures have come to end and cease to exist. Anyone who makes reference to these syllables of confusion and division in Idu let him be accursed since a house divided against itself can never stand but is doomed to fail. Idu will now be known by their designated and traditional names, viz Ikot Enam, Ikot Ekang etc with of course Obiodo Village as an autonomous entity demarcated by the Obiodo Assembly Council Hall '**koro ntak efre ntak ?t?h?**'. We must always allow issues to stand; otherwise the matter will be lost to posterity and forgotten.

6. ECONOMIC, SOCIAL, POLITICAL ANDFINANCIAL EMPOWERMENT STRATEGY FOR IDU VILLAGES

No village or town can call itself an autonomous entity without a concrete and sustainable economic base and strategy to create wealth and empower its people. To this end, a Development Authority (Town Planning Council) has been set up both for the entire Idu Town and for the federating autonomous villages both within the town headquarters and the riverian villages now in vogue. This is a destiny Idu must pursue because according to the Scottish American philosopher economist, Andrew Carnegie, the duty of wealth creation is to set an example of modest, unostentatious living standards of enterprise among the people, shunning the display of extravagance and providing adequately for the legitimate wants of those members of the community and their dependents in a manner best calculated to produce the most beneficial results for individual members in the community. With the federal government organ of the National Poverty Eradication Programme (NAPEP) in place, Idu development authority (IDA) has to rise to the challenge and seek out ways and avenues of attracting the attention of the **URUAN LGAs** and **A/K** State Agencies of the establishment with a view to setting up and coordinating these programmes in Idu Villages. For Idu, at least 5 key areas should be identified and implemented. In each case, allotment is to be made to a beneficiary following the general principles of the programmes, which by lot must fall into each of the villages for sustainable development and economic progress in Idu as a whole.

A. Fishing projects and the reorganization of Idu Beach Markets/ Towns: viz Esuk Idu, Esuk Ikot Etuong, Esuk Ada Ita, Esuk Edik Ikpa, Ufak Effiong, Esuk Urua Anakpa and Riverian transportations

.

B. Agriculture: Both intensive and extensive farming with a demarcation of at least three farming areas **(EKPENE IKOT)** since it is no longer reasonable to farm with the old-age shifting cultivation programmes on account of land exploitations and acquisitions by government and other factors impinging on farm lands. The new cassava Industry should be our main thrust and land allotted for this specifically.

C. Co-operative/ trading Merchandise: In building materials, beach sand, timber, crushed rocks and people ferrying by watercraft and land. (also cargo trains when these will be possible, God willing)

D. Foods and Beach Marketing: In fish, garri, yams, beans, rice from Northern Cross River, Ibuno, Efiat, Ikang, and environs with the mobilization of other Uruan Beaches of Ikpa, Adadia, Oron, Eket, etc.

E. Housing Scheme and Industrial Enterprises Supermarkets/Transports Sectors: These projects are capital intensive requiring substantial financial outlays from entrepreneurs, investors and clientele who are both Idu Sons and daughters in Diaspora as well as resident Uruan citizens, Esop Iberedem Ndit? Uruan, Lagos Union, Calabar Union etc., and industrialists who genuinely are well connected, trustworthy and hungry to invest in sustainable ventures in developing towns and cities such as Idu.

7. CIVIL AND ECONOMIC REPOSITIONING/RE-ORGANIZATION

In order to obtain maximum utilization of Resources, Idu Town (with the highest land holdings and forests of over 1000 sq. km (one of the largest in all CRS & AKS – land and water) has today been re-organized and repositioned into the following Zones and Wards: This civil structure will empower Idu citizens and all Uruan people and neighbours occupying these territories & towns to meet the Millennium Development Goals for sustainable development ventures, projections, economic growth and residual power base each with her development, Authority and Officials of Administration, including their insignia, regalia and Staff of Authority/Office

IDU NORTH: Comprising all the geographical areas along Nsukara axis to the West i.e. all of Ikot Enam, Ekim, Obiodo and Ikot Ewok etc. Villages stretching to Eman Ikot Ebo with available land both as residential and FARM LAND designated: EKPENE No. ONE" with another portion designated as G.R.A. with this and as in other territories, there will be no more sales or exploitation of land in Idu henceforth except with due authorization and certificate from the Directorate of Idu Town planning which has been set up for Idu as the only Authority on land matters. By this, all wanton sales and appropriation of land must cease to keep Idu Land holdings for sustainable development and acquisition for generations yet unborn. No Idu citizen should become an alien or refugee in Idu/URUAN because of selfish sales and transfer of patrimonial lands and holdings by this generation of insatiable and unbridled Idu citizens.

IDU WEST: Comprising Ikot-Ekang, Usu Etoi villages etc. and the geographical areas and communities along LGA/ Mbak Etoi Road to the West and adjacent **Obot Idim Inwa , Afa Abad** bordering on Ikot Osurua territory etc. with designated farmlands for sustainable Agricultural projects as **EKPENE No. 2.**

IDU CENTRAL: Comprising all of Ikot Osurua village covering Usu Idim Inwa , Nting, Adaita and Ikot Ntiaidem Villages etc. communities extending to and including NEPA LINE and Main Road (Idu – Ifiayong) to LGA Annex up to Adaita, ? w?k Eb?k stretching to Okong/Anakpa axis with sustainable farmlands for Agricultural projects as **EKPENE No. 3.**

IDU EAST: Comprising of **DEMOCRACY LAY-OUT,** (Mobil, Usu Ifiayong/Nwaniba, A wa Mbakara, Amadung, Esuk Ikot Etuong (Efak Anyanya) geographical areas designated **BEACH TOWN:** for sustainable Housing Estates, Industrial lay-out, **Residential areas and streets** structures. This peculiar sector and terrain must be reclaimed with zest and effort geared towards building it up as available **Residential highbrow town** to attract investors and stake holders for development and creation of wealth in those enterprises of competitive progressive endeavours of excellence as in yester-years, both with a Railway terminal and Beach port – **MARINA –** for sustainable residential enterprises. There are still Idu residents of Ekpo Essiet ancestry with land holdings and other lands like Jerusalem of the post-exilic Babylonian captivity era. The task of repopulating this Zone is a task that must be accomplished for Timber markets, fish, yam, rice & beans markets and swimming Beaches. **(Ezra 24:1-5/ Neh.11:1-3, Ex. 10:7-12)**.

IDU SOUTH-IBONDA IDU: Comprising the riverian sectors of Edik Ikpa, Ufak Effiong and Urua Anakpa up to Akwa Akpa Uruan villages and towns bordering Northern Uruan up to Akpa Mfri-ukim/Isong Inyang communities and Ikot Offiong Riverine town up to the borders of Ikon Eto, Mbiabo Ikot Offiong & Creek Town in Odukpani CRS. It is worthy of note that already Idu has taken cognizance of this territory and has appointed **protem** warrant Chiefs/Elders and civil Administrators for the area. Those associated with the Equatorial forests and sea experts in Idu should mobilize others in Uruan and its environs viz: Okobo, Oron, Ibeno and Eket neighbours to embark on sustainable maritime ventures in order to bring back the age-old "UWAT-INYANG" ENTERPRISE AND ECONOMIC BOOM OF YESTER-YEARS. Two areas of growth and progress are envisaged in this analysis: Therefore, back to land in Agriculture and to Industrial and Housing Enterprises.

8. MEANS AND ENDS FOR ATTAINING THESE OBJECTIVES

What is the employment of our **Local Economic Empowerment Development Strategy (LEEDS)** for? As a pilot scheme, this conception should bring about the key factors that will affect Idu and URUAN/EFIK sons and daughters to acquire wealth and benefits from these enterprises. The scheme also should be directed to focus on creating opportunities in terms of availability of resources for job creation and expansion of commercial, industrial and agricultural ventures in addition to the provision of sustainable and effective infrastructural facilities and utilities for all Idu children. Both individuals and groups/associations must aim at reactivating and forming co-operatives. Young Farmers Clubs, Osusu Fraternities, Entrepreneurial and Banking Securities etc. are to be organized to attract both Government Aid as well as stake holders for action and assistance. The Directorate of NAPEP in the State through Uruan L.G.A Co-coordinator should think it fit to obtain soft loans of at least N5m-N10m each for the persons/groups in the afore-mentioned units in Idu for a systematic and calculated take-off of the programmes as a matter of grave urgency. There has been so much lethargy for long from Uruan LGA Administration regarding Idu as the HQ and Centre of Excellence in Uruan even to the point of exasperation and taxing of Idu patience. But beneficiaries must know that any such loan in a matter of business can attract downright **Deposit up-front** before taking them serious and they should be prepared for it: "**Oyom akwa kp?-?k? ?. mba ena** " - and such loans should not attract more than 5% - 8% Interest to cover administrative expenses and the capital payable in 5 years with one year of moratorium and no collaterals should be attached to the security except of course the guarantor's signature/surety. But this is easier said than done. All developmental efforts in Idu/URUAN in recent years have met with deterioration and retrogression on account of increasing level of poverty and crime, lawlessness, laziness and decreasing standard in education and youth delinquency. We must revive our adult education up to university level no matter how old in years Idu people think they are as many Idu citizens do not have access to basic education. The Education Commission should set up a machinery to work out details of the programme to stamp out illiteracy in Idu starting with organizing comprehensive education centres at St. Andrew's/ RCM centres for men and women with a compulsory agenda for all to register and begin classes

9. SOCIO-POLITICAL EMANCIPATION, GOVERNANCE AND EMPOWERMENT

When we look back at the political and social structure in Idu/URUAN of yester-years our heart bleats over the complete absence and dearth in political will & social life and practices of Idu/URUAN/EFIK citizens young and old. Men and women just continue to live as sheep and goats. Nobody has any political fire, drive and action; There are no social manifestations at any season of the year in the rank and file of an average Idu child or adult. Everybody seems to be alive and dead at the same time like what the holy prophet Zechariah described about the people of Israel. There are no big time politicians, educationists, lawyers, medical and

Para-medical officers, money and business barons etc. of note whether as players or actors - no games, no past times, no cultic and traditional societies like **Ekpe**, ancient **Ekpo Ny?h?** and **Ek? kemba** organizations all of which today are moribund and must be re-activated in the life of Idu for future generations. But Ekpo and other masquerades should only be played in Idu as Carnival and festival entertainments at National or Christian Celebrations vi. Independence /Democracy Day, Christmas, Easter etc. except when they can be used to enforce the rule of law and order. Yes, we must go back and resuscitate our age-old games and past-times as well as political structures and activities whether as joiners or as players or as king-makers and leaders in contesting and winning elections in viable/governmental political parties at the State and at the National levels. Games and socio-cultural outfits like Ekpe, Obon, Ukwa, Regatta, Obio-?kp?, Mbre Eko , Mbre Ekpri Akata, Mbre Abang, Ekombi, Ko koma, Ase and Carnivals for sustainable past times and recreations etc. must be revived and re-organized as URUAN/EFIK authentic patterns for sustainable healthy and physical growth of Idu citizens and not like those of pagan cults and practices. Idu must go back to a robust Agenda of our age-old growth and practices as well as political activities altogether as joiners and players or as king-makers and power brokers.

To do all these, responsible men and women including mature intelligent youths of integrity who can understand capacity building for the development of a nation so long out of touch with progress and modernity must be elected or appointed to important key decision duty posts and offices. Talking about the imperatives of integrity in governance and administration of public goods and services, I mean activities and behaviours in the ways and means these men, women and youths as public officials and agencies both in themselves and in the eyes of Idu, nay all **URUAN/EFIK** peoples must carry out their day to day duties of state and in their various assignments and destinations. Integrity also implies what these people must acquire in the exercise of the power/mandate and authority in the provision of goods and services to Idu public. Governance in our context here should be the process through which Idu society and indeed all our communities and kingdoms can be so managed by these so-to-speak representatives of the people through their policy decisions and implementations for the overall good of all the people concerned. A situation where people have to be "appreciated first and or their palms greased" before they do anything is not governance or carrying out responsibilities with due integrity. Sometimes it may not be these very officials and representatives of the people themselves but their pay-roll agents whom they certainly know are doing these dubious and wicked things, but they just look the other way and allow area boys and girls - mostly aliens and children of slaves, thugs and their political jobbers and agents who play foul to do their dirty/business for their eventful "winning" of elections. But they always excuse themselves saying it is their "Ogas and Madams" that send them, or that they are making revenue for the "Government", but which government, one may ask? It is this dirty and foul play in governance that stands integrity on the head. These loafers go about terrorizing and harassing people all over the place. They are fraudsters who maim, rape and commit all sorts of aberrations under the guise of working for "Government" especially the third tier governments known in Nigeria as Local Government Authorities/Areas. One just needs to spend a few minutes on our public roads watching these dare devil touts and young men and girls of the underworld who in their high-handedness carry on this dastardly, ignoble and dishnourable business for "Government". They take tolls, high-jack vehicles, dash into people's homes, beat up people, ransack houses and carry away household good like radios, Tvs, wall clocks, sewing machines etc. as mortgages for failure to pay the so-called tenement rates. They rape women in broad daylight, snatch their hand bags, assault and surcharge motorists, defraud people collecting all sorts of dues in exchange for God knows what sort of "receipts and papers". They drag people about and commit all sorts of brigandage and atrocities under the pretext of taking their victims to the Council Headquarters if they do not play ball. What sort of Local Government Chairmen, Mayors, and Councilors etc. are we breeding in Nigeria today?

Governance should be practised with integrity for the promotion of economic, political and administrative authority in order to manage the affairs of **URUAN/EFIK** and by implication IDU through the administrative prowess and technical know-how of Council Chairman and Councilors at all levels because these are

institutions set up by policy and the Constitutions whereby the exercise of economic and socio-political power can be carried out. There are organizational rules, formal/informal laws, routines and regulations that go to shape and fire the incentives of these public policy makers, overseers and public service providers. But do we find them in the carryings-on of the so-called government authorities? If not now, then when are they going to do it for the benefit of the rank and file of the people? People including even the so-called "civil servants" just stay wherever they are gallivanting and minding their own business. They could not just care a damn! All they do is go to the Council Headquarters at month-ends to collect and share their allowances and salaries with nothing to show as having carried out their constitutional duties of state. Most of these Council premises are eye-sores with mountains of garbage and pot holes dotting the entire land scape. People just wade through day after day and month after month pulling up their trousers and skirts not minding the stench! More often than not the premises apart from being so littered are camps for fraudsters, sheep and goats because the officials including cleaners and messengers are not simply there except at weekends when they either go for their **Isi-ewu** or **Uka ekporoko** to "wash down" with all sorts of canned drinks. But this is the type of governance we see despite the often mouthed mantra of millennium developments goals (MDGs) and Transformation Agenda. Therefore, through this project both in IDU as also the kingdoms, nay all over Nigeria, we want that these government institutions and processes are operated upon by qualified, trusted and tested men and women of expected integrity. We also urge that they make bold to drive the institutions, processes and policies of government in such a way that these governmental institutions viz. the LGAs, security outfits, village criers etc. including **Ekpe, Ekpo Ny?h?, Ek? kemba, Iban Is? , Mme nsio-nsio ka ke Obio**, are afforded ample opportunities in goods and services so that all citizens and groups can articulate their interests, exercise their legal rights as well as meet their day to day obligations whether as parents, teachers, farmers, carpenters in the mediation of their different positions and callings in life. It just happens that people do not see neither can they find anything to made them feel any impact of the so-called **government of the people by the people and for the people** anywhere in IDU and **URUAN/EFIK** as a whole. For our leaders to be effective in governance with integrity, they must exercise some influence since absence of influence implies absence of integrity as well; and certainly, this absence of integrity in governance inevitably leads to the loss of faith and lack of trust both in individuals, the officials themselves, in management as well as the very institutions such as industries, infrastructure, etc. IDU people have certainly lost faith in whatever you call it – Council Heads and Councilors, health providers, boards and parastatals etc. They have lost faith in Village Heads, Ward Heads, Etuboms, Clan Heads, government functionaries and officials of whatever coloration, in short all institutions - Banks, Health centres, Post offices, markets, electricity services; because they do not exist, and if they do, Idu people do derive any benefit from them except hardship, impositions and harassments. They need men and women imbued with integrity who are the building blocks of trust. We need men and women including youths of candour, consistency, reliability, competence and those who are ready and willing to do the right things. The 21st century IDU needs those people appointed or elected to places and positions of honour with steadfast adherence to strict moral and ethical norms who with fairness put the interest of these organizations whether civil or cultural above their own petty reputations and needs using their power and authority appropriately and always acting in the way that withstands the harshest scrutiny and reproach. They should above all be men and women with intelligence, energy and honour with such strength of character and steadfastness that will make them resolute, efficient, authentic and straight-forward in all their dealings and undertakings for and with the people they govern are working for. Above all, let them avoid corruption as a plague. Regarding individuals whether as their subordinates, collaborators or cronies as mentioned above or whether as Area boys/girls or Messengers, these elected /appointed men and women must refrain from looking the other way when such fellows commit all sorts of atrocities and high-handedness including defrauding the Government and regarding this as "compensation and payback business". All these thrive under their very noses but they say and do nothing about it simply because they think by so doing they can safeguard their integrity and honour. Which honour or integrity except they are playing fools otherwise it would have seemed a greater

honour to see evil trounced and uprooted so that good may triumph and …..including themselves. For this world is always a very dangerous place, not because of those who perpetuate evil but because of those who look on or even look the other way and do nothing **(Cf. Albert Einstein (AD 1879-1955)**. We see youths being groomed as thugs and they end up as armed robbers, kidnappers, militants and lay-abouts. Young girls are groomed for transactional sex and they become completely damaged and unable to make connection between normal relationships leading to meaningful marriage and exploitative relationships. Both the people and Government should always make sure they have a close look at those individuals who claim to have integrity before appointing or electing them to serve their people and in this case IDU.

10. IDU MUST RETURN TO GOD AND THE ONE TRUE CHURCH

After considering the proper factors for the generation of the new **IDU** & **URUAN/EFIK**, the question in everybody's lips should be what is the way forward? There is only one answer to this: All men and women, adult and child today, this very day must return to God- to the pristine Religion & Church of our ancestors because many of our generation have lost faith and apostatized bringing into Idu so many churches and religious practices unknown to our forefathers. We must like the Israelites of old under Joshua return to the Lord our God in spirit and in truth under **ONE CHURCH** and one fellowship and say with the people of Israel "the Lord our God we will serve and His voice we will obey" **(Joshua 24:24).** This is a new IDEA in the present generation and politics of freedom of worship but this is also a new era and foundation of the new Idu Policy-**GOING FORWARD,** never looking back and this is a TKO to win - no kid gloves- **IT IS AN ALL OR NOTHING,** hence all IDU citizens must be ready and willing to accept and embrace the new **IDEA,** because at the end of the day nobody, nothing **can stop an IDEA whose time has finally come (Cf. Victor Hugo, 1802 - 1885).** When God's time has come it has come, and we are only instruments in His might hands! Today is that TIME. IDU must return to God under one banner, under one sheepfold, under one Church and under one S**hepherd and Lord Jesus Christ** who founded only one Church when He said **"Thou art Peter (the rock) and upon this rock I WILL BUILD MY CHURCH" not churches, because the Lord Jesus had emphasized: "And I have other sheep, that are not of this fold; I must bring them also. So there shall be one flock, one Shepherd" (Jn. 10:15-16;)** The only church that Idu ever knew in this world was **CATHOLIC** which was erected in Ikot Ekang Village which still stands there as a rock till today and will remain so for all generations as the mother Church. The other Church Missionary Societies – CMS (Anglican Church) which is now, under the banner of African Church Mission came to Idu under a revolt and controversy as we well know, and was installed in Nting-Ikot Enam Land. The premier secessionist church from hence forth ceases to exist and will convert to pristine Church as the new Pro-Cathedral Church of Idu as from today in Jesus most holy name! All hands must be on deck to give it a new face- lift befitting its status as a Cathedral. To this end, a special board and central planning Commission is to be set up mandated and empowered to raise funds/Levies/duties. Appeals from Idu citizens- adults and children, aliens and neighbors, stake holders and entrepreneurs, friends etc. all men and women of good will from far and near, at home and abroad; (of not less than N100 per head even to millions according to means and the love of God). All must come to the redemption of this Church and Cathedral named after the first disciple and Apostle of our Lord Jesus Christ, **ST. ANDREW** yes-o **ST. ANDREW'S PRO CATHEDRAL** and must be made number **ONE CHURCH** in architectural design, magnificence and splendor **TO GOD BE THE GLORY! (Ojei bap Edisana Uf?k Abasi ofri ekondo! Bab ndit? Abasi, bab ima Abasi o-o-o!)**. The other churches will revert to the Town council administration from today either as public utility, school or recreation centres, super market, Town hall etc., except the **APOSTOLIC FAITH CHURCH** which will convert to **Catholic Church no.3.** The Idu developmental Council shall arrange and put to proper use with refurbishing. All the mushroom churches scattered far and wide in Idu with the privileges appertaining while due process in compensations shall be made to all affected beneficiaries after fulfilling all legal provisions of the National Act of Incorporation and Due process of the corporate Affairs Commission of the Federal Republic of Nigeria. No body and more so, no citizen of Idu

should presume to be greater than Idu and URUAN/EFIK nation which owns and bears him/her. Anybody can and is free to worship whatever he/she likes and whatever, but not in Idu land and territory which owns us. **(Ojei Bab Idu Obot Nkara! Bab Eka nnyin isong! Bab uforo! Bab nkop item! Bab ukpono! Bab odudu! o-o-o)**

This congress today is all about designing the most appropriate and relevant mechanism to open new boundaries and opportunities of evolving a new Political, Educational, Economic, Social and Religious Order and processes of advancement in Idu. It is not about **rebellion, opposition or arguments** but about a **New Idu today and tomorrow** from generation to generation because **"a family & people that prays together stays together for peace, brotherhood, progress and wellbeing".** Christ Jesus came and died for us that we may have life and have it abundantly (Jn. 10:10). Once again this **IDEA AND OPTION** for today and posterity is not one of **DISSENT nor a NEW DEBATE and CONFRONTATION WITH IDU OUR MOTHER,** but one of **COMPLIANCE AND OBEDIENCE** whereas St. Paul had warned the Ephesians in 2: 1- 4 for the blessings promised to the children of Israel because they were ready to keep faith **(Deut. 28:1-12)** "And today then I promise you – ALL IDU SONS AND DAUGHTERS & all men and women of goodwill residing in Idu as well as aliens and well-wishers of Idu/URUAN, an everlasting reward that even within our generation (5-10 years) the Lord will bless and prosper you (Idu) and set you on high before all the nations of the earth as He did in the days of Solomon and after the exile, in the days of Ezra and Nehemiah; from this day forward and for everlasting glory. Therefore, once again with St. Paul **(Eph. 4:1-6, 14-19)** let all foreign churches in IDU be decreed banned. Let any dissent be treated as a Rebellion against God and against the fatherland and heritage. In the interim, all the banned churches will serve as Educational Centres for all grades – children and adults, primary and secondary and even higher classes to a College of Education. So be it! However, let all be careful to **act on all the words of this Congress** that you – all **IDU** and **URUAN/EFIK** - even aliens and neighbours **"living in your midst may prosper in all that you do."** You stand this day, all of you before the Lord – the Heads of your kindreds, the Elders and Administrators – all the men and women of Idu/URUAN and friends, the little ones and all, to accept and abide by the Covenant of this Congress so that the Lord may **establish** you as a new Idu/URUAN – as His people to serve Him in His Son and the Holy Spirit now, forever and ever.

A PRAYER FOR URUAN/EFIK CONGRESSES

(To be inserted into the Congress programme of that year and recited as Opening prayer by all present led by the Obong of Calabar/Nsomm of URUAN – in English and Vernacular):

O Lord God Almighty, All-powerful Lord of Heaven and earth, Ruler over all nations and the universe, You are the God of Justice, Love and Peace; we present our URUAN/EFIK nation before you on this occasion of our gathering in Congress today. You, O Father of your Blessed Child our Lord Jesus Christ, through whom we have received knowledge of You as God of the Angels and of the human race and of the righteous who live in your sight. We bless you and magnify your holy Name this day as the Lord in whose hand lies every human heart and rights of peoples. We thank you for the gift of our land and nation which you have richly endowed as a people. Come and remain with us as we celebrate this year of our Congress, and make us effective instruments of propagating your kingdom here below and of the one to come, ever conscious of your abiding presence and guidance of our nation. We continue to glorify you O Lord, whose Spirit at the beginning of creation was moving over the abyss. W implore You to help us in our time to understand that the exclusion of you in our lives as our God and Provider can lead to the loss of our way in the desert of ignorance and even lead us into a world of hopelessness, weariness and want. Therefore, we implore You today and always to make our nation one with human dignity, where prosperity and freedom; peace and justice will continue to flourish in every hamlet, in every village and clan as also in the Diaspora. Lord God,

Ruler and Guide of Your people, You who care for Your peoples with gentleness and power, receive the prayers we pour out to You today for our nation and our leaders. Graciously endow URUAN/EFIK rulers, chiefs and kings, to whom you have handed on authority to rule and govern the people and bestow on them the spirit of wisdom and gentleness according to Your wonderful designs. Grant wisdom, integrity, justice and honesty to all the citizens so that harmony and lasting prosperity and progress may endure in our land. O God to whom all human power is subject, guide the rulers and leaders to be God-fearing. We pray that they may be men and women who speak to God on behalf of themselves and of URUAN/EFIK peoples and make them humble, honest and courageous in serving the people well so that they may witness to eternity in our time, travelling on in the paths of history and ever faithful to their commitments with zeal; doing good to all manner of people and those living in our midst. Let them be mirrors of their own dignity and integrity walking in sobriety, kindness, justice and humaneness to all.

O Ruler and guardian of Your people, give to these servants of the people, the spirit of truth so that they may strive with all their heart to know the right and do what is worthy and pleasing to you and good for the people. You have given origin to the people of URUAN/EFIK and willed to gather them into one family and nation, enkindle in them true and just advancement of progress, prosperity and knowledge through the good things which you have so graciously bestowed on our lands. Dispel from them every spirit of division, bigotry and ignorance so that equity, justice and goodness may be established in the society to enable them recoil at the evil of bribery, corruption, oppression and greed. Let them overcome rancor and selfishness and make the people continue to remain as one family unencumbered by economic, political and moral problems and disasters.

Listen Lord to the cries of your people formed in your image and likeness who now confidently turn to you. Be merciful to us by your infinite goodness and continue to fructify and spare the nation from chaos, anarchy and doom. Establish us as a nation and kingdom of your justice, love and peace through your Son and our Saviour Jesus Christ. Amen.

B. INDICATIONS FOR URUAN PAN NATIONAL CONGRESS

What URUAN/EFIK citizens & the Diaspora should know/do concerning the Congress:

The triennial Pan URUAN/EFIK NATIONAL CONGRESS is the Celebration of URUAN/EFIK unity to present an opportunity for all URUAN citizens, the Diaspora, friends and neighbours to show case the legacy, initiative and commemorative events of URUAN nation from the days of yore in order to launch into the next Congress with renewed determination, hope and expectations of a greater tomorrow for pan-URUAN, nay Nigeria and the world. It should celebrate the dexterity, the resilience, the pains and sorrows as well as the blessings of URUAN nation with a view to promoting goodwill, unity, wealth and job creation, empowerment, sports, cultural artifacts, environmental/sanitation awareness, continued faith and trust in God our Father, but most importantly URUAN national image and prestige. Positively defined, the CONGRESS is to promote a progressive, cultural welfare association able to protect URUAN kith and kin as a group against insult, abuse and oppression for a high policy of educational advancement and socio-political changes and the integration of the various segments envisaged in URUAN/EFIK NATIOAL UNION. It is also the aim of the CONGRESS that once this unity is achieved, it will be possible to destroy old prejudices, suspicion, mistrust and antagonism so as to make co-operation easy and attainable. There should be a theme to reinforce the aspirations, the progress and expectations of **URUAN/EFIK** at every subsequent Congress in order to inspire the people and to express their shared hopes and values, to strengthen their consciousness and patriotism as a people of promise and to institute lasting legacies for generations yet unborn. This should confirm whatever options, motives and programmes of the Congress. It is recommended that the Congresses should be rotational to drive the initiatives of competition, unity,

appreciation, giving opportunities to one another. As envisaged here, the Congress should bed constituted in 6 zones, viz. (i) **EFIK KINGDOM**, (ii) **IKPA IBOM** of Ikot Abasi and Mkpat Enin LGAs, (iii) **IKONO IBOM** of Ikono, INI and Ikono in Uyo LGA including Afaha villages in Uyo and Etinan LGAs, etc. (iv) The colonial divisions of **NORTHERN**, (v) **CENTRAL** and (vi) **SOUTHERN URUAN** including **AKWA AKPA URUAN** and other areas of the riverine kingdoms including AKPAKIP ARO. To this end an advocacy for the establishment Unity squares with sports facilities or even stadia in the above capitals or headquarters should be pursued. There should be another one for our Diaspora **AROCHUKWU,** etc. as a rallying point and focus for all the scattered groups of villages in **ANNANG COUNTRY** viz. Ifuho, Ikot Osurua, Abiakpo Ntak Inyang, Ekpemiong, Nkap, Obio Akpa, Ikpe Ikot Nkon, Afaha in Central Annang etc. This implies that each of the groups can arrange their individual Congresses to which **URUAN/EFIK** nation and others may be invited. There should be a logo for each Congress held. What all these imply is that from now on, a hand of fellowship, unity and goodwill should be extended to all the clans, peoples and groups concerned in order to set the ball rolling through publicity, lottery and media programmes. These will also provide opportunities for mobilization, information and alerts to the people towards inclusiveness, supplementary funding and voluntary donations to drive the Congresses home.

New projects concerning the building of enviable infrastructure across the nooks and crannies of **URUAN/EFIK** in conjunction with relevant LGAs and State Authorities with good roads to drive agricultural inputs, modern libraries, medical and Diagnostic centres, should form part of the aims of these Congresses. Exhibitions, children, youth and women-related programmes, scholarships, beauty pageants, cultural shows, entertainments and sports should form the core programmes during which honorary/recognition Awards can be given as the driving force and strategy of all Congresses with **IDU NATIONAL CONGRESS** as the key paradigm. This is a clarion call for rolling out drums to sound the unitive call for a new Nation of promise and those in the Diaspora, which celebration should offer a unique and golden opportunity to focus global attention on URUAN/EFIK history and heritage and to also project a united, vibrant progressive and respected people eager to take their place and if possible lead in Nigerian, nay world affairs. Time was when everything and anything, worthy of prestige and progress were concentrated in the city centres thus inviting an exodus of the citizenry to the towns and cities at a great disadvantage to the rural kingdoms and clans. There was nothing at all for the communities. They were left only to wallow in ignorance, disease, destitution, penury and want on account of the localization of everything within the same town or city. The result was a lopsided governance with a high concentration of everything and the good life in the cities with the distractions and evil concomitants of unemployment, wickedness, prostitution with all sorts of evil manners and abominations committed all over the place. The Congresses are to put a stop to these so as to bring about civilization and the good things of life to all the nooks and crannies in **URUAN/EFIK.** However, these have already started as many communities have begun to provide electricity, pipe-borne water etc. in their arrears beginning with Idu Uruan.

PROGRAMME OF THE PAN-URUAN/EFIK CONGRES

As we count our blessings for the last three years, since the Congress is envisaged to take place triennially, and look forward to this to imbue the citizens with requisite patriotism, **URUAN/EFIK** as a people should celebrate their resilience as a nation, and all the citizens and aliens living or residing in **URUAN/EFIK**, our neighbours and friends should resolve to contribute their quota and efforts towards launching into a better and greater tomorrow. The theme song should indicate what to expect from the Congress. There should be a Symposium the evening before followed by the Carnival of all the clans, the Diaspora and other nationalities invited to take part. There should be a topical Essay Competition, the finals of **URUAN/EFIK** national football match, fashion show, musical show, beauty pageant, arts and crafts exhibition, and awards among other events which would also resonate with all our visitors in tow who are expected to help chart the path for the nation's greatness.

CHAPTER XI

URUAN/EFIK ESSIEN DUOPEBA: THE DEVELOPMENT OF A CITY STATE IN AFRICA

PREAMBLE: Taking a cue from E.B. White, I am inclined to be very pessimistic about the present **URUAN/EFIK** race because it is too ingenious and inauspicious for her own good. Our approach to the nature of things and by implication everything concerning URUAN/**EFIK** in recent times is to beat her into submission. We should stand to a better chance of survival if we accommodated to this planet, nay to those nations of the world whose citizens and peoples who know how and what to do at any particular situation and circumstance and acquiesce to that which matters most in the situation we find ourselves and therefore view appropriately instead of skeptically and dictatorially. Why? Because we have come to accept the new Nigerian factor of graft and greed, selfishness and self-aggrandizement and have become morally vacuous and want to do anything and everything for money, prestige and adulation thereby leaving the generality to grope and wallow in disease, penury, disgrace and want. At some point it should dawn on all **URUAN/EFIK** citizens including aliens living among them that nature in all her magnificence has always been very benign in all her bounties to us as a nation. I can often recall with nostalgia that some time ago and not in the far distant past, **URUAN/EFIK** used to be the melting pot of the nationalities in Nigeria, the most sought after for maximizing wealth and they came from all corners of this our great country falling upon each other as it were –from the West and Mid –West, even from the North. We had a sizable number of Yoruba nationals here, we had the Edolites, Deltans; from the North we had Hausa/ Fulanis, Tivs, Biroms and Yunguns, etc; not to talk of our immediate brothers and neighbours from the South East, the Igbos – you name them – it seemed as if one were at Aba or Onitsha markets of today. Where are all these people now? There is nothing here to attract anybody whether as merchants or entrepreneurs or even as the ubiquitous contractors! It was Prof Saburi Biobaku who said **"great men appear now and then to help them shape human history.**" The history of their lives does not of itself amount to the totality of the history of man. It nevertheless serves to illuminate that history and unravel the course of human events. Unless the people of URUAN/EFIK are ready to wake up and stand up to be counted in their readiness to shake off apathy and complaisance, the nation shall continue to stagnate.

There is hardly anything visible to give maintenance and sustainability. But who gets this warning sign, and does it permeate to the appropriate areas and her nearby services? No wonder then that **URUAN/EFIK** has failed to act in a way that will help the society – her citizens and others who sojourn in their midst. Education, training and trade had a purpose and pride of place in her culture of yester years but now most of the people seem to be ok; they can just do anything for money and prestige and the understanding is that with money they can get anything: buy titles, academic achievements and certificates, posts, offices etc. Corruption and living on the fast lanes are the vogue because they have failed to live up to their moral codes and traditions. The result is even more manifest as they now seem to celebrate rubbish and incompetence as technological sophistication has taken over and civility has become too gross for digestion! For those who still ask as to why there appears to be a stasis in **URUAN/EFIK** today, the very seeds of incapacity and shambolism have been foisted on those so-called elites and politicians on account of the near absence of true patriotism in them coupled with the degeneracy of '**can do**' spirit and poor administration in **URUAN. URUAN/EFIK** could achieve anything when and if fired by this **'can do spirit'** with the maxim '**nothing is impossible to the willing heart**'s they say: '**where there is a will, there is a way**' to do it. Waffling between deception and graft, the elites and politicians find it difficult to deliver on good, progressive governance and organization as well as aiming for the upliftment of the people. All they do now is displaying their ill - gotten wealth and

affluence in the midst of such grinding poverty among the populace. They have no drive for both capacity building and investment in massive infrastructure, agriculture, industries, etc. let alone the capacity for an equally intensive process of community development and involvement as very many communities in URUAN/EFIK never seem to have heard of **DEVELOPMENT UNIONS** which are found everywhere especially in the South Eastern States of Nigeria today. If History is anything to go by, it is not political actors a.k.a politicians and civilian elites that do create the right structures for the progressive development of the society. To achieve positive and sustainable transformation inside-out and not rebranding outside-in, the nation cannot continue in this way. **URUAN/EFIK** must institute Steering Committees representative of all sectors and clans, because the more we talk about these problems, their solutions and the way forward, the more we learn to understand one another and our various problems and the less likely we can jump into conclusions about each other's intentions or ambitions. And the more often we try to do this, the more likely it is for us to become a more united, progressive, wealthy and prosperous people, contented, fulfilled and living together as brethren in as much as is humanly possible. That is my prayer and hope in writing this treatise. We must restructure our society and go back to recognize community and neighbourhood organizations with the traditional authority not cash and carry politician traditional rulers of course viz. village heads, town union leaders, paramount rulers, etc. calling the shots as formerly. That is the way to go.

TOWARDS DEFINING THE OBJECT OF URUAN/EFIK MISSION

A. ORGANIZATION OF TOWNS/VILLAGES IN URUAN AS A CITY STATE

I have taken pains to re-assemble all the towns and villages in URUAN/EFIK following the pattern already documented in Chapter seven. There will be need for an update soon after this book has got into the hands of every law-abiding and patriotic citizen of the kingdoms and everybody should be fired with enthusiasm to see his town, village or kindred on the map plan following the IDU example outlined in Chapter ten for all communities in URUAN/EFIK no matter how insignificant or well exposed. To this end, every Village/ Kindred Head should see to it that town unions are established to galvanize and mobilize the people to wake up and be patriotic enough to map out certain projects and programmes for their Development Authorities on course. There is need therefore to get the registration of all citizens irrespective of status off the ground as already outlined elsewhere in this book. Therefore, to succeed in any Organization or business **URUAN/EFIK** must learn to define the objectives of the mission at hand and then bring it to life. There are two sides to this: the technical know-how regarding what this project of re-organization entails as also the **OPERATIONAL** aspect ie. the running of this project viz. URUAN/EFIK development as a modern city state in Africa and beyond. It should involve the day to day managerial aspects which will require a team and all those who may be involved in a sort of field and on-the-spot work for the success of this programme, namely all those listed to run URUAN/EFIK NATIONAL ASSEMBLY and clan/district or town Unions as envisaged in the Constitution. It is not enough to have the technical competency; the managerial aspect is also vital. This is not playing politics because men and women engaged in politics, the so-called "the political class" can never bring change in order to build the nation, only men and women of ideals mentioned above can do it. They are the people that can build a nation that would outlast them, that would possess elasticity to accommodate all the citizens of later generations. Thinking about future generations requires people with imagination and with dreams and visions to visualize a society where everyone is a stake holder and has a sense of belonging in the development of the community. Today URUAN/EFIK has not got such men and women of integrity and forthrightness with fire and drive to provide a fashionable society of our dreams. It also requires a great leap with a reference point towards growth and wealth.

This agenda is therefore aimed at creating a new order by way of the Constitution set forth herein with a view to galvanizing what the EFIK kingdom has already set forth. It is therefore set to augment but not to replace it except where there are conflicts of interests in their concepts of values, in which case what is optimal in the circumstances is to be preferred. This programme is not meant for interest groups and the political class, as they are the ones that have kept URUAN/EFIK prostrate. They are those who cannot

lead this nation to the land of promise. There must be a vision and only that can guarantee harmony and unity not ideological homogeneity. That is why I am advocating the development of a robust intellectual content for a proper grasp of the history and culture of URUAN/EFIK embedded in these pages. This is also a call to all men and women of good will to rise to the challenge. Too many of our people who think they are at the top are totally ignorant about the complexity of the history of ancient URUAN/EFIK society over which they are now presiding. It is reminiscent of the measure of the poor quality and content of intelligence, tactics of betrayal, arrogance, greed, and selfishness. Our URUAN/EFIK politicians including some of those in the civil society have made life so nasty and miserable for the citizens because they cannot provide any road map of high hopes for the people. URUAN/EFIK national character must change. The challenge lies in how the people of these kingdoms specifically through the so-called leaders can be disposed to plan for the future of our teeming youth now engrossed in disorientation, laziness, bewilderment and disarray. It is the duty of a leader to solve the problems that may crop in the polity – problems of security, problems of daily living and welfare of the citizens, problems of peace and peace and good order; economic, social, educational, religious and political problems. In order to do this the leader SHOULD and even MUST involve all the people who matter – the Elders, stake holders, technocrats, leaders of thought, market women leaders, youth leaders etc. and he should also consult them so whatever problems or issues there are in the community, they will analyze and deal with them, "**koro ? b? itiehe ikp? ib? ".** No successful leader can sit down and say he is solving problems by himself without consulting the people he is leading, because there are many things the followers know that the leaders DO NOT KNOW. If the leader does not consult with them, the people won't go to him and the leader will continue to have difficulty in solving these problems. This book should be in the hands of all URUAN/EFIK citizens especially the Elders as it is their duty to create an enabling environment to trap the energies of the youth and to channel these towards sustenance and national development. Youth dreams, visions and idealism should be properly and effectively impaneled here. Although there is always the talk about the government creating jobs and more jobs as if jobs can be created from a vacuum **ex nihilo**. Participation and benefitting from jobs require some levels of education, goodwill and **can do** attitude towards manual labour as there are no slaves to do the spade work. Mere gestures of tokenism and birth rights cannot suffice here. Government cannot create jobs for anybody. What it can do is to create the enabling environment for the citizens to create jobs and wealth for themselves. That is why I have advocated elsewhere for example, that the Federal Government should consider it a priority to open up the maritime business once again and more especially boost up the construction of the Railway system and rail quays all over the country including building a railway terminal at Nwaniba – IDU which is only five minutes and less than ten kilometres from Uyo, the Akwa Ibom State Capital. This is the strategy that can more easily and readily fast-track economic, growth and development in URUAN/EFIK There should be rail roads running through Umuahia, Ogoja, etc. then pronto, millions of job opportunities will be made available for Nigerians to eke out their living. This venture will also open up a new roadmap towards regional and inter-state cooperation and also enhance rapid growth industrialization of the area. The easy and fast movement of goods, materials and people can only be effectively undertaken when a functional modern rail and water transportation system is put in place, hence my pleas and advocacy for these to be considered for URUAN/EFIK with Idu/Calabar as base. Road transportation is fraught so many risks and safety hazards. All these will require bracing up and taking tough but right decisions so that we can have a better tomorrow. Beyond grandstanding, manipulation of scarce resources etc. the sensibilities and gullibility of youth will not solve the poverty situation, rather it will culminate in their addiction to criminal rings, violence, drugs, insurgencies, and gangsterisms to which many a youth are prone. Rather they should be looking for new platforms to enable our young people and **ndit? emana,** some of whom whether as area boys and girls, learn about their culture, artifacts and traditions. This book is to stem the tide and drift because for the youths to imbibe the culture of engagement a good knowledge and appreciation of history matter a lot because they will only be jeopardizing their future without proper understanding of the past which will enable them courageously join in building their nation of the future through combined task forces devoid of partisan interests.

B. POLITICS, GREED AND PARTY PATRONAGE AS BANE OF CHANGE AND DEVELOPMENT

There must be a conscientious change of attitude in the mindset of our people especially the politicians. Today there is no synergy in working for the common good and even in the area of assisting compatriots to rise up and to succeed. In achieving anything except perhaps those of their immediate households or those with party affiliations, people are scheming for political cleavages with Machiavellian inclinations and calculations for what my friend, Professor Douglas Anele of the University of Lagos often regards as "***agbata ?k??***" – **"you chop , I chop"** syndrome as captured in the mantra of Nigerian politics by politicians who lack every degree of self-discipline and emotional intelligence required to run a democratic system for good governance. Ethnicity, partisanship, "god-fatherism" primitive acquisition and personal aggrandizement are militating against the ethos of progress and socio-political change. The result is that nothing works and there is not going to be any change in the foreseeable future because of the inexplicable opulence in public office at the highest level of government. This has made the public holders seemingly incapable of having any feelings and understanding about the plight and excruciating pains of poverty, destitution, unemployment and hopelessness among the masses. Thus they have no qualms about the direct existential grim situation their fellow URUAN/EFIK people are facing. This is not a pessimist outlook, but the reality of corruption on ground. In both government circles and the civil society these leaders and politicians keep on recycling themselves; the same people who do not have any value to add to progress and development in the society. It is always the same players changing positions and parties, doing the same old things. They live on opportunism. This explains why top public officers and politicians – Senators and what have you prefer to float from one party to another and from one position to another. Then after having tasted the honey pot of politics, power, authority and wellbeing, they never want to leave the scene preferring to float from one position to another – from Governor to Senator and when they grow old from senator to Traditional Ruler, etc. in order to continue to live large. They maneuver and change positions and goal posts - going on and on as if the new generation never existed. The Councilors in the Local Government Councils turn up at the next elections rooting to become Members of the Houses of State Assemblies. Then the next elections see them bulldoze others on their way towards becoming Senators or Members in the House of Representatives or in the case of the political potentates and juggernauts of this world. Others want to become Heads of Council, Governors or even the President if not the Party boss. Governors move on to become Senators or the President and the re-cycling continues with same players all over the place. They want to be seen always as the people that matter; it is just about self-glorification, influence and power. The same scenario plays out with career politicians especially those of the so-called "ruling party". Once their party loses an election there is a bandwagon movement of members to the winning "opposition party" in order to continue to be relevant. Or in the alternative, for those who want to retire and still become relevant and money magnets, they juggle figures, re-fix their birthdays to coincide well over the date they left secondary school and beyond. They also go to the extent of giving themselves several bogus severance allowances to carry them through and their posterity for generations to come.

They now begin to bamboozle everybody and impose themselves on the people to brain wash and entice them with peanuts, spraying them with ? 50, 00 Notes, with rice and salt in tow, just because they have now become the richest, the most powerful and the most influential people in the society. The poor and gullible masses therefore acquiesce to all these by accepting them as those who matter in their lives; and therefore the only cocks who should crow in the land. To round up the cycle they may as often happens at their advancing age, come home to their towns and villages to vie to become Chiefs and Etubom because Chieftaincy, traditional title and rulership favour the oldest in the land. They do everything using their influence and ill-gotten wealth to impose themselves as the rightful contenders to the throne of the ancestors so as to be crowned Royal Fathers. I want to say it loud and clear that it is our modern day politicians who are causing a lot of pain and problems in the land and bringing the masses to their knees. They are the ones emasculating the people as also pulling down the customs and traditions

towards the eventual collapse of socio-political and economic transformation and wellbeing of the people. For how can the young people have any chance of survival or there be any vacancy for whatever post or position in the land for the up-coming generation? Why should there not be embargo on employment particularly the situation of restiveness and unemployed gentry including university graduates roaming the streets and becoming malefactors – drug addicts, kidnappers, armed robbers etc. everywhere? The process of recruitment or giving employment to new qualified applicants into where there should be vacant positions in any set up in Nigeria today is far from being transparent and just since god-fatherism and partisanship are the order of the day. What else can be corruption incorporated? Corruption is not limited to money which applicants are extorted to pay anyway whether they get the job or not. It is corruption when a properly constituted system like employment is jettisoned and the country is more of politicians than intellectuals, technocrats or anything else, and only card carrying party members, their children, relations, friends and indigenes can ever get employment in favour of qualified applicants. It is corruption when appointments are politicized and when undue pressure is applied in order to favour a select few or even when unions and officials are used to undermine due process and legality. Then in due time the mantra of creating jobs avails nothing because the masses of qualified unemployed youths have no chance at all till thy kingdom come. That is why the gullible and wretched masses root for these Nigerian gods to get there and as the best to happen in those places. It is simply that leading to the orgy and spectre like that of motor park touts as also unending litigations in the case of "after elections" including even cases of chieftaincy affairs for the rightful possessors of Royal thrones - an issue unheard of in URUAN/EFIK through the generations. This singular situation and type of corruption gives the impression that there is no future anymore for up-coming generations. Small wonder then the disparity in the gap between the few rich and the unfathomable poor always giving rise to this current "do and die affair politics" as also cut-throat pursuit of wealth whereby everybody is clamouring to be politicians and party head wigs. This is the situation turning elections into theatres of war and violence. With this scenario there is bound to be desecration among politicians as the largesse for holding office is the benchmark. Then politicians can do anything to win elections including arming the lazy docile youths to enable them achieve their goal and thus heighten their greed, hooliganism, brigandage which often result in election malpractices leading to insurgencies and mayhem. All these are clear invitations to crises. When then are we going to stop all these and learn to use decorum and honour in our political and socio-cultural practices? When will URUAN/EFK rise up to eradicate this malaise and canker worm in the land and stop oiling the wheels of their terminators by continuing to entrust their collective patrimony of URUAN/EFIK in the hands of these miscreants and thugs? These questions are begging for answers if this generation will hearken to the clarion call and my lamentation for the synergy to jump start now with a purposeful and stoic resolve for a change.

C TODAY'S IRRELIGION AND ANTI-SOCIETAL PRACTIICES OF YIOUTHS

Another most poignant issue arises from these religious practices of modern youths with prosperity and breakthroughs preachments of lazy pastors who think they can change the fortunes of these lazy and lousy youths and thugs. These Pentecostal Christian followers and adherents have become blinded if not by the neaveau riche politicians who hypnotize them with peanuts but also by pastors of wonders and religious creeds that have made religion a limitation to their progress in life. It is not uncommon to hear them exclaiming "it is not my portion OR it will not be your portion" Which portion are they screaming about? Is it the portion and capacity of Nigerian youths, most of them jobless graduates from tertiary institutions who flog to these churches for deliverance and breakthroughs? Instead of preaching messages of miracles, blessings and breakthroughs, why cannot their so-called wonder pastors whose preachments defy logic and common sense preach on virtues of hard work, creativity, dedication, commitment and responsibility! Whereas Scripture says, "he who does not work, let him not eat" **(2Thess3:10)**. Our youths and indeed most Nigerians need to be delivered from religious superstitions, laziness and half-truths because no matter how loud the vibrations of miracle promises, they will never compel God to fulfill their wishes. Nigerian youth can only have breakthroughs by practising principles of production,

planning, critical thinking, system building and market analysis for the production of goods and services because God cannot reward laziness and mediocrity. The Scriptures always admonishes that the practice of hard work, dedication, diligence and perseverance "because by the labour of your hand, you shall eat"/ yes this was the injunction at the Garden of Eden (Gen 3:). Instant success that debases the dignity of labour through Yahoo sowing seeds to pastors to become millionaire practices, Bank robbery, kidnapping, pen robbery, thuggery, embezzlement, MMM scamming cannot be the logical conclusion to breakthroughs, they are an illusion. These have created a generation of jobless youths and day dreaming Nigerians who only want to see instant results, immediate reliefs and painless profits. These can never be the natural course of nature and normal ways of doing things. When Nigerians continue to allow the politicians to ride on them and see these sort of religious messages of success and wonder stories as the sure proof of breakthroughs, then our society will ever keep going down. Our youths, nay Nigerians must know that politics is not governance neither is Christianity or any other religion magic.

This is why I have advocated the restructuring of URUAN/EFIK society of our dream in order to rebuild every ethnic group and clan in URUAN/EFIK nation. It is high time now that those in elective positions become truly accountable to those who under rain or sunshine had lined to vote them into power. Our political leaders in particular must come to terms that leadership is not about perpetuating themselves in office for the benefit of their pockets, for their families, political associates, Yes, and because this has been an era whereby whenever a platform has been created and a governor or whatever is being elected using that platform, then nobody else will ever smell any appointment or patronage whatsoever. Once a person who is neither a relation of a governor, chairman of council, a senator nor party associate nor one with links to the so-called "ruling party" applies for any putative vacant position, therefore, there is sure to be no vacancy. There will be no award of contracts or any patronage whatever for anybody else. Surely this must not be allowed to go on. It also high time we did away with this sort of thinking that elected posts are a license to amassing wealth and emptying the treasuries for the benefiociaries and their families to continue perpetuating themselves in office. This is nothing but "high-profile lunacy and corruption incorporated". Then, it will also be high time for governors, chairmen of councils and others elected to higher political positions, senators, MHRs, MHAs, etc. to realize that the time is up, because even the electorate have now come to understand what is going on and around them.

D YOUTH EMPOWERMENT AND SOCIO-POLITICAL ORDER

The type of empowerment I envisage here is youth empowerment whereby in every village/town in URUAN/EFIK, a group of mature and patriotic youths wired by love of progressive change and good governance can organize town hall meetings to conscientize their fellow citizens especially the youths on the new initiative of socio-political reorganization agenda of our communities. This should cut across all the clans /districts and LGAs in URUAN/EFIK. It therefore means that all village/clan Heads, Traditional Rulers and other Title Holders **– mme Mbong Ntinya** – in the kingdoms and the Diaspora will get involved by giving the youth groups their blessings regarding their implied cooperation and guidance. The entire programme will invariably include lecture series and seminars, m mobilizations, enrolments and registration of all the citizens including residents and aliens in the area. All this will inevitably be geared to prepare the ground for the eventual take off URUAN/EFIK NATIONAL CONGRESS. It will also involve the launching of this book where has not yet taken place as part and parcel of the resource agenda and mobilization of the people to rise up for the new challenges that are unfolding. This will enable URUAN/ EFIK realize that they have to begin to look up for a new option and not expect angels to help them or manna from heaven. Then leadership in all its categories will invariably evolve to change the shape of traditional/political rulership negating the hitherto leadership in terms of political patronage as maters of families, friends and "man know man" because the citizenry can no longer be taken for granted. Integrity, simplicity, accountability among others will determine the new generational leadership to correct the decadence, ineptitude and aggrandizement of the past.

Both traditional and political leaders in URUAN/EFIK must through this advocacy Willy Nilly, change this mindset of the **"winner takes all"** and "**power is might"** impunities. Today both political

power and royal leadership have degenerated into "cash and carry "with the monetization of even traditional institutions leaving the people in the wilderness of poverty, misery and wretchedness. The pity of it is that the masses have been left with no other choice than the worship of those in money and power with politics taking the centre stage. Because the masses are thereby pauperized and over-awed by the sudden opulence of the gentry, they are ready to lick the boots of the neaveau riche politicians and government paid royal fathers who have now become overlords and mistresses of the manor. Our present executive system of government of executive presidents, executive governors and even executive chairmen of Local Government Areas is certainly one imbued with a military ethos and in-built immunity clauses whereby security and financial matters can be abused with reckless abandon without accountability simply because it has become so institutionalized that a person – president governor or whoever as head of governance or authority personalizes him/her rule or administration without seeking contributions or deliberations from anybody or sources. He just decides what is to be done and how as if nobody else or anything maters. He is the be all and end all and decides who succeeds him/her as Governor, chairman, or who wins an election to go to the Senate or House of Assembly etc. Elections and the general good are subverted and purchased as is evident in Nigeria today. Today the politicians have become the elites. Small wonder then why political office has become a do or die affair and why there is impunity in the rank and file on account of this mindset of governance with the rent-seeking elites taking the centre stage with intrigues of power play almost always at play by these self-political preservation seekers perpetuating and recycling themselves in power.

The youths in particular now behave like slaves becoming docile and indolent, dirty and aimless behaving like cowards before the proud, superrich and egoistic politicians and their so-called community leaders. Most of URUAN/EFIK towns and villages terminate in the river, but hardly do the boys and girls ever care to know or find out where the river is talkless of availing themselves of the resources thereof. They have no shame nor do they have any sense of collective purpose to take up the challenge of their situation. It is only the womenfolk who are toiling day and night as bread winners feed the family, pick the bills and pay the children's school fees in most cases. Because they are lazy and docile, the youths are becoming more vulnerable always ready to pick the pittances and petty inducements from politicians and even their stingy community leaders. They are ever ready to gossip and ridicule those who show signs of maturity and potential greatness and industry among them and to the point of destroying them – the ever **pull him down** mentality**.** Some of them in the villages with an inferior sense of morals have resorted to voodoo, witchcraft, black magic and juju to hopelessly better their lot. Examples abound of manifest taking of pleasure in shaming, bullying and destroying one another by this and becoming so averse to good morals and religious practices of their parents and forbears and in so doing get demonically wired with wicked and malevolent intentions against their betters. They are those who take delight in constantly promoting evil thus celebrating compromise and mediocrity because they are ready to settle for anything. This inevitably stifles progress and change in their various communities. But with the publication of this book the wind of change has come and URUAN/EFIK must rise up to find the required strength and courage which will make them rise as a people to where we belong and become what Divine Providence has destined us.

E. PARAMETERS FOR THE ENVISAGED PROGRESSIVE CHANGE IN AFRICA

There must therefore be seen as a measure of urgency and need, a technical aspect in this agenda and advocacy; and this requires vision, focus and commitment from all those either sitting on the stool of governance whether as the President or Governor or Chairman of LGA (Administrator/DO), the Village Head or Paramount Ruler etc. He must be ready to act as the **PRINCIPAL** and acquire or have this vision in abundance. The same principle must be applied in redefining URUAN/EFIK mission in the process of defining the progress and development of the nation. Some of the fundamental requirements towards the success of such a venture should embody the operational, personnel and financial issues. But it is important that those in authority whether as the President, Governor, high ranking political leader eg. Chairman, Board of Trustees vis-à-vis Church or Traditional leaders/Managers of URUAN/EFIK viz.

Village/ Clan Heads, the Obong/Nsomm or as even those in politics whether as Councilors and Chairmen or personnels of Local Government Councils in any section of URUAN/EFIK aim at acquiring these organizational qualities, provided they were properly and justly elected into power. He should have such qualities and be a kind person, learned, considerate and compassionate imbued/. Besides he should be a kind of person with the ability to inspire his subjects and followers and others as well. He/she should very competent, very knowledgeable but at the same time firm, businesslike yet perspicacious and able to understand issues also able to reduce very complex matters whether socio-economic, political or religious to a very simple set of propositions that are easily actionable as well. They should carry themselves in the operation of the instruments of governance just as the MANAGING **DIRECTOR (MDs), CHIEF EXECUTIVE OFFICER** or BOARD CHAIRMAN (CEOs) of any organization or Institution would. They must endeavour to understand the system and organizational structures very clearly. They should now and always have in mind the operational structures of the system and make sure they appoint people of integrity and trust to keep on monitoring through those constitutional instruments set forth in this book. In effect, leadership must be seen as the final test of an individual that is in-charge in order to instill in the followers the conviction and the will to carry all along in which case, he must be a wise man on whom all other qualities redound just as King Solomon was endowed. "**A leader should be able to take people where they want to go. But a great leader should be able to take people where they don't necessarily want to go, but ought to go."** To be filled with wisdom is to be endowed with plenitude of Grace which encompasses all the other Virtues. Standing with Plato it is only the wisest who are adorned with such eminent qualities to guaranty them the authority to lead others for the greatest benefit of all. Perhaps it would be beneficial to list out some qualities and attributes which the wise leader MUST possess in order to embark on positive progressive change:

QUALITIES OF WISE AND PUROSEFUL LEADERSHIP IN AFRICA

CHARACTER	ATTITUDE	CHARISMA	DISCERNMENT	FOCUS	ATTITUDE	COMMITMENT	COMPETENCE	COURAGE	HUMILITY
CREATIVITY	INITIATIVE	INTEGRITY	COMMUNICATION	VISION	LOYALTY	CONFIDENCE	GENEROSITY	PASSION	SERVICE
MANAGEMENT	LISTENING	THINKING	RELATIONSHIP	RISK - TAKING		PREPARATION	PERSEVERANCE	PROBLEM -SOLVING	
RESOURCEFULNESS		MEMORY	RESPONSIBILITY	FOLLOWERSHIP		MOTIVATION	ABILITY	TEACHABILITY	MORALITY

This book is not about me. It is only about my concern for URUAN/EFIK towards progress and the upliftment as other nations, tribes and communities are trying to help themselves get out of the morass that has overtaken the land. The real issue is that URUAN/EFIK citizens in general more often than not do ascribe some greatness to themselves and this should not be displaced or befuddled by jingoistic posturing as some are trying to do these days. I have poured out my heart and soul into this project which I now come to feel much let down and betrayed by some of our URUAN/EFIK citizens who I thought have the most to benefit from this project especially our Traditional Rulers and the political class. But as it appears, most of them now seem to be rooting for this project to fail by their commissions but most obviously by their omissions and utterances. This is because there are so many issues that have been raised already both in the Introduction, Preface and Foreword of this book. They do not need repeating and do not require further analysis or elaboration. Any discerning reader cannot afford to or miss reading them in the first instance.

CHAPTER XII

THE PROPOSED CONSTITUTION FOR URUAN/EFIK NATIONAL UNION

INTRODUCTION: At a Youth Rally at Mbiaya early in 1959 which Idu Youth Association (IYA) members also attended, and to which all the notables in URUAN were invited including the money magnets at the time, like Chief Effiong Umanah of Ibiaku Uruan Augustine Etim Okon - alias Okro of Idu etc. HRH the Hon. Nsomm Nyong Essien publicly castigated and denounced delegates from Ituk Mbang and threatened to ostracize her people thenceforth from all URUAN Assemblies. The reason for this was not far to seek because some **Ekpe** stalwarts from the town tried to disgrace him when in **Idem Ekpe**, he was passing through Ituk Mbang for an important **Ekpe** Assembly despite his being the **Iyamba** after the writer's father, Prince Mark Bassey A. Inyang (alias Mkpang). People therefore had to intervene. The elders and chiefs intervened and prostrated before him. The 'almighty' His Highness, Etinnyin A. E. Otu, Village Head of Ituk Mbang also prostrated; ditto His Royal Majesty Okon Udoh Ndok, Clan Head of Central Uruan, His Royal Highnesses Etinnyin Henry Inyang, High Chief of Use Uruan and HRM Etinnyin Placid O. Akpan, Clan Head of Southern Uruan respectively likewise prostrated. His Royal Majesty of Mbiaya and Clan Head of Northern Uruan being indisposed was unavoidably absent, but had sent a representative in the person of Mr. B. E. Bassey, a high ranking Government Administrator who was the first ever Uruan son to become a District Officer (DO) and at the time before the civil war, then Resident of old Eket Division. He later became the Chairman of the whole of Uyo old Division. He also became the Chairman of Uruan during the reign of Nsomm HRM Edidem J. U. Afia. That was long before the present dispensation, and today he has become the Clan Head of Northern Uruan. Whereas when it was his turn, he also but reluctantly tried to prostrate, HRH Edidem Atakpor Nyong Essien the substantive Nsomm of Uruan stopped him because he was the leader of the insurgency. It was also at this meeting during Matters Arising when the final motion concerning the proposition for the Constitution of URUAN NATIONAL ASSEMBLY in anticipation of the Elections into the First Republic was debated. It was a motion to the effect that the National Assembly Council should be sited at Idu National Headquarters that the proposal was stood down. This was obviously because Mr. Akpan as the representative of his Northern Uruan Clan Head was among those in the opposition who vehemently opposed where to site the URUAN NATIONAL ASSEMBLY. In particular, they had wanted it to be sited at Mbiaya, the headquarters of Northern Uruan. In this and in other matters, URUAN had often in times past behaved untowardly. They had all along obviously had failed to see, to understand and try to think ahead by ignoring and refusing to do things proactively. That meeting adjourned sine die. And since Nyong Essien died till today, there has been no further talk about URUAN NATIONAL ASSEMBLY again let alone the Constitution thereof. That means it had been dead and buried, but we can resurrect it and that is precisely what this book and project is destined to accomplish, let us then hope it will.

In that 1959 that was before the above event, while the country was gearing up towards preparations for the celebration of Nigeria's Independence which had been fixed for October 1, 1960, **URUAN** National Council meeting which was held at the premises of the Central School Ibiaku Uruan proposed among other things the drawing up of the Constitution to guide the organization and day to day events in the built-up towards the birth of a truly integrated Uruan National Assembly to wit **URUAN/EFIK UNION ASSEMBLY.** Five teachers including one of the most forthright Headmasters viz. H/M S.S. Okono from Northern **URUAN** (Ibiaku Uruan) as Co-coordinator, Mr. Celestine Bassey from Southern **URUAN** (Ekpene Ibia) and Messrs Denis O. Ben, George O. Obot and the author, Mr. Joseph P. Ekarika - all from Central **URUAN.** Idu was to be the venue for the meetings of the Draft

Constitution. Sir George Okon Bassey K.S.M. of Nung Oku Uruan, then Snr. Tutor at Holy Family College Abak, was mandated to supervise the Draft constitution. It is the recollection of this singular event at the very dawn of Nigeria's checkered history that has informed the 12th and final Chapter of this book. People often wonder why my humble self could have been chosen to be one of the members of such a momentous Committee to write the Constitution for URUAN/EFIK NATIONAL UNION at this time. That was almost sixty years ago when my co-travelers in that Committee have all returned to their Maker. It obviously implied they were all men of vision, experience and of note in **URUAN/EFIK.** In the history, culture and traditions, these were men of learning, integrity and acumen, coupled with exposure and wisdom in the affairs of Nigeria and nation building. Well, it all was and is still amazing, thanks to Divine Providence and God's kindness to sinful man whom He created but in His image and likeness. For after my Higher School and while studying at the then famous St. Thomas' College, Ogoja, the inimitable Catholic counter-part of the great Hope Waddell Training Institute of the Presbyterian Church Calabar, established in the late 19th century, precisely in 1895 – a Polytechnic of sorts of yester-years, which had produced such notable Nationalists like the great Zik of Africa, Sir Francis Akanu Ibiam, Hon Festus Okotie-Eboh to mention but a few; I stumbled upon the Constitution of – I cannot remember now of which Organization or locale it was. I became deeply enthused and perused it from cover to cover. CONSTITUTION! What is that? Surely not many Nigerians nay Africans at the time must have heard of that word, let alone comprehend its import. At the time when that meeting was held, I was a tutor and later the House Master of now the defunct famous St Augustine's T.T.C. Urua Inyang now in Etim Ekpo LGA, a Monotechnic Branch of St. Thomas Institute at Ogoja, specializing in Education and Teacher Training. For years I was also a member of the defunct Sacred Heart Association Idu Youth wing in the late 1950s, and later elected its President; ditto of Idu National Youth Development Union and successor as President to the one who later became the Monarch and Traditional Ruler of Idu Group of Villages, His Royal Highness Etinnyin N. E. Ufeh. I was also instrumental to the writing of their Constitutions. All these were not lost to URUAN stalwarts as also that august rally of URUAN NATIONAL UNION ASSEMBLY convoked by the Nsomm himself in 1959. Small wonder then those Idu elements most of whom formed the core members of the Committee for the Draft Constitution of URUAN/EFIK NATIONAL UNION with my humble self as member thereof.

PREAMBLE: We, the people of URUIAN/EFIK ESSIEN DUOPEBA **i**n order to appreciate the goals and general thrust especially of the need for embarking on the formation of URUAN/EFIK NATIONAL UNION where every son and daughter including settlers in URUAN/EFIK kingdoms will live happily as free citizens, having firmly and solemnly resolved to provide this Constitution for the purpose of promoting the good governance and welfare of all persons in all **URUAN/EFIK** communities on the principles of freedom, equality and justice, and for the purpose of consolidating on the unity and peace of our people, do hereby make, enact and give to ourselves the following Constitution to guide the day to day lifestyle and ways of URUAN/EFIK peoples for a better tomorrow. The Constitution is motivated by nothing else other than the need that URUAN/EFIK citizens in particular and other citizens of Nigeria and aliens in general residing in URUAN/EFIK can live in a free community and environment which they can call their own and in this case ancient URUAN, where their children and generations yet unborn will not end up as tenants and or worse still, as refuges in the land which Providence has bestowed on us and for posterity but as free born citizens in their own native land of abode of their ancestors. Even if some of the aims and objectives of the UNION seem ambitious, idealistic or unrealistic in the situation in which URUAN/EFIK finds herself in a colonized situation, shall include the following and others besides. The Objectives of this constitution will touch upon practically every facet of human endeavours and desires to include the unity and co-operation among the various ethnic groups and communities in Nigeria at large and for the educational advancement, economic progress, general development and the preservation of URUAN/ EFIK culture and traditional systems.

ARTICLE I

THE INSTITUTION/ORGANIZATION

This institution or Organization shall be known and called the **URUAN/EFIK NATIONAL UNION.**

ARTICLE II

AIMS AND OBJECTIVES

The URUAN/EFIK NATIONAL UNION shall have for its aims and objectives the following: -1. To endeavour to conserve and to preserve, as well as promote, reform and update wherever necessary the national culture and the ancient Institutions, traditions and laws and customs of URUAN/EFIK which in the opinion of the said Supreme Council deserve preservation and reformation in order to edify URUAN/EFIK name and so enhance the reputation of Nigeria and Africa in the culture of the world and comity of nations. 2. To endeavour to promote the social, cultural and economic wellbeing of URUAN/EFIK citizens and if/wherever possible, to provide or cause to be provided medical and economic facilities in the remote and riverian areas of URUAN/EFIK including giving financial aid to genuine and honest entrepreneurs of proven business acumen, integrity and fidelity to empower them to attain greater heights. 3. To foster humanitarian co-operation, unity, good-will, and self-help among **URUAN/EFIK** citizens.4. To promote and encourage cooperation among the citizens themselves and other ethnic groups in Nigeria and to assist the Government of the day in effective administration of URUAN/EFIK in particular and the Nigerian State in general by means of among other things, constructive representations on and effective and active participation of URUAN/EFIK in matters affecting the welfare of URUAN citizens. To co-operate also with private agencies including the Churches and other Institutions operating in URUAN/EFIK, and which in the opinion of the **UNION** deserve co-operation and are also demonstratively co-operating with the UNION.

5. To encourage and advance education and learning generally among the URUAN/EFIK citizens, and as a means of realizing this objective, to plan for improved educational standards and facilities, to encourage the pursuit of higher as well as elementary education and to award or to cause to be awarded scholarships to deserving URUAN/EFIK youths from time to time and to establish or cause to be established higher educational institutions at various centres in URUAN/EFIK.

6. To promote the study of original URUAN language and by implication the present authentic URUAN/EFIK language and culture of yesteryears with a view to bringing about the integration and fusion of the various URUAN/EFIK including URUAN elements and communities everywhere and in the Diaspora. **NB.** The EFIK in particular have already embarked on this in the Institution of ASSOCIATION FOR THE PROMOTION AND OF EFIK LANGUAGE AND CULURE (APPELAC) of which the author is a bona fide member)7. To protect the family and the kindred, the autonomous village structures and village-groups in their traditional Constitutions and Authority in URUAN/EFIK, which are captured in the schedule in Chapter 8 and sanctioned by this CONSTITUTION as adequately recognized as indispensable to the welfare of all citizens and the well ordering of URUAN/EFIK nation and kingdoms.8. To set up a high powered 10-man Commission of talented and seasoned technocrats of probity, intuition and honour versed in **URUAN/EFIK** Trado-cultural affairs to streamline and overseer all Chieftaincy, politics, cultural cum cult organizations like **Ekpe** and other Administrative affairs in all the villages, kindreds, districts/clans in the entire territory with the purpose of integrating them for effective governance and administration. 9. To make **URUAN/EFIK** citizens rise uprightly and stand

with the status of greatness that is commensurate with our enormous endowments with all hands on deck to lift ourselves up from the doldrums of the past which hitherto have been crippling us for so long and gladly work to build a nation where integrity, excellence and equity are vales to be promoted, defended, applauded, rewarded and nurtured. A nation where the weak and vulnerable are protected in every segment the territory, where fraudsters, rapist's kidnappers etc. and lay-abouts would be too shamed to operate. A new **URUAN/EFIK** where citizens and aliens living among us are encouraged to think and work for the benefit of our collectivity and everybody is welcome everywhere as fellow Nigerians.10. To empower the traditional Rulers and Elders to galvanize the age-old system of thrift and economic organizations of the past re-align the religious, the political and neaveau riche class for **URUAN/EFIK** national upliftment to ensure that there will be no more crookedness, greed, building blocks and grandstanding to browbeat and bamboozle the rest of the citizenry again, but rather be ready to accept and stand by the wisdom of the elders in the new re-structuring of the nation for a greater tomorrow.

ARTICLE III: MEMBERSHIP

1. Every URUAN/EFIK citizen wherever resident, and every family in the villages, district/clans and/or territory wherever they find themselves shall be a member of the URUAN/EFIK NATIONAL UNION provided that for the purpose of effective administration of the UNION shall be organized in accordance with the principles hereafter to be provided by this Constitution. Every alien resident in any of the above territories of URUAN/EFIK ready and willing to abide by the provisions of this Constitution shall be admitted into membership of the UNION or otherwise remain merely as a visitor and an alien and cannot vote or be voted for in matters affecting URUAN/EFIK citizens. The UNION shall therefore be an all-encompassing organization such that every child, man and woman of every age, every family, quarter/compound and every village, hamlet and clan are collectively considered members of the NATIONAL UNION, provided that members shall be requiring to pay enrolment, membership and subscription fees periodically as at and when due. Branches of the UNION scattered all over Nigeria and abroad can make their own arrangements depending on their individual needs and locales. Being a populist institution the UNION embraces everything that is URUAN encompassing all of whatever description, rank, status and position in life towards the revival and promotion of URUAN/EFIK culture, heritage customs and traditions so as to project same to the outside world.2. The following shall form the Units of the Organization of URUAN/EFIK NATIONAL UNION:

(i) The DISTRICT UNION comprising each of the divisions in the territory viz. – North, Central, Riverine and Southern as also the seven clans of **EFIK**. The district Union shall embrace all the indigenous inhabitants as near as possible of the administrative political divisions and clans in URUAN/EFIK.

ii) The Clan Union shall comprise of all the indigenous citizens in each of the 12 Clans in URUAN and seven clans in EFIK kingdoms.

(iii) The Village/Town Union shall embrace of all indigenous and permanent settlers in **URUAN/EFIK** or aliens residing therein. (iv) The Branch Union(s) shall comprise of all URUAN/EFIK citizens residing in other towns in Nigeria or abroad outside the territorial region that have organized themselves into a unit and have been so recognized and registered by the Supreme Council on the advice of the National Executive Council.

(v) URUAN/EFIK in the DIASPORA UNION wherever that obtains shall embrace all of original **URUAN** stock now in the Diaspora, eg. citizens of Ikot Osurua, Ifuho, Abiakpo Ntak Inyang, Nkap in

Ikot Ekpene and Obio Akpa in Abak, Ikot Ibritam in Oruk Anam; Ikpe Ikot Nkon including Usakka in Obot Akara Local Government Authority; Nnung Assang, Essene, Ekim etc. and all towns and villages in Ikono LGAs and Ikpa Ikono clans, Ibiaku Ntok Okpo; all of Mkpat Enin Local Government Authority, Arochukwu, Eastern Ibibio Ikono ***(***INI***)***, etc. all of EFIK stock and all of what is now AKPAKIP ARO who wish to form themselves into the **UNION** and abide by the tenets of this Constitution.

ARTICLE IV

ORGANS OF URUAN/EFIK NATIONAL UNION

The following shall constitute the Organs of the URUAN/EFIK NATIONAL UNION which decisions shall be binding on all members, groups and organizations.

1. URUAN/EFIK NATIONAL UNION which is an annual general Meeting shall be held once a year. This is the national caucus which shall hold for the discourse on the general welfare and progress of URUAN/EFIK and the presentation of reports from the organs of the NATIONAL UNION and native administration of which the NSOMM/OBONG is the natural president either way.
2. URUAN/EFIK NATIONAL ASSEMBLY which shall be held quarterly to handle all aspects of the business and programmes of the UNION and shall first hold for the date of adoption of this Constitution.
3. URUAN/EFIK NATIONAL EXECUTIVE COUNCIL (UNEC) which shall hold twice a year shall comprise of all the Officers of the NATIONAL ASSEMBLY and ex-officio members: the president and two other members of the Nsomm's/Obong's Council each, the president and a member of the Privy Council as well as representatives from the Branch Unions and the Diaspora made up of EFIK kingdom, Ikpa Ibom, Ikono Ibom and Akpakip Aro and two each of proven men of original URUAN extraction.
4. Emergency Meeting which shall be convened to handle specific emergency matter(s) which cannot wait for the Annual National Assembly.
5. Extra-ordinary General Assembly which shall be convened at the instance of the general outcry of URUAN/EFIK peoples for the passing of a vote of no confidence and removal of the Executive or any other emergency of a critical nature.
6. URUAN/EFIK WELFARE COMMISION which shall report to the National Assembly in view of the expected good governance on the infrastructural, educational, socio-cultural and welfare programmes envisaged by the UNION for every citizen in all the communities in URUAN/EFIK**.**

ARTICLE V GENERAL

ELECTIONS

1. Subject to any provisions as to the election herein before contained there shall be a general election to the URUAN/EFIK NATIONAL UNION to be held and conducted by the Clans and groups. Such general election shall take place not later than two months after the dissolutions of the NATIONAL UNION, that is, not later than two months next after the Annual National Conference at which the terms of three years, that is, the duration of the NATIONAL UNION was declared to have expired.
2. The Executive officers and the National Executive Committee shall be elected at this Annual Conference.
3. Election to Executive offices including the National Executive Committee shall be conducted in

accordance with URUAN traditional and ancient methods of conducting election to public offices or by means of secret ballot whichever shall be considered by the National Executive to be more expeditious, and more likely to give accurate interpretation of the real intentions of URUAN/EFIK citizens ie. the voters.

4. Two business meetings or sessions before the close of the Annual Conference, all Executive offices with exception of the offices of the National President, the National Under-Secretary, the National Field Secretary and Accounting Secretary, shall be declared vacant by the National President, and the election of officers other than those officers whose offices have not been declared vacant shall be proceeded with immediately in accordance with the provisions contained in section 3 of this article. Provided that before the election shall take place, all the officers of the NATIONAL UNION in offices responsible for submitting their reports or accounts to the Union shall have done so.

   Provided further that the results of the election shall be declared and the newly elected officers enter into their respective offices, at least one business meeting or session before the final meeting or session of the Annual Conference. Provided further that the office of the National President shall be among the offices to be declared vacant as provided in this article where the National President shall have already completed his term of office in terms of article iv section 2 sub-section 3 of this Constitution.

5. Immediately one of the offices of the NATIONAL UNION having been declared vacant, the Annual Conference shall proceed to appoint a special Committee to be called the election Committee comprising at least one representative from each clan in URUAN/EFIK. One member among the members so appointed shall be appointed as chairman. Provided that at an election at which the National President is not a candidate for office the National President shall automatically act as ex-officio chairman of the election Committee.

6. Every officer of the Union and every accredited representative of the Clan and Branch Unions, including the members of the National Assembly and all those persons specially invited to participate actively in the business of the Annual Conference shall be entitled to and shall only be allowed to cast one vote only in respect of election to any office. No voting by proxy shall be allowed.

7. Immediately on having been elected and before entering upon their respective offices, all officers elected at the Annual Conference shall publicly subscribe to a declaration in accordance with native customs, the said declaration to be formulated by the National Executive.

8. Before any officer elected at the Annual Conference can assume his appointment and take his seat in the National Assembly or at the Conference table or at any other meeting whatsoever of the URUAN/EFIK NATIONAL UNION there shall be administered unto him the customary Oath of good faith and loyalty by the Nsomm/Obong of URUAN/CALABAR**.**

9. The general election of Clan/District and Branch Union representatives shall be held and conducted by their respective Clans/Districts and Branches which for this purpose and in this connection shall be regarded as electoral colleges. The election shall be conducted according to the ancient methods of conducting election to public offices or by secret ballot or by any other method which the Clan Union considers more just, expeditious and expedient.

10. For the election of Clan and Branch representatives every URUAN/EFIK citizen without distinction of sex or religion who is an active member of the Clan Union and has reached the age of twenty-one and who is not in any other way disqualified but complies with the rules and practices of the NATIONAL UNION relating to the election of Clan and Branch representatives to the National Assembly, shall have the right of voice and vote at an election of Clan/District and Branch representatives.

ARTICLE VI

OFFICERS OF THE UNION, THEIR FUNCTIONS & POWERS

1. (i) The officers of URUAN/EFIK NATIONAL UNION in order of precedence shall consist of the following:(a) The President, who shall be designated and hereinafter called the National President. (b)Two Vice-Presidents, who shall be designated and hereinafter called the First and Second National Vice-Presidents each from **URUAN** and **EFIK** kingdoms. (c)Two Legal Advisers (d)The Chief Secretary who shall be designated and hereinafter called The National Chief Secretary. (e) The General Secretary who shall be designated and hereinafter called the National Under-Secretary provided that each shall act alternating either from **URUAN** or **EFIK** at the next elections. (f)The Treasurer who shall be designated and hereinafter referred to as the National Treasurer.(g)Two Field Secretaries shall be called and hereinafter referred to as the National Field Secretaries.(h)The Financial Secretary who shall also be the Book-Keeper and (j) Two Auditors.(ii) Officers of the UNION should be those whose middle name is integrity who in an age of a hefty deficit of credibility, where obscene wealth and filthy riches have overthrown long held values and where godly virtues are eaten up by the cancer of corruption of material things but even of the heart, spirit and soul are ready to shine out before **URUAN/EFIK** and the world like a million stars.

2.(i) The National President as leader of the UNION shall take precedence over all other officers of URUAN NATIONAL UNION and shall have it vested in him, and shall also exercise and perform the powers and functions by this constitution conferred upon him and incidental to his office. He should be a tactician of the highest calibre, somebody well-grounded in URUA matter, an objective and impartial arbiter to lead all the arms of the UNION towards national integration, development and progressive change. ii) It shall be the duty of the National President to preside over all meetings of the NATIONAL UNION, that is to say, at all general, executive, conference and other meetings of the **UNION** and at meetings of the National Assembly. He shall together with the Treasurer and the National Chief Secretary sign all vouchers and other Orders for the payment of money out of the National Treasury and the bank save that the signatures of the National President and the Treasurer shall alone be sufficient authority for the payment out of the monthly salary of the servants of the **UNION**.(iii)The National President when elected shall hold office for three years from the date upon which he assumes office, unless before the expiration of that period he dies, or resigns, or becomes permanently incapacitated, such incapacity having been established to the satisfaction of the NATIONAL UNION CONFERNCE next after such incapacity; and also provided that the person who holds or who has held office as National President shall be eligible for re-election to that office. (iv) (a) It shall be the duty of the National President to visit in his official capacity as National President the various Clan Unions of URUAN/EFIK NATIONAL UNION from time to time for the purpose of general inspection and with a view to encouraging the Clan Unions.(b) The National President may either in his absolute discretion or by a special invitation addressed to him visit in his official capacity any Branch Union; provided that it shall not be competent for the National President to visit in his official capacity as National President any Clan or branch Unions

unless the he has given to any such Clan or Branch Union to be visited sufficient and reasonable notice of his impending or proposed visit.

3. (a) The National Vice-Presidents shall act in the absence of the National President and shall preside at all meetings in the absence of the National President and shall perform such other functions and exercise such other powers as may be delegated to them by the National President; provided that in the absence of the National President at any meeting of URUAN/EFIK NATIONAL UNION**,** precedence shall be accorded the two National Vice-Presidents in the order hereinafter in this Constitution appearing.(b)In the absence of the National President at any meeting of the NATIONAL UNION, it shall be the duty of the first National Vice-President to preside over such meeting and it shall only be competent for the second National Vice-President to preside at such meetings in the absence of both the National President and the first National Vice-President.(c)The second National Vice-President shall always be an "Obong Ikpa Isong URUAN" or ETUBOM "ke **EFIK EBURUTU"** or Clan Heads4. (I) The National Treasurer shall receive, collect and give proper receipts under his hand and promptly pay into the Bank approved by the NATIONAL UNION all moneys received for and paid to him on behalf and in the interest of and on the account of the **UNION**. He shall promptly at the beginning of every quarter or term or other period as the case may be, collect from the Principals of Colleges or Heads of Institutions in the territory of URUAN/EFIK all agreed and approved dues designated URUAN/EFIK NATIONAL UNION EDUCATION & DEVELOPMENT FUND in the said colleges or institutions for and on behalf of the NATIONAL UNION, which funds shall specifically be for the benefit and welfare of the said Institutions; for scholarships, school equipment, desks. Books etc. '**koro emen okuk edep efak edep**'. (ii) It shall be the duty of the National Treasurer to keep a true and accurate record of all receipts and expenditure, render a proper account annually and prepare an accurate and true Balance Sheet of the assets and liabilities of the NATIONAL UNION, the said Balance Sheet to be presented to the **UNION** at the Annual NATIONAL UNION Conference after the same shall have been properly audited and certified to be correct by the Auditors. (iii)The National Treasurer shall not pay any bill except on a written order signed by the National President and the National Chief Secretary, save such bill as is for the payment of the monthly salary of the servants of the **UNION** in which case the signature of the National President alone shall be sufficient.(iv)It shall be the duty of the National Treasurer to pay the monthly salaries of all the servants of the **UNION** including all the members of the staff of the NATIONAL UNION on properly approved vouchers being presented to him for that purpose.(v) The National Treasurer shall keep an imprest account and for that purpose and shall have with him always a sum of money not exceeding 100,000. It shall be his duty to sign together with the National President and the National Chief Secretary all withdrawal Orders on the Bank. The Treasure shall prepare Estimates of the Receipts and Estimates of the Expenditure of the NATIONAL UNION embodying therein the receipts and expenditures for the benefit and development of Colleges and other Institutions in URUAN/EFIK for each year and shall, subject to the prior approval of the NATIONAL EXECUTIVE COUNCIL**,** present the same to the **UNION** at the NATIONAL UNION CONFERENCE; provided that no such Estimates shall receive the consideration and approval of the NATIONAL UNION CONFERENCE without the prior approval of the UNEC**.** The National Treasurer shall be personally responsible for the safe custody of all monies of the URUAN/EFIK NATIONAL UNION and in the event of any loss shall be liable to replace any such loss.

5. (i)The National Chief Secretary shall be the Executive as well as the Administrative and Political officer of the NATIONAL UNION, who shall put into operation the plan and schemes and the general policy of the UNION Secretariats of which one shall be built on **URUAN** soil, the other on **EFIK** soil.(ii)It shall be the duty of the National Chief Secretary to plan and organize in the proper manner the

National Secretariats and to supervise and superintend generally the organization of Clan Secretariats and shall from time to time devise their plans and schemes, subject to the approval of the National President and/or the NATIONAL UNION Conference, for the effective running and building up of the UNION.(iii)The National Chief Secretary shall attend all meetings of the NATIONAL UNION including the NATIONAL UNION Annual Conference; he shall record, or order to be recorded only in the proper books provided for that purpose the Minutes of UNEC, General and Conference meetings, and shall conduct all such correspondence as may be directed from time to time in connection with the affairs of the NATIONAL UNION.(iv)It shall be the duty of the National Chief Secretary to notify in writing under his hand officers of the UNION, and shall order to be prepared the order of business for each meeting of the NATIONAL UNION whether Executive, General, or Conference; he shall convene subject to the prior consent of the National President all meetings including emergency meetings of the NATIONAL UNION; provided that it shall be competent for the National President to summon by writing under his hand any meeting at any time which in his absolute discretion ought to be summoned in the public interest.(v)

The National Chief Secretary shall together with the National President and the Treasurer sign all withdrawal Orders on the Bank and shall keep a record of all such withdrawals.(vi)The National Under –Secretary shall be an Administrative officer of the URUAN/EFIK NATIONAL UNION and shall be responsible for the safe custody of the properties of the UNION even though such properties may be vested in the Board of Trustees hereinafter described of the **UNION**; provided that in the event of resignation or dismissal of the National Under-Secretary it shall be the duty of the National Under-Secretary to hand over immediately to the National President all records, files and other properties of the NATIONAL UNION in his possession or which ought to be in his possession. He shall be Ex-officio member of all sub-committees and it shall be his duty to guide and direct such sub-committees as to their terms of reference in relation to the official policy of the UNION. He shall keep the complete normal roll of all the Executive officers and their addresses of Clan and Branch Unions. He shall conduct and carry out all the clerical services of the NATIONAL UNION. (vii) It shall be the duty of the National Under-Secretary to keep an accurate account and correct list of the various clans and villages in URUAN/ EFIK and their respective Village Heads and Chiefs. He shall keep a complete list in a proper register of the elected representatives and their addresses as also those of the various Clans in the National Assembly. The National Chief Secretary may with the prior approval in writing under the hand of the National President appeal for funds for the maintenance of the UNION Secretariat and for the provisions of Scholarships in terms of the provisions of this Constitution. It shall be the duty of the National Chief Secretary to give a proper and valid receipt in respect of any sum or sums of money collected by him in his capacity as an officer of the NATIONAL UNION as a result of an appeal made by him for and on behalf of the URUAN/EFIK NATIONAL UNION***;*** provided that the National Chief Secretary shall immediately on his return from such tours and on receipt of such moneys pay over the same to the Treasurer and obtain a proper receipt thereof, and shall account forthwith for the same to the National President.(viii)It shall be the duty of both the National Chief Secretary and the National Under-Secretary to take all steps, subject to the prior approval of the realization of the declared Aims and Objectives of the UNION, and in any event both the National Chief Secretary and the National Under-Secretary shall be under the direction of the National President and the UNEC of the URUAN/EFIK NATIONAL UNION.(ix)The National Chief Secretary and the National Under-Secretary shall keep the National President generally informed on all matters whether pertaining to their offices or not concerning and affecting the UNION and URUAN/EFIK people generally. The National Under-Secretary shall be subordinate to the National Chief Secretary. (x)The National Financial Secretary shall be immediately subordinate to the National Treasurer to whom he shall immediately be responsible for proper accounting in relation to the financial transactions of the UNION. He shall be an Accounting Officer, and shall perform all such duties as are

properly pertaining or incidental to accounting generally. He shall keep proper books of Accounts; and shall work generally under the supervision of the National President, the National Chief Secretary, the National Under-Secretary and the National Treasurer.

(6) (i)The National Field Secretary shall be an administrative officer of the URUAN/EFIK NATIONAL UNION and in this respect shall act in co-operation with the National Chief Secretary and the National Under-Secretary and shall assist generally the National Under-Secretary in the execution of his duties and in the realization of the Aims and Objects of the NATIONAL UNION. He shall act for the National Under-Secretary in his absence and shall be generally subordinate to both the National Chief Secretary and the National Under-Secretary.(ii)It shall be the duty of the National Field Secretary to tour the Clans as well as the Branch Unions from time to time for the purpose of propagating the policies of the UNION and educating URUAN/EFIK citizens generally.(iii)It shall be the duty of the National Field Secretary to report in the press subject to the approval of the National President such transactions of the UNION as may be considered of general public interest. The National Field Secretary shall contribute to the Press such articles and items of news relating to the UNION as may be calculated to be of general educational value and benefit to URUAN/EFIK people in particular and the general public in general. (iv)

The National Field Secretary shall keep the President generally informed on all matters whether pertaining to his office or not concerning and affecting the NATIONAL UNION and the citizens generally. He shall assist both the National Chief Secretary and the National Under-Secretary in the performance of their duties and shall conduct, perform, such clerical and other services as may be ordered to be done by him by the National Executive, the National President, the National Chief Secretary, the National Under-Secretary, or the National Treasurer.

ARTICLE VII

MEETINGS OF URUAN/EFIK NATIONAL UNION

1. The meetings of the Union shall consist of (i)An Annual Conference to be called and hereinafter referred to as URUAN/EFIK NATIONAL ANNUAL CONFERENCE. (ii)An Assembly to be called and hereinafter referred to as URUAN/EFIK NATIONAL ASSEMBLY. (iii)The National Executive Committee to be hereinafter referred to as the URUAN/EFIK NATIONAL EXECUTIVE COUNCIL [UNEC] (iv)Emergency meetings and(v) Special meetings

2. (i) URUAN/EFIK NATIONAL ANNUAL CONFERENCES shall be held once and once only in every year and shall be summoned by the National President by writing under his hand or by his direction with the approval and the prior consultation of the Nsomm/Obong in Council. (ii) URUAN NATIONAL ANNUAL CONFERENCE shall be rotatory and shall meet during the first week of August every year at such a time and at such place (usually at the Clan HQ) as shall be appointed by the Executive Committee in Collaboration with the National Assembly. (iii) Provided that the URUAN/EFIK NATIONAL ANNUAL CONFERENCE shall not meet in the same Clan/District for two years in succession; and provided further that it shall only be competent for the URUAN/ EFIK NATIONAL ANNUAL CONFERENCE to meet in each of the 19 Clans in rotation.(iv) Provided further that the ANNUAL CONFERENCE shall not meet, and if it meets, shall not transact any business unless at least one month's notice of such a Conference, taking place shall have been given by the President in accordance with section 2 of article 4 herein.

3. The ANNUAL CONFERENCE shall be a deliberative body, and all Executive powers shall be vested in the UNEC and the National Assembly. Provided, however, that all decisions on vital matters of policy made at the Annual Conference which are not by way of recommendations or directions to the UNEC shall be final and conclusive after their being sanctioned by the Nsomm/Obong so that it shall be the duty of the Executive to execute and/or enforce the same.

4.The URUAN/EFIK NATIONAL ANNUAL CONFERENCE shall be a representative body and shall be attended by (i)The National Executive and all members thereof (ii)All members of the National Assembly.(iii)Not more than five representatives of each of the Branches of the **UNION** and abroad.(iv) Representatives of each of the Clan/District Unions preferably, the President, the Vice President, the Secretary and the Treasurer and the ex-officio members of each of the 19 Clans in URUAN/EFIK (v) All the Clan Heads and prominent Mbong Ikpa Isong/Etuboms in **URUAN/EFIK** who shall be entitled to attend by special invitation of the Nsomm/ Obong.(vi)Other **URUAN/EFIK** distinguished sons and daughters or bodies or Institutions which the National President may, with the consent of the **UNEC**, invite to attend the same or other person or persons whose applications to attend the same have received the prior approval of the Nsomm/Obong in Council.

5.(i) Meetings of URUAN/EFIK NATIONAL ANNUAL CONFERENCE shall consist of two sessions; namely (a) the business session and (b) the public session.(ii)The business session shall be exclusive, the right of admission thereto being strictly reserved and only to the persons enumerated in Section 4 (a) (b) (c) and (d) of Article vi who shall be entitled to be present and be heard provided that any business transacted at such a meeting shall be null and void and of no effect unless there shall be present at the meeting at least one member representative of each of the 19 Clans in URUAN/EFIK.(iii)The Public session shall be open to members of the public and shall be primarily educational or devotional.

6. Each Clan and each Branch Union shall forward to reach the National Secretariat not later than three weeks before the date fixed for the commencement of the Conference all the names of their representatives. The Secretariat shall then compile a full list of the delegates to the Conference.

7. The Annual Conference shall generally have the powers vested in the National Assembly and particularly the following powers:(i) To amend, repeal, add to or alter the Constitution/ Bye-laws; provided that the Constitution/Bye-laws shall not be amended unless at least 14 days' notice in writing to amend the same shall have been served upon the National Chief Secretary who in turn shall have communicated the same to the Nsomm/Obong, the National President and the **UNEC**.

(ii) To deal with all appeals from Clan/District and Branch Unions and other bodies or institutions recognized by the URUAN/EFIK NATIONAL UNION. (iii) To dismiss in disgrace or remove from office any officer or member of the **UNION** guilty of dishnourable/offensive conduct; provided that before any such removal or dismissal the officer or member shall have been given the opportunity of being heard in his defense. The fact of such dismissal or removal may in the absolute discretion of the **UNEC** be published in the press for information of the general public.(iv)To make recommendations or give directions to the **UNEC** as to any matter of National importance.(v) To impose any levy on the Clan/District and Branch Unions and on all URUAN/EFIK citizens in accordance with the Native law and Customs of the URUAN/EFIK people.(vi) (a)To appoint any special Committee or Sub-Committee and to authorize or empower such Committee or Sub-Committee to do certain things which the Annual Conference itself has power either inherently or in this Constitution provided for to do, and may invest such Committee or Sub-committee with powers necessary for the efficient Execution of the powers and

duties which the Annual Conference has so imposed upon such Committee or Sub-Committee.(b)It shall be the duty of the Annual Conference to define the specific duties and powers of any such Committee or Sub-Committee. When these duties and powers have been so defined; it shall not be competent for any such Committee or Sub-Committee to exceed the limits of its duties and powers.(c)It shall be competent for the Annual Conference to appoint special Clan Heads and some Mbong Ikpa Isong URUAN/ETUBOMS of EFIK as also certain persons other than URUAN /EFIK citizens who have contributed in no small way to the progress and development of URUAN/EFIK and to recommend such to the Nsomm/Obong to recognize and award such the traditional ancient titles of URUAN ATAKPOR/EFIK EBURUTU honours.(vii).To direct that any particular matter shall be dealt with in a special manner by the National Executive, and once such direction has been given it shall not be competent for the National Executive to deal with such matter in a manner contrary to the direction of the Annual Conference; provided that where in the opinion of the National Executive it shall prove impracticable and impossible to carry into effect that direction of the Annual Conference, the National Executive shall immediately report to the National Assembly for further or other directions.

8.To inaugurate any movement or institution which must, when inaugurated, be auxiliary to the NATIONAL UNION provided that no such Movement or Institution shall be inaugurated unless in the opinion of the Nsomm and the **UNEC** it is in the URUAN/EFIK National interest that such Movement or Institution be inaugurated, provided further that it shall be competent for the Annual Conference after consultation with the Nsomm/Obong and the **UNEC** to impose on such Movement or Institution conditions which must be observed by such Movement or Institution.

9. To elect the Executive officers and the members of the **UNEC** other than the permanent salaried officers of the said **UNION**. The said election shall be conducted in accordance with the provisions as hereinafter contained in this Constitution.

10. To call for and to receive the Annual reports of all the Officers of the NATIONAL UNION whose duties are to prepare and present to the NATIONAL CONFERENCE Annual Reports or Statements of Accounts or Balanced Sheet or Estimates as the case may be.

11. To hold and conduct the election of Officers of the **UNION** in accordance with article 8 of this Constitution.

12. To do all such other things whether of the kind in this Constitution specifically provided for or not but which, in the opinion of the Conference, are ancillary to the provisions of the Constitution or are necessary for the effective advancement or realization of the Aims and Objects of the UNION and are calculated to be in the interest and for the welfare of the URUAN/EFIK people. Such things shall not, however, be repugnant to any provisions of this Constitution or to the spirit of the Constitution.

13. (i)All arrangements in connection with the proper management and for the successful running of the Conference including accommodation and feeding of the delegates during the **NATIONAL CONFERENCE**, shall be vested in a special Committee to be appointed by the **NATIONAL ASSEMBLY** at least two months before the date fixed for the NATIONAL CONFERENCE. The said Committee shall be called the Conference Committee and when appointed, shall work in close co-operation with the **UNEC** and the principal Executive officers of the NATIONAL UNION.(ii) Not less than 5 and not more than 10 members, excluding the National Chief Secretary, the National Treasurer, the National Field Secretary and the National Financial Secretary, who shall in any event be ex-officio

members of the Committee, shall constitute the NATIONAL CONFERNCE Committee; provided that there shall not be less than three members from the Clan at which the Conference is to be held serving on the Conference Committee.(c)It shall be the duty of the Clan at which the Conference is being held to arrange for the accommodation of and to accommodate all the accredited delegates to NATIONAL CONFERNCE during the continuance of the Conference.

14. The NATIONAL ANNUAL CONFERENCE shall be preceded by a special non-Denominational Service or Catholic Mass after which it shall be declared opened by the Nsomm/Obong after which the National President shall deliver an Annual address which shall consist of a survey of the general activities of the NATIONA UNION for the year together with a forecast of the future programme or plan of the UNION and the Agenda of the Conference. All delegates shall be welcomed into the Conference by the National President.

ARTICLE VIII: URUAN/EFIK EXECUTIVE COMMITTEE(UNEC)

1.There shall be an Executive Committee of the NATIONAL ASSEMBLY which shall be known as URUAN/EFIK NATIONAL EXECUTIVE COMMITTEE (UNEC) and shall comprise of all the officers of the NATIONAL ASSEMBLY together with the President and the Secretary or other two Executive members, in the event of the President and the Secretary not being able to attend, and one member each of the 19 Clans in URUAN/EFIK. (i) Fifteen members shall form a quorum for the purpose of business. (ii)The Executive power of the Assembly shall, subject to the provisions of this constitution, be vested in and exercisable by or on the authority of UNEC. The National Executive Committee shall be responsible for the affairs of the Assembly. (iii)The National Executive Committee shall be responsible to the National Assembly and to the **URUAN/EFIK** Annual Conference. (iv)The National President shall be the head of UNEC and in that capacity shall have power at any time to invite any member of the Assembly to attend any Executive Committee meeting of the Assembly either as a visitor or as an adviser. Provided that where in accordance with this provision a visitor is permitted to be present at an Executive Committee meeting; such a visitor shall have no right to address the meeting without the prior consent and authority of the National President.(v)It shall be the duty of the National President to order the expulsion of any member from any meeting of the National Executive Committee if in the opinion of the meeting such a member has been disorderly and has conducted him/herself in a manner prejudicial to the best interest either of the meeting or of the URUAN/ EFIK peoples or of both.(vi)The UNEC shall have power to appoint Sub-Committees such as, Conference Committee, Education Committee, Political cum Cultural Committee, Finance Committee or Anniversary/Congress Committee, etc. to deal with special matters pertaining to the welfare of **URUAN/EFIK** or the citizens. In the event of the creation of such a committee it shall be the duty of such a Committee to report its findings and the progress of its work to the UNEC or to URUAN NATIONAL ASSEMBLY as the case may be. The UNEC shall define the functions, powers and terms of reference for each of such a Committee and may delegate to the said Committee such powers and functions which the UNEC may consider expedient. (vii)It shall be the duty of the UNEC to plan generally for the welfare of URUAN/EFIK people and for the progressive administration of the affairs of the nation. It shall have powers to select or appoint delegates to represent URUAN/EFIK at all important Conferences and functions in the States /Federal Republic of Nigeria and to make representations to the Government on matters affecting the welfare of the people and the general development of URUAN/ EFIK nation; and generally to do and perform all such other things not inconsistent with the Aims and Objectives of this Constitution and not repugnant to any other provisions in this Constitution contained therein, and also not prejudicial to the welfare and progress of URUAN/EFIK citizens but calculated to lead to the realization and furtherance of the Aims and Objects and within the spirit of this Constitution.(viii)The decision of the UNEC on any matter/question properly

referred to it shall be binding on the citizens of URUAN/ EFIK and Branch unions provided that it shall be competent for any aggrieved person, Clan/District or Branch to appeal there from to the National Annual Conference. Any decision given by the Annual Conference in the event of such an appeal shall be final.

ARTICLE IX

URUAN/EFIK KINGDOM ASSEMBLY

1. There shall be a meeting of all URUAN/EFIK citizens to be known and called and in this Constitution is generally to be referred to as the URUAN/EFIK NATIONAL ASSEMBLY.

2. This National Assembly shall be both a legislative and deliberative body for all URUAN/EFIK citizens, and shall be the supreme legislative authority of the **UNION** and is by this Constitution vested with supreme powers and authority in all matters of legislation for the **UNION**. Provided that it shall be competent for the Annual Conference to give directions to the National Assembly in matters of high policy and of vital importance to URUAN/EFIK citizens.

3. It shall be the duty of the National Assembly to encourage the preservation of URUAN/EFIK culture and language as well as the ancient institutions, traditions, laws and customs of ancient **URUAN** heritage in so far as such culture, institutions, traditions, laws and customs are not repugnant to the spirit of this Constitution and natural justice and the duties of the National Assembly is to legislate for the preservation and/or modification, in order to produce uniformity as far as practicable throughout **URUAN/EFIK** land, of such culture, language, institutions, traditions, laws and customs appertaining.

4. The National Assembly shall be organized on National Basis, the basis of the said organization being the Clans and shall comprise of all the 19 Clans of URUAN/EFIK nation namely, IBOKU URUAN, EBONGKO, ESSIEN, IBONDA, IKPA, MOSONGO, MUTAKA, EKIM, AFAHA**,** IKONO, IBIAKU and EKONDO as **IBOKU UTAN, IBOKU, AKPABUYO, BAKASSI, ODUKPANI/IKONETO, ADIABO/EBURUTU** Clans in URUAN/EFIK nation and kingdoms respectively.

5. URUAN/EFIK National Assembly shall be constituted and sanctioned by the Nsomm/Obong and shall consist of the following:(i)The National President who shall be the Chairman and shall preside over its meetings, save that in the absence of the National President the first vice President shall preside and in the absence of the first Vice-President, the second Vice-President shall preside, and in the absence of the second Vice-President, the most senior member of the National Executive or any other important member of the house to be appointed by the Assembly shall be entitled to preside over the meetings of the URUAN/EFIK NATIONAL ASSEMBLY. The following shall constitute the other Officers of the Assembly to wit: (ii) The National Vice Presidents:(iii)the National Chief Secretary (iv) the National Under Secretary (v)the National Treasurer (vi) the National Field Secretary(vii)the National Accounting Secretary (viii)the Provosts (ix)the Auditors and (x)the Legal Adviser. (x)The Principals OR Vice-Principals of all the Secondary Schools in the kingdoms together with some appointed Professors, Politicians and Professionals of URUAN stock shall constitute the members of URUAN/ EFIK Education and Socio-Political Commissions; provided that this provision shall be operative in full force only so long as the said officials are of indigenous ancient **URUAN** stock. (xi) Some appointed **URUAN/EFIK** medical experts shall also constitute the Medical/Health Commissions to cater for the

medical interests of the citizenry in the land. (xii) (a)Representatives of each of the 19 Clans in URUAN/EFIK shall be selected on the following basis: One member from each of the Clans shall be selected by their respective Clans. The names of members so selected shall, on being selected, immediately be forwarded by the Secretary of the Clan to the National Secretariat for enrolment in the National Officers' register.
(b)The number of representatives so selected shall not be less than three at any meeting of the National Assembly.

6. URUAN NATIONAL ASSEMBLY shall be summoned and dissolved by National President on the advice of the Nsomm/ Obong in Council and in conjunction with the National Executive.

7. The National President may at any time, after consultation with the National Executive and the Nsomm/Obong, convene a meeting of the National Assembly.

8. The National Assembly shall hold at least one session every four months. Such a session shall commence on a Friday evening, or on any other day to be selected by the National President, and may continue until the agenda on the order paper of the National Assembly shall have been completely exhausted; provided that no one session of the National Assembly shall continue for longer than two days at a time.

9. (i)Sittings of the National Assembly shall be Public. (ii) In case of special emergency, and on the advice of the **UNEC**, the Meeting of the National Assembly shall be declared private and no person other than a sworn accredited representative shall be admitted at such a meeting.

(10) (i) It shall be the duty of the National Assembly to legislate by means of a resolution for URUAN/EFIK nation, and every decision of the National Assembly shall be binding on all URUAN/EFIK citizens everywhere. (ii)All matters/questions in the National Assembly shall be determined, save as otherwise provided by this Constitution, by a majority of the votes of members present at the Assembly and voting, other than the National President or presiding Chairman. (iii)The National President or presiding Chairman shall have and exercise a casting vote in the case of an equality of votes. (iv) Voting at a meeting of the National Assembly in any matter pressed to a Clan shall generally be by a show of hands
.
11. Every URUAN/EFIK citizen without distinction of sex who has reached the age of twenty-one and who is not placed under disability or incapacity shall be eligible for membership of the National Assembly; provided that no one shall be a member of the National Assembly and be entitled to attend and be heard at any of its meetings unless duly selected in accordance with the provisions of this Constitution.
12. Election to membership of the National Assembly shall be held and conducted at each of the 19 Clans in URUAN/EFIK concurrently on a date to be fixed by the National Assembly.

13. Immediately after the election of Clan and Branch representatives, the names of whom shall have been forwarded to the National President through the National Secretary; it shall be the duty of the National President within 30 days of announcement of the swearing in the members so elected and for general business.

14. Every member of the National Assembly shall hold and continue in office as a representative of his own Clan and Branch for a period of not more than three years unless before that period he dies, resigns, is incapacitated or dismissed or removed or expelled from the membership of the National Assembly; provided that it shall be competent for a member after the stated period of three years to be re-elected by

his Clan and District or Branch.
15. (a) Subject to any special arrangement for any particular day, the business of the National Assembly shall be taken as nearly as circumstances permit in the following order: (i) Opening with prayer(ii) Reading and adoption of minutes.(iii)Particular Business of the day.(iv) Questions/answers (v) Notices of motions (vi) Motions and (vii) AOB/General/Closing. (b) It shall be the duty of the National Secretary to prepare the order of Business for each meeting of the National Assembly.

16. Before any elected representative of the Clan/District and Branch on being elected can take his seat for the first time and participate in the deliberation of the National Assembly, there shall be administered unto him the customary oath of good faith and loyalty by the Nsomm/Obong. It shall also be the duty of such an elected representative to subscribe to a prescribed declaration in some pro-forma to be decided upon by the National Executive.

17. The National Assembly may make its own Rules and Standing Orders with power to attach penalties to ensure freedom of debate, to protect its official documents and other papers notwithstanding anything else as contained in this Constitution.

18. The National Assembly may make provision for the payment of allowances in respect of transport expenses legitimately incurred by its members to such members: and in this connection it shall be the competence of the National Assembly to grant to the representatives of Clans/Districts and Braches free travelling facilities to and from any meeting of the National Assembly.

19. The National Assembly shall be rotatory through the Clans and shall meet at such times and at such places as the National President together with the **UNEC** shall determine. It shall, however, be competent for the National Assembly to decide that all meetings of the National Assembly shall be held at a particular and definite place; provided that such a decision shall not be enforced unless it was passed by at least a two- third majority of the members present and voting; and provided further that at such a meeting there were present at least three representatives of each of the 19 Clans in URUAN/EFIK nation who also voted.

20.The Welfare Committee or whatever name called or designated shall report to the National Assembly at all the quarterly And Annual general Meetings.

ARTICLE X

FINANCE

There may be appointed by the **UNEC** a Finance Committee comprising of not less than 19 persons to undertake the management of the funds of the Union. The National Treasurer shall be the chairman and convener of the said Committee.

2. The Committee shall be known as the Finance Committee and shall have for its duties the following:(i)To devise ways and means of raising money for the general purposes and for the maintenance and proper administration of the URUAN/EFIK NATIONAL UNION.(ii)To make recommendations from time to time to the **UNEC** and the National Assembly as to the ways and means of raising funds and of imposing levies on the Clan/District and Branch Unions and on the generality of the **URUAN/EFIK** people. Such recommend donations, when adopted, shall be binding on URUAN/EFIK

citizens everywhere and shall be enforced by the Clan/District and Branch Unions provided that meanwhile the following shall constitute sources of revenue for the UNION: (a) Annual Dues (b) Levies (c) Interests on Account and Investments (d) Welfare Fund (e) Donations/Gifts & Endowments.(iii)To advise the National President and the **UNEC** on all Financial matters.(iv)To assist the National Treasurer in the preparation of the Annual estimates of receipts and estimates of expenditure of the **UNION** for submission to the Annual Conference.(v)And generally to do all such other things as the **UNEC** may authorize the Finance Committee to do. Notwithstanding any provisions herein before contained in this Constitution, the Finance Committee shall not be regarded as having been properly constituted unless and until there shall be at least one member representing each of the 19 clans of URUAN/EFIK***;*** provided that for the purpose of carrying out its functions 10 members shall form a quorum, and provided that the said 10 members shall each be a representative of any out of the 19 Clans of URUAN/EFIK**.**

ARTICLE XI

THE CLAN/DISTRICT AND BRANCH UNIONS

1. (i) There shall be established in each of the nineteen Clans of URUAN/EFIK, that is, in any city, town village or place outside the territory whether outside Nigeria or not wherever at least fifty persons of ancient **URUAN ATAKPOR** stock reside or are domiciled, subordinate organizations or institutions to be known as the **URUAN/EFIK** District Union, the said Unions to be hereinafter referred to and called District and Branch Unions respectively.(ii)The District and Branch Unions when established, shall be called after the name of the District, for example, IBOKU URUAN, and after the name of the city, town, village or place as the case may be for instance IBOKU URUAN Enugu Branch at which the Union is established.

2. Clan/District Unions shall be subordinate Organizations which shall be responsible to the National Assembly and the **UNEC**. The Clan/ District Unions, however, shall take precedence over the Branch Unions.

3. The Basis for the organization and the well ordering of the Clan/District Unions shall be in the village/town, and each village within the District shall be entitled to have at least one representative in the Clan Union. eg. Ifuho, Nkap, Ikot Osurua and Abiakpo Ntak Inyang villages/towns, all in Western Ikot Ekpene Local Government Authority of **ANNANG** country and linguistic groupings.

ARTICLE XII

THE CONSTITUTION OF CLAN/DISTRICT& BRANCH UNIONS

1. Clan /District Unions in URUAN/EFIK shall be constituted by representatives of the towns/villages constituting the Clan/District on the following principles. (i) Each and every village within the District shall send forward as its representative to the Clan/District Union not more than five and not less than two representatives duly elected by the village of which at least one must be a woman. (ii) There shall be an Executive Committee to be known as the Clan/District Executive which shall be responsible for the management and efficient administration of the Affairs of the Clan/ District Union. It shall be the duty of the Clan Executive to advance the Aims and Objectives of URUAN/EFIK NATIONAL UNION and to execute and enforce the policies and the Executive decisions of the **UNEC**. (iii) A village/town

representative in the Clan Union shall hold office for three years unless he/she dies, resigns, is removed from office or is incapacitated, or has been convicted of a criminal offence of a heinous nature before the expiration of the stated period of three years; provided that a village/town representative, who is, or who had been in office as town/village representative in the Clan Union shall be eligible for re-election to that office.(iv)The Clan and the Branch Unions shall be bound by all decisions, resolutions and Orders of the UNEC and the NATIONAL ASSEMBLY and the NATIONAL ANNUAL CONFERENCE; provided that it shall be competent for the Clan and Branch Union to appeal to the Conference against the decisions, resolutions, and Orders, of the **UNEC.** (v)The Clan and Branch Unions shall have powers to make their own rules and bye-laws for the proper organization, management and regulation of their respective institutions, save that it shall not be competent for either the Clan or Branch Union to make rules and bye-laws which are inconsistent with or repugnant or contrary to or, which purport to override any of the provisions as contained in this Constitution; provided that if, and to the extent to which any provision contained in any rule or bye-law or rules and byelaws promulgated by any Clan or Branch Union shall, in the opinion of the **UNEC** on the advice of the legal Adviser to the Union, be repugnant to, or inconsistent with, contrary to, or which in any way purports to override any provisions as contained in this Constitution, to that extent such repugnant, inconsistent, contrary or overriding provision shall be null and void and of no effect.

2. It shall be the duty of the Clan or Branch Unions to forward to the National President and the National Chief Secretary three copies of their rules and bye-laws within 30 days of the same having been passed and adopted by their meetings for the approval of the **UNEC.** On the same having been approved, it shall be the duty of the National President to seal one copy of the said rules and bye-laws, and the sealed copy shall be returned to the Clan or Branch Union as the case may be as having received the imprimatur of URUAN/EFIK NATIONAL ASSEMBLY

5. (i)The District/Clan and Branch Unions shall be bound by all decisions, resolutions and Orders of the **UNEC** and the NATIONAL ASSEMBLY as also URUAN/EFIK ANNUAL CONFERENCE. (ii)The Organization and management of the Clan/District and Branch Unions shall be subject to the supervision generally of the National Chief Secretary and of the URUAN/EFIK NATIONAL EXECUTIVE COUNCIL

ARTICLE XIII

OFFICERS OF CLAN AND BRANCH UNIONS

1. The officers of Clan/District Unions shall be:(i)The President, to be known and hereinafter called Clan President.(ii)The Secretary, to be known and hereinafter called Clan/District Secretary. (iii)The Treasurer, to be known and hereinafter called Clan/District Treasurer, and (vi)The Auditor, to be known and hereinafter called Clan/District Auditor and such other Officers the Clan Union may consider necessary for the proper management and efficient administration of the Clan/District Unions.

2. The Clan Secretary shall be a full time salaried executive Officer who shall take charge of the management and administration of the Clan Union and shall be subordinate to the Clan President.

3. The officers of the Branch Union shall be President, Secretary, Treasurer, Auditor and any such other officers as the Branch Union may consider necessary to elect for the efficient administration of the

Branch Union.
4. (i)It shall be the duty of the Clan Secretary and the Branch Secretary to forward in triplicate to the National Chief Secretary at the National Secretariat quarterly returns of all payments made and of all monies, levies, contributions, donations remitted to or through them or forwarded by other persons or institutions through their respective offices to the National Treasurer. All such payments shall be properly classified or itemized. Of the three copies so forwarded to the National Chief Secretary, one copy shall be addressed to the National President and another to the National Treasurer. It shall be the duty of the National Chief Secretary to file in a special file provided for the purpose only, to be entitled "Quarterly Returns File", a copy of the copies of the quarterly returns forwarded to and received by him. The returns as filed in the said file shall be serially and chronologically numbered and properly treated and indexed.(ii)The quarterly Returns for the purpose of returns a shall only begin to run from a date to be fixed by the National President on the advice of the National Executive.

5. It shall be the duty of the National Chief Secretary to call for and receive such returns from any defaulting District or Branch Union, and to insist on such returns being forwarded promptly to him in connection with the provision of this Constitution.

6. It shall be competent for the Clan and Branch Unions to do all such things whether of the kind in this Constitution specifically provided for or not, which are ancillary to the provisions of this Constitution or are necessary for the effective advancement or realization of the aims or objects of the UNION and are calculated to be in the interest and for the welfare of the NATIONAL UNION and URUAN/ EFIK citizens. Such things shall not however, in any way be repugnant to any provision as contained in this Constitution or to the spirit of this Constitution.

7. It shall be the duty of the Clan and Branch Unions to assign duties to their respective officers.

ARTICLE XIV

EMERGENCY & SPECIAL MEETINGS

1. It shall be competent for the National President either in his absolute discretion or after prior consultation with the **UNEC** National Executive to summon by writing under his hand or by his direction a meeting either of the National Assembly or of members of the National Assembly together with persons other than members of the National Assembly for the purpose of considering at any time, any urgent and specific questions which have arisen or at any time, any urgent or specific matter relating to the welfare and or future of URUAN/EFIK people for the consideration of which unless immediate action be taken, it might be too late if the National President or the **UNEC** were to wait for the next meeting of the National Assembly. Such a meeting when summoned shall only be known either as Emergency meeting or Special meeting as the case may be; provided that such a meeting shall only be known and called Special meeting if those summoned consist of persons other than members of the National Assembly unless in the discretion of National President the question(s) or matter(s) for the consideration of the meeting is of such vital importance and involves such high policy of the NATIONAL UNION that the National Assembly alone cannot adequately deal with at the same time.

ARTICLE XV

URUAN UNION BOARD OF TRUSTEES

1. URUAN/EFIK NATIONAL UNION may on the advice of the **UNEC** appoint Trustees for the UNION. The said Board of Trustees shall comprise of not less than twelve persons who are God-fearing and of high reputation, moral and financial worth and integrity, at least four of which should be women representing the two kingdoms and two representing the Diaspora.

2. All the movable and immovable property of the Union shall be vested in the said Trustees who shall hold office not only on the good behavior and the pleasure of the URUANEFIK NATIONAL EXECUTIVE COUNCIL (**UNEC**) but also of the generality of URUAN/EFIK civil society as a whole.

3. The Trustees shall jointly hold the property of the UNION vested in them subject to the direction and control of the **UNEC**, and shall jointly execute all documents required by law to be executed by them but shall jointly and severally be liable for any breach committed by any of them.

4. Any of the Trustees of the Union may be removed from office by the **UNEC** on the following grounds:(i) On conviction for any offence involving fraud or dishonesty however committed.(ii) Immoral behavior and crimes against any URUAN/EFIK citizen, infirmity, bankruptcy and insanity.(iii) If in the opinion of the **UNEC** any of the said members of the said Board of Trustees has lost interest in the affairs of the NATIONAL UNION or has proved himself to be unfit and a proper person to continue in office as a Trustee.(iv) For any other cause which in the opinion of the **UNEC** he is incapable of continuing to act as a Trustee of the UNION. (v) A Trustee may resign his office provided that before his resignation may have been accepted, he shall have given at least three months' notice to the National President in writing of his intention to relinquish his office as a Trustee. Before the resignation of a Trustee can be accepted, the resigning Trustee must surrender to UNION all property or moneys of the Union in his possession or which ought to have been in his possession. (vi) It shall belong to the competent **UNEC** to fill any vacancy created by the removal or resignation from office, however caused, of any Trustee.(vii) It shall be the duty of the National Secretary to prepare and supply to the Trustees a copy of the inventory of all property of the UNION

ARTICLE XVI

THE NSOMM/OBONG, CHIEFS, LGA CHAIRMEN MHAs, SENATORS, ETC. IN POLITICAL & CIVIL ORDERS

1. The **Nsomm URUAN/Obong EFIK** together with any Executive Chairman of the 19 LGAs in URUAN/EFIK provided crowned and or sworn in, shall be guided, directed, bound and governed by the supreme traditional provisions, norms, conduct and customs of ancient URUAN ancestral Native Administration through the ages which have been hitherto recognized in **URUAN/EFIK** land.

2. The Nsomm/Obong in Council are the fathers of URUAN/EFIK nation, custodian and interpreter of

ancient URUAN culture, customs and traditions in the domain of our civil organization and political order. Together with their Councils they shall govern and direct URUAN/EFIK in all civil matters and hear/decide on the public complaints/petitions of URUAN/EFIK people and residents.3. Similarly, the Village Heads, Titled Rulers **(Mbong Ntinya/Ikpa Isong/Etuboms)** as well as Clan Heads are the Royal Fathers of their various Kindreds, Villages, Towns, Clans and Communities as also custodians of the traditions, cultures and customs of the various communities in URUAN/EFIK and in the Diaspora. They shall be similarly guided, directed and bound by the traditions of ancient URUAN customary Native Administration. Whatever applies to the Nsomm/Obong in terms of election/ selection or appointment as well as the customary crowning and Oath of allegiance to **URUAN/EFIK** laws and traditions as contained in this Constitution shall apply to them in each case.

4. The Nsomm/Obong are both the spiritual and civil leaders of URUAN/EFIK nation and the Trustees Sole of URUAN/EFIK artifacts and norms; therefore, there shall be no other Authority to override their authority and of the Council of Chiefs'/Etuboms' decisions. (a) They are God's vicegerent on earth and are elected/appointed by the sovereign will of all URUAN/EFIK citizens and bona fide residents in URUAN/EFIK. All sovereignty resides in them. (b) The Nsomm/Obong shall reign for life by the good will of the nation and by God's supreme Authority and Providence.

5. The Nsomm of URUAN shall be selected by the unanimous consent and consensus of **URUAN** Traditional Rulers, titled chiefs, Clan and Village Heads from URUAN Edere, Usuk URUAN, URUAN Edem Inya and Esin-Uf?t URUAN; while the Obong Efik shall be selected/elected/appointed by the revised laws governing the election of the Obong of Calabar to wit: by the unanimous decision whether by voting or consensus of the Etuboms in Council provided it shall fall due for the Royal House following the norms of succession in a particular order of the Royal Houses deemed qualified to produce an Obong when an election falls due. (a)The stool of the Nsomm/Obong shall be rotational in accordance with the traditional age-old provisions of Nsomm/Obongship accession and succession in URUAN/EFIK land. (b) Nobody shall be elected/appointed to the exalted office of the Nsomm/Obong provided he is a descendant from the ancestral Royal family or root of a blue-blooded possessor of the insignia and in the case of URUAN, the **Ub? Ekuriku**. (b) The Nsomm/Obong designate shall normally have been previously elected/appointed either as an ETUBOM or Village Head or Clan Head in URUAN/EFIK. (c) No Nsomm/Obong designate shall be so declared unless his position falls due and the clan or Royal House from which he is elected/appointed can vouch to his suitability, integrity and qualifications requiring of such a high office and exalted position in URUAN/EFIK. (d) Nobody shall be crowned the Nsomm/Obong provided he has gone through the UDAK traditional and customary investiture and the visit to EFE ASAB? Efik /ISO Atakpor URUAN respectively. (e) The UDAK ceremony shall by the proclamation of this Constitution become the norm and the condition sine qua non to be undergone by every duly elected/appointed Nsomm/Obong or Village/Town and Clan Head in URUAN/EFIK. (f) It is also envisaged in this Constitution that the UDAK ceremony shall apply both to the Obong/Nsomm designate in due course. (i) Meanwhile the ceremony shall consist of a select ETUBOMs' /Village Heads' convoy with the Obong-elect for the Udak ceremony at EFE ASAB? rites OR in the case of URUAN, a regatta to ISO ATAKPOR through AKWA AKPA URUAN, the ancestral homeland of all URUAN citizens now consecrated and designated as St. Peter's Church Akani Obio URUAN, in a fleet of boats including those of the religious officials so designated, those of ETUBOMS, titled Chiefs and King makers in URUAN/EFIK nation, Village or Clan heads, as also those personnel officially appointed and declared by and loyal to the Nsomm-elect if he so chooses in order to forestall wranglings, manipulations, sabotage or blackmail provided that the investiture with **UDAK** in URUAN/EFIK shall remain sacrosanct and neither a bastard nor impostor nor the wicked nor witch nor those with blood in his

hands as the acclaimed vicegerent of God Almighty can be a Royal designate. No one who has been imputed with any manner of evil may dare go present himself as Nsomm/Obong-elect at Iso Atakpor as contained herein in the provisions for the crowning of URUAN/EFIK Royal Fathers. (ii) After the customary and traditional UDAK ceremonies and rituals the Obong/Nsomm-elect is automatically declared the successor to the stool of the Obong/Nsomm in URUAN/EFIK. (iii) The investiture with the **Udak Ubong** URUAN/EFIK shall be followed by a Christian Service of either the Holy Mass in the case of a Catholic Royal designate or a non-Denominational Service for any other Royal designate which should normally take place at Sacred Heart Cathedral OR Duke Town Church in the case of an Obong designate; and at St Joseph's Church Central URUAN in the case of the Nsomm designate. (iii) The ceremony shall customarily take place on the Sunday after Christmas: **Ederi Edisana Ubon (Feast of the Holy Family),** or whenever this occurs during Christmas following the designate's formal declaration by the Council of Chiefs in the case of URUAN and the ETUBOMs Council in the case of EFIK kingdom.

6. The Executive Chairman of any URUAN/EFIK LGA as number ONE political citizen shall be the Political Leader acting as the vicegerent of the Nsomm/Obong in Council since he is elected by the sovereign will of all URUAN/EFIK citizens and bona fide residents. Provided that (i) Bona fide residents in URUAN/EFIK as recognized by this Constitution shall include either the **iman, ukot** or **eyeyen** of URUAN/EFIK OR as registered residents adopted/admitted by and attending the meetings of Houses/ **Uf?k/Nnu** of their admission in the communities where they have residence. (ii)Provided also that they own landed/immovable property and pay their dues, levies and contributions as requiring of every indigene of URUAN/EFIK in accordance with the statutes as obtained in the communities where they reside. (iii)They can build and own personal houses in URUAN. (iv)They shall be registered members of URUAN NATIONAL UNION. (v) They shall together with the Chairman and Councilors take the oath of allegiance to be law-abiding, patriotic, speak URUAN/EFIK language and be initiated in at least ONE of the various cultural societies in URUAN. They shall not be initiated into any of the **Ekpe** Globes except those with special distinctions who may be initiated into **Ekpe** Ebongko and ? b?n.

7. The Chairman shall be either a blue-blooded son or daughter of URUAN/EFIK ancestry or a bona fide indigene/resident recognized by the traditional and ancestral provisions of the NATIONAL UNION and this Constitution. Provided that (i)The Chairman of any of URUAN/EFIK LGA as a pragmatic and visionary leader who has been so elected shall be subject to the sovereign Authority and good pleasure of the Nsomm/Obong. (ii) The office and functions of the LGA Chairman shall not be in conflict or in any way or manner detrimental to the Sovereignty, progress and aspirations of URUAN/EFIK nation. (iii)Together with the Councilors, he shall always co-operate and act as the catalyst agent to drive the aspirations and programmes of the NATIONAL ASSEMBLY towards the progress and wellbeing of the nation. (iv) To this end he /they shall at all times seek the opinion of the Nsomm/Obong in Council in all matters relating to his/their proposals/ programmes as also policy decisions of the Administration. The simple reason is that public policy always produces both winners and losers and this is at the very heart of governance. It is not value free but value driven deciding who to benefit and who pays the price. (v)The Executive Chairman in any of URUAN /EFIK LGA shall always act in conjunction with the Privy/ETUBOM's Council and the NATIONAL ASSEMBLY.

8. All elected Councilors of the LGAs shall be either indigenes of URUAN/EFIK ancestry or bona fide residents in accordance with the provisions of the NATIONAL UNION and the Constitution. (a) All LGA Councilors as URUAN/EFIK citizens and bona fide residents shall carry out their constitutional functions in accordance with the provisions of the NATIONAL UNION/ ASSSEMBLY in liaison with

the Officers of similar Commissions/ Committees of the UNION. (b)Together with the Chairman, they shall at all times uphold the sanctity and integrity of the Nsomm/Obong stool, the symbol of URUAN/EFIK nation and strive in all their endeavours and aspirations in the exercise of their preferred functions not to undermine or violate the sovereignty and progressive ordering of the URUAN/EFIK nation. They shall always adjust their lenses when tempted to do so. (c) They shall be visionary and patriotic always guided by the fact that the people may seem to be conservative and difficult to please, however they should be careful of those of the political class some of whom have been benefitting from their old retrogressive primordial systems and these can always protest and try to challenge their agenda of transformation for the promotion of change and progress in URUAN/EFIK nation. Let them have their say, but the citizens of URUAN/EFIK must always have their way.

9. The Senators, Members of either the National or Houses of Assemblies, Chairmen of Councils and Councilors as acclaimed members of the political class in URUAN/EFIK shall exhibit excellent traits of heroism, patriotism, collaboration and leadership in their various Constituencies, communities and wards. (a)They must not be tyrannical with the **brusai** of the **neaveau riche,** raw strength and daring bravado rather they shall be leaders not rulers and carry their people along and leading by example, ever ready to stand by them. (b) They shall be role models and political mentors for the up-coming youths and not play the emergency contractor/leaders such that no amount of money inducements, no amount of power and no amount of officialdom shall move them from the trodden path of clean politics and service to the nation.

10. Together with the Nsomm/Obong, all the Senators, Members of both the National/State Houses of Assembly, Chairmen of Councils and Councilors, provided they have won their tickets at the primaries for their preferred and chosen positions and offices shall prior to the elections as **a conditio sine qua non** in turns or re preferred, together pay the customary visit to the ISO Atakpor **k'uka idem** to be sanctified by the hallowed ancestral waters of **AKWA AKPA URUAN** as well as take the oath of integrity and allegiance to the customs and traditions of URUAN/EFIK at the St. Peter's Church thereat. (a)This voyage shall be a pilgrimage of sorts not a jamboree.(b) It is a momentous event of dire consequences and is neither for the chicken hearted nor the Lilly livered who may attempt claiming immunity to desecrate the sanctified waters of Iso Atakpor without incurring the wrath of the **Atabrinya** .(c) It is for the men and women of integrity, accountability, and transparency and honour whose word is their bond and who are self-disciplined and ready/willing to uphold the rule of law and the sanctity of the married bed and the sacred laws and traditions of URUAN/EFIK. (d) The Laws and Traditions are sacrosanct, both retroactive and proactive and shall visit transgressors with maximum effects and sanctions even those who committed crimes with impunity or glorified in business as usual, profligacy, greed/graft/fraud, nepotism maladministration, self-perpetuation tendencies etc. before, during and after, once they have assumed offices or positions in URUAN/EFIK having now passed before ISO Atakpor URUAN. It shall not simply suffice for one to emerge as a leader, go into office, achieve nothing and walk away unscathed. (e) Political Office shall not be deemed accessible to those who have blood in their hands and filled with wickedness and rapine; it shall not be open for those who play God, take bribes, aid and abate corruption and thuggery; neither is it for upstarts, impostors; cultists, fraudsters, embezzlers nor for those who are cheats and unfit to lead a decent and civilized society. Provided that (i) They may opt to arrange their individual regatta in conjunction with the tenets and provisional arrangements of their various Constituencies, Communities and Wards, they can equally present themselves at the ISO Atakpor. (ii)They shall similarly present themselves in turns both individually and collectively according to their various groups, positions and offices before the Nsomm/Obong and take the oath of allegiance, loyalty and submission at the sanctified stool of the Nsomm/Obong. (iii) They shall at all times defer to their

Traditional Rulers as their subjects and Vicerents in all matters pertaining to their preferred programmes and projects for the upliftment of their Constituencies, Communities and Wards. (iv)They shall at all times inject, exert and project certain ideas and ideals in their lifestyles to sustain the nerve/verve, progress and viability of the nation and not override, undermine or contradict the laid down traditions and customs of URUAN/EFIK nation through the generations.

ARTICLE XVII

AMENDMENT OF THIS CONSTITUTION

Any provision of this constitution may be amended whether by way of variation, addition, or repeal only by URUAN/EFIK NATIONAL UNION /ANNUAL CONFERENCE in accordance with Article V Section 7 (i) of this Constitution

ARTICLE XVIII

INTERPRETATION OF THIS CONSTITUTION

It shall be the duty of the Nsomm/Obong in Council and the National President to interpret this Constitution, and all questions of doubt and difficult matters shall be referred to them for determination and proper interpretation and their decision(s) in any such questions referred to them shall be final; provided that it shall be the duty of the National President to seek the advice of the Legal Advisers to the NATIONAL UNION before giving a final decision in any question so referred to him; and provided further that whenever any provision as contained in this Constitution is capable of two or more interpretations, the one most favourable to and most likely to lead to the realization of the Aims and Objects of URUAN/EFIK NATIONAL UNION shall be adopted by the National President and sanctioned by the Nsomm/Obong in Council.

ARTICLE XIX

DEFINITION

URUAN/EFIK NATIONAL UNION shall be a united Association, and a unifying body of all URUAN/EFIK citizens and bona fide residents including all villages, Clans, Districts and Branches and in the Diaspora

ARTICLE XX

SAVING CLAUSE

1. This Constitution is supreme and its provisions shall have binding force on all authorities and persons (including the Obong of Calabar / Nsomm of URUAN) throughout the two kingdoms of URUAN INYANG ATAKPOR and EFIK EBURUTU. 2. Nothing in this constitution contained, shall operate to nullify any act already done by the NATIONAL CONFERENCE or any rule, resolution or standing Orders made by the COUNCIL, and which is not repugnant to this Constitution or to the spirit thereof, or any Board, Institution or Body(ies) already appointed by the NATIONAL CONFERENCE or which is

still functioning, and which has not been by this Constitution declared null and void, or which has not been specifically or by implication by this Constitution revoked, or set aside or dissolved.
Promulgated @ IDU **URUAN/CALABAR**, for and on behalf of URUAN/EFIK HEAD QUARTERS, on the ----th day of -----, 20----, at the URUAN/EFIK NATIONAL ANNUAL CONFERENCE held at Idu Uruan from ---th ---- to ----th ----20---
This Constitution is to come into force on 1st day of October, 20----------

THE PROPOSED BYE-LAWS FOR URUAN/EFIK NATIONAL UNION

ARTICLE I

AIMS & OBJECTIVES - POWERS AND FUNCTIONS

The main aim of these bye-laws in addition to the provisions of the above Constitution is to further strengthen as well as add some flavour to whatever short-comings may be found in the Constitution such that wherever, whenever and whatever may be necessary to be added, amended or suppressed can easily find its way into it through the Bye-laws.

ARTICLE II

NECESSITY TO ESTABLISH URUAN WORKING COMMITTEE (UWC)

1.(a)As far as possible, there shall be a ten (10) tested member URUAN/EFIK NATIONAL WORKING COMMITTEE is made up of URUAN nationals who must be decorated as veterans in **URUAN/EFIK,** two of whom must be women and also two youths (male and female) and these shall see to the day to day running of the project called URUAN/EFIK NATIONAL UNION**.**(b)They shall so to speak form the conscience of URUAN/EFIK and shall be saddled with among others, the responsibility of ensuring the highest standards of compliance socially, politically and economically in the governance of URUAN/EFIK and morality in the ways and doings of all URUAN citizens wherever they may be, and shall bring to the notice of the Traditional Councils such whose conduct and positions, tasks and duties etc. have fallen below URUAN/EFIK standards and norms. (c) They shall be chosen both from the elites and other naturally endowed men and women of wisdom and integrity whose agenda and delivery go beyond the scope of mainstream thought and practice and can transcend the rules that govern the average citizen. (d)They shall form a team rich with inspiration, trust, honesty and steadfastness of purpose to put together the dreams of URUAN/EFIK Founders and Fathers of Yore and to define their virtues, vision, guts and self-reliance as a blessed impulse for URUAN integration, development, good governance and wellbeing.

2. It shall be the duty of the UWC to see that all the programmes of URUAN/EFIK NATIONAL UNION are carefully implemented such that the members are seen to be indispensable in the public face. nation3. The UWC shall have the power to make rules for the proper organization, management and regulation of the various Institutions in URUAN/EFIK**.** (a) They shall among others elevate the scope of the social order and politics in URUAN and see to it that these conform to the experience of International affairs and standards worldwide. (b) It shall establish such Foundations which will enable the empowerment of Organizations by available funds for projects with a view to addressing the central issues in URUAN/EFIK**.**

3. (a) The Chairman of the UWC shall be a person of substance and means, a technocrat of the finest order and of no mean repute, and because of his/her strategic roles, he/she must be a man/woman of proven integrity and tireless commitment to the cause of URUAN development and the promotion, sustenance and success of URUAN/EFIK unity as a progressive people and nation. (b) He shall act as Chief of Staff, one

who can be relied upon at any critical time, a strategist, combining the character of urbane and cosmopolitan enigma, one who has at the tip of the fingers, the blue print of the entire vision and mission of URUAN/EFIK NATIONAL UNION agenda. (c) He should be a very intelligent and analytical engineer, the brain behind the security, environmental, socio- political, and industrial programmes and their management thereof in the nation.
4.The President of Nsomm's Privy Council/ETUBOMS' Council as representative of the Nsomm/Obong shall normally preside at the UWC meetings.
5.The Field Secretary and an official of the Branch Unions shall be ex-officio members of the UWC. 6.The Executive Chairmen of URUAN/EFIK LGAs shall be ex-officio members

ARTICLE III: OFFICERS BY APPOINTMENT

1. PUBLICITY SECRETARY: (i) shall head the publicity Committee in all matters pertaining to whatever publications requiring for the Functions and Ceremonies in URUAN/EFIK towards her welfare development and progress.2.LEGAL ADVISER: who must not be a member of a Branch Union shall be so appointed for URUAN/EFIK NATIONAL UNION/ASSEMBLY.3.(i) WELFARE OFFICERS shall head the welfare Committees in URUAN/EFIK.(ii) shall be in charge of welfare matters including the welfare of ex-officio members of URUAN/EFIK NATIONAL UNION/ASSEMBLY regarding health, ceremonies, terminal assistance etc. when in and whatever circumstance they unfortunately become incapacitated. It is to serve as a welfare package and save URUAN/ EFIK from what used to be seen as "neglect" of those who had served the nation in any way.4.EX-OFFICIO MEMBERS shall be members whether as Chairman/ President, Vice Chairman/President, etc. provided he/she was not forcefully removed, disgraced or dismissed.

2. ARTICLE IV: DISSOLUTION OF OFFICERS BY APPOINTNMENT

1. The Officers by appointment shall relinquish office after a three (3) year term.
2. A three (5) man Electoral Committee shall be appointed by the Union to screen and assist the two National delegates so appointed by Uruan/Efik National in the conduct of the Elections. Union.

ARTICLE V: BYE- ELECTIONS

In the event of resignation, death or disability of any serving Executive member, a bye-election shall be conducted within thirty (30) days by the Executive to fill the vacant post in conformity with the provisions of the Constitution.

ARTICLE VI: TRAVELLING ALLOWANCES ETC. FOR DESIGNATED OFFICER

For an effective management of the affairs of URUAN/EFIK NATIONAL UNION/ASSEMBLY the following officers shall be remunerated according to prevalent rates and allowances paid to non-governmental officials:

(I)	DAILY FEEDING ALLOWANCE: CHAIRMAN	N 25,000.00
	OTHERS	N 20,000.00
(II)	TRANSPORT ALLOWANCE CHAIRMAN P.A.	N 200,000.00
	MISCELLANEOUS	N50, 000.00
(III)	LEGAL OFFICER'S ALLOWANCE P.A	N50, 000, 00
(IV)	AUDITOR'S ALLOWANCE (2) EACH P.A	N150, 000.00
(V)	PRO PER SUMMONS PER MEETING	N30, 000.00

A P P E N D I X

APPENDIX I - PROVERBS

WORLD PROVERBS/WISE SAYINGS IN URUAN /EFIK HISTORY&HERITAGE

MME MBUFI? K-IK? YE TI -NIM NKE URUAN/EFIK YE IK? EKEN

Proverbs as also wise sayings, adages idioms, axioms, maxims, mottos of African as also world philosophy and language presented here depict the depth and profundity of African wisdom precisely in the use of symbolisms, myths, adages wise sayings and idiomatic expressions often wrapped up in the sayings and usages by our African ancestors and Elders the underlying meanings of which are drawn from the day-to-day happenings within the cultural milieu of the people. For **URUAN/EFIK,** they are those ancient **" ti -nnim ke"** - wise sayings which have been passed through the generations to teach historical lessons, highlight good morals, and instill social values in the people. The use of these Proverbs by young persons in the presence of Elders is obviously prohibited except perhaps when authorized and with their prior permission to do so. For the **IGBO**s, proverbs are simply like the palm oil with which the yam is eaten. **Mman? e ji eri okwu;** but for **URUAN/EFIK** they are the okro soup which makes the foo-foo balls roll into the stomach as they are often quoted to say: **Kop efere ye usu ke it? nyr?k**; hence in the FRCN-Radio Nigeria jingles to the effect that these proverbs are the "words of our Elders (which) are in effect, words of wisdom". Proverbs also express the moods, circumstances and needs of both the speakers as also the hearers. Like all other figures of speech, they are **'coloured languages'** and so call for concentrated attention and imaginative power. Being able to understand what any proverb means calls for careful and thoughtful reading or listening provoking the reader or listener to ponder as to what the writer or speaker has in mind as also the particular lesson to be learnt there from. Today most of our elites and youngsters seemingly look down on or should I say, underrate the value of folklores including proverbs as part of the patrimony they should treasure from the wisdom and traditions of our forebears. This therefore keeps the mother tongue drier, duller or even useless whereas our Elders would never make any serious statement without punctuating it with innuendos, sarcasms, idioms and in short witty proverbs to stamp their authority on what they would be saying. Proverbs indeed, everywhere and at any time, help to enliven and add colour and flavour to our expressions because they are the spices that give taste to and vivify any living language because they are the embodiment of the beauty and imagery of language and also encourage intellectual exercise when grappling with the imageries involved. **Proverbs and Parallels** are wise sayings or compositions intended to give credence and intelligent support to assertions and discussions. They are often used to check the cultural excesses of a group. They also aim to advice, rebuke or suggest. Proverbs relate to the day-day lives of the people who produce and use them for aspiration, morality, religion, history, thinking, expectation. In short they are everything about people's world views. The use of proverbs is therefore is to be seen in the total life pattern of people from entertainment to games as well as very serious issues. What is worth noting though, is that the images that are presented in proverbs are culturally defined and they may differ from culture to culture, society to society and sometimes from generations to generations. Generally, proverbs tend to add colour to the linguistic process of a speaker. This is why most proverbs have particular situations in which they are most appropriately used. A situation may be appropriate for more than one proverb, which brings us to the issue of parallel proverbs especially in Hausa.

Parallels are elements of equal importance which are expressed in similar grammatical forms could also become the "connection between two things" or things that are very similar. Viewed thus, one could deduce that parallel proverbs are proverbs that are similar to each other in context, meaning or situations. It is in this context that comes to mind as with some peculiar proverbs in Igbo, URUAN/EFK. Ijaw but most especially Hausa as we shall find in the display and anthology of some parallel proverbs with a view to annotating them as literarily as possible. For the

Hausa-Fulani, etc. they are literary tools which foster the development of deep reasoning power, observation of critical minds and giving insights into the type of social life, resources, natural wisdom, spirit of fair play etc. of the people concerned. According to Professor Asabe Kabir Usman, Ph.D. a professor of Oral and African Literatures, Department of Modern European Languages & Linguistics, Usmanu dan Fodiyo University, proverbs which are described as short paltry but useful sayings have been accepted into current speeches and writings and are meant to express either moral truths, embodying precepts or useful moral or didactic lessons. Proverbs have also served as a medium for the expression of commonly accepted views. The Hausa term for proverbs is **"Karin Magana"** and they are one of the oldest and most important genres of folklore which form part and parcel of Hausa culture. These wise sayings form a very important aspect of the ways of life of the people who use them. They are capable of a variety of meanings depending on the way the speakers and listeners understand them. The effect of proverbs on the populace depends on the aptness with which they are employed in a given situation and on the themes, styles, and forms of words with which they are dressed. Proverbs are capable of a variety of meanings according to how and when they are used and the fact that a proverb occurs under a particular heading, but this is not in itself the reason for limiting the application of that proverb to that theme alone.

Proverbs demand considerations on the part of those who use and hear them as also a judgment on whether a particular proverb has been used correctly and effectively. It is this interactive effort involving sharp-witted analysis and judgment, which can make a proverb in the mouth of a skilled proverbist a verbal art of great fitness. Therefore in considering the effective use of proverbs we believe that a situation may be appropriate for more than one proverb. The same proverb can also be used under different situations. Thus two or more proverbs that are similar in context can be used for the same situation at a given time or place. It is therefore necessary to annotate a set of parallels eg. some Hausa proverbs with the hope of analyzing their meaning in context and the situation in which they are applicable, research areas/interests, oral literature etc. Indeed they are the garment of African literature, folklore studies, popular cultures, creative writings and women studies.

For the URUAN/EFIK, Hausa, Ibibio, Annang and even such profound cultured peoples as the Romans, French, Italians including Germans, **PROVERBS** are words depicting the wisdom of Elders because for them Elders are the wise men who narrate the events of the past applying them to contemporary situations. They "excavate useful narratives from the reservoir of their memory and from the marrow of societal bones" with such meanings that can be applied not only for the society of here and now, but also for generations yet unborn in order to teach, exhort, rebuke and also reward. They are also meant especially to the Annangs the "untapped Wisdom and Energy; the salt and pepper with which they can eat their roasted plantain with oil" and for the Igbos "roasted yam with oil". For recounting one of their wisdom narratives, once upon a time an Annang Paramount Ruler was quoted to have sat in the traditional Court of justice to settle a case against one of the community's Elders caught red-handed by the youths for stealing a cock. At the tribunal the Paramount ruler simply asked the assembled Elders of the clan to file out one by one and look into the bag which the accused chief was said to have carried the stolen cock. They all filed out to look and each reported that no cock was found in the bag. He therefore acquitted and discharged the suspect "thieving chief"; while the young men were reprimanded for daring to accuse an Elder of a serious misdemeanor and heinous crime as serious as theft. However when all the chiefs met again in Council, the Paramount Ruler punished the "thieving chieftain" according to tradition for trying to bring the Chieftaincy Institution into disrepute because "while an elder cries of hunger, then the young ones will go a-stealing". The implication in all this is that an Annang Elder and indeed every Elder/adult is expected to be wise. He/she is not expected to see everything that should be seen or to comment on everything that offers itself for comments. He should keep his/her mouth short because "silence is golden."

Like every African philosophy, the wisdom of our ancient African fathers and mothers stopped short of their ancient philosophical counterparts and quite unlike the ancient Greeks, Egyptians, Babylonians, Indians, Romans, etc. who had well developed world-class "wisdom" in Philosophy which was also to be communicated in writing of which we all are the proud beneficiaries today. But God in his infinite wisdom and providence did not keep our forebears completely flat-footed in wisdom and philosophical thought at that, they also developed ideas through '**folk philosophy**' to stimulate their hearers to think and apply them in their daily lives and to popularize their speeches and languages. This is the "**ethno philosophy**" we are talking about here which according to Pauline Hountondji is a

kind of "thought pattern which concerns itself with collective worldviews of the various African tribes and tongues as a unified form of wisdom."

It is hoped that the pieces presented here will enhance the knowledge and understanding of our African cultures and traditions especially through the spoken word. Most of the proverbs are collections from the already published works of eminent sons and daughters as also writers of African literature and philosophy. Some are those I have in time personally garnered. I wish hereby to acknowledge the contributions of Rev Fathers Dominic S. Umoh: **ANNANG**; F.O.F. Onwudufor: IGBO, Michael U. Offiong **EFIK** who published from the collections of the legendary icon Dr. E.N. Amaku, Professor Asabe Kabir Usman **HAUSA** and Rev. K.O. Offa: **DEGEMA**, etc. **URUAN/EFIK** has four classes of wise Sayings, Proverbs and Rhymes. **URUAN/EFIK** Proverbs can be grouped into 1. **Ata ? ke** ie. Mme ? ke emi ewakde nditi : Direct OR Common or generally used proverbs. Eg. **? fi?k se ?fi?k ufi?kke mkpa:** You may think you know everything but not about death; **Abak afa eyere mbara usenub?k:** He who sets out too early through the bush path should be ready to get wet by the morning dew. 2. **Mme ? ke Edikabare:** Indirect Proverbs which require wise re-interpretation eg. **Ek? ? ke-e-e! ? ke Ek? Abasi! Ntem ntem mben usu kpi ebot ?kp?**: Ans. **Ndia udia uf?k owo ntre utom ndinam** ie. Like a beggar, I always eat and drink on my benefactor's account, without compensating him by helping out in his farm or even with the house chores. Here only the second segment of the Proverb is usually important to wit; the interpretation of the first stanza which is always a rhyme or verse in Literature. Eg. Medical Ethics/Family Planning: "A pill a day/takes the child away."OR **Shakespeare** OR **Hymn**: **Alert at thy command to go/And everywhere the Word to sow; Now in their heavenly homeland dwell/With Christ whom here they served so well Eg.EFIK: ? du?k nt? ke nt? etiene**: Ans. 2nd. Stanza: **Ans. = Asua eke owo inyeneke esie**…He who hates/despises another's good fortune may never get his own. Interpretation: Anyone who is envious of another's progress, wellbeing or good fortune will never see progress or own that thing he is envious of. **3. Mbume ? ke ie. Mme ? ke ? du ?re Ikike/Ifi?k OR Nkari ye mbufi?k Ik?**: Posers or Riddles eg. **Nsidi ?d? akpan ama edi ikemeke ndimen mbiom?** Ans.= Uf?k/house. What is it that fills his hampers with everything but cannot carry it? Ans.= A house OR building.OR **Nsidi anyan unam okoneyo?** Ans.=**Uruk ik?t**.What is the long animal which crawls at night? Ans. =A **snake**. 4. **EKWADO ie. Mme Ekp?h? Ik? ye Nduti :** Echoes in the form of Gossips, Ridicules, Sarcasms, Innuendos, Reprimands, Satires etc. which are used in order to correct, blame, direct unto rectitude, cast aspersions on someone usually children, young girls or even adults who misbehave or are silly, indolent, indifferent, uninteresting, stupid, disgraceful, etc. eg. These are sometimes made with exclamations like "**Ih", "Ukpoi"…! Afo**, or simply, **Owo/nwan oro** or **eyen oro**…! Directed whether to a boy or girl or woman or simply saying derisively "you stupid man/thief" etc! = '**Onye ishi**'…in Igbo = that thief! OR to say "**eb?n?"** to someone who is too slow and lazy; OR **uw?k /ebua** ie. Philander or "call girl"; OR unam ikot/ **owo i wa** namely someone who is behaving like a beast or a fellow from the "bush" or country side. Or even **Ekpat nya-nya** = "You are fat and lazy like a big immovable log of wood" when said to a young girl/lady who is too slow and always lying down like a lazy drone or log of wood and only dragging herself to get up to be about. **5. Mme Nke Unam/ creatures in the animal kingdom** viz. tortoise, elephant, ant, snake etc. The Ibibios, Igbos, Yorubas and Annangs etc. also have many of such proverbs.eg.1. **Ekik? unen minyeneke se ?n?de uman unen enye ?n? unek**: "When the cock has nothing to offer the hen it starts dancing": implying someone that is frivolous or a joker. 2. **Afia isimumke unam iba inikiet: "**No trap has ever caught two animals at once". 3. **Asabo enyene isim, abak isim**: "A python has a tail but dreads it". 4. **Okukim er? ?k?d?h? im? ituaha eyet in? eren nte im?**: "The he-sheep says it cannot weep/bow before any male creature like himself". 6."You can say I have shot/killed the elephant in the bush, but if so bring it out to the road/village square". That gives the lie to it**.Motop enin edi akpanik?, edi mmemen nw?r? ?kp? usu edi nsu. NB.** I have chosen to give the English rendering/interpretation of the Proverbs first before giving the actual Proverbs specifically to enable the reader notice and pick out the relevant Proverb/s that capture/s his/her fancy as it were since it could take some time to discover it from the original language rendering. Eg**. ITALIAN/FRENCH:** "Anyone who can train/govern a woman can govern/ train a kingdom/nation: **Qui peut gouverner une femme peut gouverner une nation**." OR

IGBO: Let the kite perch and let the eagle perch; if anyone says the other should not perch, let its wings clip off: **? gb? b?r?, ? g? b?r?; nkesi ?beya ?b?l? ? k? kwaya**. "Let /allow the two birds to perch." But listen to URUAN/EFIK: No two monkeys can ever eat together OR No two cocks can ever crow on the same roof together. The implications in all these should not be lost to us: The Igbos are the most dedicated, industrious and prosperous people on earth because they can always team up with whatever resources at their disposal. But it is very difficult to get URUAN/EFIK agree to pull their resources together to work and come out with anything worthwhile once their being derogatorily tagged as an "atomistic society perpetually at war with each other"**.** The story of URUAN/EFIK in the first Chapter is enough to explain what I mean, hence my agonizing to write this book for the **NDIT? EMANA** of new generations yet unborn.

MME ATA ? KE/DIRECT PROVERBS:

2006. He who sets out too early through the bush path must be wet by the morning dew: **Abak afa eyere mbara usen ub?k.**

2. He who makes fire for cooking the cocoyam may not eat it: **Abara ika n? kp? idiaha kp? .**
3. Whom the gods love the vultures visit: **Abasi ama owo utere ?du? ?n?.**
4. God helps those who help themselves**: Abasi anya a fi afo anya a idem.**
5. To the wicked beast God denies the gift of horns: **Abasi in?h? idi?k unam nnuk.**
6. The Creator-God of first born sons is the Creator-God of midgets: **Abasi itip-itip obot Akpan.**
7. When God gives a man craw-craw, He also provides him with finger nails: **Abasi ?n? owo mfat ?n? mbara.**
8. Even the nail is also made from steel: **Abiabon asa a kpa k'otu ukuak.**
9. It's only the home-made palm oil that can give one's sauce the proper thickening: **Aran eke ub?k owo enye abari owo ?t? .**
10. He who carries the roofing materials to the Assembly wants the public to help him sew the mats: **Ada nkanya nw?r? efe oyom obio ekim**.
11. Not without reason is the white fowl brought to the market: **Afia unen iw?r?ke urua ka a.**
12. He who eats roasted foods frequently cannot do without water: **Adia ?f?p imehe mm? .**
13. If you did not mind the faeces when you bite my anus, how can you mind the phlegm when I bite your nose: **Afo akam odom mmi ke etrefu? ufeheke ifu?, ndi ami ndien ndidom fi ke ibuo mfehe mkp?**?
14. Though the razor is sharper than the axe it cannot break firewood: **Akara ?kp?s?s?p akan ekuri isiakke ifia**.
15. The dealer who insists on settlement of his wine debt must be ready for litigation; He who goes a borrowing goes a-sorrowing: **Akama is?n mmin aka ikpe**.
16. One who enters the ring for wrestling needs fear no fall: **Aka mb?k ifeheke idu?**.
17. As you move forward your rear is telling tales, slanders are always made behind your back: **Aka k'iso edem ?d?h? fi idi?k, idi?k ik? ed?h? k'edem.**
18. The person who goes to the farm at midday will suffer the heat of the sun: **Aka i? wa? uwem-eyo/**As you travel leaving problems and cares behind at home they will remain waiting for you at the gate: **Aka kp? ?kp? ukut, ?ny? edi emen ke otop.**
19. How can you go to the salt-market without your tongue? **Akaka urua inu udaha edeme?**
20. When you fasted you did not die now that the food is cooking you want to eat half-done? **Akam etie bi? ukpaha, ?f?f?p afo adabare ndisi?**
21. It cannot happen that an old granny is at home but the goat is left to deliver still in tethers: **Akani anwan uell ke uf?k ebot aman eyen ke uduk**.
22. An old property is of personal value, but the new one is always cherished: **Akani nkp? edi nkp? idem owo, obufa edi nkp? inemesit**.
23. Whoever denies he has hernia let him strip down: **Aka efik, yarade ?f? .**

24. The traveler does not know what is happening at home: **Aka kp? ifi?kke uf?k edem.**
25. A trickster cannot trick another:**Akari- kari isinke ub?k ke ekpat akari- kari.**25A.The hunting dog did not fare well at first outing, why then bring a multitude of its young at the second outing! **Akpa ik?t ik?f?nke ebua ik?t, esim udiana ke enye adaha ye udim ndit?**!
26. The initial speed determines the race: **Akpa it?k ?s? ? it?k**.
27. The eldest son fights both in the family as well as outside: **Akpan a wana uf?k a wana uell**.
28. The eldest son can never be two or three in the family: **Akpan idihe iba idihe ita.**28A.The eldest son is deaf, the daughter is mad – double tragedies in one family: **Akpan inan, Adiaha idat**.
29. The cricket's best friend is the one that breaks the cricket's head: **Akpan sa a idia obom idia ibuot** The one who enjoys your property is the very one that dupes/hurts you; **Adia owo anam owo**.
30. The roaming/truant child cannot enjoy the mother's warm meals: **Akpasa a-isa eyen idiaha uye udia uf?k eka**.
31. It's the heavy down-pour that breaks the parrot's beak: **Akwa edim onuk inim inua.**
32. When the great minstrel has exhausted his songs he now roars an empty sound: **Akwa ikw? minyeneke aba se enye ?kw?de, enye eyefiari "ya uye"!**
33. The wicked who are expected to correct their evils are busy committing new atrocities: **Ke eteti ik? ebua, ebua ke ?d?d? ? nnan**;**I G B O:**People are busy cleansing the abominations already committed, but the he-goat is there making love overtures to its mother: **A na- akp? ar? nd?mere eme nwamkpi na-ach? ghar? nne ya.**
34. The elderly man bears his sorrows up to the chin: **Akwa owo ?kp?ri ukut eberi ke ebek.**
35. Let only the wise and kind-hearted rule and stand sentinel' if all approaching evils are to be announced: **Ama enyene ada-esa omoduk efe / omokop odu.**
36. One sheds tears more easily at the sight of the dead man's face: **Ama okut akpa- kpa mm? -eyet ?du?h?**.
37. You will realize how tender it is when the born-baby is put/exposed in a cot/tray: **Ama okut ke akwa, ?y?fi?k nte esehede.**
38. A wife who has no money readily finds life with her husband incompatible: **Anana ukeme a wan okut ebe idi?k ndo.**
39. The climber of the oil palm tree sees two ripe bunches; the on looker at the foot of the tree sees three: **Andid?k eyop ete adat iba, etie is? ete adat ita**.
40. Whoever preferred ill-fortune to good luck:**Anie okokut mfon, amek ukut.**
41. The seller would spread out the fowl's wings; but the buyer folds them together: **Anyam unen atatat, andidep ofofut.**
42. Before the cat catches the frog, its nose is deep in the water: **A wa-mbana ete ikomum ikw?t, ibuo oduk mm? .**
43. The fowl seller knows how to run: **Anyam-urua unen ?fi?k it?k.**
44. The cat has not got an ounce of oil and yet he demands palm oil pudding:**A wa-mbana inyeneke okud?k adan, ete idia iwewe.**
45. The cat smashes the plate; the rat the calabash-two brothers:**A wa-mbana obom usan, eku obom iko, ndit?-eka iba.**
46. The python eats and the snake's jaws turn red: **Asabo adiade kp?, eku adat mba .**
47. When the python eats, the food goes into the stomach of the adder: **Asabo adiade kp? es?n ke idibi ib?m.**
48. A python has a tail it dreads: **Asabo enyene isim, abak isim.**
49. A traveler may not tell tales, nor may a thief recount his hard experience: **Asa a-isa ibukke mbuk, in? ibukke ufen.**

50. Along with roasted pear, one eats ashes: **Asa a ke eben edia nt? .**
51. How is it that the stomach eats, but the mouth knows nothing about it: **Akasa a ididie idibi adiade kp? inua mifi?kke?**
52. Proud people do not like worries and confrontations::**.Asian if?nke uyire**.
53. A flat fish can jump, but not as well as a sharp-pointed roundish fish:**Asat ?kp?f?fr?, ifr?ke nte abua.**
53. Let the eater of the unripe oil-palm kernel be prepared to face the approaching attack of the dysentery: **Ata mkpai, ?s? ofit, mbak ut?r? mkpa edidide.**
54. No expert hunter ever hit at the moon; no mathematician ever counted the rain drops: **Ata-utop itopke ?fi? , ata-ibat ibatke ukot-edim.**
55. The fast trekker fears night falls:**Awara isa abak kut-eyo**
56. The solitary voyager does not urge harder rowing: **Awat ikp? ikpakke uden.**
57. As the last flicker of breath expires, the world is lost to view:**Awuri biok, Ekondo sai.**
58. While the usurper is ravaging the land, his days are being numbered: **Ayara adia, Abasi abat isua.**
59. Blow hot blow cold, both came from the mouth of z master blacksmith: **Bara, bara oto ke inua us?-utim, Suk nnim kpa us?-utin ?d?h?**.
60. A poor child's roasted yam cannot be burnt: **Bia eyen ubuene itaha ika** .
61. Hunger does not kill, it only swells the head: **Bi? iwotke owo, okpon owo ibuot**.
62. Borrowing for settlement of debts can never settle debts: **B? is?n sio is?n inyeneke ukure**.
63. The goat's teat unless jerked before the milk flows for suckling: **Eba ebot ini etetuak ndien ewap**.
64. As the name of the masquerade is mentioned it unexpectedly just appears:**Eba a idem, idem ?bi? ?de**.
65. Before the pear ripens young men were already wearing their knapsacks round their necks: **Eben ekebebre edisim mkparawa ye ekpat ke it?** .
66. Where the water-pot gets smashed up there the head pad lies: **Ebiet eke aba akpade ekara ana do**.
67. One bad water-yam spoils the pudding: **Ebighe kiet abiat ekpa** .
68. The one who pursues a runaway goat may not in the end succeed in buying it:**Ebine okpo ebot ke usu idighe enye edidep**.
69. An old man/woman begs with his/her eyes:**Ebio-owo asa a in?k ke enyin**.
70. If the current against which you are rowing is too strong leave the mid-stream for the coast: **Ebi?k ?s? akaha esa a mben-mben.**
71. A monkey is not pleased to see a fellow monkey's jaws full of fruits: **Eb?k imaha ndikut uke eb?k ofutde mba** .
72. The dog had had a good name then why were its ears cut off?**Ebua uella eti enyi ntre ekpok enye ut? ?**
73. The dog has its name, why call it aka ka ? Call a dog a bad name and hang it! **Ebua enye eti enyi ama efiak ekot enye aka ka ?**
74. The head is supported by the stomach-An empty bag cannot stand erect: **Eda eke idibi ebiom eke ibuot**.
75. Eyes are used in going to and returning from the market-Business people observe closely: **Eda enyin eka urua eda enyin eny?** .
76. With common sense and tact the mangrove trunk is easily lifted: **Eda ifi?k/ kari emen uell.**
77. Feather the raven with its feathers and let it go; A caterpillar's sting is soothed by the fluid from its fluid: **Eda nta ituen etim ituen esio ituen uny? ; Eda mm? -idem itut esuk itut**.
78. The palm wine farm is maintained by the product if the farm: **Eda okuk edep efak edep.**
79. When the back-yard is overgrown with weeds the bush rat rejoices: **Edem-esa etibi mbiet esit adat ?k?n? eku.**

80. The tortoise's back is not without indelible marks: **Edem ikut inanake mboni.**
81. Why buy a fowl without first looking at its head? **Ededep unen isehe ibuot?**
82. The master/king hears twice before the event/action: **Enyene uf?k uel ik? ikaba.**
83. ` Are you periwinkles wearing the same hats:**Edi mfi ayara itam ukem-ukem!**A man knows his place of birth not of death:**Erenowo ?fi?k uell amanade ifi?ke uell edikpade.**
84. Greediness leads to death:**Edia ke it? ekpa ke it? .**
85. The slanderer is quick to praise: **Edid?k ?s?p inua ek?m**.
86. It's only the rain that can disturb the roof; when this happens nobody will consider any revenge: **Edim edim anam ? kp? ye ?k?m owo isioho usiene**/Rain does not fall on only one roof. Misfortune doesn't befall one person alone: **Edim ib? ke ?k?m kiet**.
87. With joy in the heart the antelope jumps over the ravine: **Edop ada idaraesit aka a ukpe**.
88. It was the dead tree that was expected to fall but the green fell; If this can happen to the green wood what of the dry? **Edori enyin ke obukpo eto ndisi ?bu ?**.
89. The species to which the cocoyam belongs determines the duration of cooking it**: Edu eke kp? ke etem kp? ebigi – akwa ika oyom akwa ?f?p.**
90. Your mouth is pouring out saliva while the food is still being prepared, when it is dished out to you, who is going to eat it: **Efefiat afo amia inua, ema efiak esin fi ke ub?k, anie edidia**?
91. You run away from the leopard on land only to meet the alligator in water:**Efehe ekpe ke obot, ebine ofiom ke mm?** .
92. A tasty broth is costly: Efere enemde, kp? akpa atak.
93. He blows the ivory trumpet into the elephant's ear: **Efri nnuk enen esin enen ke ut? .**
94. The palms of the lion prove it a thief: **Eka-ub?k ekpe ?d?h? ekpe in?.**
95. A poor man's box does not contain cloths in yard lengths: **Ekebe eyen ubuene isineke ofri ?f? .**
96. You prayed for coolness /domestic peace then why do you heat the house at the approach of the harmattan? **Ekebre idi? eyom mfre-uf?k akarika edi ete bara ika .**
97. Whether it is received into the pot or whether it is pushed out, it is still water:**Ekekoi ekoi mm? , enenuk enuk kpasuk mm?** .
98. It serves no useful purpose whatever salting of the intestines of the hedgehog/porcupine. No one can eat it. **Ekekoi etuk inu ke nsia ebi? owo itaha**.
99. While the chicken's life is being protected, it is also thinking of jeopardy: **Ekere eyen-unen it? uwem enye ekere mkpa**.
100. One who worries much cannot sleep: **Ekere kp? akaha idehe idap.**
101. Thoughts move faster than the feet/But the feet only move in their due time: **Ekikere asa a isa akan ikpat asa a esie ke ekem ini**/The master cock is known at dawn: **Ekik? eke edide akpan edi? ? ke usiere**.
102. The cock has no other gift for the hen except its pendulous tail feather and dancing: **Ekik? minyeneke se ?n?de uman enye ada ke unek**.
103. Salutation is not affection; rather it is a common place bye-word of God: **Ek?m idighe ima edi ufiet Abasi**.
104. Enemies do not exchange greetings: Ek? aka ek? ?ny? , ek? isik?mke Ek? ek?m.
105. When the lion walks slowly the goat becomes afraid: Ekpe asa a ?ny?ny? ndik anam ebot.
106. A leopard does not prey upon a scape-goat: **Ekpe ikimke ebot nnam.**
106. A leopard cannot catch a hedgehog from behind, nor a hedgehog a thrush/bird: **Ekpe imumke ebi? ,**

edem ebi? imumke ekura .

107. If you had the feet you would kick through the belly of a cow: **Ekpenyene ukot ekpetibi ena idibi.**
108. God takes away the life of a young sorcerer; the experienced lives to good old age/whom the gods love, dies young: **Ekpep ndem ke Abasi ?s?p ada, uell ndem Abasi idaha.**
109. The dead does not see but hears: **Ekpo akpa enyin,ikpaha ut?** .
110. If a man dies of mischief – making, he should be buried mischievously: **Ekpo akpa ke ibak, ebuk ke ibak**.
111. One who is too soft is stoned with cooked pealed coco-yam:**Ekpo emem enyin ke et? ke iferi- kp? .**
112. The ghost of loneliness cannot kill the lonely: **Ekpo ikp? , iwotke ikp? .**
113. The lizard eats charcoal but excretes white chalk: **Ekp?k adia ka ?t?r? ndom**.
114. Ekporo nut, is nice to eat but unpleasant to belch: **Ekporo enem ndita, ?di?k ibehe**.
115. The lizard can climb up /down the tall cotton tree; the lizard can climb the uell tree; but the lizard cannot climb inside the pit: **Ekp?k ?d?k ukim, ekp?k ?d?k ukpa; edi esit obube akak ekp?k ndid?k.**
116. A little child who is a problem to its mother: **Ekpri eyen akpaha Eka iba**. 116.A tiny bush rope that obstructs the traveler's bush track: **Ekpri kpana-uruk ?n? owo afanik?** .
117. When the knot in a piece of wood is hard, it damages the axe: **Ekpuk eto ?s? , abiat ekuri**.
118. If the rat can build a house, let him do so, but if he cannot, let him drop the idea: **Eku ekeme uf?k ?b?p, minyu ikemeke ?kp?** .
119. The rat does not gnaw at the jar without cause: **Eku itaha ekpat ikpikpu**.
120. Rats do not contaminate the kid; the kid does not know how to steal: **Eku kuda ndet uyet eyen ebot, eyen ebot imaha ndek**.
121. If the rat can avoid the trap, the trap will not catch it: **Eku miduehe mfine, mfine it?h? eku**.
122. A parcel bigger than the bunch of oil palm fruits is supernatural: **Ekw ekpo ?b?p**.
123. The snail climbs up a thorny tree with a soothing tongue: **Ekw? ada nnem-inua ?d?k uell**.
124. The snail, though silent, yet acts from nature; Action speaks louder than words: **Ekw? id?h?ke ik?, ?d?h? ke obot.**
125. The snail uses its slippery saliva to climb the Nkara tree:**Ekw?? ada mmem-mmem etap ?d?k eto Nkara**.
126. Always choose wise men to lead, for the ideas of leaders decide the welfare of those led: **Ememek mbio ifi?k koro eda ifi?k ye ?ni? ekara mbio obio/eda ifi?k ye ?ni? e wam me mm? emi ekarede**./ The bat having grown her teeth, has left the family of birds:**Emia eti be edet, ?w?r? ke ubon mme inuen**.
127. When they proclaim that "the Issiets/Adadia have arrived we do not include Udo Essien: **Emi ed?h?de ete ke mme Issiet ebehe; ndi mme Udo Essien?**
128. When birds are forbidden to enter the house, the bat is not included: **Emi ed?h?de ete inuen okuduk uf?k ndi kpekpem**?
129. When they are going in quest of a maiden, they do not mean a nursing mother:**Emi eyeyom wan mi, ndi akama eyen**?
130. The dancer does not realize how awkward his/her back looks: **Enek-unek ifi?ke ete edem im? edi ukwa** .
131. "Behold the trunk" said he; as the elephant is approaching:**Enin ke edi ete: "Ekam se nnuk!"**.
132. If the fight had not been stiff, how then came the bat to lose its nose? **E wan idighe e wan, kpekpem anana ibuo**?
133. Flooring a combatant does not end a fight:**Enwan ikureke ke mmen-nt?**.
134. He praises as the fastest, the deer that lives in the bush behind his house:**Enyene esa uell okoyo.**
135. The owner of the property is the master: **Enyene kpo edi ?b? .**
136. Seldom are the rich well dressed:**Enyene kp? iyehe idem**.

137. One who possesses only one of anything has practically nothing of that thing: **Enyene kp? kiet uell ananana**.
138. In carrying a corpse, the next of kin bears the head: **Enyene okpo obiom ibuot**.
139. While the host is insisting that the guest should stay longer, the guest is pressing for immediate departure: **Enyene uf?k akama ida , esen akama uny?** .
140. When the master of the house is absent from home, the cripple drinks from the water pot; **Enyene uf?k ada ha/?w?r? iny?ni esin ub?k ke aba .**
141. When the cat is away, the mice play:**Enyene uf?k/A wa miduhe Eku aka mbre**.
142. A monkey sometimes misses its jumps: **Eny? esikakan eb?k.**
143. Nearly does not kill a bird: **Ayak esesit isiwotke inuen.**
144. Only the deceased eyes are dead, not his ears:**Ekpo akpa enyin ikpaha ut? .**
145. The cow does not know the usefulness of its tail until it is cut off:**Ena ifi?kke uf?n isim tutu esibe**.
146. The owner of the proposed new house dictates its dimensions: **Enyene uf?k odomo mboi/** When the owner dies, his possession/house also dies: **Enyene kp?/Uf?k akpa Uf?k/ kp? esie akpa.**
147. Market fights require especially tall fellows: **Enwan urua oyom mme nnyan-owo/** The master of the house hears a complaint twice over: **Enyene uf?k uel ik? ikaba**.
148. When the rat is desperately hungry it eats pepper: **Enyin anan eku, eyeta ntokon**.
149. Both eyes do not go blind on the same day: **Enyin iba itibeke usen kiet**.
150. The fowl cannot bear the sight of corn grains: **Enyin unen imehe ibokpot**.
151. A cloudy sky warns the voyagers to seek for shelter: **Eny? ?di?k, ubom eyep edem**.
152. To build a house is not as costly as maintenance:**Edib?p uf?k is? ke nte edidu** .
153. It is not impossible for a man to eat the ant, what makes it difficult is to get it out of the fire after roasting it: **Edita nnuene ikakke owo, edi edifop ndabade ke ika** .
154. By taking the baby from its mother, the mother's breast is touched: **Esa a/Oto ke ub?k eyen eketuk eka eba/<u>ORON:</u> ? b? ? ake ?b? ? uta oyo**.
155. A sheath is made according to the size of the knife: **Ese ofut idem, ekim ef?k**.
156. The nurse of the sick can/may die instead: **Ese owo udo o adada mkpa akpa**.
157. He knows how to squat who hides a parcel in the bundle of wood: **Esin kp? ke ebek ifia, enye ?fi?k is?r?/emenere enyin eny?** .
158. The premises where oil palm fruits are heaped is early visited by the fowls: **Esien/Anwa otop eyop ke unen esibak ek?m**.
159. The trivet is an accomplice in the breaking of the pot: **Es? akpade, adaha odu ye mfi?k**.
160. If a pot lives long enough,it will cook elephant's meat; but if it cracks too soon, it may only cook leaves: **Eso ebighi uwem, etem unam enin, awara uell, etem ik? -ik?** .
161. There is no more business operating in a trade centre that is overgrown with weeds: **Esuk-urua etibe mbiet urua iyamake aba**.The beach is not functional yet people are still berthing/anchoring there: **Esuk emi if?nke edi ubom kebebehe**.
162. When chewing sticks are not handy, any other stick is used to serve the purpose: **Eta ndisa ke unana ?k?k**.
163. When water remains long in the mouth, it turns into spittle: **Mm? ebighi ke inua akaha, akabare etap**.
164. Only the father may toss his child, the child dares no toss his father or he will expose his nakedness: **Ete, ete otop eyen, eyen otop ete, ?f? ?fuh?re iso**.
165. To the child he loves the father offers bone-meat; if he hates he gives the fleshy one: **Ete amade eyen ?n? unam ?kp?; asuade eyen ?n? unam obuk**.
166. Because both parents of the he-goat grow horns, the he-goat grows horns as of right; but the ram

grows horns by usurpation: **Ete okpo etibe nnuk, okpo etibe; Eka okpo etibe nnuk, okpo etibe Okukim ada esie ke usanya**.

167. The tortoise must be coaxed before it can be caught by the neck: **Etatap ikut, emum it?** .
168. Sacrifices must be offered to the gods of the land before the land yields good crops: **Etetim Ndem is? , ndien udia oduk**.
169. For his skill in drumming a man may be initiated into the secrets of the **Ekpe** society: **Etetuak owo Ekpe ke editim mia ibit**.
170. Tell the dog to eat from the plate; it prefers eating on the ground: **Ete ebua "dia ke iko" enye ete idia ke is?** .
171. Both parents of the fowl ate from the dustbin, therefore food from dustbin is harmless to the fowl: **Ete unen akadia he ifum, eka unen uell ke ifum, se itode ke ifum itekke unen esit**.
172. The foo-foo pounder shakes his head in vain, the eater is anxiously waiting: **Etim usu enye e ibuot ikpikpu, andidia ke ebebet**.
173 The cloth of superior material is silent in the box, not 'isad?h?' that rattles when touched/An Empty vessel makes the most sound: **Eti ?f? isioreke uyo ke ekebe, isad?h? ete se im? mi**.
174. The fattish oil palm fruit is seen in the parrot's mouth: **Eti ?s?k-eyop, ekut ke inua inim**.
175. If a smooth-skinned animal could not escape from a trap, how much less the hedgehog with its spikes: **Eti unam ikekwe usu iny? , ndi ndien ebi? nk?i?**
176. A hard-wooden trap cannot kill a bush cat, how much less a soft wood like Nsukakara? **Eti afia iwotke ekiko, ndi Nsukakara?**177. The taller tree wets the shorter with dew: **Eto akan eto, ?du?k eto mbara**.
178. As the twig inclines, so does it grow: **Eto ese mm? , ese kpa mm? .**
179. One tree does not make a forest: **Eto kiet iforoke akai**/A finger cannot remove lice:**Nnuen-ub?k kiet isioho ida** .
180. Not until the hewn tree falls down before the axe is left to rest: **Eto midu?h?/minaha ke is? ekuri idu?kke uell**.
181. It's the chicken that pollutes the food with sand: **Etok unen esin ntan udia**.
182. From sleep, one guesses what death seems to be like: **Et? ? le idap efi?k mkpa.**
183. While the anus explodes the fart, it is the head that receives the knocks: **Etrifuo enwi mmi? , ibuot ?b? eti**.
184. While the dead is being mourned over, his grave is being dug: **Etua okpo, ed?k udi**.
185. When the chrysop fly is killed, the house-fly should take precaution. **Ewot okpum/uyo,nsu ekere idem**.
186. Like father, like son, a chip of the old block: **Eyen ada wed ke akwa ubom**.
187. Let the youth return safe from the spring. May the pot not break, nor the pitcher's handle tear off: **Eyen aka idim, ony? , aba okukpa, ikim okuwaha ut? .**
189. Must a mother starve because he child is dead? Was it the mother's food that killed the child?:**Eyen akpa, eka idiaha udia, ndi eka eyen okowot eyen?**
190. The child is born of wise parents, but a fool undertakes to train him:**Eyen amana ke uf?k ?ni? ndite ada idu /ibuot**.
191. The orphan receives advice at the back-door eavesdropping: Eyen anana eka uel item ke edem-esa.
192. The kid eats of the leaves eaten by its mother:**Eyen ebot awamarede se eka awamarede** .
193. The child is the glory: **Eyen edi ub?** .
194. The musician's child doesn't know how to dance! **Eyen akwa-ikw? if?kke unek**!
195. Scarcely is a leopard's cub devoured by another beast? **Eyen ekpe, ke unam ata emi**?
196. The child's dancing has called to memory a debt owed by his late father/Let sleeping dogs lie: **Eyen enek unek ekedibede is? ete.**

197. The child is playing with its mother as if it will not rue it: **Eyen ke ebre ye eka nte idituahatua**.
198. While the child is still in its mother's womb the mother is suffering from labour pains: **Eyen Ke idibi, uman ke abiak eka**.
199. One child can take care of his mother: **Eyen kiet ?b?b?k eka**.
200. The child who refuses to take his mother's advice is doomed: **Eyen mikopke item eka ?du?k idem**
.201. Bad as the child may be, he is still cared for by the mother:**Eyen ?di?k, eka ekeman onyu akama**.
202. There is an ulterior motive in a youngster who subserves an elderly person:**Eyen-?w? okpono akamba owo akaha, oyom enye it? uwem**.
203. When a child begs for craw craw, God grants him yaws:**Eyen-?w? oyom mfat Abasi ?n? nnam.**
204. The poor begins his dainties with snails: **Eyen ubuene ?t? ? ndien ke ekw?** .
205. A messenger does not mince words/tell proverbs:**Eyen utom itopke ke**.
206. When the night falls it's the cow that eats the excreta: **Eyo ama okut ena? adia ifu?** .
207. The evening sunshine does not dry things: **Eyo mbubreyo isatke kpo**.207.The fish's eye should be looked for in the head: **Eyom enyin iyak ke ibuot**.
207. If anything is scarce, it is not the leaf with which to make a head-pad: **Eyom se eyom, eyom ik? ekara**
208. At nightfall, flies retire: **Eyo okut, nsu oduk**.
209. The short-cut road always causes a bleeding nose but the longer road causes sweating: **Ibio-ibio usu ?w?r? owo iyip ibuo anyan etibi ibibiak**.
210. She is the foolish witch who is outdone by charms: **Ib?k amia ndisime if?t.**
211. There is medicine/drugs in the trunk box yet still the witch kills the child quite inside the house: **Ib?k ke ekebe atian if?t oduk uf?k ada eyen!**
212. Praying over a drug does not render it more efficacious: **Ib?k itoho nte abia ata ade**.
212. The kola nut is wealth, but the pear is for everybody to plunder as he chooses: **Ib? edi inyene, eben edi "Suan ideme"**.
213. It is the spring/building not the water-pot/husband that we share: **Ibuana idim/uf?k, ibuanake aba - ukp? OR/ebe**.
214. The phlegm of the noseless person drains out spontaneously; the sufferer is not responding: **Ibuo ?n?k ?w?r? ikp? idighe ?n?k afiari**.
215. When the head of the yam speaks, the other end does not contradict: **Ibuot a-bia eti de ik?, isim. Inenike.**
216. Whenever the head servers connection with the neck, it becomes a skull: **Ibuot miyirike ke it? , eyedi kp?kp?r?.**
217. Two heads cannot wear the same hat:**Ibuot iba ibuanake/iyarake itam kiet**.
218. The selfish does not realize that giving is lending:**Owo-ibuk ifi?kke ete en? edi ebu?t**.
219. Giving a coward the chance he can slay the valiant:**Idaha ?f?n ufep; owot uko**.
220. A hen can only squat: **Idaha unen ibehe is?r?**.
221. When the novice in hunting kills an animal, the adept hunter doesn't want to partake of it for the reason that it will be full of sand:**Idek ama owot unam, ide itaha in? ntan**.
222. The meat of a healthy animal makes a savoury soup: **Idem enem unam eni e mm?** / The masquerade begins his dancing from the house to the square/Charity begins at home: **Idem ?t?n? ke uf?k ?w?r? a wa**.
222. I am not the one who asked you who has no goats to cut fodder for the chickens: **Idighe ami k?d?h? fi anana ebot ekpi ik?? ?n? unen ata.**

223. I did not send the dog to steal the egg: **Idighe ami k?d? ebua in? nsen unen.**

223. Stealing is not the only shameful act:**Idighe in? in? ikp? edi but**.

224. It is is not a mere high tide, there is a flood underneath/behind it: **Idighe ?t? ?t?, ukw? ke esit**.

225. Dainty foods do not cement friendships between mistresses and house-maids:**Idighe tim-tim nuak-nuak ediman mbono eyen-uf?k ye eka uf?k**.

226. The first cold morning does not predict the approach of the harmattan season, one swallow does not make a summer: **Idighe akpa otuep edi akarika.**

227. This is not the first time the second son would stumble the mother on the ground:**Idighe akpa Udo emende eka ?t? edi emi**.

228. It is not lowering the boat from its anchor into the river that is the mark of the one who knows how to row a boat:**Idighe edisuh?re ubom edi uwat inya?** .

229. Cooking of a savoury soup is not the preserve of just one mother:**Idighe eka kiet ?b?k efere inem.**

230. It was not the lizard's father that killed the cat's mother: **Idighe ete ekp?k okowot eka anwa mbana.**

231. It should not be because I love playing games that they should call me :"a soul that loves children":**Idighe koro mmade mbre esin ekot mmi "Ukpo?? ama ndit?-? w??"**.

232. Blood-letting cannot heal a hunch-back:**Idighe mboni uell eku .**

233. The frog/animal may not fall into a new pit/trap the same day:**Idighe usen emi etibide obube ke mf?t/unam oduk/?du? ke afia**.

234. The hopeful stream may not contain many fishes:**Idim idorenyin ikpaha iyak.**

235. A stream though not as wide as a river still needs a bridge across:**Idim itiehe nte inya edori ekpat.**

236. A tasteless meal is enjoyed by the hungry:**Idi?k udia enem ke inua owo ?-bi? .**

237. When one is hated in the village he is falsely accused of all sorts of heinous crimes:**.Idu ema esua edori akwa ik?.**

238. Wisdom is contributed/accumulated experiences: **Ifi?k edi etibe.**

239. When two equally skilled men play draughts, the game ends in a draw: **Ifi?k-Ifi?k iba ebre nsa, nsa ata Ekpe.**

240. The brother of a strong man cannot be bewitched:**If?t itaha eyen-eka ?s? mba .**

241. Witches don't just eat palm bunch fibres:**If?t itaha ifiet.**

242. The boil has a ripening point, there is some hope of relief: **Ifre/mbufit enyene iso.**

243. The dustbin cannot just pick and choose rubbish: **Ifum isatke mbio.**?239A.The neck of the he-goat is in danger when its whisker-head catches fire:**Ika atade okpo ebot nta ebek, oyom enye it?** .

244. When fire burns a china plate the wooden tray fears for herself: **Ika? ama ata usan mbat ndik anam akwa.**

245. When the gun fails to fire, the gun-power is saved: **Ika etipde, anya a ekim**.

246. If those who kept vigil could not get enough why should the sleeper expect anything: **Ikemkekem mme enim enyin iwa , edidi ndien mme ede idap**.

247. If urinating is not a difficult process, why can't the fowl do it: **Ikim mikpis? ke,Unen ikpit?ke**?

248. When the earth hides a man the world sees him no more:**Ikoneto edip owo,uella ikwe aba**.

249. Invitation gives the feet more confidence:**Ikot ?s? owo ikpat**.

250. A brother may wink an eye but not an ear over his brother's affairs:**Ik? eyen eka, efep enyin ifepke ut?** .

251. A baby covered with thick hair started its misfortune while in the womb:**Ikef?nkef?n ye eyen nsek ke Abasi, enye edimana ye kp? idet**.

252. What happened in secret should be kept secret for all time:/Settle the dispute where it arose, let bye-gone be bye-gone: **Ik? ik?t-inya atak ke ik?t inya** .

253. In a charge of stealing, the dog is never proved innocent: **Ik? in? itebeke ebua in?.**
254. A joke can lead to a quarrel then a quarrel to death:**Ik? mbre-mbre aman ut?k, ut?k aman mkpa.**
255. Money can settle a dispute however strong:**Ik? ?s? okuk onuk**.
256. Any land dispute requires time for time never forgets: **Ik? is? oyom ini is? ifreke**.
257. The leaves used in closing the lid of a jar are the same used for a water-pot: **Ik? emi edade efak out ke eda efak aba** .
258. Leaves are beautiful when they are still on top of the plants, when the fall on the ground they become dry:**Ik?? eye ke eny? , Esim ik?? ekabarare nsat.**
259. The attendants upon a masquerade will halt and wait for him:**Ik?t Eta Mbe-mbe eyeda ebet Eta-Mbe**.
260. The fowl will not abandon visiting the bush, though the bush often proves fatal to it: **Ik?t ke asasua unen, unen ke ?k?k?b? ik?t**.255.The blind dog will still be blind /**Ke eteti ik? ebua, ebua ked?d? ? nnan**.
261. When the feet sets out for an adventure, food is being provided for the mouth: **Ikpat adaha isa , inua adia nkpo**.
262. The mother-hen's claws cannot kill the chickens: **Ikpat eka unen iwotke ndit?**.
263. The shoes of the dead do not fit the living:**Ikpa-ukot Akpa-mkpa ikemke mme odu? -obot**.
264. When the lonely goes to fetch firewood, drawing of water from the spring meanwhile ceases:**Ikp? aka ifia, uka-idim etre**.
265. The lonely builds his hedge with wisdom: **Ikp? ?b?p ?k? ye ibuot**.
266. Both male and female tortoises have the same kind of marks on their backs: **Ikut ye Akp? edem ukem-ukem**.
267. A delightful tune is easily whistled/the cocoyam that will cook will cook is known when fire is kindled:**Ikw? eke edinemde, edi?n? ke inuk/Mkp? eke edibietde efi?k ke akpa inua ika** .
268. When the music/chorus has someone to respond the music is melodious: **Ikw? ama enyene ?b?r? enem.**
269. A song is more enjoyed in wordings of a foreign language: **Ikw? enem ke usem**.
270. Love is blind: **Ima itoho ntim-nnam**.270 A. Atabong can tolerate friendship with Oron: **Imam Oron ?f?n ye Atab?** .
271. 'Asat' fish died of greed: **Inua udia, ama owot Asat.**
272. Patience is graciousness/virtue: **Ime edi mf?n/edu.**
273. Trouble-seeking fart is uncontrollable: **Imi? oyom ik?, ?w?w?r? efibe**.
274. It is the prerogative of the king to fart:**Imi? ?f?n nte ? b? e wi**.
275. The wealth possesses goats and cows, but may not have an heir: **Im? enyene ebot, im? enyene ena , edi okpom-okpom Nsibidi akan im? ndiyene**.
276. When happiness hides, annoyance/anger reveals it: **Inemesit edip ? kp? iyaresit ayarade.**
277. Good drumming contributes to the enjoyment of dancing displays/A delicious food follows with trouble: **Inem mbre asa a ye eti uell/Inem udia asa a ye afanik?** .
278. You have ulcer in your mouth but you want to blow the trumpet:**Inia ke mfuk afo aka ufri obukpo?** .
279. One who steals from a dead man's farm is likely to steal far more than is worth:**In? ada ndori-uyo ke i wa akpa-mkpa**.272.Only a thief fears to declare his assets:**In? -in? edip uf?k**.
280. It is a thief that gives another thief the blow:**In? ?t? in? ita**.
281. The mouth that eats savoury meals at one time eats tasteless food at another time:**Inua adia eti kpo, enye adia idi?k**.

282. Two types of critics visit a dead man's farm:**Inua iba eka inwa , akpa-mkpa**.

283. A bird sings better while it is not yet caught by the catapult: **Inuen enem uyo ada a nte miyireke ke ?kp?**.

284. If a bird dodges an arrow, it strikes the tree: **Inuen efep ida ?t? eto**.

285. The bird that stands on the road-side to dance, watch its drummer is still inside the bush: **Inuen emi adade ke ?kp? usdu? enek-unek amia ibit esie odu ke esit ik?t.**

286. Salt gives the taste, palm oil the colour:**Inu edi inem, adan edi ndudi?** .

287. The goat has lost appetite for the fodder;**Inua ikim odorode ebot**!

288. A boaster's farm is planted on the roadside:**I wa owo inua esida/?t? ke mben ?kp?-usu** .

289. The riches of this world belongs to the world:**Inyene ererimbot /atak ke/enyene uella**.

290. Life's journey carries us like the wind:**Isa emen owo nte ofim**.

291. Halting on the way is the bane of stead movement:**Isa ?di?k ndop-nda**.

292. When a nut is harder than a stone, then the teeth cannot crack it:**Isip akan itiat, edet ibomke**.

293. If I can finish eating a basket full of nuts, then what is a mere handful to me?**Isip ?y?h? akpan, nta nsio, wa wa dise wobi- k?h?**.

294. The dysentery and the sufferer thereof are both lucky: **Iso ?f?n ut?r?, onyu ?f?n andit?r?**.

295. For a long-standing debt a bundle of firewood is received in uell:**Is?n ebighi akaha eb? ebek ifia.**

296. A debt an be settled instalmentally.**Is?n isuaha wak-nn?.**

297. A war messenger does not die in war:**Isu /Eyen-utom ikpaha Ek? /Ed? ?**.

298. Three or two can constitute a bundle not just one/Unity is strength:**Ita ebek, iba ebek.?di?k ndida kiet mb?p uruk**.

298A. It's the stunted weeds that covers the farm: **Itip-Itip mbiet ada inwa** .

298B. The living will always wear necklaces: **It? ama odu uwem eyek? ? kua**.

298C. Henceforth the kite is held responsible for the chick's life: **It? eyen-unen ?k?b? mbukpo.**

298D. When a fish grows bigger, it makes for the sea: I**yak okpon, ?ny? akwa mm?** .

298E. Anger is of the bush:**Iyaresit oto ik?t**.

298F. The blood from one's own mouth is neither good enough to swallow nor to spit out: **Iyip inua if?nke edimen, if?nke edifiari ndu?k**.

298G. The ant crosses a stream over a stick-bridge: **Iy? otoho ke eto ebe idim**.

299. Three are not many, why should two go crazy? **Ita iwakke, iba ed?ng? idat**.

300. Gradually the poor rises to eminenece: **Itie ekem eyen ubuene usuk-usuk**.

301. In the company of a group of people, one gets involved in trouble: **Itie otu owo ?n? owo ik?**.

301A. Every tribe has its peculiar tongue/birds'sounds:**Kwa idut kwa usem/uyo inuen**.

301B. Emphasizing family/kindred ties is not discrimination: **Ke Ete ke Ete idihe odusat**/With the first yam harvests the goat's mouth is already full: **Ke mbek ke mbek mba ofut ebot**.

302. Cowrie shells are more popular than the red coral beads: **Mbembe ?w?r? etop akan eme**.

303. It is the handsome man who is wet with the morning dew: **Mbara usen, ediye owo eyere**.

304. A slain elephant is not difficult for a skilled hunter to carry home: **Mbiomo enin ikakke ata-utop**.

305. Soft words turneth away wrath: **Mb?k,Mb?k,osuk ide**.

306. Sugar cane cannot dry up from the hammatan: **Mb?k?k ikpaha akarika**.

307. It is a serious matter to call the attention of the master's wife to her careless sitting/Where ignorance is bliss; it is folly to be wise: **Mbre ikaha ke Nwan ete, tim ?f?** .

308. A dirty person loves mourning: **Mbubiam ama ikpo**.

309. The broken-down canoe at the beach belongs to some one:**Mbukpo ubom ke esuk owo enyene**.
310. One is compelled to wash one's hand after touching a rot95ten fish:**Mbu-mbu iyak, otuk eyere ub?k**.
311. The goat, having been supplied with fodder today, has refrained from eating up the hedge:**Mfin ekedi usen ukpi ikim,ebot iditaha ?k?**.
312. It was through kindness that"Aya Iyo"suffered death/ Kindness is wasted on ingrates:**Mf?n okowot Aya-Iyo/ Mf?n atak ke idi?k uf?k**.
313. Kindness does not hinder death:**Mf?n ikpanke mkpa**.
314. The goodness of a slave does not prevent him from being resold:**Mf?n-ido ofin ikpanke ofin unyama**.
315. But for your father, how could you have come to appreciate your mother's worth:**Mikpedihe us?, ?kp?fi?k uka**?
316. When Asat is not seen, ekwe-fish is killed:**Mikwe asat, ewot ekwe**.
317. Death by losing a game,is not real death:**Mkpa nsa idighe mkpa idien**.
318. The oil that is spilt on the dust is irrecoverable/No use crying over spilt milk:**Mmanyaha ?du?h? ama ke obu**.
319. Wine is served before food:**Mmin ebem iso, udia ekpere edem**.
320. Palm-wine cannot hide the impurities in it:**Mmin-efik idipke mbio**.
321. However low the tide may appear, there is still cuurent for high tide:**Mm? -akpa mm? -akpa, itreke ?t?**.
322. The prey that has escaped a leopard at one time will ultimately be caught by a leopard:**Mmum-nyak Ekpe enyene kpa ekpe**.
323. The greetings that one receives when he returns home from business is better than those given to the"stay-at-home:**M?ny? " ?f?n akan"Tie do**.
324. A Ripe-palm oil nut has dropped and got mixed up with'mfang/a reddish fruit:**Ndat-ndat eyop ebehe oduk ke otu mfa** .
325. "Guilty" or 'guiltless', there is no escaping from death:**Ndedue nduehedue, kpakpa**.
326. Before the ceremony is officially declared open, merriment has begun/ The host has not yet eaten, but the pot is empty:Ndere ikedereke ndere edere/ Enyene ufok idiaha-dia, efere okure?
327. If the verandah is too big,the beauty of the main rooms vanishes:**Ndian-ndian okpon akaha, owuri akwa- uf?k**.
328. "What shall I eat today?What shall I eat tomorrow"?These wear down a man more than illness:**"Ndia nso mfin"?"Ndia nso kp? "? ?di?k owo idem akan ud? ?**.
329. Satisfaction led the frog to sell off his farm:**"Ndia-nyuho anam ikw?t anyam i wa** .
330. I meet with hard luck in everything:**Ndi?k-iso mmi ?t? ? ke efere ntem**.
331. Vsiting a sick person should not last longer than necessary:**Ndise ud? ? idaha ?fi? kiet**.
332. The falt lies with the steersman/Uneasy lies the head that wears the rown:**Ndu?h? ?du?h? etie etak-ubom**.
333. When a man is in distress, the tooth and the finger-nail meet for consultation:**Nnaneyin ?w?r? owo, edet ?d? ? odu ye mbara**.
334. It is better to laugh at than to cry over ill luck:**Nnayenyin ?f?n imam if?nke eyet**.
335. Adversity is the cause of sleeping at noon:**Nnan-enyin esin idap uweme**.
336. The pumpkin may fill up the basket but not the pot: **Nna i ?y?h? akpan, iy?h?ke eso**.
337. Conversation led to discussion:**Nneme ekesin nneme eneme**.
338. One finger cannot remove a louse from the head/A tree cannot make a forest:**Nnuenub?k kiet isioho ida** .
339. The horns of the goat now point backward; they no more point forward: **Nnuk-ebot eyese edem, isehe aba iso.**
340. The robin, though he has no thigh, believes that he has an abscess there and so wants it lanced:**Nsasak inyeneke ifighi-ukot ete, oyo ofut im?,yak esio im? mb?ni**.
341. The robin does not lay a large egg:**Nsaksak isinke akwa nsen**.
342. I only thrust in the knife,I do not cut up the meat:**Nsesin ikwa/ofit, mbakke-bak**.

342. Abasi Ebariba has nothing to fear in his own native land:**? kp? inmake ke Ebariba**!

343. Who gave birth to the cocoyam and who gave birth to the tubers? **Nso ikaman kp? , kp? amande mb?**?

344. What do I gain from dancing that should keep me singing all the time:**Nso ke ndia ke unek ndikpade ye ikw?**?

345. However, nice the food may be, the eater's hand cannot remain perpetually in his mouth/ There is an e to every enjoyment: **Nso ke owo adia, ubok atak ke inua**?

346. All deaths lead to the spirit land: **Nso ke owo akpa miny? ke ekpo**?

347. When will the dog sit on a stool? When will the tortoise climb up the shelf? Nso usen ke ebua editie ke ifum?Nso usen ke ikut edid?k uta ?

348. Lying is better told after due arrangement:**Nsu ?f?n ediomi.**

349. Humility goes before honour: **Nsuh?ridem ebem ub? iso**.

350. The fly is not an ingredient of the medicine; why beat it in?**Nsu isa ake ke ib?k,emia esin**?

351. Contributions make"akpakot-fish"to develop it's fat head:**Ntip-nd? okpon akpakot ibuot**.

352. There is pepper in the house, why go a begging:**Ntokon ke uf?k, aka ebe e**.

353. The weeds growing at the foot of an oil palm tree are not healthy:**Nwup etak-eyop iyehe idem**.

354. The hunted beast escaped because the hunter wanted it all for himself/Grap all! Lose all!**Nwot/Mf?p-nta ikpo esin unam ?ny?** .

355. Two bulls,cocks are not tethered together/ on same roof:**Ekik?/Nyara ena ibaikp?kke/iyireke ke ?k?m/?t? kiet**.

356. Having patience and be called"Good:**Nyene ime,man ekere mf?n**.

357. When a man rises higher than his colleagues, he ceases to shake hands with them:**? ka ama akan ka, in?h? aba ub?k**.

358. Termites learn to climb up with the help of moist sand:**? kakat ada ntan ekpep isa eny?** .

359. A cargo of charcoal cannot sink a ship:**? ka isipke ubom**.

360. When wit is dead, wisdom conducts the funeral:? **kari akpade, mbufi?k anam ikpo/?d?k udi**.

361. Little ones do nnot allow their fellows to go, a-slumming/Every Jack has his Jill:**? ke e iyakke ke e abak urua**,

362. **? k? k? abak urua, mfi ?s?b?/Se nk? k?, se mfi**.

363. Nk?r?t?-yam is decreasing in size, and yet is congratulating itself for tasting so nicely when being roasted:**? k?r?t? anam idem ete inem ?f?p**.

364. Nkpikurikuk-brownish fish kills the crocodile and the crocodile in turn kills the shark:**? kpikurikuk owot ofiom, ofiom owot inaha**.

365. Something happened to the shrimp thereby causingits huinch back.**? kp? akanam obu enwune eku .**

366. Once, the monkey suffered terribly for peeping:? kp? ama anam eb?k ke nnyuh?-**nse.**

367. When the eye is injured, the nose is affected:**? kp? anam enyin anam ibuo**.

368. There is nothing else except dead flies in the stomach of a cricket:**? kp? iduhe ke idibi idia ib?h?ke akpa-nsu** .

369. It is unsafe to be too sure:**? kp? if?nke mma-inua**.

370. There is a reason for everything:**? kp? inanake ntak**.

371. Regret comes last, never first:**Mkp?fi?k ekpere edem, ibehe iso.**

372. If I knew that the firewood lay evenly lengthgwise I would have gone with an axe:**Mkp?fi?k nte ifia ana anyan, kpasa a ye ekuri**.

373. If I knew that the snail would crawl, I would have covered it up: **Mkp?fi?k nte ekw? eyeny?ni, kpemum kibi**.
374. A distressed fellow took some unmatured plaintain to the market, a pauper bought if :**? kp?-nnam akada nkpaha-uk?m aka urua, Nnamdidie ?b? edep/? ke e iyakke ke e abak urua**.
375. I hardly entered the house when the lamp-light flickered out:**Ndukkedduk uf?k ika enime**. A rusty old cap-gun killed the valliant:**? kp?h?de ika a-tiap okowot uko**.
376. 'Rough-skin' is of the toad's family:**? kp?-uf?k ikw?t inanake mfat**.
377. The goods and the market are both handy:**? kp? urua ana,urua ana**.
378. Once the coco-yam fails to cook,it can never get done:**? kp? ama etetip, ibietke aba**.
379. The hedge-hog is constantly knocked down by the jack fruit why does the hedge-hog not leave the foot of the tree alone? **? kp? - kp? ete'edia ?t? anie ete ?t? abi? ;"Okut-okut ete ?t? kpa ebi? ; Idem ebi? enenim nso ke etak edia ?**
380. Let the unwanted cocoyam go to the dog: **? kp? ?kp?di?k, emen en? ebua**.
381. The grass-hopper that jumps about too much, soon finds rest in the gizzard of the fowl:**Nkuku tiam-tiam, ?duok odudu ke akpa-ntan unen**.
382. The rat is immuned to scandals:**Nkuk?m ik?mke eku**.
383. If a bride has many suitors,many falsehoods will be leveled against her:**? wan ama ?w?r? ke unya a, nsu awak**.
384. The prospective mother of family's heir may not possess fine legs: **? wan emi amande eyen adiakpa, iyehe ukot.**
385. The daughter-in-law may at times provide for the mother-in-law:**? wan eyen ?b?b?k eka ebe**.
386. If a wife has no more news for her husband; she tells him that water got stuck between her teeth:**? wan mikwe so obukde ?n? ebe, enye ete eke mm? ama afaha im? ke edet**.
378. A wife praises only when her husband is late:**? wan uell ebe ke ekpo**.
379. What does a wife live for, if she scorns jealousy? **wan ?kp? ufup, adia ke nso**?
380. Make hay while the sun is shinning:**? wan u w? kini okutde eyo**.
381. "God forbid" does not prevent death: **"? wa a-nsa-o" ikpanke mkpa**.
381. The two-fold nature of man:At one time he's a pot; later on, he becomes broken piece of the pot:**Obot edi iba, owo edi eso, ekem eyedi usi?** .
382. There is a residence for man both on land and sea:**Obot itie, inya itie**.
383. A rotten piece of firewood provides food for fowls:**Obukpo ifia ?n? unen udia**.
384. The silent speaks louder than the speaker:**Ododop akan ?d?h?**.
385. He who measures a man's grave has another man to measure his own:**Odomo udi owo,owo odomo esie**.
386. He who lives near a silk cotton tree is bathed with the dew that falls from it:**Odu -ndiana ukim, ?du?h? mbara ukim**.
387. It is he who lives in an old dilapidated house that usually sees the white lizard:**Odu ntaha uf?k, okut afia ekp?k**.
388. He who lives in two/more houses cannot catch the thief:**Odu uf?k iba imumke in?.**
389. A slave cannot rise above reproach:**Ofin ibehe uell**.
390. It is well for a slave to live in obscurity:**Ofin ?f?n udibe**.
391. The wind blows at mbom-tree from all directions:**Ofum enye e mbom etime etime**.
392. The wind alone can bend the top of a tall oil-palm tree:**Ofum ofum onuk eti e okon-eyop**.
393. The wind cannot lift up a piece of rock: **Ofum imenke itiat**.

394. Okimi iron-needle conveys a piece of boiled yam into the motar for pounding:**Okimi ekekim bia ?n? udu etim**.
395. He who invites people to dinner invites gossiping too:**Okot owo udia okot abak-inua**.
396. It is the philanderer who listens anxiously to the talking drum:**Okot a wan owo akpa ke ek?m?**.
397. The deer has bequeathed suffering to its skin.The skin is now used as a floor mat:**Okoyo ayak ukut ?n? ikpa**.
398. A corpse cannot fill up a grave:**Okpo iy?h?ke udi**.
399. One kobo that is kept to answer so many needs:**Okpoho kiet awak ekikere**.
400. An iguana corpse, whether picked up or left alone, spells ill-luck to whoever sees it:**Okpo utai, ememen, mbuka; wmenkemen mbuka**.
401. Money may stop a fight, not death:**Okuk akpan e an, ikpanke mkpa**.
402. Wealth in money or clothes does not count as wealth in man power:**Okuk ikpikpu,?f? ikpikpu, owo edi inyene**.
403. The wearer of a tattered clothes to the market-place buys or sells hurriedly:**Okune ntaha ?f? anyam urua it?k-it?k**.
404. He that findeth Asa-? b? is his murderer:**Okut Asa-? b? owot Asa- ? b?** .
405. He who meets a stranger on the road, does not realize his true status: **Okut owo ke ?kp?-usu ifi?kke ete owo oto uf?k**.
406. The fowl has no unlucky day; it has the ground to peck everyday: **Okut-usen id?kke unen enye etre is? ndik?** .
407. One tolerates what one's own: **Owo ama esie.** And they declared that cassava will ever make up good uell/chicken soup will be thick? **Oro ed?h? ete iwa eyef?n usu /unen eyebari efere**?
408. One who seduces another man's wife cannot succeed in marriage with her: **Osio a wan ke uf?k ebe, idighe enye edid?**.
409. The avenger can never be the brother of the victim: **Osio owo usiene idighe eyen-eka owo**.
410. Oso-animal has its claims so does the stag.ie.Es?-animal:**Oso ke esie, es? ke esie**!
411. It is under the pretext of carrying (touching)the baby that one touches the mother's breasts:**Oto k'ub?k eyen etuk eka eba**.**ORON:? lu??? eke'yo ?lu??? oyo/Oyom –anwanoyom eyen-anwan**.
412 The man who shoots at the antelope knows the shooter:**Otop uka ?di? ? uka , uka ?di? ? anditop**.
412. Diarrhoea and vomiting should best happen in one's proper home:? t?t?r?, ?kp?kp?hi, ?f?n ke ?kp?kp? uf?k.
413. It is the one who digs a ditch that cathes 'Etu ' bird:**Otu obube, enye emum etu** .
413A. The 'lowly' bickers at his superior: **Owo akan owo, inua ?d?h? ik?**.
414. A drowned man should drink some water.What is worth doing is worth doing well:**Owo akpa ke Inya ebuk ke Inya** .
415. The gnat usually stings the eye of the too know:**Owo ?fi?k ?kp? akaha ib?t ata enye ke enyin**.
416. There's always a problem for forgetting the reason why!**Owo (Ntak)efre ntak, ntak ?t?h?**.
417. One who sends to the market frequently looks outside his return:**Owo ?d? urua, enyin atak ke usu** .
418. It's man that empowers /helpsanother/ makes another handsome:**Owo anam owo eye/edi uell**.
419. Hernia/sickness, if encouraged by strectching the legs, becomes more serious:**Owo atiat ukot ?n? efik efik okpon**.
420. There should be a recreation for the diviner after such a hard work:**Owo ebre idi? , ?t?k ikim** .
421. When one tardies at the toilet he sees a ghost:**Owo ebighi akaha ke akwe enye okut ekpo**.
422. No stranger scrubs the back of another one down to the waist:**Owo Esien ituke owo edem isim isin**.

423. One has enough for a thief to steal, why should he steal then? Owo enyene ama se in? eyipde, afiak ekeyip kp? in?.
424. If one looks at the nose of a dog, he cannot eat dog's meat:**Ese ibuo ebua, itaha ebua**.
225. It's the steerman that urges the others to row harder:**Etie etak-ubom akpak ude .**
485. One should not be afraid of the bush cat merely for its growls:**Owo ibakke ekiko ke kuni**.
426. Who can count a net by its knots?**Anie abat iyire ke ekpuk**?
427. It is not safe to pursue a lion in a hurry:**Owo ibineke Ekpe ke nnyek-idem.**
488. One needs not relate to the fire the over powering effect of the rain: **Owo ibukke mbuk edim iwut ika** .
428. One should not boast of his high birth:**Owo ibureke emana**.
429. The hernia victim cannot dance 'Ntimi'- St, Vitus Dance:**Owo idaha efik inek Nktmi**.
430. No one, using his two eyes spontaneously, can see what a narrow-necked bottle contains:**Owo idaha enyin iba ise kp? ke ekpeme**.
431. No one can sound the depth of a stream using his two legs at the same time:**Owo idaha ikpat iba idomo utu ?-mm?** .
432. No one can use another person's eyes for sleeping:**Owo idaha enyin owo ide idap**.
433. No one with pain in the jaw can blow a buggle/ trumpet:**Owo idaha inia mba ifri obukpo** .
434. No one can use thorny leaves to cock a bottle:**Owo idaha ka -nya ifak ekpeme**.
435. No man ever builds a house and lives there the same day:**Owo idaha usen kiet ib?p uf?k idu** .
436. No one can determine the day's business success in the morning:**Owo idaha usenub?k ifi?k ndi?k-urua**.
437. No young man can have exactly the same experience in two successive years:**Owo idighe eyen-?w? ke isua iba**.
438. A greedy man cannot escape illness:**Owo id?k-it? ib?h?ke ud? ?**.
439. No man can run past his shadow:**Owo ifeheke it?k ibe ukp? esie**.
440. No one can swallow the phlegm for fear of another:**Owo ibakke owo enyin imen ik?** .
441. Appearance is deceptive:**Owo ifi?kke iso abia a**.
442. It is not known to any one how water got into the stalk of a gourd:**Owo ifi?kke nte mm? asa ade oduk ?kp? nnahi**.
443. No one can catch fish in a trap set on land near a spring:**Owo ik?kke mfine ke idim ik? iyak**.
444. The hunter is not inferior to the animal slain by him:**Ata-utop ikprike ikan unam emi enye owotde**.
445. The chirps of the robin is not a signal of dawn for oil palm harvest otherwise he may work in darkness:**Owo ikopke uyo uell itop eyop ekim**.
446. No one can place one tortoise on top of another when removing the later's shell:**Owo imumke ikut idori ke ikut ikap**.
447. No one can catch a thief by the elbow:**Owo imumke in? ke eku -ub?k**.
448. No midwife can claim ownership of the child she helps to deliver:**Owo imumke wan owo uman ida eyen**.
449. No one sleeps on one side always:**Owo inaha ka kiet ide idap**.
450. No one can deny the many dreams a blind man dreams:**Owo inenike etibe-enyin ndap**.
451. As soon as a flippant person enters a gathering the group disperses:**Owo inua oduk, mbre asuana**.
512. A man hasn't enough to eat yet he keeps a dog:**Owo inyeneke se adiade ada ebua idu /Owo ada fi idu afo adaha ye ebua/ ANNANG:Same/ebot**.
453. He proclaims a reputation he has not got:**Owo inyeneke ukp? ?w?r?**.
454. The poor fellow hasn't even a pantry yet boasts that on his death he should be buried at his

verandah:**Ubuene inyeneke ufok-esa ete im?ima ikpa ebuk im? ke ndian-ndian**.

455. No one can teach a weakling baby how to cry:**Owo itemeke kwehe eyet**.

456. No one dares sit on the root of 'Ek?m' tree and there cracks and eats 'ek?m' nuts:**Owo itiehe ke odu ek?m ita ek?m**.

457. No one should set fire on a snake according to its length:**Owo itieneke nte uruk-ik?t ?ni? de ibara ika** .

458. No one can swim and forget about diving:**Owo iw?kke ew?k ifre enyin ke enim**.

459. If one refuses to eat/sweet potato/the food by reason of the plate that contains it, what about the calabash/its sweet name?**Owo imidiaha/enem/in?/usan,nte idiaha in? inem enyi** ?

460. One must serve as a deck-hand before he is made a captain; a servant before master:**Owo midighe eyen-ubom idighe ete-ubom, midighe eyen-uf?k idighe ete-uf?k**.

461. Where there is life growth cannot cease:**Owo imikpaha k?ri itreke**.

462. A man in distress sits down anywhere on the floor:**Owo nnaneyin atuak efut ofuri is?** .

462. A man in distress returns greetings to a cow:**Owo nnanenyin enyenyime ena ek?m**.

463. The rider on the back of an elephant plucks leaves with his lips:**Andidoro ke edem enin ada inua ekibi ik?** .

464. By drawing just one bush rope, the whole forest area is set in motion:**Owo oduri uruk, ik?t enye e**.

465. The one who is looking/seeking for money, money is also seeking for him:**Owo oyom okuk okuk oyom owo.**

466. As one grows in years, he grows likewise in experience:**Owo ?kpon, ibuot akabare**.

467. As one grows in years, he grows likewise in thought:**Owo ?kpon, ekikere akabare**.

468. A man may borrow a dress for a dance:Owo ?b?bu?t owo ?f? aka unek.

469. A trapper must always visit his trap regularly:**Owo ?k?k Afia asa a eyep**.

470. If a business man goes blind/is foolish in business, the business collapses:**Owo ada nsime anyam urua, urua anyam enye**.

471. He rises up again who slips with his feet but never if he slips with his mouth/tongue: **Owo ?du? ke ukot,adaha ke eny? ; ?du?ke inua, idahake**.

472. An invalid cannot cope up with his partners:**Owo ud? ? isimke nka**.

473. He lives long who is immuned to suffering:**Owo ukut iwarake mkpa**.

474. If you kill a he-goat, be prepared to replace it with a she-goat.**Owot okpo, afo ?n? uman**.

475. The murderer must go with the dead:**Owot-owo asa a ye okpo owo**.

476, The man has a basket of elephant's meat on his head, why should he stoop to dig for a cricket:**Owo ye akpan enin ke ibuot, enye ?nuh? ?d?k idia** .

477. Every man has his own special talents:**Owo ye esie**.

478. He who looks for trouble must find it much more than he bargained for:**Owo afanek? , okut afanek? , oyom Ntinya ata mfa** .

479. An ambitious man must learn to wear the crown of round the cow-jaws: **Oyom akwa kp? ?k? ? mba ena** .

480. He who seeks death will find the murderer/touch the cow's tail:**Oyom mkpa okokut owot-owo/etuk ena isim.**

481. The seeker of fresh fish must be prepared to pay for it:**Oyom ndek-iyak akama afia okuk**.

482. The rabbit is digging round the backyard of the wise but he doesn't know:**Oyot ke ?d?k ke esa Aba, Aba**

idi? ?ke.

483. The rabbit is growing older, but its tail is still white:**Oyot ?k?ri isim afia**.

484. The king/an elderly man resents insult, but not dispute/argumentation:**? b? asua isu i, isuaha eneni**.

485. The king serves the subjects even as he is served by them:**? b? otomo ebefa, ebefa otomo ? b?** .

486. Both the rattle musical instruments and the bass drums, have met with ill luck:**? di?k it?kr?k, ?di?k mbem**.

487. The greedy fly follows the corpse into the :**? di?k-it? nsu asa a ye okpo oduk udi/EJAGHAM/URHOBO: Same.**

488. The husband of a beautiful wife is a debtor to death:**? d? ediye a wan, akama mkpa is?n**.

489. The moon rises at dawn:**? fi? ada isa edik?m usiere**.

490. The man who scatters crumps of food on the ground knows the nature of fowls:**? du? ? mbe e udia ke is? ?di? ? edu unen**.

490A. The moon has just a few more days to shine:**? fi? ekpo ayak ubak**.

491. The moon has not been up long enough when it wanes into the dawn:**? fi? idahada, esiere usen**.

492. The sharp-witted knows what the sharp witted knows/not death:**? fi?k ?fi?k se ?fi?k ?fi?kde/ifi?kke mkpa**.

493. There is no crime imputed as long as it is the hen dragging the dog's carcass.If otherwise, the dog would be branded evil:**? f?nde fi do edi emi unen oduride okpo ebua. Ekpedi ebua oduri okpo unen ekped?h? ete idi?k ebua**.

494. It is good to look for the black goat before nightfall:**Obubit ebot ?f?n ndiyom ke uweme eyo.**

495. He walks much faster who wears tattered clothes exposing his behind **? f? ama awaha owo ke etrifuo eyes?s?p isa /Esine ntaha ?f? otomo ?fi?** .

496. If the branches of the oil-palm tree are strong and healthy, the tree bears good fuits:**? f?n kpubak, eyop eberi ifen**.

497. The hooked-stick sometimes brings death upon the pluckier of pears:**? kp?h? adada mkpa ?s?k etet eben**.

498. He who forsakes a friend leaves him for another person:**? kp?n owo ?kp? ?n? owo**.

499. The foot-marks of a wicked man cannot be traced on account of his hard beaten tract:**? kp?s? -is? iyakke edi? ? ikpat owo Ndem**.

500. Powerful b east requires a bullet to kill it:**? kp?s? unam akpa ?b?n**.

501. The noseless kisses the handsome in a moving crowd:**? n?k etim owo inua ke usen ndise**.

502. The giver of salt to others is eater of saltless foods /He saves others, himself he cannot save:**? n? owo inu ndia ibe**.

503. The older in years, is also the older in experience:**? s?n? owo enye ?s? ? ifi?k**.

504. He, who cooks hastily, brings the food half done:? s?p ub?k udia, etemede ndisi.

505. He who only serves drinks to the workmen is a worker too/He also serves who only stands and waits:**? t?h? mmin, i wa -utom, anam kpa utom/Mme nda nse etiene ebuana**.

506. Where the water-pot is smarshed, there the head-pad lies/No smoke without fire:**? t? aba akpade, ekara ana do**.

507. He who pours, pours at the drinks' owner/He who drinks the same/Birds of a feather flock together:**? t?h? ?t?h? ke uf?k ?t?h?/? w? ke uf?k ? w? /Edia ke edia idia**.

508. The tide does not know the the creek yet it flows therein:**? t? idi? ?ke edik, oduk edik**.

509. Wherever I step in, the spring becomes a river/problems everywhere:**? t? nsinde ukot, idim akabade inya** .

509A. From sleep, you can guess what death is like:**? t? ? ke idap ?fi?k/ekpep mkap**.

510. A child learns to steal little things right from the mother's house:**? t?n? ke mf?p-nta ufok eka, eyen akabade in?/ebe eyip eke ?b?h?**.

511. The one who defecates on the road-side may forget but the one who steps on it never forgets.**? t?r? ifu? ?kp?-usu efre, andiye e ifreke**.

512. One who receives greater benefits must be ready for greater services:**? yuh? udia, ?yuh? kuni.**

513. What the goat observes in silence is greater than what the dog sees and barks:**Se ebot okutde odop uyo akan se ebua okutde ?kp?i**.

514. In course of time, the secret thoughts of the heart will be disclosed:**Se efut akamade, oyowut iba**.

515 .What happened to the eldest son will happen to the second son:**Se ikinamde nna-Akpan, ayanam nna-Ud?**.

516. A sick man dies after eating what he relishes:**Se inemde owo ud?n? ke inua ke adia akpa**.

517. Anything that falls from above has weight to reckon with:**Se itode eny? idighe ekpri**.

518. The fowl will pick up what comes out of the firewood:**Se itode ke ifia, unen ?y?k?** .

519. The weapon used in killing the millipede, may not be as big in size as the millipede itself: **Se iwotde etim itiehe nte etim**.

520. He plays with the young snake as if it never can bite:Se nte enye adade eyen uruk ik?t ebre mbre nte isidomke owo.

521. As the game was being brought to the king, but he instead rushed and pierced his eyes on the thorny fence:**Se nte ewotde unam es?k ? b? , edi enye efehe eketibi enyin ke ?k?**.

522. The water-crab bites a man but he revenges by beating the water:**Se nte k? k?/isobo odomde owo, edi enye afiak akaamia mm?** .

523. He grinds a very important medicine squatting:**Se nte owo adade akpan ib?k ?k?k ke is?r?**.

524. Whatsoever a man sows, that also shall he reap. **Se owo ?t?de, kpa oro ke enye edid?k**.

525. Whatever the parcel is a benevolent gift:**Se ub?k ?b?b?p edi ekwo**.

526. Whatsoever the poor mother has, she uses in adorning her child's neck:**Se ubuene enyene, ke otori ?k? ? eyen**.

527. It is a pity that the hungry is not allowed to peal the cocoyam:**Ubaha nte ekpeyakde kp? en? etie-?-bi? ofori**.

528. Procrastination caused the worm to be limp:**Ubighi-ikot esin utu anana ub?k**.

529. If a canoe moves too fast, it's stern breaks off:**Ubom ?s?p isa , ?bu ? iso**.

530. When the hands hold the booty, the bag opens wider:**Ub?k akama kp?, ekpat a wa a inua**.

531. It is the hand that created what the eye admires:**Ub?k anam, enyin ama**.

532. A retasliated blow is more potent that the aggressor's:**Ub?k ebe iso uell nte eke ekpere edem**.

533. If a man escapes trouble by the hand, he gets it by the foot:**Ub?k misinke in? owo, ukot esin**.

534. Many hands can/push the uell/make the work lighter:**Ub?k mum**, **ub?k mum, enyr etut ukpa**.

535. The hands that possessed twenty before, will posses twenty again:**Ub?k ?bop edip ?b?p kpa edip**.

536. The poor is more broad-minded than the rich:**Ubuene ?s? esit akan im?-owo**.

537. When the crowd is very large, the solidarity poor heads for the toilet/steps aside and waits:**Udim urua awak owo ikp? awaha ekwe**.

538. The hoe works hard yet starves:**Ud?k anam utom kpa aka** .

539. Once the plantain braks the wood-splitter the knife gets afraid.9.**Uk?m ama okobu? ekuri ndik anam ofut.**

540. When its patience is overtaxed, the corn grain explodes and the last straw that breaks the camel's back:**Ume-ukak esin ibikpot akprak**.

540. How can an animal shaped like an oil-palm bunch be disserted?**Unam emi etiede nte ifen-eyop, ?s? didie ndibak**?

541. Lack of a good friend make me go to play games with my enemy:**Unana owo mbre esin nda mbre ?kebre ye asua..**

542. The fowl forgives its killer, but turns an unforgivable eye to the shearer:**Unen ?kp? andiwot, ?k?h?de it? ese andifup**.

542A. The stubborn fowl takes advice in a pot of soup:**Unen ?s? ut? uel ik? ke esio efere**.

543. How can you receive goods on credit when you have no means of setting the debt?**Unyeneke idoreyen, ?b? kp? is?n**.

544. Palm-oil trade be prepared for the smear:**Urua adan ke edi anyam eyere mbat**.

545. Once the market grounds begin to be overgrown with weeds, buying and selling there automatically stops/the market closes down:**Urua ama etibe mbniet, urua inyamake aba**.

546. When the goat's tether is too strong, it stangles it:**Uruk ebot ama akan ebot, eyewowot**.

546. The evil oil-palm fruit will be harvested when it has ripened:**Usen eyop ekpo ama adat, ekpo oyotop**.

547. The evil day is more notorious than the day of grace:**Usen idi?k ?w?r? etop akan mf?n**.

548. The thief has six days; the seventh belongs to the property owner:**Usen itiokiet enyene in? ?y?h? uell enyene enyene kp?**.

549. An old person is prone to be either a thief or a beggar:**Us? min?h? owo in?k, ?n? in?**.

550. It is the gentle fire the cooks effectively:**Usuk-usuk ika , eyemede udia**.

551. It is better for the rain to disperse a wresting tournament than to allow the sport to end in a fight/Better to shhot and destroy the animals skin than allow it escapt:**Utu ke mb?k esin udi, yak edim edep/Unam ?ny? ,yak etigha ebiat ikpa**.

552. The voice of the people is the voice of God:**Uyo owo edi uyo Abasi**.

553. Satisfaction is not by eating hurriedly or eating much more: **Uyuh? udia itoho nsop-inua**.

554. The crab lost its nose by continually giving in: **Yak! Yak! ? k? h? anana ibio**.

555. Borrow ideas by all means, if they' will help you to grow:**Yom ifi?k bu?t uell enye oro eye wam**

RHYMES/WISE SAYINGS/INUENDOS/SARCASMS,ETC.:<u>MME UTO/RHYMES</u>

556 Only God Almighty sees the back of a kite/Only the river sees the back of the canoe:**Abasi Abasi okut edem mbukpo/ Inya? inya? okut edem ubom**.

557. The person who tends the baby for its mother while going to the farm can only do so when the child is asleep/When the baby wakes it will look for its mother:**Akama eyen nn? eka aka inwa? akama ke edede/Eyen ama edemede oyom eka**.

558. The old viscuous get behind/The new one come and brag:**Akani ikp?k ?t? fiak edem da/Obufa ikp?k ?t? di dinam uell**.

559. The stranger visiting another town is like a child/But on arriving back home he is like the uell tree:**Aka obio owo edi eyen ?w??/ Esim obio esie uell ukim ada.**

560. Neither is he a coward that denies, nor is he brave that admits:**Aka eka idige ufep;andinyime idige uko**.

561. Akpan first-born neither grow tall/A.re neither rich nor poor:**Akpan ik?rike-k?ri ini? ke-nni? /Inyu idighe enyene- kp? idighe ubuene**.

562. As you go forward your rear is telling tales/Slanderous words are ever said behind:**Aka ke iso edem ?d?h?/Idi?k ik? ed?h? ke edem**.

563. Old property is of personal vale/New ones are things of joy:**Akani kp? edi kp? idem owo/Obufa kp? edi kp? inemesit**.

564. There is none who never trusts in man/Upon whom does the lone child lean for succor: **Akpaim? owo enyene idorenyin k'owo/Amana-ikp? eyen ebere ye anie ?s? ada**.

565. When you stake sides for the woman with children take also for the barren/Because when misfortune befalls the prolific mother the barren will shout out:**Ama ?b?r? ?n? aman-eyen b?r? n? Ada/Koro ? kp? ama anam aman-eyen Ada osio mkpo**.

566. When you pray to the Fasther/Don't worry again about His answer:5.**Ama etie eseme ?n? Ete/Kukere aba ndiyep mba a**.

567. Who can make a bow from a palm tree/Whoever went to the land of the dead/spirits and returned/came back:**Anie onuk okon-eyop ?k?k afia/Anie aka usu Ekpo afiak ?ny? /edi**.

568. A visitor to a strange town is like a child/But in his home town he is is like the uell/cotton tree:**Aka obio owo edi eyen-?w? /Esim obio esie uell ukim ada**.

569. On arrival at the spirit world no youth is found/Those who are dead where do they go?**Aka obio ekpo ukwe kparawa ekpo/Mme mm? emi ekpa ade mi eny? ? m?** ?

570. Delivering still-born is the ancient fate of dogs/Bitches can only deliver lean and bony young ones:**Aman-akpa oto ke eset eke ebua/Ebua aman eyen, eyen ?w? ? nnuk ekikoi**.

571. He who loves counsel and advice loves wisdom/But he who despises them is like a beast:**Ama item ama ifi?k /Edi asua item uell unam.**

572. The one who can be wicked, vengeful and dangerous/He is also the one who invites and goes away leaving you stranded:**Anam owo ibak nnam idi?k/Ada owo idu /Ny? kp?** .

573. The tall oil palm tree has fallen leaving its trail/As soon as the slandser enters the players disperse:**Anyan eyop ?du? afa etiene/Owo-inua oduk mbre asuana**.

574. Nothing of praise can ever please one's enemy:**Asua ?d?h? ete iyehe/Koro anam eti kp? iyehe k'enyin asua.**

575. I'ts only the pear that is good for a gift/The road to God is His commandment:.**Eben eben enem en?/Usu? ? kp?? ediibet Abasi**.

576, Usu??he husband travelling should not stay too long/Lest the wife cries looking for him:**Ebe okuku usu anyan/Man a wan editua oyom enye.**

577. My father's compound is laid bare/That is why I am called wanderer:1**Ebiet ete mmi ama akpa/Enye esin ami eyen nkere Nyong**.

578. **Ebighi uell akan nso kukere suk nyene ime/Edide eke owo , owo efen idib?h? enye ndien**.

579. The rain wets the tortoise legs alone /And yet it complains that it s soaked by the rain:**Edim ?b? ikut ikpat-ikpat/Ikut ete ke imekpa m? edim.**

580. As your mouth is pouring saliva while yet the food is on the fire/When it is dished out to you who is eating it?**Efefiat afo amia inua/Ema efiat esin fi ke ub?k anie edidia**?

581. Mothers should not give birth to naughty childen/Because such children can bring them to the court case:**Eka aman eyen okuman Asian/Koro uell eyen okokot eka efe.**

582. Wondering and fretting about your pre-occupations your mind is unsteasdy/But once they are accomplished you mind rests with joy and satisfaction:**Ekere kp? ayak enim esit ina ha fi su /Anam uell esim utit esit ?suh? fi ndien**.

583. Don't make two equals leaders or head of projects, unless their functions differ/For equals always quarrel over getting the attention of the led than set a pattern for the people or the project at hand:**Ekik? iba isikp?kke ke ?k?m kiet/ edede edori, mm? em? ? uell odudu**.

584. Thoughts move faster than the feet/ But the feet move at their appointed opportunities:**Ekikere asa a isa akan ikpat/Ikpat asa a esie ke ekem ini**.

585. It's only the lion that defecates on the road/But it's the bush cat that puts its hands into it:**Ekpe ekpe ?t?r? ifu? ?kp? usu? , Ekiko emen ub?k ekesin**.589.It's the living that owns the teeth/Why should they allow the teeth to bask in the sun?**Enyene edet ke eyo uwem/Edet ke ewebe eyo**.

586. A thing of beauty is a joy for ever/I am so happy with my beautiful treasure:**Enyene eti kp? itreke idaraesit/Esit k'ada mmi ye eti kp? mmi**.

587. No lion kills the widow's goat/The valiant never fears the intimidation of the wicked:**Ekpe imumke ebot uell-anwan/Abak mb?rib? esit uko ifeheke mbubiam**.

588. When the lizard falls into a pot of oil, the rat follows suit/The lizard will get dry but not the rat:**Ekp?k ?du? oduk aran eku etiene ?du?/Tutu idem asat ekp?k isatke eku.**

589. When the eyes of the King meets with another lover/He tramples the tiara crown underfeet:**Enyin Obong osobode obufa esit ima/Anyanya Ub?? edighi k'ikpat**.

590.. It's ony the sheep that is stupid/By joking with its fortune/welfare:**Er?? er?? excdi ndisime/Adade ? kp? idem esieanam mbuburu**.

591. Daily happening in the news/Everyday my misfortunes:**Esiere uel nnama uwem/? kp?-nnam ofri usen**.

592. A thing of beauty is a joy forever:**Enyene eti kp? itreke idaraesit; esit kedat mmi ye eti kp? mmi**.

593. The pot coks the cow/the light pot cooks only vegetables:**Esio ebighi uella unam ena /Awara uell etem ik? ik?** .

594. The heart knows not what the heart is thinking/The heart is thinking but the death of another's heart:**Esit ifi?kke se esit ekerede/Esit ekere se esit akpade**.

595. When the heart loves/The head can never think of evil and violence:**Esit owo amade kp?/Ibuot esie ikereke udi.**

596. A ridiculous and laughable thing is beter in a trange country/ Because a strange country is a littlevillage before the great Efik nation**:Esuene uell ? kp? ?f?n k'ifdut/Idut ekpri ekpri Efik akamba.**

597. Teach the child the difficult ways before showing him what is easy, lest he fails to learn what is difficult; though he knows not what the future may demand:**Ete amade eyen ?n? unam ?kp? – asuade eyen ?n? unam obuk**.

597A. As you sit with them be careful/Because you do not no the secrets of their hearts/ Their hearts arefull of rapine, deceit and wickedness:**Etiede do ye mm? tie kpeme idem/Koro afo ufi?kke se esit mm? ekere**.

598. Eti keni-spice vegetable at Ik?t Offi? shore /Gossips and slander spread from the home to the outside:**Eti keni mben inya Ik?t Offi? /Edid?k oto uf?k ?w?r? a wa**.

599. Small jingling bells cannot seewp the floor/Death has no appointment date:**Eti?r? ikw?kke is? /Mkpa owo uell usen**.

599A. The disobedient child will ever perish/For when his mother calls, he answers Mmumi and frowns:**Eyen mmikopke item in? eka ?du?k idem/Eka okot enye ete Nne! Yak im?, ?b?p iso**.

600. The child does not know how to row but he attempts/Just after a little rowing he gets tired:**Eyen ifi?ke ude , aka uwat/ iwatke-wat akpa mba**.

601. A bad wife praises not her husband's beauty,instead she will praise the other man's:**Idi?k a wan itoroke uyai ebe/Utu koro uell eke owo efen.**

602. The bad father cannot fend for the child/His treatment of him is by constant use of the cane:**Idi?k Ete ifi?kke edu ukama eyen/Ukama esdie ebe ke ekikat umia ufen**.

603. Three may harmonize better than four, four harmonizes where there is unity:**Ita eb?b? akan ina /Ina ?b?b? ke uyo ekemde**

603A. When the wicked goes in front, the one following stumbles on a stub/When the ones following behind

stumble the ground swallows them: **Ibak ebe iso odu atuak ekpere edem/Edem okure owo is? omum enye anyam**.

604. The receding rainfall at the close of the season/Rains cats and dogs always starting with thunder and lightening:**Idim ukw? Asawariwa/Idepkedep asiaha obuma**.

605. The wayward child is best handled by his mother who knows how to advise him whenever he goes wrong:**Idi?k eyen ?f?n ke uf?k eka/Eyen ?di?k eka ?n? ekpri item.**

606. bad medicines/charms are better concocted in the forest/ For doing so in the village will destroy/kill everybody:**Idi?k ib?k ek?k ke akai/ k ke Obio owot owo ama.**

607. When the sharp and wittedplay with the trickster/They exploite the fool: **Ifi?k ebre ye kari, mber owot ndisime**.

607A. "Don't refuse the advice of a subordinate if it is the wise way out, but strive to also do what he cannot do in some other fields, if you are to keep his respect:**Ifi?k edi etibe/ Sia ?k?i eteteme ?fi?k- kp? owo kp?.**

608. You are burnt in the mouth, and yet you still desire roasted foods/People despise your very voice, you may be competing/struggling for a lover:**Ika ata fi inua, adia/ke oyoyom ?f?p/Owo asua fi uyo a wanaUma.**

608A .When the shelf is consumed by fire, the soot in upper lid begins to contemplate/The day the plate is burnt, the tray dies with fear":**Ika ata uta mbri ubiom ekere idem/Usen atade usan, ndik odoro akwa**.

609. The mfa fruit can only ripen in a virgin forest:**Ik?t ?s? mfa adat/Mfa adat ke ns? ik?t.**.

610. The blind dog will continue to be blind:**Ke ed?d?h? ik? ebua/Ebua k?d?d? ? nnan**.

611. Broken palm kernels have filled the pit/This town is ful of slanders:**Ikprok isip ?y?h? obube/Ebiet emi ema edid?k**.

612. The lonely one has no support/The support of the lonely is God:**Ikp? inyeneke uell/Iberedem ikp? edi Abas**i.

613. The mouths of old women are smelly/But it is there that truth flows:**Inua uell-anwan etetebe/Edi akpanik? osuk ?w?r? do**.When the thief steals a bass drum where will he sit and play it?**In? eyipde mb?-mb?/Eyipde etie m? imia**?

614. A fish-trap is useless without a trap-door/So is a family without an heir:**Is? ke miduhe ke nnimba/nnimba itaha iyak/Eden owo miduhe ke ubon nnyin ubon if?nke**.

615. The Itafi?? insect can deceive the parrot/ But the teeth in the mouth never:**Itafi?? ababia? a Inim/Edet-inua ntem kpak.**

616. The race of life is undertaken with wisdom and tact/As you run you watch your back/Lest you run faster than your soul/aimlessly:**It?k uwem efehe ke mbufi?k/Efehe efehe afo eyep edem/Mbak udufehe ube ukp? fo/nte anana ekikere**.

617. When a fish is dead, it is disowned by the river, despite the fact that the river is the fish's habitat:**Iyak akpa, inya esin;Inya isinke ndisi iyak**.

618. Cover you foibles coverand hide your foibleswith leaves, but mine carry it on your head for all to see:**Kpi ik? fuk okuo/Biom okim da sa a**!

619. Leave those childhood goody-goodies/For often they can breed misfortune:

620. **Kp? kp? mf?n ini eyen-?w? /Ekese ini ?d?di?k ye afo**.

621. Because I have married the cameleon's daughter I must not bend my back anymore. If I do so the cameleon declares that I am imitating him: **Mma k?d? eyen okube, kukke aba edem/? kuk edem okube ete ke nkuk im?**.

622. When mbom-tree gets old it bends/when the lonely dies he he falls thereat:**Mbom ?s? ?nuh?/ Ikp? akpa ebere**.

623. The kite vacated the land for the vulture/The vulture immediately ransacks everywhere:**Mbukpo akayak**

is? ?n? utere/Utere ayada is? asam ew?.

624. The kite vacated the land for the vulture/The vulture immediately ransacks everywhere:**Mbukpo akayak is? ?n? utere/Utere ayada is? asam ew?**.

625. Take it easy and do things step by step – one by one/Do not try to get all done today/For nobody is struggling with you;Don't vex but be patient:**Men kp? kiet kiet k'uyom ete okure mfin/Owo inya ake ye afo kp? ifiop-esit nyene ime**.

626. Surplus are unfaithful friends/Where can you find a trust-worthy friend?**Mm'ufan abia a mbaha kp?/M'ata ufan ada m?** .

627. The kite has vacated the land for the vulture who is ransacking it:**Mbukpo ayak is? ?n? utere/ utere ayada is? asam ew.**

628. **M'odu mben-inya k'ukw? emen/Ukw? edito m? isim nnyin k'obot**.

629. Where can I get oil to fry the frog? The frog's meat is very tough:**Nda mm? adan ntem ikw?t/ Ikw?t idighe unam ke esehede**.

629A. The pepper is too hot for my throat/The world loves me only when a I am a baby:**Ntokon ayat mmi ke usu it? /Ererimbot ema mmi ke eyen nsek**.

630. Before the ceremony is officially declared open merriment has already begun/The host has not yet eaten but the pot is already empty:**Ndere ikederekedere ndere edere/Enyene uf?k idiahadia efere okure**.

631. The fool can seek wisdom/counsel from the enemy/Because he does not know what is in the enemy's heart:**Ndisime obobup asua item/Koro enye ifi?kke asua esit**.

632. I have cut a goat's legs while clearing the bush near the main road/I have been eating in the man's house without rendering any service.

632A. **Ntem ntem mben usu mkpi ebo ?kp?/Ndia udia uf?k owo ntre utom ndinam**.

633. No fresh yam leaves can burn/The lonely one is crying and nobody is taking notice of him:**Ndisi ik? abia itaha ika /Ikp? ke ofiori ebe ikwe se ibup**.

634. The pepper planted in the frontage of my house is plucked by my friend:**Ntokon iso efe/Ama mmi etetet**.

635. Termites don't eat bottles the lion suffers no headache/When adversity besets a man his hair grows touching the ears:**? kakat itaha ekpeme ibuot ik? ke Ekpe/Ukut omum owo idet osim etak ut?** .

636. From 3o'clok to 4o'clock/The child runs to the hut, the mother goes behind the house:**? kanika ita isim ena iba/Eyen oduk efe eka oduk esa**.

637. When a kind-hearted man suffers,the selfish becomes more cautious:**? kp? anam owo mf?n/idi?k omum idem akama**.

638. If it happens to the valiant the sluggard gets orried/But if it happens to the sluggard the valiant goes to taunt:**? kp? anam uko ufep ekere idem/Usen anam ufep uko ad ufre**.

639. There is a scandal in the braggart's house, but he chooses to cry down an neighbor:**? kp? o-but ke uf?k owo-inua/Enye ke asuan enyin oyom eke owo**.

640. Oh my beloved Okokon/He is just like his father and mother:**Okolnkon Ita eyen-ima/Eyen mbiet Ete ye Eka**.

641. Once the deer offended a hunter who took arms against the deer/The hunter missed the deer and shot usan-eb?k bird:**Okoyo okokot wan ata-ik?t, ata-ik?t emen ika /emen ofit/ Ete ika ik?fi?k okot a wan im?**.

642. It's my fate/If If it were due to me, I am not a villain:**Oto iso mmi itoho ido/Okpoto iso mmi ndi?kke**.

643. If you take too much sauce at a time, I will do otherwise. If the sauce finishes, we conclude the meal:**Otu , ntu , edebi, ndebi/Efere okure nnyin inim usu** .

644. No one prepares for market by loading his baskets full for trouble/Trouble often comes on a sudden:**Owo**

id? kke akpan ibet nnanenyin/Enye osuk abuuat fi nte uman.

645. People do not like the truthful/Since he tells the truth without fear or favour:**Owo imaha owo akpanik?/Okut kp? eti ini kiet**..

646. The rat has its path, and so the Squirrel, who dies leaves the path to grow weeds:**Oyot afa , kukwai afa /Eke akpa afa esire**.

647. He who carries kitchen dust, dust will follow him behind/One who "hates" another's possession, comfort, happiness, wealth, child, etc.will not have his/her own: **? du?k nt? ke t? etiene:/Asua eke owo inyeneke esie/YORUBA:**Same.

648. The moon there in the sky/It's ray shine upon the earth:**? fi? eny? w?r? ada ko/U wana esie ?t? mi**.

649. There is no crime imputed as long as it is the fowl that drags about the dog's carcass.

650. If it were otherwise, the dog would have been branded "a bad dog":**? f?nde fi do, edi emi edide unen oduri ?kp? ebua/Ekpedi ebua oduri ?kp? unen ekped?h? ete, 'idi?k eke ebua'**.

651. He that dooeth good, doeth it to himself; he that doth evil it is to himself also:**? f?nde ntem, ?f?n ke iso esie/ ? ko ?di?kde ntem ?di?k ke iso esie**.

652. The main part of a piece of loin cloth may wear away with age except where there is a knot. It is the knot that preserves the cloth:**? f?n ataha idem, eyak ekpuk enim/Ekpuk-?f? ?s? ?f? isin omum enim**.

653. A cheerful countenance encourages both the beggar and the giver:**? kp?-iso ?f?n, ebe e enem en?/Ebe e enem ke ?f?n-?kp? iso**.

654. He pours and drinkls in the house of a friend/Birds of a feather flock together:**? t?h? ?t?h? ke uf?k ?t?h?/? nw? ?nw? ke uf?k ?nw? /Edia ke edia edia idia**.

655. The farmer who cultivates cocoyam is looking for tubers:**? t? nkp? oyom mb?/? d? anwan oyom eyen**.

656. It is well that certain customs and traditions be observed/If a goat's tail touches a person, the person should spit on it:**Se ebetde ebebet/Isim ebot otuk owo uell etap**.

657. Behold him who eats only a handful of nuts for his dinner, leaving some for the next day and declaring that he has overfed himself:**Sese akata isip enim uda /Enye ete imakpa in? uyuh?**.

658. Step by step, the space is vacated/Since the noseless has one suffered from catarrh, I fear God:**"Sik sa , sik-sa "?b? mmi itie mmi/Sia obufip akanam ?n?k, mmabak Abasi**.

659. Pour out wine for the slave to drink and get drunk after all, the slave is not worth more than the cost of the drink:**Sin mmin n? ofin ? w? /Koro okuk-mmin ekedep ofin enim**.

660. Take time in doing and seeking for your needs/For many enterprises fail for lack of patience and endurance:**Suh?re idem uyom kp?, kp? edibe fi ?kp? /M'ikp? ntak-urua ekese mm? oto unana ime**.

661. Slow and stesady wins the race/ends in justice//Try always to be hmble and calm in this world with patience:**Su -su ido uwem osuk etre ke unen/Suh?re esit fo nim kke etrerimbot nyene ime**.

662. Both hands are covered with oil, which of them can I use now in holding up the loose loin-cloth:**Ub?k emi ke adan, ub?k emi ke adan/Mmu ? ndada ewe ub?k mmum ?f? isin**?

663. As the pumpkin has spread into the bush who will harvest it/As the father is dead who will nurse and provide for it?**Ub? ?bi?kde oduk ik?t nso iditet/Ete adahade ?kp? eyen anie edib?k**?

664. The udari fruit cannot ripen by itself/The lonely one cannot win a case:**Udari i wumke ntek/Ik? itebeke ikp?** .

665. The paddle is stronger than the river, the river stronger than the canoe/When a man over-powers, me God overpowers him:**Ude ude akan inya , inya akan ubom/Owo eke akande mmi, Abasi akan enye**.

665A When a friend travels his friend counts the days/If he tardies it breaks his heart:**Ufan aka kp? ufan abat**

usen/Ebighi ndiny? ufan ?du? esit.

666. Among friends they are convivial till death/Since after that day friendship ends:**Ufan ye ufan ud?k-ud?k ama/Ini Abasi Ibom ?n? uyo/Ndien ufan okure usen oro**.

667. ? r?k's bean tree has it yielded fruits this year/As you have neglected the poor orphan/Has he a farm?**Ukana esa ? r?k oro enye o wum mbin/Ediade esin eyen uibuene enye enyene i wa** ?

668. Suffering causes a cock to crow in the night/But a man's hair grows below the back of the ear:**Ukut omum unen, enye eyekp?k okoneyo/Ukut omum owo idet esim etak ut?** .

669. As a beast differs from a fish, so does a slave differ from a free-born:**Unam idighe iyak/Ofin idighe eyen**.

670. The 'uno' tree of the estate is not as stalwart as that of the virgin forest/A fraternal brother is not like a maternal one:**Un? ekpene itiehe nte un? akai/Eyen ete itiehe nte eyen-eka**.

671. Not every situation is bad/Something good can emerge from it:**Usuk kp? idigh aba idi?k/Eti kp? edisuk iw?w?r? do**.

672. Too many trades at the same time cannot prosper any one/It is like having many irons in the fire:**Uwak ub?k-ut?m iforoke owo/ Uyo ata mi, nsu ata mi**.

673. Let the mother not rejoice for having given birth/Until the child can bury his mother/Then she can now rejoice that she was a mother:**Yak aman-eyen okukpa idaraesit/Tutu eyen ama emen eka obuk/Ndien eka ?fi?k ete imaman uman**.

674. Let not the owner worry about/His possessions still his belongings:**Yak enyene kp? okunyek idem/? kp? owo edinyene kpa owo**.

675. Let us celebrate ourselves when we can still tread the ground/Lest we regret when it is the turn of the ground to tread us:**Yak ibre ini uwem ke udigi-is? /Mbak ini is? edidide ediyik nnyin**.

676. Let the lone orphan alone/Till when the Lord's allotted time for him appears:**Yak ikp? eyen ubuene etie do/Tutu ini Abasi ekem ka a**.

677. Leave the pounded yam in the mortar for the expected quest/When when he does come that is the time to eat:**Yak usu esine ke udu ebet esen/ Esen ama edi, okposio adia**.

678. Hold on to your rights they cannot be far away/Once it is time your enemies will be confounded/**Yire ke idorenyin unen fo ikaha usu anyan/Ini ama ekem ini asua fo edida ufien-ufien**.

INUENDOS/SARCASMS/PUN/ANNECDOTES: MM'UFIET/EKP? H? /IK? -NSAHI

679. Whoremains here below forever?**Anie editak mi ken.**?

680. Who owns the house for a wife to have the audacity of sharing out the fish?**Anie enyene uf?k wan edemede iyak/odomode mboi**?

681. The snail wanted to be slippery/But when he got it he developed constipation:**Ekw? okoyom ?t? /? t? ofut ekw? idibi**.

Tell the dog eat from the plate but it says I want to eat from the floor:**Ete ebua"Dia ke iko" Enye etye idia ke is?** .

682. When the gourd's parents died, he didn't cry/But when the broken pieces died, he began to yell:**Ete ikim akpa, ikim ituaha eyet;Eka ikim akpa ikim ituaha eyet;Ubak usi? kpo-o ikim esirede eyet**.

683. Eyen aka idim ?ny? ye aba /Aba okukpa ikim okuwaha ut? .

684. Must the mother starve because the baby has died/Was it the mother's food that killed the baby?**Eyen akpa eka idiaha aba udia/Ndi udia eka-eyen okowot eyen**?

685. The musician's daughter does not know how to dance!**Eyen akwa-ikw? ifi?kke unek:Ukpoi**!

686. While the child is still in the womb, the mother is suffering with labour pangs!**Eyen ke idibi, uman ke abiak eka**!

687. If anything else is scarce, it is not the leaf for a headpad:Eyom se eyom, eyom ik? ekara!

688. The stand of the lamb/ It does not graze nor follow the mother:**Idaha eyen-er? /Itaha mbiet inyu itieneke eka**.

689. The stream though not as wide as the river; they put a bridge across!**Idim itiehe nte inya edori ekpat**!

690. The ugly gives birth to the ivory beauty/But the beautiful a to a cripple:**Id?k aman nnuk enen uyai aman iny?ni**.

691. Stalks of maize have filled the kitchen rack/The fartings of the old woman has filled the whole room:**Ikpotot akpakpa ?y?y?h? ubiom:Ans. Mmi? akananwan ababari is? .**Whatever you may know, you may may not know anything concerning death:**? fi?k se ?fi?k ufi?kke mkpa**!

692 The house falls from the behind:**Uf?k oto esa awure**.

ECHOES, RIDDLE & PUZZLES ETC.: MME UKABARE ? KE

This type of Riddle/Puzzle begins thus:"Praise the Most High God Almighty"!:Ans: "The Most High God Almighty"! eg.**Ek? keee**:Ans. **ke Ek? Abasi**!Then follows the riddle/echo. Whereas in the Proper Proverbs only the one making the proverb does the talking, in these type of Proverbs/Riddles or Puzzles, the giver of the Riddle says the first part, and others in the group/Congregation give the answer. If they fail or do not know the answer, the giver of the Proverb supplies it while the group etc. claps for him/her. Here we go:
693. There is one stool which God the Father Almighty owns/has made, but nobody can sit on it?Ans.Palm fruit bunch:**Ifum kiet ke Ete Nnyin Abasi enyene, edi owo ikemeke ndida enye ntie:Ans.Ifen eyop.**

694. Ek? ke-e!? ke ek? Abasi Q:What is it that packs everthing there are into the hamper but cannot carry them away on his head? Ans. A house/building:**Fi?k-fi?k nsidi ?d? akpan esie okure edi ikemeke ndimen enye mbiom?Ans:Uf?k.**

695.Q: What is the object that rubs iself with ashes and stays in the farm? Ans. Fluited pumpkin:**Nsidi odoro nt? i wa ?Ans.Ub? .**

696.Q: What is the creature that wears a hat standing in the bush/farm? Ans.Anthills: **Nsidi andiyara itam ke i wa ?Ans: Ediene.**

697.Q: What is it that dresses up for battle, yet does not go to the war front: Ans.Palm wine tree:**Nsidi ?b?b? mb?b? ek? okure edi ikemeke ndika ek? ? Ans. Uk?t.**

698.Q: What is it that passes in front of people's compounds but does not greet the people? Ans: Rain: **Nso ibe k'iso uf?k mme owo edi ik?mke mm? ek?m?Ans.Udi? edim.**

699.Q: What is it that is squatting staring and looking at the fire? Ans.Kid goat:Nso inuh? it? ? ed? ise ika ntre-ntre: Ans. Eyen ebot.

700.Q: What is a farm table knife/African beans:**Nsidi ekpri ikwa i wa ?Ans.Nsama.**

700A.Q: What is it that has the mothbut with no cover for it?/Ans.A pit:**Nsidi enyene inua edi inyeneke ukibi:Ans.Obube.**

2. NDUSUK SE EDISANA NWED ABASI ? D? H? DE:FROM SACRED SCRIPTURE

1. Do unto others as you would like them do unto you **(Mtt 7:22).**
2. The Fear of the LORD is the beginning of Wisdom **(Ps110/11).**
3. The just man liveth by Faith **(Rom:1:17).**
4. Do not judge that ye might not be judged **(Mtt7:1).**
5. The fool says in his heart, there is no God **(Ps 13/41).**
6. You cannot serve God and Mammon **(Mtt 6:24).**
7. And forgive us our trespasses as we forgive those that trespass against us **(Mitt 6:11).**
8. Be ye perfect, as your heavenly Father is perfect **(Mtt5:48).**

9. Blessed are the peace-makers; for they shall be called children of God **(Mtt 5:8).**
10. It is not those who call me Lord, Lord that shall enter the Kingdom of Heaven (**Mtt 7:21).**
11. Seek ye first the Kingdom of Heaven and all its justice and the rest will be added unto thee **(Mtt.6:35).**
12. What was will be again. What has been don, will be done again, and there is nothing new under the Sun! **(Eccles 1:9)**
13. Remove far from me falsehood and lying: Give me neither poverty nor riches nor riches but only my share of food that is needful for me **(Prov 30:8,Ps.30:15.**
14. Naked I came from my mother's womb and naked will I depart **(Job 1:21 Eccles 5:14).**
15. The Love of the Lord is everlasting upon those who hold Him in fear (**Ps.42:1**).
16. Let your acquaintances be many, but your advisers one in a thousand **(Ecclus 6:6).**
17. A faithful friend is the elixir of life, and those who fear the Lord will find one **(Ecclus6:16).**
18. I am a God at hand, and not a God afar off (**Jer 23:23**).
19. The eyes of the Lord are in every place, keeping watch on the evil and the good **(Prov 15:3**).
20. God chose what the world considers weak in order to bring down powerful men. He chose what the world looks down on, despises and counts as nothing: He uses it to overthrow the existing order. This means that pride has no place in God's presence **(1Cor 1:27-29;Lk 1:52).**
21. God is love: he who dwells in love dwells in God, and God in him **(1Jn 4:16).**
22. Whatever you do in word or deed, do everything in the name of the Lord Jesus **(Col 3:17**).
23. None of us lives to himself, and none of us dies to himself **(Rom 14:7).**
24. I know that my Redeemer lives, and at last He will stand upon the earth, and after my skin has been thus destroyed, the from my flesh I shall see God **(Job 19:25-26).**
25. The very man I trusted most, my on intimate friend, the man who shared my bread has lifted his heel to trip me: One who is eating with me has betrayed me **(Ps.40:14,18;Mk.14:18).**
26. A clean heart create for me, O God. Put a steadfast spirit within me **(Ps.50:12).**
27. The harvest is great, but the laborers are few. Pray to the Lord of the harvest that He may send labourers into his harvest **(Lk.10:2).**
28 One thing I ask of the Lord, this I seek: that may dwell in the house of the Lord all the days of my life **(Ps.26:4)**.
29. The Cup of Blessing which we less is a Sharing in the Blood of Christ: The Bread which we break is a Sharing in the Body of Christ **(1Cor.1016-17).**
30. How hard it is to find a capable wife; she is far more than jewels. She is a hard worker; strong and industrious; she is generous to the poor and needy. She knows the value of everything and woks late into the night **(Prov.31:10, 17,18).**
31 .We ourselves were once foolish, disobedient, led astray; we passed our days in malice and envy, hateful to ourselves and hating one another, but God in his mercy saved us through the water of rebirth and the renewing power of the Holy Spirit **(Tit 3:5, Eph 2:3).**
32. Listen! I stand at the door and knock; if anyone hears my voice and opens the door, I will come into his house and eat with him, and he will eat with me **(Rev 3:20).**
33. If you have been foolish enough to be arrogant and plan evil, stop and think **(Prov.30:32).**
34. Blessed is that servant if his master finds him doing this when he comes **(Mt 24:46)**.
35. God keeps every promise he makes; He is like a shield for all who seek his protection.
36. I ask God to let me have two things before I die: keep me from lying and let me be neither rich nor poor.**(Prov.30:7)**
37. The heart is more devious than anything else, perverse too; Only God can pierce the heart to search its secrets. He probes the loins; and to each man what his conduct and actions deserve **(Jer 17:9-10).**
38. This is the commandment that Christ gave us: he who loves God must love his brother/sister also **(Jn 4:21).**
39. May all the peoples of the earth know that the Lord is God; there is no other. Let your hear therefore be wholly true to the Lord our God, Walking in his statutes and keeping his commandments. **(1 Kgs.8:60-61)**
40. Show me a righteous ruler and I will show you happy people. **(Prov.29:2)**
41. A good king/Ruler knows the rights of the poor, but wicked ones cannot understand such things. **(Prov 29:11)**.
42. Stupid people express their anger in public but sensible ones are patient and hold it back. **(Prov 29:11)**.
42A. No one can serve two masters. You cannot serve both God and money: If the Lord is God follow him **(Mt 6:24;1 Kgs 8:21)**
43. No one has ever seen God, but God's only Son, who is nearest to the Father's heart has made him known, for no mortal man may see God and live **(Jn 1:18; Ex 22:20).**
44 Cease to do evil and learn to do right, says the Lord **(Is 16:18).**

45. No one can love you without being born of God and knowing God; He is your friend who is your friend at all times, of a brother's love there is no test like adversity **(Prov 17:17;1Jn 4:7).**
46. If you make fun of your father or despise your mother in her old age you ought to be eaten by vultures and your eyes plucked by wild ravens **(Prov.30:17).**
47. There are four things that the earth itself cannot tolerate: a slave who becomes king; a fool who has all he wants; a hatful woman who gets married and a servant woman who takes the place of her mistress **(Prov 30:21).**
48. The dominion of the world has passed to the Lord of us all, and to Christ his anointed; he shall reign forever and ever **(Rev 11:15; Ps 21:28)**
49. We should keep running steadily in the race we have started. Let us not lose sight of Jesus who leads us in our faith and brings it to fulfillment **(Heb 12:1-2)**
50. Lord to whom shall we go? You have the words of life eternal: your word is a lamp for my steps and a light for my path **(Ps 118:105; Jn 6:68).**
51. Don't hesitate to discipline children: a god spanking won't kill them. As a matter of fact it may save their lives **(23:13).**
52. Don't be envious of sinful people; let reverence for the Lord be the concern of your life **(Prov 23:17).**
53. We must not indulge in vain ambition, envying one another and provoking one another to envy. Bear the burden of one another's failings, then you will be fulfilling the law of Christ **(Gal 5:26; 6:2.).**
54. What is good I will make known to you, man; this what the Lord asks you only this, to act justly, to love tenderly and to walk humbly with your God (**Mic 6:5)**

54A Do everything without complaining or arguing, so that you may be innocent as God's perfect children who live in a wonderful world of corrupt and sinful people. You must shine among them like stars lighting up the sky **(Phil 2:14-15).**

55 Love is always patient and kind, it is never jealous; love is never boastful or conceited; it is never rude or selfish, it does not take offence, and is not resentful. Love takes no pleasure in other people's sins but delights in the truth; it is always ready to excuse, to trust, to hope and to endure whatever comes **(1Cor 13:4-7).**

56. Trust in the Lord with all your heart, and do not rely nor lean on your own understanding and insight; in all your ways acknowledge him, and he will make straight your paths. Be not wise in your own eyes; fear the Lord and turn away from evil **(Prov.3:4-7).**
57. Don't try to talk sense to a fool, he can't appreciate it **(Prov.23:9).**
58. Never move an old property line or take over land owned by orphans; The Lord is their powerful defender he will argue their case against you **(Prov 23:10-11).**
59. Truth, wisdom, learning and good sense- these are worth paying for, but too valuable for you to sell; pay attention to your teacher and learn all you can **(Prov 23:23,11).**
60. Let your mother and father be proud of you; give your mother that happiness **(Prov 23:25).**
61. Patient persuasion can breakdown the strongest resistance; and can even convince rulers **(Prov 25:15).**
62. What we are waiting for is what he promised; a new heaven and a new earth, the place where righteousness will be at home. So then my friends, while you are waiting do your best to live lives without spot or stain so that he will find you at peace **(2Pet 3:13-14).**
63. He is the living God, he endures forever, his sovereignty will never be destroyed and his kingship never end **(Dan 6:16).**
64. Welcome one another as Christ has welcomed you, for the glory of God **(Rom15::17).**
65. If you answer a silly question you are just as silly as the one who asked it **(Prov 26:4).**
66. As fire tests gold and silver so a person's reputation can also be tested **(Prov 27:21).**
67. If you do not obey the law God will find your prayers too hateful to hear **(Prov 28:9).**
.68. When good people come to power everybody celebrates, but when bad people rule people stay in hiding/No one who gives to the poor will ever go short or want, but whoever closes his eyes will have curses in plenty **(Prov 28:12;27).**
69. A nation without God's guidance is a nation without order. Blessed are those who keep God's law **(Prov 29:16).**
70. If a ruler pays attention to false information all his officials are liars **(Prov 29:12)**
71. Practise honesty and integrity; rescue the man who has been wronged from the hands of his oppressors; do not exploit the stranger, the orphan, the widow; do no violence; shed no innocent blood (**Jer 22:3).**
72. Try to grow perfect; help one another. Be united; live in peace, and the God of love and peace will be with you **(2Cor 13:11).**

73 .Halt at the cross-roads, look well and ask yourselves which path it was that stood you in good stead long ago. That path follow, and you shall find rest for your souls **(Jer 6:16).**

74. When evil people are in power crime increases, but the righteous will live to see the downfall of such people (**Prov 29:16).**

75. Correction and discipline are good for children. If they have their own way their mothers will be ashamed of them sooner or later **(Prov 29:15).**

76. The Holy Spirit will come upon you, Mary, and the power of the Most High will overshadow you; therefore the child to be born will be called, the Son of God **Lk 1:35).**

77. Woe to those who decree iniquitous decrees, and writers who keep writing oppression, to turn aside the needy from justice and to rob the poor of my people their right, that widows may be their spoil, and that they may make the orphans their prey!**(Is 10:1-2).**

78. In the day of my distress I sought the Lord, and by night I lifted my out-stretched hands in prayer: Lord I said, be merciful **(Ps 76:7;3).**

79. Behold a virgin shall conceive and bear a son, and he shall be called Immanuel. Ie. God is with us **(Is 7:14)**

80. Tell the righteous that it will be well with them; for they shall eat the fruit of their deeds. Woe to the wicked! It shall be ill with them, for what their hands have done shall be done to them. The Lord has taken his place to contend, he stands to judge the peoples **(Is 3:10-11; 13).**

81. You will receive power when the Holy Spirit comes to you, and then you will be my witnesses to the ends of the earth **(Acts 1:8).**

82. Let your light shine so brightly before men that they can see your good works and glorify your Father in heaven **(Mt 5:16)**>

83. I am the living bread which has come down from heaven. If any man eats of this bread he will live forever **(Jn 6:57).**

84. Holy, holy, holy is the Lord God of Hosts; He who comes, who was who is and who is to come. The whole earth is full of his glory **(Rev 4:8; is 6:9).**

85. The first Adam was made of the dust of the earth; the second Adam came from heaven. Just as we wear the likeness of the man made of earth, so let us wear the likeness of the man from heaven.**(1 Cor 15:47,49).**

86. You have discarded the old nature and have put on the new nature which is being constantly refashioned in the image of the Creator; and brought to know God **(Col 3:9-10).**

86A. He who is to come will come and not delay, and there will be no more fea5.r in the land, for he I our Saviour **(Heb 10:17)**

87. He will tread down our faults; he will cast all our sins into the bottom of these **(Mic 7:19).**

88. Do not gloat over me, my enemy; though I have fallen I shall rise; though I live in darkness, the Lord is my light. I must suffer the anger of the Lord for I have sinned against him, and when he takes up my cause and rights my wrongs, he will bring me out into the light **(Mic7:7-9).**

89. God sent his Son to be the sacrifice that takes our sins away *(***Jn 4:10).**

90. As by one man's disobedience many were made sinners, so by one man's obedience many will be reconciled to God **(Rom 5:19).**

91. What is good has been explained to you, O man; this is what the Lord asks of you: Act rightly, love tenderly and justly and walk humbly with your God **(Mic 6:8).**

92. If you trust in the Lord and do good, then you will dwell in the land and enjoy security. Trust in the Lord and he will give you your heart's desire **(Ps 36:3-4).**

93. He will visit us like the morning sun from heaven, to guide you in the way of peace. He will give light to those in darkness, those who dwell in the shadow of death, to guide us in the way of peace **(Lk 78-79).**

94. You O Bethlehem, city of God the Most High; out of you will be born the One who is to rule over my people Israel; He himself will be peace **(Mic 5:2,4-5).**

95. I lay down my life for my sheep. No one takes it from me; I lay it down of my own free will **(Jn10:15).**

96. Come let us go to the mountain of the Lord, to the house of the God of Jacob: he will teach us His ways and we will walk in his paths **(Mic 4:2).**

97. The Messiah is coming he who is called Christ. When he comes he will show us all things **(Jn 4:25)**

98. I will set up my dwelling-place among you, and I will not cast you off; I will live in your midst; I will be your God and you shall be my people **(Lev 25:11-12).**

99. Do not disappoint us; treat us gently, as you yourself are gentle and very merciful **(Ps 78:1)**>
100. He was wounded for our transgressions, he was bruised for our iniquities; upon him was the punishment that made us whole. He himself bore our sins in his body on a tree that we might die to sin and live for holiness; and by his wounds we are healed **(Is 53:5; 1 Pet 2:24).**
101. Understand this today and take I to heart: the Lord is God indeed, in heaven above as on earth below; he and no other. Keep his laws his laws and commandments as I give them to you today **(Deut 4:39-40).**
102. My soul give praise to the Lord; I will praise the Lord all my days, I'll make music to my God while I live **(Ps145:1).**
103. Nobody should be looking for his own advantage, but everybody for the other man's. Whether you eat or whether you drink, whatever you do at all, do it for the glory of God **(1 Cor 10:24,31).**
104. Whatever you do, work at it with all your heart as though you were working for the Lord and not for men. Remember that the Lord will reward you; you will receive what he has kept for his people. For Christ is the real Master you serve **(Col 3:: 23-24).**
105. We can be sure that we know God only by keeping his commandments. Anyone who says 'I know him', and does not keep his commandments is a liar refusing to admit the truth **(1Jn 2:3-4).**
106. In the day o my distress I sought the Lord, and by night I lifted my outstretched hands in prayer. O God I said, be merciful **(Ps 76:11, 10).**
107. Come back to the Lord and say to him, Take all iniquity away so that we may have happiness again and offer you our words of praise **(Hos 14:3-4).**
108. This is my body which will be given up for you; this is the blood new covenant which will be poured out for you. Whenever you receive them, do so in memory of me **(Lk 22:19-20).**
109. Go and learn what this means: I desire mercy not sacrifice; knowledge of God not holocausts **(Mt 9:13).**
110. Think of the love that the Father has lavished on us. Not only shall we be called children of God, but his children we shall truly be. We know that when our future is revealed we shall be like him, because we shall see him as he really is **(1Jn 3:1-2).**
111. Love is as strong as death; up like flashing fire, fiercer than any flame. Many waters cannot quench love nor flood sweep it away. There is no greater love than this, that a man should lay down his life for his friend **(Songs 8:6-7; Jn 15:13).**
112. You are a chosen race, a royal priesthood, a people set apart. Once you were not a people at all and now you are the people of Go **(1 Pet 2:9-10).**
113. Do nothing to encourage dissensions. Bring the disputants together and compose their quarrel. And make confession of your own faults; you are not to come to prayer with a bad conscience. That is the Way of Light **(Barn 19:11-12).**
114. The law was our tutor bringing us to Christ to find in faith our justification. When faith comes, we are no longer under the rule of a tutor **(Gal 5:24-25).**
115. We acknowledge that what makes a man righteous is faith in Christ Jesus. We had to become believers in Christ Jesus so that faith in Christ might justify us **(Gal 2:16).**
116. The Lord has set up his throne for judgment, he will judge the world with justice; he will judge the peoples with his truth **(Ps 9:8).**
117. Stand firm immovable in your resolve, doing your full share continually in the task the Lord has given you, since you know that in the Lord's service you cannot labour in vain **(1 Cor 15:58).**
118. Aim at right living holiness and faith, at love and endurance and kind tolerance; fight the good fight of faith and take hold of eternal life **(1 Tim 6:11-12).**
119. We have a spiritual treasure hidden in earthenware vessels, to show that the supreme power belongs to God and not to us, for his power is strongest when we are weak **(2 Cor 12:9).**
120. Blessed is the nation whose God is the Lord, the people he has chosen as his own heritage, to whom he has said: You are the work of my hands; you are my very own **(Ps 32:1).**
121. The Good News you have heard me preach is no human invention. I did not take it over from any man, but received it through a revelation from Jesus Christ **(Gal 11:12).**
122. Although we live in the world we do not fight for worldly motives. The weapons of our warfare are not merely human weapons. We take up the shield of faith and the sword of the Spirit which is the word of God **(2 Cor 10:3-4; Eph 6:16).**

123. Share you bread with the hungry and bring the homeless poor into your house. Clothe the man you see to be naked and do not turn away from your own kin. Then shall your light break forth like the dawn and your good works will go before you **(Is 58:7-8).**

124. You only know one phrase: I've nothing to give. Yes, you really are a poor man without riches of any sort; poor in affection, poor in humanity, poor in faith in God; poor in eternal hope **(Is 58:7-8).**

125. Give to others and God will give to you; you will receive a full measure, a generous helping poured into your hands – all that you can hold. The measure you use for others is the one God will use for you **(Lk 6:38).**

126. Just as all men die in Adam, so all men will be brought life in Christ; but all of them in their proper order: Christ is the first fruit and then after the coming of Christ, those who belong to him **(1 Cor 15:22-23).**

127. Do you not know that you are God's temple and that God's Spirit dwells in you? If anyone destroys God's temple God will destroy him. God's temple is holy, and that temple you are **(1Cor 3:16).**

128. Be merciful just as your Father is merciful; forgive and you will be forgiven, give and gifts will be yours: Blessed are the merciful for they shall obtain mercy **(Lk 6:36;Mk 5:7).**

129. You know the grace of our Lord Jesus Christ. Rich as he was, he made himself poor for your sake in order to make you rich by means of his poverty **(2 Cor 8:8-9).**

130. Ask and you will receive; seek and you will find; knock and the door will be opened to you **(Mt 7:7).**

131. Brothers, you have been called and chosen; work all the harder to justify it by good deeds.all these things there is no danger that you will ever fall away and you will be granted admittance into the eternal kingdom of our Lord and Saviour Jesus Christ **(2Pet 1:10-11).**

132. You must forgive each other in the same way that the Lord has forgiven you **(Col 3:13)**

133. Do not do anything from selfish ambition, or from a cheap desire to boast or please others; but be humble towards each other, never thinking you are better than others, and look out for each other's interests not just for your own **(Phil 2:3-4).**

134. To you O Lord I lift up my soul. I trust you, do not let me be disappointed; do not let my enemies prevail and triumph over me **(Ps. 25:1).**

135. You are the people of God; he loved you and chose you for his own. So then, you must put on compassion, kindness, humility, gentleness and patience. Be helpful to one another and forgive one another **(Col 3:12-13).**

136. Have mercy on me O God in your kindness, in your compassion blot out my offences.
O wash me more and more from my guilt and cleanse me from my sins **(Ps 51:1).**

137. Be holy in all you do, since it is the Holy One who has called you, and Scripture says: Be holy for the Lord, I am holy **(1 Pet 1:15-16).**

138. Be true subjects ; stand firm against the devil and he will run away from you; come close to God and he will come close to you. Humble yourselves before the Lord and he will exalt you **(Jas 4:7-8,10).**

139. How shall the young remain sinless, unless by obeying you law. I have sought you with all my heart; let me not stray from your commandments O Lord **(119:9-10).**

140. Do to no one what you would not want done to you. Give your bread to those who are hungry and you clothes to those who are naked. Ask advice of every wise person (you know).Glorify the Lord in everything, beg him to guide your ways and bring your paths and purposes to their end **(Tob 4:17, 19-20).**

141. Think of the love that the Father has lavished upon us by letting us be called his children,; and that is what we are. We are really the children of God but what we are to be in the future has not yet been revealed: for we shall be like him because we shall see him as he is **(1Jn 3:!-2).**

142. Blessed indeed is the man whom God corrects! Treat your servant with love O Lord, teach me your commandments **(Job 5:17-18).**

143. The fool has said in his heart: There is no God above. Their deeds are corrupt, depraved; not a good man is left **(Ps. 14:1).**

144. Blessed are those whose life is blameless ,who follow God's law! Blessed are those who do his will, seeking him with all their hearts, who walk in his ways **(Ps.119:1-2).**

145. You know what hour it is, how it is full time now for you to wake from sleep. The night is far one, the day is at hand. Let us then cast off the works o darkness and put on the armour of light; let us conduct ourselves becomingly as those in the day **(Rom 13:11-13).**

146. Let my prayer arise before you like incense O Lord, let the raising of my hands be an evening oblation. Do not turn

my heart to things that are wrong, to evil deeds with men who are sinners **(Ps.141:1, 3).**

147. Do not delude yourselves. God cannot be fooled: whatever someone sows, that is what he will reap. If his sowing is in the field of self indulgence, then his harvest from it will be corruption; if his sowing is in the Spirit, then his harvest from the Spirit will be eternal life **(Gal 6:8-9).**

148. Hear you O Israel: the Lord our God is one Lord; and you shall love the Lord your God with all your heart, and with all your soul, and with all your might … and you shall love your neighbour as yourself **(Deut 6:4-7).**

149. God chose us to possess salvation through Our Lord Jesus Christ, who died for us in order that we might live together with him, whether we are alive or dead when he comes **(1 Thess 5:9-10).**

150. Be calm and vigilant because your enemy the devil is prowling round like a roaring lion, looking for someone to devour. Stand up to him strong in faith **(1Pet 5:8-9).**

151. In you O lord I take refuge, let me never b put to shame; Be a tower of refuge for me, a mighty stronghold to save me for you are my rock, my stronghold **(Ps. 31:1, 3).**

152. I am like a growing olive tree in the house of the God. I trust in the mercy of God forever and ever.

153. Our time is growing short. Those who enjoy this life should live as though there was nothing to enjoy, and those who deal in worldly things should not become engrossed in them; I say this because this world will pass away **(1Cor 7:29-30).**

154. We proclaim Christ on the Cross, a message that is a scandal to the Jews, foolishness to the Greeks and Gentiles; but to those whom God has called, Christ is the power of God and the wisdom of God **(1Cor 1:23-24).**

155. Blessed is the nation whose God is the Lord, the people he has chosen as his own. From the heavens the Lord looks down, he sees all the children of men **(Ps 33:12-13).**

156. We are afflicted in every way, but in all these things we are more than conquerors through him who lived us **(Rom 8:37).**

157. I believe I shall see the Lord's goodness in the land of the living. Wait for the Lord, be strong; be strong hearted and wait for the Lord **(Ps 27:13-14).**

158. Well done good and trustworthy servant, because you have been faithful over small things, I will set you over greater; enter now into the joy of your master **(25: 21-22).**

159. You (judges) must give your brothers a fair hearing and see justice done between a brother and his brother or the stranger who lives with him. You must be impartial in judgment and give an equal hearing to small and great alike. Do not be afraid of any man for the judgment is God's **(Deut 4:16-17).**

160. My thoughts are not your thoughts, m y ways not your ways. Yes, as the heavens are as high above the earth so my ways are above your ways **(Is 58:8-9).**

161. God does not see as man sees; man looks at appearances but the Lord looks at the heart. (1 Sam 16:70)

162. O where can I go from your spirit, or where can I flee from your face? If I climb the heavens you are there, if I lie in the grave you are there; O lord you have searched me and you know me. (***Ps 139:7-8)***

163. Blessed are all those who fear the Lord and walk in his ways! By the labour of your hands you shall eat, and you will be blessed by the Lord **(Ps 128:1-2).**

164. What you have come to is Mount Zion and the city of the living God, the heavenly Jerusalem where the millions of Angels have gathered for festival, with the whole Church in which everyone is a 'first-born son' and citizen of heaven. You have come to God Himself, the Supreme Judge, and been placed with spirits of the Saints who have been made perfect; and to Jesus the Mediator who brings a new covenant and a blood for purification which pleads more insistently than Abel's **(Heb 12:22-24.**

165. Blessed is the man who fears the Lord, who takes delight in all his commands. His sons will be powerful on earth; the children of the upright are blessed. Riches and wealth are in his house, his justice stands firm forever **(Ps 112:1-3).**

166. O Lord you have been our refuge from one generation to the next. Before the mountains were born or the earth or the world brought forth, you are God without beginning or end **(Ps 90:1-2).**

167. Remember that our Fathers were put to the test to prove their love of God. Remember how our Father Abraham was tested and became the friend of God after many trials and tribulations **(Jud 8:21).**

168. You shall be holy to me; for I the Lord am holy, and have separated you from the peoples, that you should be mine **(Lev. 20:20).**

169. You our God are kind, loyal and slow to anger, and you govern all things with mercy. To acknowledge you is indeed the perfect virtue, o know your power is the root of immortality **(Wis 15:1, 3).**

150. Take courage my children, call on God; he will deliver you from tyranny, from the hands of your enemies; for I look to the Eternal for your rescue, and joy has come to me from the Holy One **(Bar 4:21-22).**

151. Do not remain silent when you should speak, and do not hide your wisdom; for wisdom is recognized in speech, and it is the tongue that gives good counsel **(Sir 4:28-29).**

152. Proclaim the message of God, welcome and unwelcome, insist on i:refute falsehood, correct error, call to obedience, buy do all with the patience that the work of teaching requires **(2Tim 4:2).**

153. I will remove their heart of stone, and give them a heart of flesh instead, so that they may keep my laws; I will give them a single heart and I will put a new spirit in them: Then they shall be my people and I shall be their God **(Ezk 11:19-20).**

154. We have confidence in God through Christ **(2Cor 3:4-6).**

155. There is nothing in us which allows us to claim that we are capable of doing this work. The capacity we have comes from God. It is he who made us capable of serving the new covenant which consists not of a written law, but of the Spirit **(2Cor 3:4-6).**

156 I am the Resurrection and the Life; if anyone believes in me, even though he dies, yet shall he live; and you will know that I am the Lord **(Jn 11:.25).**

157. Who is that trusty and reliable servant whom his master will appoint as his steward? Shepherds are expected to show themselves trustworthy: Blessed is that servant who is found at his task when the master comes **(Lk 12:42-43; 1 Cor 4:2).**

158. No prophecy ever came from man's initiative. When men spoke for God it was the Holy Spirit who moved them. The Lord alone bestows wisdom and teaches knowledge **(2 Pet 1:21; Prov2:6).**

159. Men listen eagerly to the words of the priest, seeking knowledge and instruction from him. A Bishop should be God's steward, capable of giving instruction in sound doctrine, because he is the messenger of the Lord of Hosts **(Mal 2:7, Tit 1:7, 9).**

160. I endure everything for the sake of God's chosen people, in order that they too may obtain the salvation that is in Christ Jesus, together with eternal glory. This is true saying: 'If we have died with him, we shall also live with him; if we continue to endure, we shall also rule with him **(2Tim 2:10-12).**

161. When they reached the place called Golgotha, ie.the Skull, they crucified him there, his mother took her stand beside his Cross **(Lk 23:33; Jn 19:25, Cf Lk 2:35).**

162. Worthy are you, our Lord and God, to receive glory and honour and power, for you created all things, and by your will they existed and were created. You have made us a kingdom o priests to serve our God, and we shall reign on earth **(Cant/Rev. 4:11; 5:9-12).**

163. I trusted when said; I am sorely afflicted, and when I said in my alarm: No man can be trusted **(Ps.116:1).**

164. In Christ our release is secured and our sins are forgiven though the shedding o his blood. Therein lies the richness o God's free grace lavished upon us, imparting full wisdom and insight **(Eph 1:7-8).**

165. Remember the ransom that was paid to free you from the useless way of life you r ancestors handed down was not paid in anything corruptible, neither in silver nor gold, but in the precious blood of a lamb with stain, namely Christ **(1 Pet 1:18-19).**

166. The Lord's revelation to my Master: sit on my right until I make of your enemies a footstool under your feet. The Lord has sworn an oath he will not change. You are a priest for ever according to the Order of Melchizedeck **(Ps 110:1, 5).**

167. During his life on earth, Christ offered up prayer and entreaties, aloud and in silent tears to the One who had the power to save him out of death, and he submitted so humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering, but having been made perfect, he became for all who obey him the source of eternal salvation **(Heb 5:7-9).**

168A. Through the law, my old self has become dead to the law, so that I may live to God; with Christ I Hang upon the cross, and yet I am alive; or rather not I, it is Christ who lives in me **(Gal 2:19).**

168B. When I see the heavens the work of your hands, the moon and the stars which you arranged, what is man that you should keep him in mind, mortal man that you care for him? **(Ps 8:3).**

169. WE proclaim Christ – yes, Christ crucified on the Cross; and though it is a scandal and stumbling-block to the Jews and nonsense and foolishness to the Greeks, yet to those who have heard his call, Jews and Greeks alike, he is the power and the wisdom of God **(1 Cor 1:23-24).**

170. It is the Gospel for which I am suffering and wearing these chains like a criminal, but the word of God is

not imprisoned: Therefore I endure everything for the sake o God's chosen people. The Lord is my light and my salvation; whom. Shall I fear? **(2Tim 2:9-10; Ps.26:1).**

171. It is now my happiness to suffer for you. This is my way of helping to complete in my poor human flesh, the full tale of Christ's afflictions still to be endured for the sake of his body, which is the Church **(Col 1:24-25).**

172. The Lord is great and worthy of praise, to be feared above all gods; the gods of the nations are naught. Give the Lord you families of peoples, give the Lord glory and power, and give the Lord the glory of his name. At the presence of the Lord for he comes, he comes to rule the earth **(Ps 96:3, 5,9).**

173. Who is this arising like the dawn, fair as the moon, resplendent as the sun, terrible as an army with banners set in battle array/It shall come to pass in the latter days that the mountain of the house of the Lord shall be established as the highest of the mountains, and shall be raised above all the hills; and all the nations shall flow to it **(Cant 6:9;Is 2:2-5).**

174. Now God's home is with men! He will live with them and they shall be his people. God himself will be with them, and he will be their God **(Apoc 21:3).**

175. A shoot shall grow from the stock of Jesse, and a branch shall spring from the roots. The Spirit of the Lord shall rest upon him, A spirit of Wisdom and Understanding, a spirit of Counsel and Power/Fortitude, a spirit of Knowledge and the Fear of the Lord **(Is 11:1-3).**

176. The Lord God called to the man, 'Where are you?' he asked. I heard the sound of you in the garden; he replied. I was afraid because I was naked, so I hid'**(Gen 3:9).**

177. Accursed be the soil because of you. With suffering shall you get your food from it every day of your life? It shall yield you brambles and thistles, and you shall eat wild plants. With sweat on your brow shall you eat your bread, until you return to the soil **(Gen 3:18-19).**

178. Our time is growing short. Those who enjoy life should live as though there was nothing to enjoy, and those who deal in worldly things should not become engrossed in them. I say this because the world as you know it is passing away **(1 Cor 7:29-30).**

179. In our great longing for you we desired nothing better than to offer you our own lives as well as God's Gospel; so greatly have we learnt to love you. My little children, I shall always be concerned about you, until I can see Christ's image formed in you **(1The 2:8; Gal 4:19).**

180. He did what is pleasing to the Lord; no king could be compared with him. He kept the commandments and so the Lord was with him. He was devoted to the Lord never turning from him **(2Kg 18:3,5-7).**

181. God has chosen what the world holds as contemptible and foolish to confound the wise; He has chosen what is nothing, so as to bring to nothing what is now important; no human creature may boast in the presence of God **(1 Cor1:27-29).**

182. The Lord who is so high above us yet looks upon lowly things; he humbles the proud whom he sees from afar **(Ps137:6).**

183. The life and death of each of us has its influence on others; if we live, we live for the Lord, and if we die we die for the Lord. Therefore whether we live or die we belong to the Lord. Christ died and came to life again to establish his reign over the living and the dead **(Rom 24:7-9).**

184. Measure you alms by what you have; if you have much give more; if you have little give less, but do not be mean in giving alms **(Tob 4:8).**

185. Each one should give as he has decided, not regretting his decision or from a sense of duty or compulsion, for God loves a cheerful giver. And God is able to provide you with every blessing in abundance. Add a smiling face to all your gifts; give to the Most High as he has given to you.**(2 Cor 9:7-8;Ecclus/Sir 35:8-9).**

186. A great sign appeared in heaven: a woman adorned with the sun, standing on the moon and with twelve stars on her head for a crown. She has been raised up above the choirs of angels to the kingdom of heaven **(Apoc/Rev 12:1).**

187. We know that when this tent we live in – our body here on earth – is torn down, God will have a house in heaven for us to live in, a home he himself made, which will last forever **(2Cor 5:1).**

188. The Lord has blessed you by his power, because by you he has brought our enemies to naught. Blessed are you daughter, by the Lord the Most High God, above all women upon the earth. **(Jud 13:22-23).**

189. I have not stopped giving thanks to God for you. I remember you in my prayers, and as the God of Our Lord Jesus Christ, the glorious Father to give you the Spirit, who will make you wise and reveal God to you, so that you will know him. I ask that you minds may be opened to see his light so that you will know

what is the hope to which he called you, how rich are the wonderful blessings he promised his people, and how very great is his power at work in us who believe **(Eph 1:16-2:3).**

190. Those whom God predestined, he also called; and those whom he called, he also justified; and those whom he justified, he also glorified/Come let u go up to the mountain of th Lord, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths **(Rom 8:30;Is 2:3).**

191. I will bless the Lord at all times, his praise always on my lips; in the Lord my soul shall make its boast. The humble shall hear and be glad. Glorify the Lord with me. Together let us praise his name. I sought the Lord and he answered me, from all my terrors he set me free **(Ps.34:1-2).**

192. The heart is more devious than any other thing, perverse too: who can pierce its secrets? I the Lord search to the heart, I probe the loins. To give each man what his conduct and his actions deserve **(Jer 17:9-10).**

193. Although alone the Wisdom of God can do all; herself unchanging, she makes all things new. She deploys her strength from one end of the earth to the other, ordering all things for good **(Wis 7:27-8:1).**

194. O lord you are my portion and my cup, it is you yourself who are my prize. The lot marked out for me is my delight: welcome indeed the heritage that falls to me! I will bless the Lord who gives me counsel, who even at night directs my heart. I keep the Lord ever in my sight: since he is at my right hand I shall stand firm and not fall **(Ps 16:3-4).**

195. May God our Father and the Lord Jesus Christ give you grace and peace. We always give thanks to God, the Father f our Lord Jesus Christ when we pray for you. For we have heard of you faith in Christ Jesus, and of your love for all God's people. The Gospel s bringing blessings and spreading through the whole world just as it has among you **(Col 1:3-4, 6).**

196. I shall pour clean water over you and you will be cleaned; I shall clean you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you. I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you and make you keep my laws and sincerely respect my observances **(Ezk 36:25-27).**

197. Give thanks to the Lord for he is good, for his love endures forever. I called to the Lord in my distress; he answered and freed me. The Lord is at my side I do not fear, what can man do against me? The Lord is my helper; I shall look down on my foes **(Ps 118:1, 3).**

198A. Since we are judged by faith let us have peace with God through or Lord Jesus Christ. Through him we have access by faith to this grace in which we stand, and we rejoice our hope of sharing the glory o God. Hope des no disappoint because God's love has been poured into our hearts through the holy Spirit who h seen given to us **(Rom 5:1-2, 5).**

198B. This is the covenant I will make with the House of Israel when those days arrive – it is the Lord who speaks, Deep within them I will plant my law, writing it on their hearts. Then I will be their God and they shall be my people **(Jer 11:23).**

199. At last all –powerful Master, you give leave to your servant to go in peace, according to your promise, for my eyes have seen you salvation which you have prepared for all the nations, the light to enlighten the Gentiles and give glory to Israel your people **(Lk 2:29-32).**

200. Like the deer that yearns for running streams, so my soul is yearning for you my God. My soul is thirsting for God, the God of my life; when can I enter and see the face of God **(Ps 42:1-2).**

201. Do not let resentment lead you into sin; the sun must not find you still angry. Do not give the devil his opportunity **(Eph 4:26-27).**

202. My the God who gives us peace make you completely his and keep your whole being , spirit soul and body free from all fault, at the coming of our Lord Jesus Christ **(1Thes 3:25).**

203. Lord you are in our midst; we are called by your name. Do not desert us, O Lord our God **(Jer 14:9).**

204. While still alive we are being surrendered into the hands of death for the sake of Jesus. Though our outward humanity is in decay, yet day by day we are inwardly renewed; so that the life of Jesus also may be revealed in this mortal body of ours **(1Cor 4:11, 16).**

205. The Lord is my shepherd there is nothing I shall ant. Fresh and green are the pastures where he gives me repose, near restful waters he leads me to revive my drooping spirit **(Ps 23:1).**

206. Though I am not a slave of any man I have made myself the slave of everyone. For the weak I made myself weak; I was eyes for the blind, and feet for the lame. Who but I was father of the poor? I made myself all things to all men in order to save them all **(1 Cor 9:19; Job29:15-16).**

207. The Saint will blossom like the lily; Planted in the house of the Lord; established in the courts of our God, he will flourish forever in the presence of our God.**(Hos 14:6;Ps91:13-14)**

208. My soul give thanks to the Lord, all my king bless his holy name. My soul gives thanks to the Lord and never forget all his blessings. For as the heavens are high above the earth so strong is His love for those who fear him. As a father has compassion on his sons, the Lord has pity on those who fear him **(Ps 103:1,5-6).**

209. There was silence in heaven while the dragon fought against the archangel Michael. Then I heard many voices crying out: Salvation, honour and power belong to our God **(Apoc/Rev 12:17).**

210. Jacob had a dream; a ladder was there standing on the ground with its top reaching to heaven; and there were angels of God going up it and coming down. And the Lord was there, standing over him saying: 'I am the Lord, God of Abraham your father and the God of Isaac.' **(Gen 28:12-13:1).**

211. Gabriel said to me: 'Daniel you see me; I have come down to teach you how to understand. When your pleading began a word was uttered, and I have come to tell you what it is. You are a man specially chosen **(Dan 9:12-13).**

212. I am Raphael, one of the seven angels who stand ever ready to enter the presence o the glory of the Lord. My presence was not by any decision of mine but by the will o God; it is he whom you must bless throughout your days. It is he that you must praise. Now bless the Lord on earth and give thanks to God **(Tob 12:15, 18-20).**

213. Out of the depths I cry to you O Lord, Lord hear my voice! O let my ears be attentive to my pleading. My soul is waiting for the Lord; I count on his word **(Ps 130:1, 3).**

214. Grace and peace be yours from God who is, who was, and who is to come, and from the seven spirits in front of his throne, and from Jesus Christ the faithful witness the first-born who was raised from death, who is also the ruler of the kings of the earth. He loves us and by his death he has freed us from our sin **(Apoc/Rev 1:4-5).**

215. All scripture is inspired by God and can be profitable for instruction and for teaching men to be holy. This how the man who is dedicated to God becomes fully equipped and ready for any good work **(2Tim3:16-17).**

216. A discerning son is he who keeps the law **(Prov 28:7).**

217. The Lord is king let the earth rejoice, let all the coastlands be glad. Cloud and darkness are his raiment; his throne justice and right. The Lord loves those who hate evil: he guards the souls of his saints; he sets them free from the wicked **(Ps 97:1, 7).**

218. When the appointed time came God sent is son, born of a woman, born a subject of the Law, to redeem the subjects of the Law and to enable us be adopted as sons **(Gal 4:4-5).**

219. Father, Lord of heaven and earth, I thank you because you have shown to the unlearned what you have hidden from the wise and learned **(Mt 11:25-26).**

220. I am not ashamed of the Gospel. It is the saving power of God but everyone who has faith – the Jew first, but the Greek also – because here is revealed God's way of righting wrong, a way that starts from faith and ends in faith; as scripture says, he shall gain life who is justified through faith **(1Thes 2:2-4).**

221. Don't be afraid of your enemies; always be courageous and this will prove to them that they will lose, and that you will win because it is God who gives the victory. Don't do anything from selfish ambition or from a cheap desire to boast; but in humility count others as better than yourselves. Let each of you look not only to his own interests but also to the interest of others **(Phl 1:28,2:3-4).**

222. Thus says the Lord, apart from me you can do nothing **(Jn 15:5).**

223. Pray that the God of peace may make you read to do his will in every kind of action, and may he transform you all into whatever is acceptable to himself through Jesus Christ **(Heb 13:20-21).**

224. For the love of Christ I count everything as loss, because of the surpassing worth of knowing Christ Jesus my Lord so that I may gain him. It is him I want to know, and the power of his resurrection, and what I means to share his sufferings molded into the pattern of his death **(Phl 3:8, 10).**

225. In the name of the Lord I warn you not to go on living like aimless pagans, but do the best you can for one another and for the community, because this is what God expects you to do in Christ Jesus **(Eph 4:17).**

226. I am quite content with weakness and hardship for the sake of Christ. I know what it is to be in need and what t is to t have more than enough. But I am content whether I am poor or hungry, whether I have too much or too little. I have the strength to face anything through the power that Christ gave me **(2Cor 12:10; Phl 4:12-13).**

227. Life and death are in the gift of the tongue, those who indulge in it must eat the fruit it yields/He who is kind to the poor lends to the Lord, and He will repay him for his deeds **(Prov 18:22/19:17).**

228. From the dust he lifts up the lowly, from his misery he raises the poor to set him in the company of princes, yes, with princes of his people. To the childless wife he gives home and gladdens her heart with children **(Ps 113:4).**

229. By speaking the truth in the spirit of love we must grow up in every way to Christ who is the head. Under his control all the different parts of the body fit together, and the whole body is held together by every joint **(Eph 4:15-16).**

230. We must never become tired of doing good because if we give up the struggle we shall reap our harvest in due course. While opportunity offers we must do good to all. A man reaps what he sows **(Gal 6:8-10).**

231. I marvel that you are so soon deserting him who called you to the Grace of Christ and turning to a different gospel – but even if we or an angel from heaven should preach to you a gospel contrary to that which we preached to you, let him be accursed **(Gal 1:6,8).**

232. Listen O Israel and take note of the laws and customs which I am teaching you. You must add nothing to what I command you, and take nothing away from it. The words that I have spoken to you are spirit, and they are life **(Deut 4:1-2; Jn 6:63).**

233. Live your whole life in Christ Jesus our Lord according to the tradition you have received of him.(**Col 2:6-7).**

234. My God, my God why have you forsaken me? You are far from my plea and the cry of my distress. O my God, I call by day and you give no reply; I call by night and I find no peace. You are my praise in the great assembly. My vows I will pay before those who fear him **(Ps 22: 1-2, 19).**

235. Do not worry about your life and what you are to eat, nor about your body how you are to clothe it. Surely, life means more than food and the body more than clothing. As long as we have some food and clothing, let us be content with that **(Mt 2:25;1Tim 6:8).**

236. This is what you are to teach them to believe and persuade them to do. Anyone who teaches anything different, and does not keep to the sound teaching which is in accordance with true religion, is simply ignorant and must be full of self-conceit-with a craze of questioning everything and arguing about words. All that can come of this is jealous, contention, abuse and wicked mistrust and unending disputes **(1Tim 6:3-6).**

237. You are part of the building that has the Apostles and prophets for its foundation, and Christ Jesus himself for its main cornerstone. In him you also are being built into a house where God lives in the Spirit. In him, the whole building is bonded together and grows into a holy temple of the Lord.**(Eph 2:20-22**).

238. The faults o some people are obvious long before anyone make any complaint about them, while others have faults that are not discovered until afterwards. In the same way, the good that people do can be obvious; but even when it is not, it cannot be hidden forever **(1Tim5:24-25).**

239. God called you through the gospel we brought, so that you may possess as your own the splendor o our Lord Jesus Christ. Stand firm them and hold fast to the traditions which you have learned from us. The Lord hates ever kind of vice; you cannot love and still fear him **(2Thes 2:14-15; Ecclus/Sir 15:13).**

240. The usefulness of spirituality is unlimited since it holds out the reward of life. The point of all our toiling and battling is that we have put your own trust in the living God. We have been persecuted but never deserted, assaulted but never killed **(1Tim 4:8, 10; 2 Cor 4:9).**

241. O that I had wing like a dove to fly away and be at rest, I should escape far away and take refuge in the desert. The world with all its craves for is coming to an end; but anyone who does the will of God remains forever **(Ps55:7-8; Jn2:17).**

242. Grace and peace be yours from God who is, who was, and who is to come, and from the seven spirits in front of his throne, and from Jesus Christ, the faithful witness, the first-born Son who was raised from death, who is also the Ruler of the kings of the earth. He loves us, and by his death he has freed us from our sins **(Apoc/Rev 1:4-5).**

243. I thank you Lord all my heart, you have heard the words of my mouth. In the presence of the angels I will bless you, I shall adore before your holy people. The Lord is high yet looks on the lowly and the haughty he knows from afar. Though I walk in the midst of affliction you give me life and frustrates my foes **(Ps138:1-2;7-8).**

244. Keep watch over the flock over which the Holy Spirit has given you charge, as shepherds of the Church of God, which he won for himself by the blood of his own Son. Stewards are expected to show themselves trustworthy **(Acts 20:28; 1Cor 4:2).**

245. Brothers, I want to remind you of the gospel I preached to you, the gospel that you received and in which

you are firmly established, because the gospel will save you.(1Cor15:1-2) Our God gave us the courage to tell you the Good News that comes from him, even though there was much opposition. For the appeal we make to you is not base on error or impure motives, nor do we try to trick anyone. Instead we always speak as God wants us to, because he approve us and entrusted the Good News to us, We do not try to please men, but to please God, who tests our motives **(1 Thes2:2-4).**

246. Take you share of suffering for the sake of the gospel, in the strength that comes from God. It is on you today he ho brought us salvation and called us to a dedicated life, not for an merit of ours but of his own purpose and his own grace which was granted to us in Christ Jesus **(2Tim 4:8-9).**

247. We always give thanks to God the Father of our Lord Jesus Christ, when we pray for you. For we have heard of your faith in Christ Jesus and of your love for all God's people. When the true message, the Good News first came to you, you heard of the hope it offers. So you faith and love are based on what you hope for, which is kept safe for you in heaven **(Gal 1:3-5).**

248. Through faith the saints overthrew kingdoms established justice, saw God's promises fulfilled, and grew powerful in war. These, one and all, are commemorated for their faith **(Heb 33-34, 39).**

249. Do not remain silent when you should speak, and do not hide your wisdom; for wisdom is recognized in speech, and it is the tongue that gives good counsel. Proclaim the message, welcome or unwelcome, insist on it. Refute falsehood, correct error, call to obedience – but do all with the patience that the work of teaching requires **(Ecclus/Sir 4:23-24; 2Tim4:2**).

250. Sing a new song to the Lord for he has worked wonders. His right hand and holy arm have brought salvation. All the ends of the earth have seen the salvation of our God. Shout to the Lord all the earth, ring out you joy **(Ps 98:1-2, 4-5).**

251. If a man was rich enough in this world's goods saw that one of his brothers was in need, but closed his heart to him, how could the love of God be living in him? My children, our love is not to be just words or mere talk, but something real and active **(1Jn 3:17-18).**

252. AS the rain and the snow come down from the heavens and do not return without watering the earth, making it yield and giving growth to provide seed for the sower and bread for the eating, so the word that goes from my mouth does not return to me empty, without carrying out my will and succeeding in what it was sent to do **(Is 55:10-11).**

253. This law that I enjoin on you today is not beyond your strength or beyond your reach. No, the Word is very near to you, it I n your mouth and it is for your observance **(Deut 30:11, 14).**

254. May Christ's message in all its richness live in your hearts. Teach and instruct each other with all wisdom, Sing psalms hymns and sacred canticles. Sing to God with thanksgiving in your hearts **(Col 3:16).**

255. Worthy are you our Lord an God, to receive glory and honour and power, for you created all things, and by you will they existed and were created. You have made u a kingdom and rests to our God, from every tribe and tongue and people and nation… to receive power and wealth, and wisdom and might, and honour and glory and blessing **(Cant /Rev 4:11; 59:10,12).**

256. I will greatly rejoice in the Lord, my soul shall exult in my God; for he has clothed me with the garments of salvation, he has covered me with the robe of righteousness **(Is 61:10-13).**

257. Whatever you do, work at it with all your heart, as though you were working for the Lord, and not for men. Remember that the Lord will reward you; you will receive what he has kept for his people. For Christ is the real Master you serve **(Col 3:23-24).**

258. We can be sure that we know God only by keeping his commandments. Anyone who says 'I know him', and does not keep his commandments is a liar refusing to admit the truth **(1 Jn 2:3-4).**

259. Give thanks to the Lord for h I good, for his love endures forever. The stone which the builders rejected has become the corner stone. This is the work of the Lord, a marvel in our eyes. This day was made by the Lord, we rejoice and are glad **(Ps118:1, 17).**

260. I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us. For the creation awaits with eager longing for the revealing of the sons of God, for creation was subjected to futility, not of its own will…because creation itself will be set free from its bondage to decay and obtain the glorious liberty of the children of God **(Rom 8:18-21).**

261. No man can come to me unless he is drawn by the Father who sent me, and everyone who has listened to the Father and learned from him comes to menthe prophets have written: 'they shall be taught by God' (Jn 6**:44-**

45).

262. The Lord says this: Now I am going to save my people from the countries of the East and from the countries of the West. Let your hands be strong you who here and now listen to these words from the mouths of the prophets **(Zech 8:7-9).**

263. The sun shall no longer be your light by day, nor the moon shine on you when evening falls; for you no sun shall set again, nor noon withdraw her light. The Lord shall be your everlasting light and your God shall be your glory **(Is 60:19-20).**

264. I will shake heaven and earth and the treasures of all the nations shall be brought here. The glory of this temple shall be surprisingly great, and this place will know peace and prosperity. **(Hag 2:7-8,10).**

265. Blessed are the people who dwell in your house O Lord, forever singing your praises. On that day many will join you O Lord, they will become your own people and you shall be their God **(Ps 84:5;Zech 2:11).,**

266. These are the things that you must do. Speak the truth to one another; let the judgments at your gates be such as conduce to peace; do not secretly plot evil against one another, do not love false oaths since all this what I hate. It is the Lord who speaks **(Zech 8:20-21).**

267. The harvest is plentiful enough, but the labourers are few; you must pray and ask the Lord to whom the harvest belongs to send labourers out for the harvesting **(Lk 10:2)**

268. You are to be rooted and built up in Christ, your faith established in the teaching you have received, and be filled with thanksgiving. **(Col2:6).**

269. Do not lay up treasures for yourselves on earth; lay up treasures for yourselves in heaven where neither moth nor rust consumes an where thieves cannot break in and steal. Where your treasure is, there will your heart be also **(Mt6:20-21).**

270. Rescue me Lord from my enemies; I have fled to you for refuge. Teach me to do your will for you O lord are my God. Let your good spirit guide me in ways that are level and smooth. For your name's sake Lord save my life; in your justice save my soul from distress **(Ps143:11-12)272).**

271. It is full time now for you to wake from sleep. For salvation is nearer to us now than we first believed; the night is far gone, the day is at hand. Let u then cast off the works of darkness and put on the armour of light **(Rom 13:11-12).**

272. May the Lord be generous in increasing your love and make you love one another and the whole human race as much as we love you. And may he so confirm your heart in holiness that you may be blameless in the sight of our God and Father when our Lord Jesus comes with all his saints **(1Thess 2:12-13).**

273. In that day the remnant of Israel and the survivors of the house of Jacob will lean upon the Lord, the Holy One of Israel, in truth the remnant will return, the remnant of Jacob, to the mighty God **(Is 10:20-23)**

274. It is to heaven that we look expectantly for the coming of our Lord Jesus Christ to save us, he will form this humbled body of ours new, moulding it into the image of his glorified body, so effective is his p[power to make all things obey him **(Phil3:20-21).**

275. The days are now coming, says the Lord, when I will make a righteous Branch spring from David's line, a king who shall rule widely, maintaining law and justice in the land **(Jer 23:5).**

276. You wait expectantly for our Lord Jesus Christ to reveal himself. He will keep you firm to the end, with or reproach to the day. It is God himself who called you to share in the life of his son **(1Cor 1:7-9).**

277. Behold God is my salvation; I will trust and will not be afraid; for the Lord God is my strength and my song, and he has become my salvation **(Is 12L2).**

278. For who is God but the Lord? Who is a rock but our God? The God who girds me with strength and makes the path safe before me **(Ps 18/19:33-34).**

279. There must be no passing of premature judgment. Leave that until the Lord comes: he will light up all that is hidden in the dark and reveal the secret intentions of men's hearts. Then will be the time for each one to have whatever praise he deserves from God **(1 Cor 4:5).**

280. There is no difference in the Lord's sight between one and a thousand years; to him the two are the same. The Lord is no slow to do what he has promised, as some think, instead he is patient with you **(2Pet 3:8-9).**

281. For as the earth puts forth her blossom or bushes in the garden burst into flower, so shall the Lord God make righteousness and praise blossom before all the nations **(Is 61:11).**

282. Let us give thanks to God and Father of Our Lord Jesus Christ, the merciful Father, the God from whom all help comes! He helps us in all our troubles, so that we are able to help those who have all kinds of troubles

(1Cor 1:3-4).

283. You will have to suffer only for a little while: the God of all grace who called you to eternal glory in Christ will see that all is well again. He will confirm, strengthen and support you. His power lasts forever and ever **(1Pet 5:10-11).**

284. Blessed is he who endures under trials. When he has proved his worth, he will win that crown of life which God has promised to those who love him **(Jas 1:12).**

285. Wash your selves, make yourselves clean, remove your evil deeds before my eyes, though your sins are like scarlet, they shall be as white as snow. Cease to do evil, lean to do good, seek justice **(Is: 16-8).**

286. The souls of the just are in God's hands, and no torment in death itself has power to reach him. Dead? Fools think so; but all is well with them **(Wis 3:2-3).**

287. Turn back my soul to your rest; for the Lord has been good; he has kept my soul from death, my eyes from tears and my feet from stumbling **(Ps 114/5:6-7).**

288. Keep watch over the flock of which the Holy Spirit has given you charge, as shepherds of the Church of God, which he won for himself by the blood of his own Son **(Acts 10:28).**

289. Since he is in charge of God's work the Leader should be without fault. He must not be arrogant or quick –tempered, or drunkard, or violent, or greedy. He must be hospitable and love what is good **(Tit 1:7-8).**

290. This is how we ought to be regarded as Christ's servants, and stewards of God's mysteries, and this what we look for in choosing a steward; we must find one who is trustworthy **(1Cor 4:1-2).**

291. Many a man protests his loyalty, but where will you find one to keep faith? **(Prov 20:6).**

292. I tell you this: You are Peter, and it is upon this rock that I will build my Church, and the gates of hell shall not prevail against you **(Mt 16:18).**

293. Jesus Christ is the same today as he was yesterday and as he will be forever. Do not let yourselves be led astray by all sorts of strange doctrines **(Heb 13:7-9).**

294. I prayed and understanding was given me; I entreated, and the spirit of wisdom came to me. I esteemed her more than scepter and thrones **(Wis 7:7-8).**

295. He who devotes himself to the study of the ;law o the Most High will seek out the wisdom of all the ancients, and will be concerned with prophecies; he will preserve the discourse of notable men and penetrate the subtleties or parable **(Ecclus/Sirac 39:1-2).**

296. When a teacher of the law has become a learner in the kingdom of heaven, he is like a householder who can produce from his store both the new and the old **(Mt 13:52).**

297. Wisdom instructs even fools, but makes her home in the heart of a discerning man **(Prov 14:33).**

298. Blessed be the God and Father of our Lord Jesus Christ, who has blessed us in Christ with every spiritual blessing in the heavenly places. He chose us in him before the foundation of the world.**(Eph 1:3-4).**

299. Those who have wives should live as though they had none, and those who mourn should live as though they had nothing to mourn for; those who are enjoying life should live as though there was nothing to laugh about. **(1Cor 7:29-30).**

300. Love is a fire no waters avail to quench, no floods to drown; for love, a man will give up all that he has in the world and think nothing of his loss **(Cant/Songs 8:7).**

SOME WISE SAYINGS, PROVERBS, ETC.WORLDWIDE

(a)NDUSUK SE ANNANG ED? H? DE KE NKE YE K'USEM MM?

1. Masquerades look more presentable when they appear in groups: Abobom alime ke ulim.

2. One cannot predict the day one would eat a fly that strays into the pot of soup: **Agwo ilodo usen ataagha nsuò ke afere**

3. You use a tin basket to cover your head, but use a solid pot without holes to cover your step-brother: **Aben nkene af?g?, aben ako-ata afok ayen –us?.**

4. The one who carries the sack would hardly steal from what is inside his sack**Abiom Akpan igibe se il?ò? ke Akpan uso.**

5. Avisitor normally arrives through the front gate, if he comes through the backyard he is surely a thief or an

unwelcome visitor: **Achen-agase ato anen; akpeto eko ade ino.**

6. Are you still in doubt about the what a bird uses in ravaging palm fruits after seeing its beak?**Ade a-akud inua inuen afo as?k awib se ase akama ak? d agob?**

IGBO:A d?gh?ach?chaa ?n? nn?n? n?-?j? ked? ebe ? s?eri nri?

7. How comes that the raffia palm fronds on the stem are in abundanc on yet its top is constantly beaten by the rain?**:Adelie nkanya k'eny?ò uk?d elim asuk ab?ò etiòe?**
8. The reckless wastage of children starts with aimlessly shooting away dozens of arrows: **Adu?ò? ntok-ajen ade ilaò.**
9. You don't have enough saliva, why waste it on on a knife handle?:**Ade unyiege etab afo afiad ke ito ikwa?**
10. Why should I complain of stinking my eyes, yet I am inside the river? **Ade nsine ke ilim at?? and?k anyen.**
11. You pledge your plots to buy a broom, what benefit do you derive from killing flies with it?:**Afo afaak ik?d akedeb ajaò, agwod nsuò an?? se-e?**
12. One who has tethered his goat has freed himself from palava/complaints concerning other people's uell plot, but the problem still remains ie. fetching foliage for the goats: **Af?d ebod ak? ab?k? ik? igwainwaò agwo, mfana ade ikum.**
13. A person (on errs more by his tongue than by his feet: **Agwo a-due ke inua akan ikpad.**
14. It is better to have somebody to quarrel with than aving nobody at all: **Agwo afon ikakama ntaòa if?nò inanana**.
15. A specialist in the use of matchets knows how to cut without killing, a novice kills even without wanting to:**Agwo akpaa agwo ase alak akpa, akpeeb akpa-akpa agwod.**
16. When oneforgets where one was seriousy beaten by a uella rain the previous time, next tim. He will be beaten to death: **Agwo ama afire nte elim aket? ib?ò, akaò inwenm ase ab??b?ò agwod.**
17. Beauty begins from thehome: **Agwo ase ato uf?k ajaija.**
18. If you are being escorted you ought to go in front: **Agwo e-elada nsaòa-njak af?n ibem iso**.
19. One cannot predict the day one would eat the fly that strays into the pot of soup: **Agwo ilodo usen ataagha ns?ò ke afere.**
20. Nobody sews valuable clothing using raffia fibres: **Agwo is ibene uell af?ò ikum ke ndaam**.
21. A person who has only one fowl ought not complain of meat scarcity: **Agwo isi inyieghe eka unen keed ision eku.**
22. Kill a warrior and regret on the riot day:**Agwod uko atua usen nnan-anyen**.
23. The one who demolishes another's house does not live in an anthill:**Agwud uf?k agwo isi il?ò? adiene.**
24. A child who is too inquisitive about what killed his father is likely to be killed by the same. **Ajen ansi jem ili?ò? se ikigwod ete, ut? nkp? ad ease agwod**.
25. The loan child cannot afford to be childish:**Ajen ikp??ò isi uell nsek.**
26. The child that dies in the morning is saving the mother the trouble of providing its supper: **Ajen akpaagha ubak-asen anyiaòa eka ke nnidia nnuwi**.

26, A child who respects his father is known by the respect he accords to others:**Ajen ama akpono ette akpono agwo mfen.**

27. The one who dwells on a mountain top knows how to get there:**Al?ñ any?ñ abod ali?ñ? naña ase asana ajoñ.**
28. If the son is a cimber on top of the enwañ tree the mother standing below cannot be served an unripe fruit:**Ajen ijoño enwañ na eka adia akum.**
29. A carved doll says it knows what to say each time, but is afraid of being thrown away:**Ajen-nsek eto ama awo ke em? imi ili?ñ?se ikpise itañ, ade ke uel ema itob idu?k.**
30. The palm wine tapper's attendant is dirty at the back while the tapper himself is dirty on his shin:**Ajen-ntad uk?d abad ak?n-elem, akpihi abadasian,**
31. Anyone who goes to where palm oil is processed should be ready to run cndless errands:**Aka itie-ajob aka el?ñ?.**
32. Anyone who runs behind another is looking for an asylum/protection:**Akaara awo elem at?t?m?.**

33. An interpreter does not use proverbs:**Akaba ik? itobo ñke.**

EFIK:Eyen isu utom /IBIBIO:eyen ed?ñ? utom itopke ke.

34. The person nursing an:other's baby is just a baby-seater:**Akama ajen awo aama ano unyie.**
35. If you owe you are ashamed, should you steal you go into hiding:**Akama isoñ ade agwo-nn?k, ajib in? ad?k alu.**
36. Before the arrival of famine there are signs:**Akañ ate ili a-an? etob.**
37. Anyone who has not been hit by misfortune has it in stock waiting for him with time:**Ake mkp? ali inama as?s?gh? an?.**
39. Since you touched the smelling ant you have not yet washed your hands clean yet yu hve gone to touch the smelling mouse?**Ake at??k ntafi?ñ ub?k ukp?k? maa afo adaka aket??k uchine?**
40. The cock taken to a shrine never returns alive:**Akik? unen isi id?k? ekw?k-ili?ñ igw?r? isi.**
41. It is the man who consults a native-doctor that knows how effective his medicine is:**Akok ib?k ase akob ile.**
42. The child that knock's his elder's head would remain a dwarf:**Ak?ñ ekaabom-agwo iwuo ase ade ich?.**
43. The colonizer has not yet handed you the hat of authority your hands are already sre strethched to receive it?**Ako?nsi un??gh? wuon iteñ afo anyan ub?k.**
44. The dead do not lock up the entrance to the land of the dead;the killer never lives for ever:**Akpa-mkpa ichiide us?ñ awio-ekpo; agwod agwo il?ñ? abod.**
45. If a radical first son does not threaten incest with his step-mother his father would never find him a spouse:**Akpan ami inam,a nteala ana ñwaan ette , ette isi id??gh? ñwaan in?.**
46. The son of Ekpe Chieftain is the real owner, followers are only using the opportunity to know the Obong,King:**Akpan anyie ekpe anyie ekpe, nkene-nsaña aka ili?ñ? ab??ñ.**
47. Truth is self evident:**Akpanik? ase ada ke idem.**
48. The prostitute is only ugly by day:**Akpara ase ali?k ugweme.**
49. Youthfulness comes but once not twice:**Akparawa uell akañ iba.**
50. The wayward wandering child never enyoys warm meals of the mother's kitchen:**Akpasaña-isañ ajen idiaha uje nnidia uf?k eka.**
51. If the leading monkey/sheep jumps over the fence its companions will also jump over:**Abeniso er?ñ ama tama ak? akpe-elem atama.**
52. If ghosts and your mother-in-law simultaneously invite yiufor farm work, which invitation would you honour?**Akpede ekpo echid is?ñ ul?k? nnaña uka-anwaan ul?k? alu ka anke?**
53. If it were to be as often as the hen defecates that it cleans its vent, the entire compound would be littered with leaves:**Akpede nana unen at??ñ? afid ke akwook efud, agwo ikpi ikudo ntesin ukod en? mfañ.**
54. But for their poisonous bites snakes would make beautiful ropes for firewood:**Apedli uell ñk?ñ agwo uduk-ik?d akpa ali if?nuod?k-ifia.**
55. The one who respects the law protects life:**Akpeme mbed akpeme ugw?m.**
56. The prison warder is himself by reason of his job a priseoner**:Akpeme mkpak?b ade mkpak?b.**
57. The male sheep does not sit back and weep when confronted in a fight with its mate:**Akukum er?ñ isi ituagha ajed in? nka.**
58. Bees attracted by sweet palm wine often get drowned in it:**Akwu??k ase akeene inem uk?d anw?ñ alu? ad?k.**
59. The good treasure you lay down for others will certainly remain in stock for you:**Ali?ñ an? agwo ali?ñ alad.**
60. The one who sends another on errands is equally the one to await his return:**Al?ñ agwo utom ase abeeñe uny?ñ?.**
61. If one cracks kernels and also roasts corn he is at war with fowls:**Ama ade aneme ichib atibe akpakpa, Anwana ek?ñ mme unen.**
62. When you clear yiour plots in secret will you cover the smoke with a calabash when burning it?**Ama adidibe atem ik?d aluak ikw??b ns?k-ikañ ke ikp?k?OR:Ama af?f?k mkpa akwa-agwo , aluak isine ke echid is?ñ ik?ñ akpemkpem?**
63. If yo want and old woman dead then get her pregnant:**Ama ajem ihwod akaan-anwaan mum sin ilib.**
64. Anyone who wants immediate insult from a small girl should simply call her "my wife":**Ama ajem**

uch?ñ-anyen tok umana-afa kood 'nwaan ami.

65. When it comes to keeping igil in an open air better ask the cow:**Ama ajem nna uell kewib enañ.**
66. If you use your head to break cocnut then you will enjoy it in the landof spirits:**Ama akam iwuo abom nchiad ichip-ajob alukuta ke awio ekpo.**
67. Removing your clothes is enough evidence to dismiss the allegation of you have hernia:**Amaakañ efik jiaña af?ñ.**
68. This is the rat-maize friendship:**Ama akpakpa mme ekpu.**
69. Never illtreat any stranger found in your neighbourhood. Remember travelers arelike the wind, thy do not know where they find thmsel;ves: When things go rough from your paternal side, turn to your maternal side:**Ama akud achen-agwo k'umia ke ikpa; isañ aben agwo nte afum.**
70. When things get rough from your paternal side turn to your materbal side: **Ama ali?k ke elem ette eny?ñ elem eka.**
71. If one has a companion behind the housecatching therast is no big deal:**Ama anyie ada elem-esa am? m ekpu.EFIK:Ama uell ada esa omoduk efe.IBIBIO:Ama anyie eyen-eka itie nd?k omomum**……
72. When you frame your lies well they will be accepted as true:**Ama as? gh? na anem, elad.**
73. It is usually the one who enjoys playing with dogs whose clothes are torn:**Amammire ewa ke ewa agwak af?ñ.**
74. The lover of someone's wife is toiling in vain the baby belongs to her husband:**Ama nwaan agwo ataba idab ikpo-ikpo ebe anie ajen.**
75. If the dog is not praised for its good-looking can't it be praised for its beautiful squatting: **Am'un?gh? ewa mkp? ke ujaianyen nniche, ukpun?gh? ke ujai is?r??**
76. Thanks for taking good care of the male dog but unfortunately it will bear puppies:**Ane ab??k ajiara ewa oh!Ade imana njen.**
77. The person who abusively points two fingers at another reserves the three others for himself:**An?? agwo iba ase adia ita.**
78. Putting your fingers into my mouth, do you want to verify whether I have teeth?**Ansin ub?k k'inua awo iche mme mmenyie eled?**
79. This is a battle of Titans that settles on its own:**Anwan ibom amuum idem ik??ñ.**
80. God's long-lasting forbearance does not signify forgetfulness:**Anyan ime Awasi uell efire.**
81. Things have fallen apart-the colour of the river (well)has turned murdy:**Anyen inyañ aforo ulo.**
82. One would always support his/her relation:**Anyie agwo ab?r? an?.IBIBIO:Nte adia ke ab?r? an??.**
83. The masquerade owner can spot out his own:**Anyie ekpo ali?ñ? ekpo am?.**
84. The individual has hisher prayers ie.his own destiny:**Anyie idem anyie akam.EFIK:Enyene idem anam idem.IBIBIO:Anyie idem anyie Ud? nnaneyin.IBIBIO:Anyie idem akim idem (amo) uel.**
85. It is only when the house owner is awaythat the cripple can mess up with the water pot:**Anyie uf?k ama adaka inyi?n al??ñ ub?k ke uel.**
86. Are you uella wearing the same hats?**Anyin edeñe mfi ejiara iteñ ukem?**
87. A monkey sometimes misses its jumps:**Any?ñ a-ase ajiañ ebok.**
88. Nearly does not kill a bird:**"Asuk etok-etok" isi igwodoi jnuen.**
89. Under the pretext of carrying a baby people manage to touch the mum's breasts:**Ase adsaka ke mb? eka ajen mben, et??k eka eba.EFIK:Oto k'ub?k eyen etuk eka eba.ORON:**Looking for the mother's girl is loking for the girl:**Oyom eka eyenn oyom utañ-oyo**.
90. If farting is your problem then watch your buttocks:**Ase ede ekpe ek?m agwo uyai enye amum efut.**
91. Prudence and courage go together**OR**:As one goes to war or takes courageous action, one should exercise prudence and restraint-Advance and retreat appropriately:**Ase ade ekeghe eluen.OR:Iso ek?ñ ade eka ile, eka it?k:EFIK:Enek eduen.**
92. It is only when the gourd /calabash is pierced that there is a hole:**Ase ade nk? agwo akukum ikp?k anye atibe.**
93. Nobody opens a market only for himself:**Asiak-urua isi inyama ikp??ñ.**
94. One's enemy never tells small lies against his victim:**Asua agwo is ilodo etok ujo.**
95. You have eaten a small bird and forgone the rump of the eagle:**A-ata uell atib ut?d awia-essien. OR a-ta itighe akpakpa atip anyan.**

96. Whoever draws at another's chin.**(Cf Is.50:6)**:**Ataba agwo ebek ajem ik?.**<u>**EFIK**</u>**: Oyom mkpa otuk ena isim.**
97. The hunter said that what appears to have been achieved is yet not real;ly achieved:**Ata-ik?d ake awo ke a-ama edi umaagha.**
98. One can advise on what to say but cannot predict the questions that would arise thereupon:**Ateme agwo ik? isi itemeke mmime.**
99. Notwithstanding the flamboyant rabbit's tail, it's still a small young animal:**Egied at?k anyen akpon esim, ade nsek.**
100. The digger must first pay homage (consult) God before digging the earth:**Atime ase ade nk? at?t?d Awasi anye atuak is?ñ.**
101. Due to constant drizzling sheep and goats shelter uella together:**Ato ke afiafiatra elim ebod mme er?ñ el?ñ? ato keed.**
102. It is by means of creeping plants constituting an artificial bridge soldier ants cross the river:**Ato ke ntak mkpan-ud?k mkpil?d akaaña ilim.**
103. The person who touches the smellin mouse knows with what chemicals to use in wash his hands:**At??k uchine ali?ñ? se ajie ub?k.**
104. Only God knows why the lizard's faeces is white:**Awasi ikp??ñ ali?ñ? ntak afia afid akp?k.**
105. God never provides brutal beasts with horns:**Awasi isi-in??gh? ili?k unam nn?k.**
106. A hungry man is an angry man:**Awi?ñ-md?ñ ade agwo ijad echid.**
107. Until the water yam is slized the harvester would not take a proper squatting position:**Awire iw?w?ñ? es?r? el?k.**
108. Keep on waiting for moonlighjt, you will certainly go in the dark:**Da bed afi?ñ alu usaña mme ekum.**
109. So you would now wait for day-break to allow the owner of the trap go for his catch before going for his wife (trap)?**De ujaka ajo achjere na anyie-afia ake ajeb afia**
110. The knife was well sharpened and you use it for digging the soil?**Eban un? afo akpii is?ñ.**
111. I am dressed in raffia although myhusband is a textile dealer!**Ebe ami anwiwin af?ñ ade ami ñkune ndaam.**
112. Begging is best done in the market square:**Ebeeñe afon ke urua.**
113. When a monkey leaves one tree it is heading for another:**Eb?k ase akp?ñ eto am?m eto.**
114. Tradition (a generation) closes tradition opens:**Eched abed exhed abere.**
115. If your kinspeople do no call you "elephant" no outsider can peel your tusks:**Echid-uf?k amu ukoodo eniin uell ukp??ñ?ke nn?k.**
116. It is difficult to carry out an impressive music performance in the compound of an expert:**Echied akwa-ikw? ane aj?r? agwo ika nja.**
117. The orphan's roasted yam never gets burnt.He stays and watches:**Edia ajen-uweene isi itaagha uel.**
118. It is a waste of salt to cook the entrails of a porcupine:**Edu?ñ? in?ñ ke nsia ewi?ñ.**
119. It is a real mistake and wasted effort to lend/pledge one's hat to a bal-headed man:**E-ekam eben iteñ ekefaak akw?k? eb?.**
120. Who has a choice but chooses evil/misfortune for the good? <u>**ARISTOTLE**</u>:The good is that toward which everyone turns:**E-ekekud mf?n emek ukuud.**
121. People do anticipate the dead tree falling but behold the living tree falls:**E-ese elod anyen ke alukpo eto isi alu?.**
122. When the bush fowl is being roasted the cock should watch contemplatingly:**Etob achacha unen ache.**<u>**EFIK:**</u>**Ewot uyo su ekere idem**.
123. The buttocks is a perpetual late-comer:**Ef?d aka mkp? edem.**
124. The rabbit that lives inside the ground never seers ghosts but the owl on tree says he lives with them:**Egied al?ñ echid-is?ñ ikudo ekpo;nkuriku as?r? any?ñ eto ate em? imikud.**
125 A bad debt is equivalent to theft:**Ejiara is?ñ ade uman in?.**
126. The rabbit says that the hunter that catches it in a trap wrongly believes that he is capturing a mere small animal:**Egied awo ke agwo ani im?m em? ke afia akere awo ke im?m etok unam.**
127. No matter the intensive heat of the sun on a roof it would never burst into flames:**Ejo atuk anyen amia**

ak?m ibuboke uel.

128. It requires wisdom and tact to carry the mangrove trunk:but the mangriove also requires wisdom and tact in being heavy.**Ekama ifi?k eben n?n?ñ; n?n?ñ akama ifi?k adobo.**
129. The mother whose child dies prematurely never allows the child to have siesta:**Eka aman mkpaña-ajen isijaka ajen adaiya idab ugwueme**.
130. An Elder is like a roof beam, whatever people like they throw unto it:**Ekaabom agwo ade ubiom se agwo amama atob esin.**
131. You have mighty wound on your jaw but you are rushing for the post of a trumpeter:**Eka anyen unan ke mf?k afo adaka mfud abukpoñ.**
132. To kill flies one must use what is usually used; flies are not killed with a gun:**Ekama se esekama egwod ns?ñ;agwo itobo ns?ñ ke ar?k.**
133. The mother of many siblings does not finish a comb of corn alone:**Eka ntok-ajen uell akpakpa afure anyan.**
134. It is through forgetting of the harms done to you that you can maintain relationships:**Ekama efire enyiue agwo.**
135. Greeting is no love/friendship:Ek??m uell ama.
136. Ekong masquerade is not just and issue of dressing with gorgeous oputfits:**Ek?ñ uell mkp? nwoko af?ñ.**
137. The latrine trunks never hide the users' nakedness:**Ekpat-ito isi idobe agwo ifed.**
138. The ekpakpang tree is a loner with no companion and doesn't apprear to care:**Ekpaekpañ al?ñ il?ñ ikp??ñ.**
139. The lion is so big an animal to be sacrificed to the small Idio-god:**Ekpe a-akpon af??ñ? unam Idio.** The Ekpo masquerade knows why it paints itself with charcoal:**Ekpo ali?ñ? se anam ajie ñkañ.**
140. When a masquerade dances so admiringly he risks becoming human:**Ekpo ama anek ib?gh? ali iforo agwo.EFIK:Ek? ?y?rede akaha enye akabare eyen isa-isa.**
141. The ghost that is bent on killing the sick is never satisfied with local gin:**Ekpo ansi ijem igwod agwo isi ib??gh? ajara-agwo.**
142. The masquerade is not nice, neither is the drumming:**Ekpo ili?k, ibit ili?k.**
143. The ghost of one's family can only haunt members of the family:**Ekpo ubon ase as?b ubon.EFIK:If?t uf?k eyire/ata uf?k.**
144. It is he house rat that invites the bush rat for dinner:**Ekp? ufok ase ake akood ekp? ik?d udia.**
145. The snail delivered young ones in order to be relieved of sudssering but its sufferings never ended thereafter:**Ekw??ñ ake aman njen awo ib?k? uwa, atime aman ama uell ababa.**
146. It is only after the snail has escaped that security is enforced:**Ekw??ñ iny?ny?ñ eteiye ek?b.EFIK:Idihe edi in? ?ny?ny? ndien eti eberi usu otop.**
147. The backside has no message to offer;messages come from the front –ie.the mouth:**Elem il?k?ke agwo ik?.**
148. The cricket does not blink for the soil;its its habitat:**Eliañ echid-is?ñ isi ikebe enyin in? ntan.**
149. Too much pruning kills the palm tree:**Elikpooño ajob agwod ajob.**
150. Too much rain has so beaten the itung…to the point of bending its beak:**Elim a-b?ñ it?ñ an??k inua.**
151. One may be denied food but not gossips:**Enyim agwo nnidia agwo inyime ik?.**
152. Too much rain has beaten the bitter vegetableutas…to the point of depriving it of its bitternees:this thing is unthinkable, impossible **OR** irredeemable:**Elim a-ab?ñ utasi ab? idod.**
153. **Elim at?k anyen ab?ñ atidod ib??gh? idod.**
154. Telling the truth is no insult:it's good to be outspoken without fear or favour:**Elitañ a k p a n i k ? u e l l uch?ñ-anyen.**
155. How I wish your character matches your beauty:**Elu akpetie nte idem.**
156. **Ema egwod ilaad unyie egwu?ñ? etiiñe.EFIK:Idat enyenyene ama.**
157. When a child of good parentage comes people will always give such boiled yam with oil:**Ema ekud ajen eti agwo ese eleeb udia ke aran en?**
158. When the mouth has well spoken the ears will hear:Ema etañ ke mfa-mbah ekob ke ntiai.
159. Things should not go so rough with(him) in this and the next generation:**Emana-iba isi ili?gh? agwo.**

160. The cow without a tail enjoys God's benevolence of chasing away flies with its body:**Enañ ami inyieghe esim Awasi ase awine ns?ñ ano.**
161. The akpaana yam requires a select and special tree for its tendering:**Esaasaad iyak et? akpaana.**
162. Reasonable people should request God for what is modest:**Ese ebeeñe Awasi se isib.**
163. Meeting a person face to face arouses his sympatheic hearing:**Ese eche agwo iso en? ur?k.**
164. It is on hearimng the children's voices that one stops by their late father's estastre:**Ese ekob ujo ajen egwaka nnoon ette.**
165. Food is always sourcedfrom wet and dirty surroundings to be afterwaords enjoyed in dry and comfortable places:**Ese elad ke nte alee eke edia ke nte ached.**
166. The royal crown is prepared on the knees before being worn on the head:**Ese eli?ñ ujad ke ed?ñ nte eben eka iwuo.**
167. When the ears are warned they refused to listen; when the head is cut off the ears have to go with them:**Etañ en? ut?ñ ut?ñ ikobo; ema ekubo iwuo ut?ñ ayire.**
168. How scarce are trees in the bush such that birds now are condemned to walk on the ground!**Eto anan lie ke ik?d na inuen uell is?ñ!**
169. The fallen tree that makes noise does not land on anypone:**Eto isi ib?ñ? ujo it? agwo.**
170. A child that cries all through thenight suffers twice:**Etok-ajen atua ajed akon-ejo abo ufen iba.**
171. Often it is the smallest rat that eats and destroys the lion's skin:**Etok ekp? ase ata ikpa ekpe.**
172. Small things can prove to be immensely valuable:**Etok mkp? if?n? inana.**
173. A tiny lizard may lure a big poisonous snake into their hole.A useless tiny boy may bring home an anormous court case:**Etok Ntinya-akp?k alad ud?k-ik?d ñkesin ke alu.**
174. The child that does notknow the father, is the one calling himself bastard and not someone else:**Etok-ajen ami ili?ñ?ke akede ette,anye akood idem njen-akpara uell agwo.**
175. The child does not know a fatal proverb and he uses it to kill himself:**Etok-ajen ili?ñ?ke ufieed agwood agwo anye atob agwod idem.**
176. When the hunting dog is unable to catch its game, it abandons the pursuit:**Ewa ama awine unam ali isimeke, a-ase atime akp?ñ.**
177. The (hunting) dog has mentors; animals have not:**Ewa anyie ibere-elem; unam inyieghe.**
178. It is said that with the father in the village square, the deity cannot disgrace the offending son to the point of stripping him naked:**Ewo ke isideghe ete ajen ke anwa, ilem atim ajen agwak af?ñ.**
179. Termites learn how to climb by using san:**Ewo ase akama ntan akpeeb nn?k any?ñ.**
180. Mental calculation surpasses written documents: Ibad iwuo a-akan ñgwed.
181. Criticisms of children's misbehavior fall on the mothers:**Ibaaña nsek-ajen ase akpon an? eka.**
182. Fat alms do not necessarily indicate the lion's killer.Cf.**Ideghe nana ata-ajob aj?b? mkpoñ-anyen ke ajob asee adad.** Ufied **Keed K'usen: Ideghe nana agwo akpono ub?k ke asre am?m ekpe.**
183. Enjoyment is not all about eating and drinking:**Ideghe ukeed nnien ke ese edia ke inua.**
184. The prostitute is healthy only by day:**Idem ase achi?ñ akpara ugweme.**
185. Wisdom does not depend on age: **Ifi?k itoogho mbem mmana.**
186. When fire consumes the bush up to the stream there is a boundary. The water demarcates the burnt bush from the fresh:**Ikañ ama ata ik?d igwu? ilim a-ase anim alaña.**
187. Verbal abuses can hurt one's feelings; but they can never physical injuries:**Ik? inua ajajad; itibeke agwo idem.**
188. There is no particular farmland, bush or forest reserved for dumping wayward fellows. They must surely grow yp with the well-meaning in the society:**Ik?d ili?k agwo itieghe.**
189. The monkey can never be found guilty in a court presided over by a chimpanzee:**Ikpe ikemeke itib eb?k ke esob a-simbo atieghe.**
190. A lonely soul has no supporter (lawyer) during court cases:**Ik??ñ inyieghe ab?r?-nn?.**
191. The knife is never too blunt to cut a person's throat:**Ikwua isi itibe ke it?ñ agwo.**
192. The masquerade's arrow does not know who is an indigene:**Ilañ ekpo ili?ñ?ke aken-il?ñ.**
193. Traditional juju may kill the aged, but the youths would sacrifice to it and go scot free:**Ilem eched ama agwod eched, ama ade umana-afa,ese egwa-gwa.**
194. Horrid thingsd should please go far away! But are people not living in that far away land?:**Ili?k mk? kaa**

nsan-nsan! Nsan-nsan ade uell agwo el?ñ??

195. If are visiting, then it is mandatory to schedule for your return home:**Iluñ agwo af?n ika ny?ñ.**
196. Love is an expensive game, when you feel cheated, you can withdraw quietly:**Ima ade ak? ekpo, afi?k ut?k aliaña idem.**
197. When a thief steals juju, what them will be used in cursing the thief?:**In? ama ajib mmiam nse eli ikw?b in? in??**
198. There is nothing that one eats that keeps one's hand perpetually in the mouth: **Inyieghe se agwo adia na ub?k aluñ inua.**
199. One cannot remove the staked fish at the middle without first removing the outer one:**Isi uell agwo itodoke atie itus ijak, eketofdo asine uf??d.**
200. When one is eating his own food nobody can criticize the way he decides to frame his jaws while enjoying his meals:**Isi uell anyin adia afo ate che mf?k.**
201. If the monkey has descended so lowas to the top of arusa plant, it is useless going for a gun:**Isi uell ekud eb?k ke any?ñ arusa tet ekeben ar?k.**
202. One cannot fix the price of a commodity at twenty and at last sells it @ twenty. The African commerce is not the supermarket type Bargaining is a part of our deal:**Isi uell etañ elib, enyam elib.**
203. When those awake have not had their fill of the food, no one should think of sleepers:**Isi uell ij?k?ke usisk-nayen, es?gh? en? udaiya-idab.**
204. If the mouth is there then one cannot just keep quiet allowing one's creditor to spend the night at the debtor's house:**Isi uell inua mm?de is?ñ ana uf?k.**
205. A palm tree should not be trimmed to death simply because it provides marvelous tying rope:**Isidghe ajob ama af??n efañ ekpekpeke egwod.**
206. People do not stay away from latrines because of famine: Isideghe akañ idi etime nto.
207. The grasshopper has first to be captured before the child is designated as the owner:**Isideghe um?m?-m?m nkukum afo ate ke ajen anyie.**
208. The waist that is used to gorgeous wrappers would not tolerate nakedness:**Isin akuno ñkuno imagha isaña ifed.**
209. Go to where you took your bath, there you will find your towel:**Kaa nte ada ajie idem, keben atagha af?ñ.**
210. Why not close the door so that your wrongdoing may appear performed in the dark? This is said of a chronic wrongdoer:**Kam bed ud?k na abid akon.**
211. May the horns of another person's goat not plug off my eyes. Let me not die for what is not mine:**Ku ujak ñketibe anyen ke nnñk ebod agwo.**
212. There should be no mix up between the the shout of joy and a distress call:**Ku uwaka ukwugho me mkpo.**
213. When someone's suffering gets too much it becomes an agony:**Mbaba ama ababa agwo ib?gh? ali ikaba nnut?gh?.**
214. Meeting each other frequently is the only effective love portion:**Mbaña ñkudo ade ib?k ama.**
215. The people who separate fighters are the same that laugh at their silliness:mbon mm?m, mbon nchagha.
216. I do not spit out my well chrished saliva for today's events:**Mfiada eti etab ami ndu?k nn? ili?k mkp?.**
217. The very fragile mud trap can never be set for an elephant:Mfine isi im?m? eniin.
218. Bullets have overpowered the lion. The mighty has fallen:**Mkpafi a-akara ekpe.**
219. A prisoner looking for steward onions!**Mkpak?b ajem ajim!**
220. If I sit down to narrate my awful experience in life, you would not be able to get your commercial rack onto your head (to the market):**Mkpetañ se isi inam amemi, ukpukarake akpan ubene ubiom.**
221. I initiated my daughter into prostitution, but she has surprassed me. Ironically, 'a servant is not greater than the master.' (Jn. 13:16):**Mkpeeb ajen nna-ilañ anye anaa ankan.**
222. When things go well with an industrious person, the lazy ones will benefit as well:**Mkp? ama af?n anam nnaña aboyo if?.**
223. When misfortune befalls you just hide in the bush and you will know what villagers think about you:**Mkp? ama unam d?k ik?d sine. Ala akob se il?ñ eker ubaña.**
224. An insect that roams about a person's face will end up either in his eye or nostrils:**Mkp? se ikan agwo ke**

iso ami id?k? anyen ase ad?k iwuo.

225. (Like rain) I have finished falling; I am now dripping. The really substantial in me is gone, leaving the non-essentials: Mmereb mma; nni t?t?i.
226. Anyone cursed in the marketplace Is never affected:**Mmiam urua isi igwodo agwo.**
227. It is when questions are asked that stories will be told: Mmime ama awime, mm?k a-aw?k.
228. When one is young he kicks the traditional juju about with his military boots:Naña agwo adeghe akparawa atia mmiam ke ikpa-ukod ek?ñ.
229. The same way you managed to become pregnant, manage to deliver:Naña ake anam ajomo t?k? man.
230. When flies eat the wound of the cripple, it makes no news. But let the cripple eat just one fly (in retaliation) the whole community will be rowdy:**Naña nsuñ ataagha inyi?n,agwo isiogho ujo; baak inyi?n ali ita ns?ñ.**
231. Important things do not raise dust. Cf. Uit 7 M 24:**Nchib ilien isi ituaka at?ñ.**
232. I am an evening sunlight; I do not dry up snuff: **Nde ejo nnuwi; nchada ike.**

232A. "I have had my fill' is better than what a shame':**'Ndiagha aba' af?n akan 'che se mkpekud'.**

233. It is only the child that has had his fill that is happy hearing the niose made by playmates:**Ndia njuku ase ama ujo mmire.**
234. The baby rat has no hairs and the mother has no razor:**Njen ekpu ifudo ñgwa, eka inyieghe uli?ñ.**
235. Nsukakara tree can only produce nsukakara seedling:**Njen nsukakara ase atibe nsukakara.**
236. Old women always feel uneasy when issues of dry bones come up in any conversation:**Nkaan-anwaan ikobo nneme nchiad akp? ime.**
237. If I have dared to throw a stick at lightening, how much more thunder!**Nkam mkpeke akpaana nt? akepkep, ma-a de aluma!**
238. I never knew hairs are meant fort beauty, I would have kept intact the hairs of my childhood:**Nkifi?k? ke iled ade ujai; mkpa anim iled yjen ami.**
239. 'Can I have a little more of the meal?' depends on how palatable the sauce is:**Nna an??k ndia ase akeene inem afere.**
240. He who pays the pipper dictates the tone. Paid labourers take instructions from the land owner:**Nnaña anam ujo anyie-inwañ.**
241. Escorting should not go beyond the gate:**Nsaña-njak isi ib?gh?ke iso ak?.**
242. The smallest bird (uell) has dared to shelter itself on the abibit tree whose shelter is not meant for small birds:**Nsasak ach?ñ anyen aked?k abibit; abibit uell mkpo? ntok inuen.**
243. The tiniest bird lays its eggs according to the size of its vent. One should cut one's coat according to his cloth:**Nsasak asiine ñkwa akeene nana ukp?b atie.**
244. What is the joy of a man with deformed nose snuffing in the market?**Nse inem ar?k echid na akeda ke urua asin ike?**
245. How is it that like palm oil I have failed the test?[No NAFDAC number]. In the past palm oil dealers, used to carry out 'chemical test' to determine the grade of palm oil they buy**.Nse nnam ñkaba aran mkpa ib?k?**
246. Why am I laying eggs about like a hen? Why am I a failure?**Nse nnam ñkeewne unen ndu?k ñkwa?**
247. The small fox (nerise) once said that it would not stay idle in its father's compound and watch while its father's palm fruits ripen and decay away:**Nsertise ama awo, ke em? iluaka itie ke uell ete em? na ajob adad atak.**
248. I do not cherish the kind of friendship existing between the maize and weevils.The maize harbours the weevils, whereas the weevils are occupied consuming the maize from within:**Nsi ijeme ama akpakpa mme ufiak.**
249. I do not tell my problems to people because world sympathy is nothing but a mockery:**Nsituagha uwa idem ami ngw?d agw?; sade asion akp?-abod ade asion ny??.**
250. Lies are very convincing when told in a foreign language:**Ns? ase anem ke ik? uell.**
251. I struggle to find some money for an orfan; she pulls a long face. Does she think I am rewarding her for beauty?**Ntataña akpogh? nn? ajen-uweene anye asana uel iso; awo ke ibaka ujai?**
252. The distance considered very far at the beginning eventually turns out to be the shortest. Another possible interpretation of thgis proverb is that those who take no heed of other people's advice are mocked when

simple things are achieved through a very difficulty, tedious and tough means:**Nte anyi?ñ ase akpere.**

253. Let villagers backbite me wherever there is a gathering: **Nte il?ñ ebono esaña et??m.**
254. Staying idle appears very refreshing for a while, Later, its evil will surely surface:**Ntie-tie af?n agwo ñk? ama ali?k.**
255. Where there are two brothers a contribution of a hundred manillas is no big deal:**Nt?-eka ema ede iba utibe nd?-akpogho ij?r?ke isio.**
256. The first bat to enter their enclave automatically becomes the king:**Nto-nd?k awa mkpekpem ase ade ab??ñ.**
257. Keeping things safe, is finding them intact:**Nt?m nnim ade maan nkelad.**
258. Stupidity is the worst type of sickness:**Nt?n? ali?k ud?ñ?.**
259. The pregnant woman who is busy weaving sleeping mats does so with some ulterior motives:**? waan ilib ad?k? aja, ad?k mme akere.**
260. Water has filled up the crocodile's mouth. The mighty has fallen: Nwu?ñ aaji?k afiom inua.
261. Only water can wash dirt (sin) away; dirt cannot wash water:**? wu?ñ ikpo??ñ ase ajed ili?k-mkp?; ili?k-mkp? uell ñwu?ñ.**
262. The plantain plant in preparing to cope with lonliness came with its suckers:**Nyiiny?ñ ake uel itie ikp??ñ anye adaka alad njen.**
263. Whatever vegetable one picks habitually, that is what other leaves resemble:Se agwo ak? ke ngwub ase ajiañ.
264. Things that surpass the lion are in the bush. May be we have not encountered them yet:**Se ikan wekpe mm? ke ik?d.**
265. Whatever is accepted by the mouth is not rejected by the stomach:**Se inua ab?, ilib ichine.**
266. Whatever the mouth says against you, that is what you are (to the community):**Se inua uk?m, ade ade.**
267. Keeping things safe a finding things safe:**Uben-ukunim ade mmaam-ñkelad.**
268. The small fox (nserise) prefers its meals on top of palm trees knowing too well that its short lims do not go round the palm trunk:**Ub?k nserise ikaarake ekpad ajob; nserise itimeke udia any?ñ.**
269. When the star-apple tree produces sweet uell the path leading to its stand becomes smooth:**Udara ama anem, afañ al?n?.**
270. The snake did not consume the toad all alone:**Ud?k-ik?d iki itaagha ikwu?d ikp??ñ.**
271. A beautiful house is identified by the padlock:**Ujai uf?k ese eli?ñ? ke ajid-us?ñ.**
272. If your intention was to eat goat meat then you should have attended the village tribunal:**Ujeme ita ebod, akpe aka ikpe**.
273. Voice is not life, One who was speaking a few minutes ago can just give up:**Ujo agwo uell ugwom.**
274. It is the voice of the sunbird that is responsible for its death. It is its voice that betrays its habit:**Ujo ebom agwod ebom.**
275. A silient groaning surpassis any prayer:**Ujo mmim a-akam akam.**
276. A playful voice surpasses any gift:**Ujo mmire akan en?.**
277. You are not even qualified to be a tiny rash you now take youself for a big one:**Uj?k? mfad afo ate ke ide mb?ñ.**
278. No matter how intoxicated, a thief never forgets stealing:**Uk?d inaama in? na afire anyen ke nnaad.**
279. Do you thing it is only your cassava that has undergone fermentation and ready for consumption.This is a rebuke of a pompous woman:**Ukud?k afo ikp??ñ amem?**
280. Glutony would be a very rearding venture but for the waste of time:**Ur?r? it?ñ akpa anem, ade akpon uwaidini.**
281. You have not finished a sweaty job, but you have already washed your hands:**Umaagha utom ikp?, afo a-ajie ub?k.**
282. The hen once asked the cock: why is it that I am the provider of sex and the sufferer of pecks on the head?**'Uman unen am awib akik?:'ade ami njie nna-ilañ, ami nyie ñk?ñ-ek?d'?**
283. A senseless wqoman: Divorcing at ikot Im? only to meet her death in Ik?t Ufen. There is a play of words between 'Ik?t Im?'- the land of prosperity and 'Ik?t Ufen' – the land of suffering. Only a typical Annang can enjoy this joke:**Una Iwuo akpara-anwan: agwu?ñ? nd? ke Ik?t Im?, ake akpa ke Ik?t Ufen.**
284. Only a senseless person goes forpairs of shoes whereas he hasn't even one shirt:**Una iwuo ase akedeb**

ikpa-ukod af?ñ idem inyeneke.

285. A woman who has no mortar of her own, must certainly pound last:**Una ul?ñ ase atim mkp? akpe elem.**
286. This is an animal that emergers just when it is very unsafe to shoot:**Unam agwu?ñ? agwo ili?k idagha.**
287. The hen carrying food runs the fastest of all its counterparts:**Unen akama mk? inua ase akan ñka ke it?k.**
288. The hen with chicks does not spend night on a tree top:**Unen akama njen is inaagha any?ñ.**
289. Why can my cock not win another's cock in a fight:**Unen ami abebed ik?ñ unen agwo mfen?**
290. No fowl attends any ceremony which has the fox as the chairman: **Unen isi ikaagha uch?r? ukw? adeghe atie-iwuo-akpokoro.**
291. Those wityh clear sight have 'killed' the blind. This proverb is against those who expoit ther ignorance of others for their personal benefits'Cursed be he who misleads a blind man on the road.':**Unyie-anyen egwed nnan.**
292. Once back home from a journey, one heads straight ahead to the kernel-cracking stone, Once at home, food is primary:**Uny?ñ? mkp? eka itiad ichib.**
293. Business is business, gift is gift: Urua ade urua, en? ade en?.
294. Shopping is best done by oneself:**Urua af?n 'añka-idem'.**
295. A good shopping does not last long:**Urua af?ñ? ikpeeneke iny?ñ?.**
296. Ili?k masquerade only arrives when the market is completely empty:**Urua iny?n?ñ? ili?k agwu?.**
297. Certain types of drowsiness prefer the sitting position. Some bizarre things become normal:**Us?gh? idab ase ama itie.**
298. Sometimes the self-acclaimed wise person is found lying dead at the verander of the 'fool' 'God chose what is foolish in the world to shame the wise:**Us?k ini, agwo iti?k ase akpa ana ke esa useme.**
299. The fact of carrying a bow without arrows is enough to tame the ekpo masquerade:**Utia una ilañ aboi ekpo ide.**
300. Fasting does not forbid eating tapioca – the African snack. After all for an African snacks do not count as a meal:**Uturo-udia ikpana nta ifomo.**Life's journey is very personal. (Like a boat) each paddles his/her own:**Uwa ade anyie ak?b…….(Domnic S.Umoh ;Two Proverbs a Day:Ufied Iba K'usen-Galvanizing the Annang untapped Wisdom and Energy, Univ.PH Press Chomb a, Nigeria, 2012)**

3(b) NDUSUK SE IBIBIO ED? H? DE KE NKE YE K'USEM MM?

Generally, there are three kinds of proverbs in Ibibio: **A. Direct proverbs** Ata ñke – Nnen-nen ñke like those of any other race.) **B. Animal proverbs**: (? ke unam depicting what animals do or are imagined to say). C. Indirect proverbs (Uto ? ke ye Ukappa ñke which real meanings are taken from the second stanza, the first mostly meaning nothing except for their euphony and rhyme).

DIRECT PROVERBS: ATAA ? KE - ? NEEN-NNEEN ? KE KE IBIBIO

Examples of direct proverbs:

1. When the water pot is smashed, the carrier brings home only the pad:***Abaò akpa edad* ikara.**
2. A stranger does not scrub the back of a nother down to th waist:**Ab?h? it?kk? owo edem iwu? isin**.
3. It is well to look for the black goat in the day time:**Abub?t ebot af?n eyem ke uell.**
4. Loneliness of the forest terrifies the porcupine:**Abuud esit ik?d asem?m es?**.
5. Unity is strength:**Adidiana ked anye ado odudu**.
6. The greedy fly will follow thecorpse to the grave:**Adi?k-it?ò nsuò uell ye akpo ad?k udi/EFIK/EJAGHAM/EKAJUK: Same.**
7. Anyone who lives in two houses cannot catch a thief:**Ad?ò uf?k iba immum? in?.**
8. There is no unlucky day for the throat/hen:**Ak?d-usen idi?kk? akp?r?/EFIK:unen.**
9. Anyone wearing tattered clothing to the market-place buys or sells hurriedly:**Akine ntaha ?f?ò anyam udua it?k-it?k.**
10. Brothers do not recognize each other at night:**Akon-eyio idi?ò?ke ayin-eka.**
11. Neither does the dead close the gates of Hades nor the living keep the doors of life (the earth) open for ever:**Akpa mkpa isiide us?ñ obio ekpo, atie obod id?ñ? obod .**

12. ”Death' by losing in a game of draughts is not death in reality:**Akpa mkpa nsa idokko ata/idiin mkpa.**
13. Once the he-goat sees a human beng, it starts to walk up straight:**:Akpo ebot ama ak?d awo adakka uell.**
14. The one behind closed doors sees far more than the one whose doors are wide open:**Ak?k-ud?k am?n? òkp?.**
15. Whoever went to war which results in death and burial and yet stands still?**Anie akekaa ekoñ ye mkpa ye udi atuak ada**.
16. When the owner calls his house”dilapidated” God sets fire to it:**Andinie uf?k ama akuud uf?k ataha, Abasi akim uel.**
17. The owner has not yet eaten, yet the fofoo/pot of soup is empty/fionished?Andinyie uf?k idiaka dia usuò akure?
18. The giver of salt to others often eats his food saltless:**An? awo inuò ndia ibe/SACRED SCRIPTURE:”He saved others, he cannot save himself”(Mtt 27:42)**
19. When two persons fight, the arbitrator is the third:**Anwana anwan akpedo iba aammum ay?h? ita**.
20. The truant child may never taste the steaming hot food of the mother:**Asaña isañayin idiaha uyee udia uf?k eka**.
21. The Asat fish may jump but not as much as he Abua/Nor does the obodom dance better than the eko masquesade:**Asat (kind of fish) akpefro, ifroke nte abua/Obodom akpenek inekke nte Ekoñ**.
22. Help me, I help you; just as the fire-stone helps the matchet:**Asedo afid (matchet) ata itiad, itiad ata afid**.
23. The person who hides in the bush is a murderer:**Asine esid ikod ado akisa owo**.
24. The avenger is not a brother to anybody:**Asio agwo usiene idoho ayin-eka agwo.**
25. Anyone who cooks too hastily brings down the pot half-done:**As?b ub?k udia atemme ndisi.**
26. Sixty is twenty more than forty:**Ata (60) akan aba (40) ke edip (20)**.
27. The person who eats and behaves with moderation lives long:**At?m-adia akpeene uwem**.
28. The stubborn hen hears inside the pot:**Atit-ut?ñ unen asekid (akid) idem ke ako afere**.
29. The diviner lso need to ease himself/rest:**Awo abre idi?ò at?k ikim.**
30. A man dies from what he eats/lives for:**Awo akpa se adia.**
31. If you forget the reason why there could be trouble and confusion:**Awo akpefre ntak, ntak ?t?h?**.
32. No one can swallow the oil palm fruit out of fear:**Awo ibakka awo anyen imen ndis?ò/EFIK:ik? .**
33. No one lies on one side while sleeping:**Awo inaha òkaò keet idaiya idab.**
34. No one can teach a weakling child how to cry: **Awo itemmeke òkwehe ay?t**
35. No one dares to sitat the root of “Ekom” tree and there crack and eat the fruits:**Awo itiehe ke ad?ò ek?m ita ek?m.**
36. While one is not dead there is life and gowth cannot cease:**Awo mikpa-aa òk?t ittreke.**
37. Anyone in ditress sits down anywhere on the floor:**Awo nnan-any?n atuak ef?t afre-is?ò.**
28. Great aspirations demand great sacrifices:**Ayem akwa ?kp? ?k??? mba? ena?**.
39. The poor child's roasting yam cannot get burnt:**Bia (udia) ayin uwene itaha uel**.
40. If you want to die touch the cow's tail:**Ayem mkpa atuuk enaò isim.**
41. The child learns to steal beginning from roasting and eating things from his mothers's kitchen:**Ayin at?ò? ke mf?b-nta uf?k eka abiyo ab?h?.**16.The messenger cannot die at his duty:**Ayin utom ikpakka ed?ò?**.
42. The palm oil palm that will yield well is knownin its tender growth**Ayop ? f??ñ efañ ?t?ñ? ke uten**.
43. The rat is digging a tunnel behind the wise man, but the wise man does not know about it:**Ayoot ke ad?k ke esa aba, aba idi?ò?ke.**
44. The rat with its path, the squirrel, whoever dies the path closes with weeds:**Ayoot ye afaò, nkukwai ye afaò. Ake akpa afaò asire**.
45 Before the ripening of avocado pears, children had already learnt how to climb with bags on hanging on their necks:**Eben akebebre adikid nt?nkayin ye ekpad k'it?ñ**.
46. The rain which falls on the wicked also falls on good people:**Edim idi?k owo ?b?b?ñ eti owo**.
47. The one who offends thunder fears raisimng his eyes to the sky:**Edue nkpo aduma (abuma) abenne anyen eny?ñ**.
48. War cannot wipe out an entire generation:**Ek?ñ isimaa-a udim.**
49. No war with a fixed date can kill a cripple:**Ek?ñ uell-e ndot-usen awot iny??n.**.
50. It is advisable to search for the black goat during the day:**Ese eyem abubit ebot keuweeme**.

51. The young goat that eats too quickly often easts the caterpillar insect:**Et?k-ebod ?s?p inua ikim, aseta ituud**.
52. Et?keyin ?s?p-us?p esisimme ke mba idoho ntan antoop, nd??ñ akam nn? ik?d.
53. From sleeping people come to learn what death is like.**Et?ò? ke idab ekpeeb mkpa.**Let's mourn anyhow for the mother-in-law; is he a real mother?/Mercy has its limits and bounds; even when it means self sacrifice:**Etua ukot/eka-anwaan da a etetua, owo isiboho Abasi-ukot di ndat/ke ata-eka ke odo.**
54. One can only shut the door of the eyes, but the ear is wide open.**Et?k anyen ekuk ud?k-anyen,ut? ana essiin**.
55. When the gods are placated, assuaged and honoured then yams bear a great yield:**Etumm? Ndem is?ò udia ?d?k idem**.
56. The hopeful river never dries Or fishes are never get extinct:**Idim idorenin uell iyak**.
57. The tortoise that does not fill up much space in the basket stretches out its legs that it has filled it:**Ikid iy?h?ke akpan atiai ukot.**
58. On account of the steps of the wicked, nobody can dictate the foot steps of good people:**Ikpad ndi?i owo iyakka edi?ñ? ikpad nti aw.**
59. The lonely cannot overcome the ukono tree:**Ikp??ò ikanna uk?nn?**.
60. Let us eat again-Greediness, killed the asat fish:**Imana idia ama awot asat.**
61. The bird can well sing while it is not yet caught in the rubber trap/catapult:**Inuen anem uyo ikw? adaòa enye midu?h? ke akp?.**
62. Travelling and halting on the way is a bad journey:**Isaò adi?k ndop-nda**.
63. Travelling is best done early in the morning0.**Isaò af?n ubak.**
64. Refunding debts by installments is equally allowed as settlement:**Isuò isuaha òwaak nn?**.
65. Since the base trunk of a tree killed the father, its top will not kill the child:**Itak eto ama owot ete eyin, nsim idiwoto eyin**.
66. Gradually the poor rises to a position of prominence:**Itie akem ayin uwene usuk usuk**.
67. If the nect survives it will surely wear the necklace/beads:**It?ò ama adu uwem aya ?k?ò? òkwa**.
68. Henceforth the kite is responsible for the chicken's life/neck:**It?ò ayin unen ak?b? mbukpo**.
69. The yam harvest has hardly begun and yet the goat's mouth is already full:**Ke mbeek ke mbeek, mbaò af?t ebot.**
70. Every bird has its peculiar sound:**Kwa id?ò kwa uyio inuen/EFIK:Kwa idut kwa usem**.
71. From time immemorial I have always seen children with climbing bags on their necks/shoulders:**Mmamana ndik?d ntokay?n ye ekpat ke it?ò./EFIK:Mmamana uell ebot ke inuh?.**
72. The oil spilt on the ground/dust is irrecoverable:**Mmanyaha/mmanyaòa ama ?d?dui?y? k'is?ò ama/EFIK:Mmanya? a ?du?h? ama ke obu .**
73. If the maiden loves you why complain about her oiled body:**Mbobo uma nsido ub?k adan?**
74. The sugar cane plant does not wither in winter:**Mb?k?k ikpaha Ekarika**.
75. Even if the he-goat is frowning it will nonetheless get sold in the market:**Mb??piso akpo ebot ikpanna unyama.**
76. The plantain hated living alone and so gathered her children to surround her:**Mbriny?ò akesasua itie** n
77. Then keepquiet:**Mmen etab ndiinn**.
78. When asat fish cannot be found then look for akwe fish:**Awo mik?dde asat ewot akwe**.
79. But for your father, how would you have come to know your mother?**Mikpidooho us? akpadi??ò? uka?**.
80. If you do not eat the sweet yam on account of hunger, at least eat for its sweet name:**Mmudiaa-a anem un? mbi?ñ dia nn? inem uell**.
81. The ripe palm oil fruit has dropped into (and got mixed up with) the basket of mf?ò fruit:**Ndat-ndat ayob abekke ad?k atu ?mf?ò/EFIK:Same.**
51. Termites do not succumb to the might/volume of clay:**Nkakad ifudde anyin in? ntan**.
52. When it is only drizzling the rain doctor doesn't think it is time to blow his saliva warning notice:**? aña edim uell et?k et?k, abia ifiadda etap**.
53. The kola uell nut is smooth but has hairy/thorny epidermis peeling:**Ndiya ayaiya idem adi?k edu**.
54. Better give the directives before putting your spoons into the plates:**? duñ?ñ? item afere ?f?n naña edisinne ikpañ**.
55. It is misfortune that causes sleeping at midday:**? naneyin asin idab uw??eeme/EFIK:urua.**
56. Rough skin is the prerogative of toads' family:**Ñkp? uf?k ikw?t inanake nfat**.

57. Goods and the market are both handy: **Ñkp? udua ana, urua ana.**
58. The robin bird while roasting is burning but they/it says/ say it's only melting and dripping with its fat:**Nsasak asak aka ete atara adan/EFIK:Same.**
59. Dry kernels cannot satisfy an orphan's hunger:Ns**aat isib-eyob iyukh?ke eka-akpa/EFIK: eyen-akpa.**
60. What do I gain from dancing that should keep me dancing all the time?**Nso ke ndia ke unek uell ye ikw?**.
61. What does one die for if not to go to the spirit world?**Nso ke agwo akpa miny??ò? ekpo?**
62. Lies are better told after due consultations and agreements.**Nsu af?n edioomo.**
63. The stunted grass/weed has spread over the farm:**Ntip itip mbiet adat iòwaò**.
64. Contributions caused the **akpakot** fish to have big heads:**Ntiip nd?ò akekpon akpakot iwuot**.
65. I don't pity a child whom balls of uell have killed:**? tuaha et?k-ayin ?-?kp?-us?ñ awoode mb?m**.
66. When the wife has no more news for her husband, she reports that water got stuck between her teeth:**Awunwan mikidde se abuk an? ebe ate, mm?ò akemfaha ke edet.**
67. The first to arrive at the stream observes better the face of the water:**Oboiyo iso idim enye am?n? enyin mm?ò**.
68. People should prepare the fire such that can roast his cocoyam well:**Owo asibara uel ikp?ñ se adisio idia**.
69. A person usually observes another's hair style to cut his hair too:**Owo asekid ided ke iwuod owo afen aben afad.**
70. Whatever a man sows, that he will reap:**Se awo at?t? kpasuk ado ke anye adid?k.**
71. The hoe works hard but starves during famine:**Ud?k anam utom mkpa akaò.**
71A. If the rope for tethering a goat is too much, it kills it:**Ud?k ebot ama akan ebot ayewowot**.
72. The animal that has escaped from a trap is afraid of every bent tree:**Unam ab?k? afia ababaak n?inuh? eto**.
73. The tortoise is keen on dancing, but its back is stiff:**Unek ke ad?ò ik?d edi edem immemme**.
74. The fowl forgives the killer but turns an unforgiveable eye to the remover of its feathers:**Unen akp?ò andiwot akappa ?kokk?/akanna it?ò ase andif?p**.
75. The stubborn hen hears inside the soup pot:**Unen atreke ut?ò Akop ik? ke esio afere.**
76. Six days belong to the thief but the seventh belongs to the owner of the farm land:**Usen itiokeet anyie in?, ay?h? uell anyie andinyie ik?t**.
77. The vulture is useful on the day of sacrifice:**Utere af?n ke usen uwa idi?ò.**
78. It is better for an rain to disperse the people than the wrestlers to fight among themselves:**Utu ke mb?k asin udi yak edim adeb**.
79. Too many professions /trades at the same time cannot prosper anybody: **Uwak ub?k-utom iforoke awo**.
80. The voice of the people is the voice of God:**Uyo awo ado uyo Abasi/LATIN: Vox populi vox Dei.**

B.PROVERBS IN THE WORLD OF NATURE viz. ANIMALS, PLANTS etc.MME ? KE UNAM.
Examples of Animals Proverbs:

81. The white hen is not brought to the market for nothing:**Afia-unen iwu?h? udua ñkaaña**.
82. The cock told the hen that the dress it will give her is so infimnitely beautiful:**Akik? akebo uman unen ?f?ñ iidino anye, akpon ntom**.
83. The sheep said it cannot weep before a male like itself:**Ak?kim uel akebo ke im? ituaha ayid in? awudeen nte im?**.
84. The wasp says he fears because of his tiny waistline:**Ataad akebo ke itañ ino uyire isin**.
85. The lizard says if nobody praises it, it will praise itself:**Ayara ita ?kp?k akebo ke owo efen mmitoroke im?, im? itoro idem**.
86. It is only when the lion is dead that man can twist its teeth:**Ekpe ama akpa efiaòa edet**.
87 The bush-rat told the house-rat that it prefers to live in peace in the bush than staying in fear in the house:**Ekpu ik?d akebo ekpu uf?k ke im? imima adid?ñ ke ik?d, mba ke emem ñkan adid?ñ ke uf?k, mba ke ndik**.
88. If a criket meets with root, it diverts its hole:**Idiañ akpetuaha od?ñ eto akwaaña odu.**
89 .All humans at birth came noticing that shrimps have bent backs, we didn' bend them:**Ikimamana idikid abu ke in?h?, idoho nnyin inuuk.**
90. Fishes are not strangers to the sea water**:Iyak idoho asen ke mm?ñ.**
91. The thief of the nkarika fruit says he should be the one complaining of the hotness of the fruit: **In?**

ñkarika ate im? ikpikap itua uyad/EFIK:Ntoken-pepper.

92. The fish said to the mother-rat that while still in the river it heard about its thieving exploits, but while being brought out and put in the basket he has already begun to pluk its (fish's) eyes:**Iyak akebo eka-ekpu ke ikisinne ke esid mm?ñ ikop etop ino ?m?; im?-a id?k?d?k ikad, anye adikaap anyen**.
93. Something happened to the crayfish to cause it's bent back:**? kp? akanam obu anye añwine ek?ñ**.
94. The owl atop a tree says "Look:there's the ghost!" but the rabbit inside the ground says it has not seen any ghost:**? krikid adoro ke eny?ñ eto ate, "se ekpo ko, se ekpo ko." Ayood ate, im? ikab isine ke esit is?ñ ikidde ekpo**.
95. Termites learn climbing with sand (mud):**? kakad ada ntan akpeb isañ eny?ñ**.
96. Termites are not friends to fat yams:**? kakad imaha afün idem udia**.
96. ? kwoñü leaves are merely beating like the **"ibid"** player as it sways in the wind:**? kwoño (kind of leaf) anyeeñeke ke mben us?ñ, abre ibid**.
97. The stranger that has stopped talking about the death of the prince has now turned into a deceiver:**? wu? uel atre utañ ñw?d akpan-ete-id?ñ, ayedo ubiana anen**.
98. For a stranger to be going out as a habit without informing the elder, it will result in trouble which will requirehis being sacrificed at the entrance of the compound "anen".
99. It is the long needle fork 'okuum/ekimi" which takes out the **hot** yam for pounding from the pot into the mortar:**? k??m akim udia asin ?n? ud?ñ atim.**
100. Nobody advises an adult to get away from the burning heat of the sun:**Awo isiboho ?di?ñ? idem owo dakka ke eyo**.
101. Nobodyplans/prepares his travelling bag/**"akpan"** for misfortune: **Owo isidoñño akpan ibed nnaneyen.**
102. A falling house starts from behind:**Uf?k oto esa awurre**.
103. If any other yam can cause itching, it is the ?kp?k yam:**Udia afen akpesoppo owo, ?kp?k asop?**
104. The snake says let people fear whatever is of the mankind family:**Ud?k ikot akebo ke sidodo owo yak ebaak**.
105. The Vulture says let everyone take home/eat as his own whatever he has been able to peck lest some one else partakes of it:**Utere akebo, "anie ?k?ñ adad mbaak adisimme owo efen.**
106. The iguana says the first start of a race decides all:**Utai akebo ke akpa it?k, sitip isibiodo.**
107. If there is any other species of yam that can satisfy a man, the **ñkp?k** is it:**Udia afen akposoppo owo, ñkp?k osop.**
108. The legs of the goat step where the front legs/hands step:**Ukot ebod adio nte ub?k adio**.
109. If you do not make a present to the dog in appreciation of its beautiful squatting posture, you should give for its bright eyes:**Ukpuduò?h? ewa òkpo ke uyai is?r?, akpa?n? ke uyai anyen ndise.**
110. It is on a day of a heavy tornado that one notices the rump of a hen:**Usen akamba afiim ke esekid ef?t unen (bottom).**
111. I am listening:**Ut?ñ ke iwuod ka iso.**
112. The enemydoes not fear God Almighty:**Usua isibaaha Abasi ikpaenyoñ.**
113. When the lion is dead, the people try to ruffle its teeth:**Ekpe ama akpa efia a edet**.
114. Whenever a child who normally looks at the ground kills an animal, he doesn't fail to shear its skin:**Et?keyin osuuk iso is?ò itopo unam itre ediyaara enye ikpa**.

MORE ANIMAL PROVERBS:

115. The lizard says, if nobody praises him, he would praise himself:**Ayara ita ?kp?k akebo ke awo afen mmitoroke imo, imo itoro idem**.
116. The snail told the hunter that tears are infectious:**Ekw?ñ akebo ata- utop ke mm?ñ-ayit owo aseiboiyo owo**.
117. The rat-mother said she is not as angry with the person who kills her as the one who gives the command:'behold, kill her!'**Eka ekpu akebo ke im? iyadda esid ye owo iwodde im? nte andibo "se enye do, t? wod."**.
118. The porcupine.says: he is not afraid of living in the bush:**Es? akebo ke im? ikpaña "usine ke ik?d"**.
119. The bush rat told the house rat that he would prefer living in the bush in peace, to living in the house in fear:**Ekpu ik?d akebo ekpu uf?k ke im? imima adid?? ke ik?d, mba ke emem akan adid?ñ ke uf?k, mba ke ndik.**

120. The snail told the hunter that the tears from the sorrowful "can be contagious**":Ekwu?? akebo ata-utop ke mm?? ayid awo aseboiyo awo**/SACRED SCRIPTURE:"Rejoice with those who rejoice and weep with those who weep".**(Rom.12:15)**.

121. Abasi.When the robin sucks up the nectar of the banana flower, he scorns God believing that mid-summer will not return**:Nsasak ama adia adep-ay?n aòw?mm? Abasi it?ò ete akpan nda-eyio idimanake iwu? aba.**

122. When the robin though he has no thighs believes that he has abscess there, but then he begins to say that he wants its leg lanced/tattooed**:Nsasak inyiehe ifikke –ukot, enye ete: Ayio amfit mien, yak ekam ensio/enim mien mb?n.**

123. The iguana said that the first start of the race is the master of the race race/winner**:Utai akebo ke akpa it?k ?s?ñ it?k, sitip isibiodo.**

124. The vulture said:let the whoever bites at its prey take and swallow it so that nobody else partakes of it:**Utere akebo, "anie ?k?ñ adad, mbaak adisimme owo efen.**

125. Thefrog/toad says: insteadof a pond it prefers the well**:Ikwot ama abo ete:utu ke atikwo idim, yak efop òkp?di?h? mm?ò.**

INDIRECT PROVERBS/RHYMES & P UZZLES ETC- UKAPPA ÒKE

Examples of Indirect Proverbs/Puzzles-Riddles: Question and Answer/ Praise the Most High:ans:The Most High God Almighty: Ek?ò Òkeee! **Ans. Òke Ek?ò Abasi:** Then follows the Riddle sometimes beginning with What is …? Or you too know Or even, Do you know …: Then comes the Riddle Or puzzle. But sometimes the fellow who is supposed to answer the Riddle/Puzzle does not know, he/she simple shrucks his/her shoulders as if to say I don't know by saying**!** Eg. You too know/You who knows all! What is it that grows in the farm and always rubs itself with powder?: **Ans. Fluited pumpkin**

126. Ikpafiok! Nso ido ayie nt?ò Inwan? Ans. Iyiyi! REPLY by questioner: Ub??ò. OR again it can be put like this: **Ikpafiok, Nso ido Or simply; Fi?k fi?k, then follows the Riddle…:**

127. What is it that passes in front of a person's compound but does not greet him/her, the house owner? Ans: Rain: **Nso ibioyo ke any?n-usun ufok owo do ikoomo andinyie ufok Ans. Ndion-edim.**

126. There is one stool which God the Father Almighty owns/has made, but nobody can sit on it?Ans:A bunch of palm fruits**:Ifum/Òkp? keet ke Ete Nnyin Abasi anyie, edi owo ikanna idat itie:Ans.Ifen ayop.**

127. What is it that has the hollow and mouth but has no cover:**Fi?k fi?k nsido anie eka inyiehe uk?p:Ans:Ube.**

128. What are farm tingles:Ans:African potatoe**:Fi?k nsido ny?r? iòwaò?Ans:Edomo.**

129. What has no mouth/opening, yet contains water/liquid?Ans. Coconut**:Nsido inyiehe inua ?d?ò? mm??ò?Ans:Isip Mbakara.**

132 You too know Or Scit omnia! What is it that grows inside the soil like a fattened virgin girl?/Ans.Iyioyi=I don't know? (Now I tell you the answer): Yam: **Ikpafi?k nsi ido mbobo esit is?ò?Iyiyi?Ans.Udia.**

INDIRECT RHYMES AND PUZZLE PROVERBS

133. A white cloth is dancing in the air in the forest/ When someone worries/is after another he wants to kill him**: Afia ?f?n afum ke akai:Ans.Ayire owo ayem adiwot.**

127. The òk?rik? snail of the thick forest/When a thief sees someone he/she begins to crawl like a toad**:Afia òk?rik? ?kp?s?ò ik?t:Ans.In? ak?d owo any??n nte ikww?t.**

128. The player of the xylophone is at the road to the stream/The one who is after your dad is preparing a loop**:Ebre ikon ke usuò idim:Ans.Ayire us? ke akibe ikp?.**

128. Who is he that shakes the scented flower/plant/Who is he that calumniates /gossips about the lonely/the lonely is crying/weeping/mourning?**Anie awo ado anyeòe nt??ò, nt??ò k'sio utebe:Ans.Anie awo abaaòa ikp??ò, ikp??ò ke atua ayet/afogho?**

127. The tall oil palm tree fell and was not choked by the thorn shrub/The patient suffering from craw-craw lay down but could not s;leep at night**:Anyan ayop adu? ikimme nsan:Ans.Owo mfat ana idayake okon/eyo.**

129. There are two brooms outside/You can only be healthy and well in your mother's house**:Ayaò iba ke ?kp?-esien:Ans.Ke uf?k uka ke idem uf?n.**

130. The tall palm tree fell and blocked the road/Your mistress fell and hit/ broke her breasts**:Anyan eyop ?du? asiitusuò:Ans.Uka uf?k ?du? akpikke eba.**
128. Use the spoon to scoop the oil/Get marriedto avoid harassment by men**:Dad ikpaò tappa adan:Ans.D? ebe b??hk? ik?.**
129. African Church/Agriculture**:Efere ama uel idia afit-owo.**
127. The snail does not swim/The selfish fellow is a glutton**:Ekw?ò iw?kke ew?k:Ans.Unyim imehe it?ò.**
128. Those trees standing there are two/That man coming there is a backbiter**:Eto uell ko ada iba:Ans.Owo adihe ko adi mbuk.**
127. The avocado pear at the back-yard of Mr. Orok,does it yield this year/As you have eaten and left the orphan starving, do you know whether he has parents/a father**:Ebene esa Or?k ado me anye anwum nd?n:Ans.Mbufo ediahado/òkp? enyim ay?n uwene me anye anyie ete?**
129. One/people must normally think well before. Proposing a riddle:People call on your dad to laugh at/ridicule him**:Ekekere òke etop:Ans. Ekekood us? esak.**
139. The rat scrawls slowly towards the toilet/Your father swallows the foo gorging his eyes**:Ekpu k?k-k?kuk ad?k usuò nto:Ans.Us? amen usuò asio nd?t anyen.**
130. The small basin contains pebbles/Mr. Asuquo is selfish with regard to palm wine**: Et?k abesin ?d?ò? òkwa Itiat:Ans.Ete Asuquo anyim –unyim uk?t.**
131. The kid goat, are you squatting like that looking at the fire?/The mistress are you waking up at night to eat the dough meal**?Et?k ebod ?s?r? uell ase ika?/Ans.Eka-?f?k adakka akon adia ekpañ?**
131. The snail has mounted and lain in the mud sofa/chair**:Ekw?ò ?d?k mbood ?kub?:Ans.Iban edia owo esobo.**
132. The snail has climbed the crawler plant/Women know all the tricks of hide and seek**:Ekw?ò ?d?k mkpatatat:Ans.Iban edi??ò? utab udibe.**
133. There is just alittle wine in the bottle/The mouth always wants to gossip**:Ibio mmin ke ekpeme:Ans.Inua ayem setiò.**
132. Remove the tray from the fire lest it is burnt/Talk in low tones becase it will develop into quarrel and fighting:Idappa ikikp?k ke uel ayaata**:Ans.Isuuj inua mbuk ke udi ayasin.**
131. Two bunches of unripe palm fruits/Two brothers both thieves**:Ifen eyop iba òkim òkim:Ans.Ndit? eka iba in? in?.**
132. The puppet butterfly crawls menacingly on the road: **Ituut ?kp? usuò uell adimuh?:Ans. Anana ay?n-eka atua adiyo.**
134. Bend the okro tree?Ans.And pluck the fruits for me**:Inyuuk atikke iikibe inn?Ans./Ikp??ñ iniehe uell.**
130. The Mbritem plant standing there?All the good people are dead except the witches**:Mbritem esit ube sukodusuk:Ans.Nti owo ekpa ema if?t ayeba.**
125. The "Mbom" plant is aging and bending/Ans.When the lonely dies he is buried anyhow**:Mboom as??ò anukk?/Ans.Ikp??ò akpa abere.**
129. I cut the yam stakes the foot-path closes, I cut the yam stakes the foot-path closes/One wife, one husband, onewife one husband they fought and broke the soup pot**:Mkpi afaò, afaò esire/ Mkpi afaò,afaò esire:Ans.Mkpihke ndisa mbiat afaò,Anwan keet ebe keet enwana ndubi ebom ako.**
131. The leaves of the lime plant braak/When a person hates you,break the companionship**:Mkpre sokorobraak mfaò:Ans.Owo ama usua diaòòa nsaòa.**
130. The rain water from the roof is collected with alluminium bucket?Ans.The enemy troubling some one's baby has no other aim but to kill it**:Mm??ñ nyere edak' atian/Ans.Ayire ayen owo ayem adiwod.**
131. O wall break-open and I will close/cement you**:Ndibene uel ke nya usiid:Ans.Usuò saad/s??ò ke nya unuak.**
132. What is it that wears a hat in the bush?Ans:Ant hills**:Nsiyara itam ida k'ik?d? Ans.Mfiok ñkakad.**
133. I was walking in the bush and saw two lovely trees for building a house) but I had no knife to it/them. I was going to a place and saw two beautiful girls, but I had no money/nothingwith which to pay the bride price:Nsaòa-nsaòa òkek?d mmf??n eto iba nkide se ndad mkpihke**:Ans.Nsaòa-nsaòa òkek?d mmf??n ub?ikpa iba nkidde se ndad nd?.**
133. Ntabid usuò iòwaò**:Ans.Nw?d òkp? idem ama.**
134. I clear the bush on the road side/?Ans.I eat at my neighbour's but refuse to help out with chores:**Ntem ntem mben us?ñ mkpi ebod ?kp??Ans.Ndia udia uf?k owo ntre utom ndinam.**

132. There is one pepper plant standing at Enam Streetand every passrer-by touches it/There is a greedy fellow in this our street born with half a finger**:Ntuen keed ke efak Ik?t Enam abioyo atuk:Ans.In??k keed ke efak nnyin emi nuun ikprok.**

133. One pepper on the cotton tree:You only know me wnen sending me on errands**:Ntuen keet ke eny?ò ukim:Ans.:Asuk andi?ò? ke ed?ò utom.**

133. The pepper planted by the road side is for anybody to pluck/The orphan is for anybody to give hard knocks/ bully**:Ntuen ?kp?-usuò asimme ak?ppe:Ans.Ay?n anana eka asimme akp?hkk?.**

135. The òwariwa tree planted on the fence**: wariwa ntaò-eko:Ans w?t udiana ay?n-uka.**

134. Behold the massive farmland, behold the massive farmland, behold how the chevrtotin antelope is holding its legs/Behold the throat, behold the throat behold how the foo foo ball is waiting for the soup to swallow**:Se akpa iòwaò, Se akpa iòwaò,se nte eso adade ?k?k ?kp?:Ans.Se usuò it?ò, se usuò it?ò se nte usuò adade ebet efere.**

135. Put the bamboo inside the river take it out and throw away/Ans.If you have nobody for support you are damn miserable**:Sin ak??k k'inya? sio duok/Ans.Nana owo k'edem dia nd?k.**

133. When the scrawler fluited pumpkin yields inside the pit latrine:who will go to pluck it**:Ub?ò anwumme aduk nto anie adikibe:Ans. Ete akpaaha akp?ò ay?n anie adib?k?**

134. The udara fruit tree does not yield in a bunch/Ans.Judgment does not favour the lonely**:Udara inw?mme nteek/Ans.Ik? itoppoke ikp???.**

134. The farm Uno tree is not like the forest one:**Un? etop uell nte un? akai:Ans. Ay?n ete uell nte ay?n eka.**

138. The moon on the sky/ but coldness/snow on earth below/Ans.The one who loves you still has wickedness in his heart:Ofi?? ke eny?? ndede? ke is??/Ans.Owo as?k uma edid?k ke esit. **[Courtesy of Princess Angela Edem U. Eka – cousin of Author, Philomena F. Effiong –nne Mark, sister; Patrick Matthew (grand child) and Mr. Clement Etim – Father of Rev. Fr. Thaddeus Etim]**

3.(c) NDUSUK ? KE USEM ORON/UMANI YE SE MBIO NIGER DELTA ED? H? DE

A. AKWA IBOM – USEM ORON:NB. Oron nation has at least 5 or 6 distinct dialectical expressions viz. Aro/Oro groups of languages, Okobo, Efiat, Mbo, Urue Offong, Oruko and Udung Uko. The main dialect is Oro which is used as the lingua franca, but the imprseeion is that despite these different dialects each group can perfectly understand the dialect used by the other groups, hence AKPAKIP ARO.

1. God is Love:**Abasi onu eme onwi.**
2. We both have corn to chew in the mouth, who will blow the fire?**Afu ma mkpokoro k'inue n? ?s?d?h? nka mbu eka nd? .**
2 A Death has confronted the killer:**Akpa mkpa odisobo ma owu onwi.**
3. I have no saliva to swallow let alone to grease the matchet:**Ankokid ite mkpehemmie o edeso esap idikpehe iki?k k'otok ofid o.**
4. He who keeps bad friends eats the poisoned pear:**Asa a udi?k nsa elie ebei ib?k.**
5 Whoever opens a market does not sell or buy in it:**Asiak urue enye udue.**
6. There is nothing happening in a nursing mother's bed which can overwhelm the mother:**Ebak se ama ku ukwaò eke oyo ede elibi eke eme oyo.**
7. He who takes his case to the public exposes himself to ridicule:**Ede akai obio ?k?d?h? yak udu ek? emu etu.**
8. It is the weight of the stomach that supports the head:Ede ok'udip ebio ok'ubuhu.
9. How can fire burn the house of twins when people are always there?**Ekaò at uel mbubia kini anwi k'ufôk.**
10. The mother of twins says anything evil or happening to her also affects the babies:**Eke mbubia ôdôhô ke ôliôk oyo iba ôliôk imu.**
11. When one eats slowly one will certainly reach the bottom of the pot: **Elie suò suò elie osim atak usi.**
12. Haughty gifts are often rejected:**En? okpo oke onwi akadighi ikin**.
13. He tills not the soil but expects a harvest**:Ese etieti n'ayarayara.**
13. When a stick hits the ear, it signals a warning:**Etu ?t? onwi k'ut? ?n? uel/EFIK:Eto ?t? etak ut??.**

14. Embrace me as equals of the head is not the same**:Femi su nka ubuhu onu ukem.**
15. It's the fleshy palm nut that brings death to the the mother tree**:Ibuo osi ede eke ônô mkpa.**
16. Prosperity and wealth brings misfortune/inconvenience and discomfort:**Im? onu ufen.**
17. The mouth that eats delicious food is the same that eats the unpalatable**:Inue elie eti ?nyi elie udi?k/EFIK:Same:Inua adia eti enye adia idi?k.**
18. The cassava broth said; when a man is at the brink of death, a fellow rescues him:Iwe ekpa ?k?d?h? k'onwi akpa onwi anya a.
19. The tricks of eating ends at over-satisfaction:Mfufak ulie otre k'uyu.
20. Whoever Knows tomorrow**:Nini ?nwi se afak mkp?ò/EFIK:Same:Anie ?fi?k ? kp?? .**
21. It's the feet that makes the hand to reach upwards:Òka mkpe ene òka ?b?k ?ni?ò ?ny?ò.
22. When the donor is gone, the gift is gone**:Òkp?? ?n? onwi ekere en? ?ny?ò.**
23. Everything has its own proper time/season**:Òkp? onu kini.**
24. What is it that a man eats leaving the hand**:Nsi nkp? ilo onwi elie ub? ede atak k'inue.**
25. Killing and eating the game alone causes the animal to escape**:Nwu nta uno-iki ene unam ?ny?ò.**
26. The vocal respondent offers no financial aid**:Obr? onwi nsiòi ebr? ?kuk o.**
27. However distant the road it will reach the village/town/destination**:Odighi ?ny?ò ?ny?ò osim uduò onwi**.
28. There's zeal to help but no ability**:Odi?k?di?k akpikpa kpaò edekpa ana ukpeke.**
29. He who puts a load in the bunch of firewood suffers the neckache:Odio mkp? k'ebek ifie k'ut? ?bu ?.
30. Whenever it is good time for the hunter his hunting bag will open wider and wider**:Of? ata ekpe, ?f? ekpe anioaòa inue.**
31. The lazy man cannot eat delicacies**:Of? elie ndien.**
32. When the goat rubs itsel against the wall it thinks it is doing harm/damage to the wall**:Ofu otuk ile k'u mbuban ?dihe ke ine mbuban.**
33. Boasting precludes no accomplishment**:Okpok? ?k?d?h? mkp? ef? uma inue o.**
34. Lofty titles kill the puppy**:Okpono enyi owu uyo aba.**
35. He who pours ash gets the dust for a stain**:Olu?k nt?ò ku nt?ò ?k?ò.**
36. Offer a child a gift one day and you open the door to greediness for him**:On? uyet? mkp? use ki otim afaò udi?k ut?ò ?n? onyi.**
37. When a person wants/is looking for disgrace, let him go to children's choir/assembl**y:Onwi olu?ò? uell aka ufek nkw? eyo ntik itek.**
38. Man is possession and wealth**:Onwi onu unyi/EFIK:Same.**
39. A person is considered great/grows big at the home before being considered/becoming a big/great man outside**:Onwi okpo ebo k'ufôk ôwô esiòe.**
40. The eye that stares at the fire will burst**:Onyi ese ekaò mmô ke ewei.**
41. Once the owner of the farms begins to be lazy and careless his farmland turns into a forest**:Onyi uko munu umi-umi, uko odia akai.**
42 .Once the wine tapper becomes lazy and lousy his wine jar will never be fullagaimn**:? nyun uk? ?nu etek etek uk? ey?h? uel.**
43. Thinness is not sickness**:Osik?ò ?di?k ile ediok ukpu ukpu.**
44. From eating bits from the mothers pot of soup/fish basket the child learns to be/becomes a thief**:Osi ku mkpehe nta oyo elie ôn?/EFIK:Same/IBIBIO:Oto ke mfôp-nta uf?k-eka abiyo ôbôhô.**
45. When it is time the drum will sound to alert people**:Osu ini emou eku onwi.**
46. When the troublemaker appears, the play is over**:Otido osi oluk afa aka-onwi udi odi mbre asuana.**
47. The vulture says it is the market man/woman that makes it lack jaws**:Oti ido inue ?b?h? utrelei mfuk.**
48. Anyone who plants cocoyams is looking for its tubers**:? t? ikp?ò ?luò? nk?k.**
49. Anyone who defecates does not fail to bend and look**:? t? ini?ò etre nyuò? nse.**
50. The lizard says though it doesn't sleep neither does it eat at night**:Otokwong asak ile oko elie esi.**
51. A child who eats twenty pieces of cocoyam thinks that days are limited to twenty**:Oy'eteketek okid ikp? edip elie okere k'use ekere k'edip.**

52. The child feeds/invites the mother to meals**:Oyo ?d?h? eke elie.**
53. The (having)child is better than riches**:Oyo ofak unyi.**
54. The child is better/of more worth than the rich**:Oyo oke unyi.**
54A. A child who says his mother will not sleep also tarries**:Oyo omu ?d?h? k'eke mmed'ilei ile, anyi nko edilei o.**
55. A poor child begins to savour delicacies from eating snails**:Oyo ufei ?t?ò ndien k? ?kw?ò.**
56. Remove the splinter in your eye before removing the log in your brother's**:Sa a onyi sighi nlili k'onyi ofu man okeme idi'sigi obukp?k k'onyi oyuka.**
57. Whatever flies in the sky its legs (talons) are pointing to the ground**:Se aya k'?ny?ò uku ese is?ò.44.Se ekwai ekwai ekpehe k 'usim.**
58. Whatever is peeled stops at the tail:Se ekwai ekwai ekpehe k'usim.
59. Whatever is hot will become cold**:Se oyoho oyoho aka osu-osu.**
60. Whatever the hand if folding/uella is worth the parcel**:S'ub?k ?fu? ofu? onu eku/EFIK:Same.**
61. Many hands push the uell log.**Ub?k mu? ub?kmu? etit ukpe/EFIK/Same.**
62. Only the hands can scrub the back, not vice versa:Ub?k ub?k otuk adai, adai etuk ub?k.
63. It's the troublesome stomach that makes people to as:What did you eat**:Udiok uell ebi se ekelie mbre-si.**
64. Palm wine drips drop by drop till it fills the pot**:Uko ?t?h? tik tik ?y?h? abaòg/EFIK:Same.**
65. Becoming a young man is not by talking**:Ulap enu inue.**
66. A virile young man exhibits/shows off at birth**:Ulap oyo owu uno-ki ku nsek.**
67. It is on the return from the market that people determine the one who has a robust waiste line**:Urue ony?ò efak ?kp?òg ata usin.**
68. Days are not the same**:Use muse enu ukem.**
69. On the day of harvest, the ghost's palmfruit will be harvested**:Use osi ekpu ele, ekpu ma out/IBIBIO/ANNANG:Same.**
70. You have not caught sight of the baby's head but you have prepared the cradle**:Usukid ubuhu oyo no'tu mkpana/IBIBIO:Uk?dekit iwuot ayin afo abeek ntan.**
71. Being a girl is not just staying in her husband's house**:Utaò oyo ?ny?ò k'ufe ebe.**
72. **Utaò-oyo ?ny?ò efak ?kp?òg ata usin.**
73. Being thin and skinny is not due to illness:**Uyo-ile enu ul?n?/EFIK:Same.**
74. The young-one of an animal which first goes out from the hole before its mother wants the mother dead**:Uyo una oke usaòa onyi ?w? k'uduò eluoò? eke mkpa.[Courtesy of Chief Cyril E. Johnson Rtd H/M St. Charles Lwanga-Mbukpo Eyokan, ORON & Rev. Mr.Ignatius Iduk, St Mark's Esin Ufot Oron, Diocese of Uyo]**

B. RIVERS – OGONI-KHANA:

75. To survive in life you must endure**:A bania dee ture nee mme be.**
76. Height is not the measure of a man's worth or capabilities**:Akpuru nee kpo.**
77. If the son refuses to fulfill his obligations how much less outsiders' sons:**A-naani Lorre anaa kagere be lo uune kagere s?.**
78. When a person is looking for how to make trouble with the mother, he beats the child**:A-pate kanwii ba wee mu? ny?? kpo g??r?.**
79. You do not love me, but you love only my wealth**:A-pkaloo gbo pia ye nam a kpe.**
80. **No one can predict thefuture:Ba naakpae ke seedo.**
81. The love of brethren is more intimate than/superior to that of outsiders**:Bãã wuga dìì ny? ghaghana.**
82. Prudence is essential in our daily lives**:Bué k? feegee nãã demae ?masah.**
83. All conditions/opportunities are not equal**:D??d?? biìba naa kunaloo.**
84. When the rain falls it pains/saddens the person that has no house (to collect the rain water)**:Dee boo d?? dee tor ki? d?v?.**
85. Emergency does not require representation**:Dee ka-ue ba sere nwii loo ku?.**
86. Once you are great your greatness remains for ever**:Dorgba gba naa we tah.**
87. A heavy dwn-pour (rain) closes the mouth of a frog/It can't sing again-sudden misfortune/disaster that can befall the powerful/rich, etc.**:Gbene boo kpaa agã kara/EFIK:Enime Inya uyo!**
88. Curse your child with your lips I will affect his destiny later:Kaabie buk?pr? d? ataanaloo nyuunu.
89. An old man was once a young man**:Kagara nyaa abue beere kpor/YORUBA-Same.**
90. Little things he cannot do, how much of bigger ones**.Kaloonu I k? k?g? naa alap doo a akaanã I beete.**
91. If the diver narrates what he sees below the sea, he will never return to the river again (to dive)**:Lo a mana kor nu a mu? k?? maa gah naale ekiana.**
92. When things are hard for a person/neighbour, one lends a helping hand**:Mii si bee zii gbo zii gbo du.**
93. He who does evil does it to himself**:Naana tãmani k?tor ak? a dooe ye t? v??.**
94. When you have a problem worrying you, you do not fail to ponder over it:**Nu aale y?? daa a d?p n?? naa aaloo.**
95. An old man's experiences are more profound and numerous than those of the young**:Nunama nee mue sor a? ?tek? nwu zuguru naadap uell ayira ya.**
96. A stranger cannot destroy a whole community**:Nwii nyor naa wee l?? nwii ke.**
97. You cannot bring your sense to match with a man with a higher sense/intelligence:O wee su mii sia akwete.
98. A rich man and a poor man do not go to court together**:Pee Le nam naa wee be.**
99. Any visitor that fails to adhere to his time schefdule is an evil visitor**:Saan?? anaa ?panaani ?? p?r? sun??.**
100. Life has no duplicate**:S? maa b?m e a logas?.**
101. Another one will work, but another will east**:Sakor topzoo loolo ba aka/EFIK:Idihe uell utom ke ik?t owo edi andidia.**
102. Instead of misfortune coming the way of the great, let rather go to the lowly/less great**:Taa kuna fula, te a baãra loo.**
103. If a man is not strong he can never be regarded as a hero**:uell agaloo uell sim nam loo.**
104. A depefdent man is a hungry man**:Torbaadum O d? ?rasor.**
105. The less privileged are usually the ones victimized**:Ue nee naenee bay ere bu kpo zege.**
106. Don't compare yourself with others**:Waasu dee doonanee daedaa.**
107. A long speech is not indicative of the fact of the matter under discourse**:Waa nyorne k? ny?? myor doo ofi baakere.EFIK:Ediwak ik? inyeneke udori.**
108. The evil done to a brother will not bring one happiness**:Waa yure bia nyi? gbere naa-??.**
109. After you are gone then comes evil and problems**:Yaakaran waa yaaka.**
110. The slim body does not mean sickness/**ANNANG:Same:Y?? beeloo me daa naa tanu.**
111. He whom you trusted has diasappointed you**:Zia bea bu zii kpor.**
112. We are helpers of one another:Ziiba wee log zi.**[Courtesy of Rev. Peter Goodluck Deebom – Catholic Diocese of Port Harcourt]**

OGONI:GOKANAPROVERBS-R/STATE

113. We came as single person, we are the same:**E duu t??ne nen.**
114. Can ring a bell.The feet running is like ringing a bell because; breathing is more intense when running**:? kai to t??la, Pì?ògi tue g?e.**
115. The eagle cannot give birth to a vulture**:Gò naa ólo mán b?délé.**
116. The sky above has no supporting stick under it**:Kããla áboo bà náa él té kã.**
117. The war trumpeter does not call the stranger**:Ko? bé náa olo koli zola nen.**
118. The hen says the person who puts up a house/shelter during the riny season that it will lay eggs for during the dry season**:K?ó k?? nen a nvee nèè é to tóó boo; ní a é tele eké a to tóó hgbei é.**
119. No matter the distance, it leads to someone's village/town**:Kpade –kee do? b?? nen.**
120. When a person is old and weak, he acts unusually**:Kpee aana ata saali.**
121. A good name is better than money/unrighteous wealth**:Le beelee el kpègè.**
122. A good person knows his kind – who is good**:Lé kol lé.**
123. The women who gather around a juju priest are the source of his strength and popularity**:Mba ètà be òówá ej?**
124. The king who says the sun will shine only in his domain/city, will live in a narrow hut/become misertable**:Méré a k? náám a mo e boo áá ndee bon.**
125. The Mgbawu animal says that it is not annoyed with the person that shot it, but it is very annoyed with the person who asked it to be held tight to be killed**:Mgbawu k'ome ?ne re'taá r'e'chéché me re'chee b'one re'ko abirí oboru.**
126. Two person's water cannot finish from the pot:Míní báá nen nàa tà knáá.
127. There is no safety inside the lion's den any more than in the squirrel's or vice versa**:? ? kóló kp?? ooa k? dú ? ? kolo vikp?i.**
128. Do good and you reap goodness**:Naa le o tu le.**
129. A wise person though regarded as a coward lives to enjoy the next day**:Nen p?? de bae dee.**
130. A lazy man claims that he is the only child**:Nen zuuga ko aa ele due gbaa.**
131. The child carried on the shoulders does not know how far is the road/distance to the farm**:Nvin tava pkan nàa nyima kpáá dee ól/EFIK:Same.**
132. A child in his mother's arm does not know the distance**: Nwin eadiba kai naa nyima kpaadee**
132. Nobody counsels Go**d:Obari mono sia eke ?la.**
133. You do not take more care over/ admire the costume and forget/leave about the dance**:O gó nyoone z?g? gb?? zob.**
134. When the wind has blown you cannot see the hen's arse**:**On? **abèrè u kpekpe we/S?? foolo ka ula nôô deebi kôô/ BEKWARRA?Same but in another context:** When the wind blows the fowl's arse is exposed.
135. A goat cannot deliver tethered in the house while an elderly woman is present at home**:S'ekpo ?swa d? ?t? mbó r'ema onwi adaa ojji/ANNANG.same.**
136. Procrastination spoils things**:Suu suu kaana ata kaie.**
137. Sarcasm:You are a bush pepper which cannot last for three weeks**:Tápèrè taà sè.**
138. The ear that would not hearmust not be the size of a sack:**Túá ka dú ló zaizai/Ton eandanu nalo tonko sakara.**
139. A rabbit's anticipation of security in an ant hill enabled it to attack/kill a lion**:Wee ááma nee kóókóló nàà a kààla byom. [Courtesy of Rev.Kenneth Oonee P.H Diocese]**
140. Before you think you know it I have known what you think**: Zaazoo ka zaazoo zaazokabie**
141. Delay makes the raffia-roof material become dry**:Som som kame kai.**
142. A tree that gives signs before falling does not fall on anyone**: T? easi na kon nen.**
143. Water fetced by two persons cannot be contained in a calabash**: Muu baanem na takan?. [Courtesy of Rev.Fr. Felix Bonwin – Diocese of Port Harcourt]**

C. RIVERS – OKRIKAPROVEBS &THEIR MEANINGS

144. Too much care given to tend a clay pot may result to its sudden breakage/If you shy away from applying

disciplinary measures on your child, he or she might end up disgracing you:**Abala kuku fi alake.**

145. Whenever a soldier's shield drops off his hand, his vigilance has failed/When a great supporter or patron of a person dies or declines from his fortunes, the beneficiary is weakened**:Agbo bikia, kile si.**
146. Never cut wood using a heavy weight sharp matchet/Always tamper justice with mercy**:Agiji obu bara se chinpele peleke.**
147. Tidal waters do not flow in one direction. In all matters, there must be pros and cons. Opinions do not flow in one trend nor do fortunes centre on one person**:Amasobia mengi gbori ju mumu ke.**
148. What the wealthy lacks may be just a grain of pepper/However rich a wealthy man may be, he may lack certain essencial things which might appear to be of no consequence**:Ala palimaye sani mgbolu-e /EFIK:Im? enyene ebot, im? enyene ena ;edi okpom-kpom Nsibdii akak im? ndinyene/IGBO: Onye ogaraya arʔr?? mman? eluakʔar.**
149. There is no rose without a thorn/However good and handsome looking a man or pretty a woman may be, there is always some defect somewhere. No one is perfect**:Ama ibia kele konme;Ere ibia kele konme/EFIK:Owo if?nke ima.**
150. Where there are children, the belly of the cat fish should not be cut open/Do not reveal secrets to children: **Awome sime anga singi furo pupu ke.**
151. Never hang a bag out of arms reach/Live within your means**:Bara laka nyon akpa suka sukake.**
152. The water that covers the swamp does not emanate from one source/Trouble which afflicts someone might originate from various sources**:Bu bilema mingi, gborianga uell ke.**
153. The feet cannot tie the hands/However prosperous and great, descendants or dependants grow to be, they must submit to the fact that they were brought up by someone to whom his right of place must be conceded**: Buo bara fina fina ke.**
154. Sneezing stimulates old sickness within the body/Insinuations remind us of past grievances left unsettled**:Chisa uell obi owoima owoima me.**
155. Any matter which is frequently discoursed will be heard even by the deaf/Always keep within your chest unrevealed actionsan do not let the cat out of the bag**:Duko kuku bere inikibo naname.**
156. While in the ocean when the strong wind is blowing never attempt to cross over/ When anger ensues you are cautioned to make sound judgment before daring to confront it**: Ebeji foru fie uell toru sabake.**
157. A bird which keeps looking at a gun aimed at it instead of flying away will surely be hit/When danger is imminent it is wise to escape in time**: Feni diki-a alagba, feni toru korokoro me.**
158. Do not pick a refugee snail passing through your door/Do not be hostile in any way towards any refugee within your gates**:Inyia wariboko saba osi, bin bin ke.**
159. Other parts of meat can get missing in the pot, but not the head/How ever crowded the people may be in a community including distinguished people, there must be an authentic Head or Chief among them who can be identified unmistakingly**:Nama tibi bele bie fafa ke.**
160. Ngu is a poison injecting creature that injects poison in its spike.To catch it, one must avoid facing it squarely but by going behind it. If you must overpower a strong man, you must circumvent or entrap him by clever maneuvers**:Ngu toru ngu kun kun ke.**
161. The hat which is not doffed for the owner does not last long/ Anybody who refuses to acknowledge his owner or superior as such by way of respect will soon fall**: Sin nyanabo pirika chu uella.**
162. The dead the cause of whose death is suspect after going through the enquiry for the cause of his death, must ultimately be buried in the common grave/How ever the truth is twisted, it will ultimately come to light**:Tumu duein otii weni-I, o soso kiri mi oso bia ye-e.**
163. A canoe moving too fast hits against a stump or trees/One should exercise caution in all one's movements**:Wengi kuku aru kulo chin bia bianmee.[Courtesyof Rev.Fr. Sor Daniel – Eleme PH & Gladys Simple – Okirika Kingdom, Rivers State.]**

D. RIVERS – DEGEMA PROVERBS

164. It's the hands that tie legs; not legs that tie hands/obeying authority:? ?ó n? ? ?f??la ?v?, ?v??fàrtù à?ò.
165. A bitch that does not move about will not get impregnated/Prosperity by mixing with others**:? ?uwa n? /órèré ?keny /?n?mè.**

166. The word “uber” stands for the replacement in kind of exactly what one has damaged or used up. So involvement in such a problem should never come my way, I cannot carry it**:? màkpé ú?èr /m?ne dòk?.**
167. We must learn to do first thing first; not to place the cart before the horse**:? min ?? atù /egidi ?k?ti.**
168. Even if the base of the tree is hidden, the branches are never hidden**:? si ?kôkôn?, ?kpangi /?kòkòkònè.**
169. Where leopards are staging a dance, little animals don't stand by as spectators**:? tonu ikpe ?kp?r ? i??n?, inam zor /uell g?ntu.**
170. First drive away the hawk before blaming your mother hen**:? e?iné ?kpò y? nunu k?nose onuma ?hoho w?.**
171. Merely saying “I'm sorry” doesn't heal a sore**:? ilà ?furuke /ikokurom ino/<u>SACRED SCRIPTURE:</u>Show me your faith apart from your works; and I by my works shall show you my Faith.(Jas 2:14-18).**
172. A goat tethered in two homes will one day sleep outside**/<u>DEGEMA</u>Same:? ?ui, n? m?k?o m? ?vai ?va, m?mese m? ?finy/<u>EFIK:</u>Andidu uf?k iba imumke in?.**
173. The elders say that a dog and palm oil should not be kept together: E?egina e?ukon m? a?uwa n? e?ir /izatu esi **:? ?ui, n? m?k?o m? ?vai ?va, m?mese m? ?finy/<u>EFIK:</u> Andidu uf?k iba imumke in?.**
174. Elders say. “Tommorrow is pregnant/both predictable and unpredictable:**E?egina e?ukon m? ??ç ?nimen.**
175. While birds fly above, men below count their feathers/You may not know how and when men discover your secrets**: ? fen m?veva m'ekun, ?nu'to m?nwanya âkp?rô.**
172. The he-goat says that if there is fragrance all over the community, he too will be fragrant**:? kpé o?ukon m? ekeny ?vum, oyika òvum.**
173. The leopard says he uses his terrible uell to prove which ones are his real off-springs/The true champion is he who overcomes a champion**:? kpé o?ukon m? ?yi ?von ?kpáványà m?sona gesi imo n?nw.**
174. You've been tied a wooden bell on the neck/Instigation**: ? kpówóté ubé m'??ou.**
175. Even if it's just one palm kernel available, share it with others**:? món ?kumo ubi ésám.**
176. A game does not select the type of knife used for butchering it**:? nâm n? owute /?sòn ?lege.**
177. A sheep is never happy at the sight of the slaughter of a ram**:Esinu megbiye òdum?ná, ??u ?su**
178. It's persons that makes a person**:Ewei mekpene owei/<u>EFIK:</u>Owo anam owo eye.**
179. Don't remain under an elephant to shoot at it**:/Ezatu m? ?to çnì<u>EFIK:</u>Kutie ke oru ek?m uta ek?m.**
180. Since there is the back, the belly won't break down/Confidence in supporter**:Ikosum ??ô, ifany /oruv.**
181. The second round of the same disease will destroy the nose**: Ikpom ekireva migbogboti isuveny.**
182. That which ears cannot forbid, let hands forbid**:Inu ?sou ?gbì, ??o ígb?.**
183. What has reached the level of the shoulders, has reached the head already**:?nu itulte ?và ítilte ?t?m.**
184. Let the neck continue to carry the head**: ?nyan ?d?ki ?t?m.**
185. If the vulture is not driven by stoning it won't realize that the society hates it/Society must not tolerate evil**:K?mu /?von ?kékè ??ekine ?dele d?do, ?dele /?nwe ?eri ?kunu ?yi /?gban n'ogbo.**
186. He who fears the bees cannot obtain honey**:? sirékém iwuwa /?nwenyan úkì?anù.**
187. Any chapion who has not fallen a champion is not a champion**:? s?k?o n? /?mà dese ?sùkp? /oyi ?sukpo.**
188. One will not be short of a day**: Tire /?ko m? ?vu.**
189. The leaf that is not tasteful in the mouth of a goat will not kill a goat**:? ?itany /o?iyom m? enu ??ui, ogbiye ??ui.[Courtesy of Miss Adutam Fiddo & Degema Kingdom, Rivers State]**

E BAYELSA – NEMBE IJAW PROVERBS – BAYELSA

190. The snail is never ashamed to run irrespective of what it does**: Osi mangi-eki bugiriri miegha.**
191. The friend of a smelling fish must have bad odour of its friend**:uell mondi indi bura bura furu.**
192. The talking drum doesn't call men without tittle, you need to be outstanding to be reckoned with: **Okuma kule tingh.**
193. There are times your kindness is misconceived for evil**: Nembe ne ebi miebo sei mie.**
194. Most burdens are self-inflicted/ordered**: Fingibo san nina eki odu odu samo.**
195. Be mindful on how you talk, before you exhume your family unpleasant history**: Ofoni Sara já lá timi**

nyigi tibi já lá pagamo.

196. The birds can survive even without their seasonal food**: Epie ma biyagha ifienka ofonima numo.**
197. Don't carry me if in carrying me yet my legs are still scrubbing the grand**: Ena buwo kiri gboloyon me ebeba ekpankuma.**
198. The stiff neck flies are buried with the corps**: Gbaye nagha omonbu duwei na tua dibi yoye/EFIK:** Same/**EJAGHAM.**
199. An outsider may want to cast you down, but it is worse when a confidant exposes you**:Ofoni babo ye eki omie gha, ori-ifiri bo ré ye eki omie.**
200. It takes great courage to sustain a long friendship**: Bele odu juro eki fini na mini koko.**
214. There is a way you go after things above you, if not careful it may lead to pepper getting into ypour eyes: **Baralagha édeni gho fulo kimono gha.**
201. Be yourself, imitating others amounts to nothing**: Dumo digi dogu aru mondigha.**
202. Repeating same mistake is dangerous/counter productive: **Mai fie suo obio nini pele.**
203. In a community of three during conflict the neutral person is the peace maker**: Trakimi timi ama falha.**

D. DELTA STATE – IZON/IJAW PROVERBS & WISE SAYINGS

204. When something enters in between the teeth, it is the tongue that sufferts**:Aka a suoye, mulou ke oyafinmini.**
205. The intestine of the crocodile is never dismembered.disembowelled in public**:Egere amba see yo-a efirigha/EFIK:Owo itatke ekpa ekpe ke a wa**.
206. Whsatever you do, you can succeed only through perseverance**:Ene ke bomoun su**.
207. Thed reward of Esoun fishing net is a whip**:Esoun ariri mie ebi famo mo ke bomini.**
208. The person who did not go to fetch firewood wastes it on fire**:Finidou seimo ebimo nemugha kimimi fini a biri ke tuamini.**
209. The labourer is worthy of his wages**:Firinwa ngibo nye fifam/ SACRED SCRIPTURE:Same(Lk 10:7; I Tim 5:18).**
210. Sweet soup is money**:Fulo belem, fulo belem igbiki/EFIK:Inem efere kp? akpa atak.**
211. The ant that crawls on you and that which bites you are not the same**:Kimi tani eye mo kini owein eyemo kenegha.**
212. A swampy spot necer gets completely dry:Mimgo chekeri fafagha.
213. The waves from small stream do not go out to the river**:Oba bulou adonnwein toru pagha.**
214. The one who catches the alligator lizard is also stained by the mud on its body**:Sibiri kerebo atoo abo gbolomini.**
215. The size of the woman's leg is what she places on the husband:**Otu ukuha ka ona tukwasi di ya.**
216. The masquerade that didn't listen to instructions gets disgraced outside**:Tolumo nagha owu ke bo gaan demi**.**[Courtesy of**
217. Death is the most powerful thing in the world: **Akposa korolden ye Fee ke koro denemi**
218. The plantain sucker had never caught cold: Odidi kerigha
219. You cannot hold the mouth of the gun toward the ground: **Alagba bebe keri kiri dia**
220. It can only be done to save the lives of age mates: **Mie ake pasiotu ke zuomi**
221. A fowl should be taken to suitable place to stay: **Ofeni kerimu ebiyo a bono mo**
222. You cannot find in a fast developing swamp: **Ezeulala ,edi korogh**
223. What I do with my body whether good or bad life whether you like it or not is the action that makes me famous:**Emi ango kon mieyeke emi a lemo orapamin**
224. Whether you live well or not you are going into grave with them: **Eyerin ke yerin ebikpo eba yerin ke gerin sikpo e kon tuamo uell mugha.**
225. It is only in the house or family with many people that you can hear a loud sound of the voice: **Orodor, ani kimi emi ware**

Rev.Cletus Assian – Port Harcourt Diocese, Rev. Fr. Joseph Y.Opouweii NDU-Bayelsa, Mr.Arbegha C. Boonyefa – COE. Warri]

F. DELTA STATE : IKA IGBO PROVERBS & WISE SAYINGS

226. Even if you are so brave, you cannot stay in a lion's path: **Ihian ameke diken oshi otay eworo da 'lodi.**
227. When you cross a junction, there is another one further to cross: **Ighafe ebu, ebu rizzi ihun**.
228. He who calls his mother a trash can, the society will use her to pack refuse: **Onye kpo nne mkpokor uell idumu egie kpon efifia**
229. A successful person is brave: **Onyeoghani wu ' diken.**
221. A tortoise dies in a proud man's head: **Onye won ' ke akor, mbeku awun ' tona ibu**
222. Wisdom is life: Akor wu otomi.
223. They are cursing someone who chewed the kola nut, pot raised its head: **Werii uell iyi onye ta ogii n ite ebu ishii elu** 224. He that says his mother will not sleep, he himself will not sleep too: **Onye ' uell arahin ko yawa arahin ko/ORON:Same**.
225. Can he who has plenty of yams cook for goats? **Onye woke igii oshini ewu nni?XXXX**
226. May you live long: Itoneyin feh.
227. The bBed bug told her children that whatever that is hot will later become cold: **Chinchi si mmua, ihien ri okwun ka ju oyi**.
228. You are carrying an elephant on your head and you are searching for cricket with your toes: **Ibu eyin ishii ihwu egi okwu abuo ebuzun/ÑKAN KA EKIN/ QUA-EKOI. Same**.
229. The deeds have been done: Emele uell emegwor/**EFIK :Mmanyaha ama ?d?du? ke is?** .
230. Where one leaves is where he occupies: **Ebe onyen bi ke owakiin**.
231. The fog cannot fill a bowl: **Ighirighi ajun uell.**
232. A sick patient said he is alright and the society said he could not sleep:**Onye bu ibi asii owoni ihien lemene ndi idumu asii onina ranghin EFIK//IBIBIO:**The hernia says nothing is wrong with him, but the neighbour says he makes him sleepless at night: **Owo efik ete kp? inamke im?, ndu -ndiana ete idehe idap okoneyo**.
233. One who is lazy: **Onhwuni eka ekpa gbama ekpa**.
234. A helpless person: **Onye eka nkufu**
235. When the right hand washes the left and the left washes the right they become neater**.**
236. When you are spying somebody, somebody will be spying you too: **Ile eyon onye ozo, onye ozo hwu eyoyin**
237. He who prepares to fight should prepare for a swollen head: **Onye kwademe ogwun, okwademe ishii ekpor**
238. When a child washes his hands well, he eats with the elders: Wata kwor eka, osor ndi ikehen ri nni/ ÑKAN EJAGHAM/ **BOKYI: DYITIM/MBEMBE/BOKYI.Same** **[Courtesy of Rev. Jude M. Monye – OCSO: Delta State]**

F. EDO /BENIN PROVERBS/:BINI

239. If you blindfold yourself so as not to see your enemy there will be no eye to see your friend**:Agha rhumwunda oghion vban rhu aro ai ghi mien aro na ya ghe ose omwan/EFIK:Owo ada ndisime nnyam urua, urua anyam eny.**
240. Nothing lost nothing found**:Ama mu fua ai mien rhie.**
241. The colour of a chicken is not known in a pot of soup:Ai ren okhokho nne jhui vbe uwonmwen.
242. When one is too full (constipated) the hungry person becomes more comfortable**:Eko gha ven omwan**

gbe, ne ohanmwen gbe ghi mase.

243. Two peaks do not meet**:Utete eva mie egbe.**
244. The owner of the front is the owner of the back:**Eno yan iyeke ere o yan aro.**
245. You don't cut someone's hair in his/her absence**:Ai zeto khe omwan ne rho owa/YORUBA:Same.**
246. You don't pick up a hen and start counting its feathers**:Ai mue iye okhokho vben obo ka re igan.**
247. The silent person is not foolish but too much silence is foolishness**:E no hunwan ma kon sokpan a gha hunwan gbe, ukonwen ghi no.**
248. What is yours is yours**:Amen na gha won le se omwan ra/EFIK: Same.**
249. Only the brave can possess the world**:Amadin ai yan agbon.**
250. When God stands with the mushroom, it can break an axe**:Osa gha mudia ne ihokho, oto setin bun ughavban.**
251. When you paddle a canoe to the middle of the sea and the paddle fails to move the canoe, you use the mind to move it/Common sense**:A gha gue oko se adase eze obele ma nag hi gua, a ghi ye echo gua.**
252. You do not tell the children of the deceased that they did not carry out the burial of their parents properly**:Ai kha me ovbie orimwin ighe oma he erha vbi iye se.**
253. Not having a pocket is better than having one with hole**:Ai vben ekpo mase no fien uvun.**
254. The food you eat in your own home does not broadcast you**:Evbare na rre vbo owa ogho vban talo vban.**
255. The river that will kill you does not care whether you are a good swimmer**:Eze no gha gbe omwan lele degbe a gua khue.**
256. While we celebrate the dawn of a new day, we do not realize that the day of destiny draws closer**:Ede gha gbe ma ghogho ama ghi ren ghee de ehi oya gba.**
257. The tortoise does not grow a shell and its offspring grows a sponge**:Egui ze ikpakpa ne ovbie zi ihion.**
258. Where you sat to judge your enemy is where you also judge yourself**:Eke nana bue ohien oghion omwan ana bue oghe gbe omwan.**
259. If the hand does not meet the head it does not sleep**:Obo ma mien uhumwun, evbie.**
260. He who shakes the uell tree shakes himself**:No weghe uloko egbere e ro weghe.**
261. There is no witness to a dream**:Ai mie ose vbe imam.**
262. You do not see the Queen-mother and kill your own mother**:Ai mie iyoba nag be iye omwan rua.**
263. Rather than call the one that will not answer you, you call the one that is absent**:Na gha ya tie ne khuen nie omwan, a ghi tie ne rro owa.**
264. When you see the one you are better off than he is, you do not think of dying any more**:Agha mien a muse, uwu ghi gia wu/EFIK: When you see the one who has a deformed or broken leg (no leg) you do not fret and worry about not having shoes to wear:Ke okutde owo eke minyeneke ukot, afo etre nditua nseme mba a unana ikpa-ikot.**
265. If the chameleon does not see danger, it does not run away**:Erokhi ma mien ebe ebe.**
266. Water has no enemy**:Amen vben eghian.**
267. You can borrow clothes and beads but you cannot borrow a child**:Amomo ukpon amome ivie sokpan omo ghi gia momo.**
268. When sent on a foolish errand you deliver it wisely**:Agha gie omwan uhun oghe ovien, aghi ye oghe omon zoe.**
269. Anyone without domestic trouble is in bliss**:No ma mie ukpokpo owa, egie ero ye.**
270. War is not beautiful**:Okhuo imo**

G. ESAN PROVERBS-EDO STATE

271. It is the clothes that we respect:Ukpon era tue.
272. We deceive ourselves with one mind:Ekho gha rere gbe ohio oman.
273. It is the poor man fart that smells in a gathering:Ehun ovbie ogue ole wia vbi iko.
274. You get to a river before you fetch water:Ka se eze ake sa amen.
275. When you pursue two rats at the same time, you catch nothing:Agha kue ofen eva usukpa, aghi mue hoi.
276. It is before the non-important race that a woman holds her breast:Ule no ma se ule, ere okhuoma ye obo de

ewen yi.

277. You do not divide the meat you forbid with your teeth:Ai ye akon gha emiowo na wua.
278. The snake gets its venom from its mother (We are genetically tied to our parents):Eko eyen ole eyen na rie obi.
279. You cannot pick lice from the hair with one finger:Ai ye ikpian obo okpa mue irhu vbe eto/EFIK:Nnun ub?k kiet isioho ida .
280. You (man) do not act/behave as lazy man in the presence of a woman:Ai sira okhuode egbe lele.
281. You cannot stop some one from dying:Ai ye obo de n'owu yi.
282. The mother hen's beak does not kill its own chick:Ukpe iyo okhokho gbe obhiere/EFIK:Ikpa eka-unen iwotke ndit?.
283. Blowing up one's possessions or achievements is not good in the neighborhood:Ifian yangbe ma bhi okpon owa.
284. Where there is much dirt in the soup, the blind will see it:Iku gha bun gbe bhu uwenbhen, arue elo ghi dag ho le.
285. A child does not play so much as to forget about home:Obhokhan ku Miamian owa.
286. When a road cannot be taken you turn back:O de whan gia la, aghi werie egbe.
287. A woman always shows her pregnancy to the one that caused it:E no okhuo hamhan na, ole a mue eko mha.
288. If there is no friendship between neighboring farmers, then the friendship is for another life:Agha mu ugbo si ke egbe, ama ku, iku khian aria bhehe.
289. The person with money does not kneel (plead) for long:Omhenigho kpe bhi igue.
290. The man died here is better than, this is where the man ran into the bush:Ebhan okpia day u, mhen le ebhan okpio, na de whe ewe.
291. Too much hunger makes one to have serious thoughts:Oha mhen gha gbe oria gbe, ilo no we egbe o ghi ze.
292. If a child defecates repulsive excreta, the leaf of a spiky plant will be there to wipe his buttocks:Obhokhan uell ison ebe, akhi ri ebe ugbolimhosaka gbo ole uwedin.
293. The one who has no child cannot have an inlaw:Eno mhon omon, mhon oruan.
294. The chicken is not considered a load in the house:Okhokho kua bho uwa.
295. When the wrestling starts the ground gets wider:Agha ven fo, oto gha bhe.
296. You do not verbally ask a gentleman to leave; you do things that will make him leave**:Ai rie unukhue adaze, embhio oya a luo bhe egbe**.

H. DELTA STATE - URHOBO PROVERBS

297. The world is open-wided but difficult to live in it: **Akpo riunuphiyo jobe yeren.**
298. The morning cannot predict the day: **Avwurhioke Vu ghe'dee.**
299. You can only lead the crowd by means of patience: **Edirin avow ghwotu.**
300. The eye cannot see the ear: **Ero mre'rhoon.**
301. All fingers are not equal: **Iriabo eje da bavoo.**
302. The okro tree cannot grow taller than its planter: **Elshavw oruan orovworoo /EKAJUK: Etñoh? kp'me gbal sh'ñhe nk'kakeh**.
303. That a lizard is nodding does not mean that everything is fine: **Idiane kemukemu shevwiyo nerh'orokpa kpogh'ushovwi.**
304. The child that prevents his mother from sleeping will not also sleep: **Omoro r'odj'oni opherhe je vwerhe/EFIK/IKA IGBO/ORON:** Same.
305. A husband does not reject the food of his favorite wife: **Oshare siemu r'amebo.**
306. What you do to a child remains with the child: **Oboruwu ru'omotete voye dia bede.**
307. The river is just disturbing the calabash; it cannot swallow it: **Etere didi kpokpu'uware, okese sio rivwi.**
308. A rat does not eat potash: **Erawevwi riu uwerin.**

309. A child is crying because the mother went to the market; what does he want the orphan to do? **Omor'ono roye kpeki vie. Kidie Obe tan'oroni ye whuru ru?**
310. When everything has has become better, it now belongs to all - everybody claims to have contributed to its betterment: **Odeyovwi Kodiorotu.**
311. It is not the way you drink water that yiou drik soup: **Odi obo radame, adiriboo/EFIK: Idihe ub?k ukpobi nsu ke eda ekpobi ?kw?k.**
312. Whatsoever you so, you will reap: **Obo rakonre oyevue.**
313. Whatever someone is lacking become superior and better: **Oberekarohwo Oititie.**
314. The way you prepare your bed, that is how you lie on it: **Obo woo rhuere'hwa wen phiyon Oyivwo shereen.**
315. The child with a helper/nurse does not know that life is difficult: **Omo rovwo chuko orien n'akpobee/EFIK: The child that is being carried on the mother's arm does not know that the distance is far: Eye ke afara ifi?kke ke usu oyom/YORUBA: Opom igbang anyie dipi yi'nre.**
316. The child that washes its hands clean eats with the king: **Omo ro hworabo, fo oyin nenovie riemu.**
317. The person that withdraws back behind is either urinationg or defecating: **Oro Knok, Ophee jonel.**
318. The words of the henis what impresses the hawk: **Otaromoho Oye Vweroso**.
319. Each with its own type of movement is the name given to a new-born snake: **Ovoyan royen gbayan, ode romo rorodeko.**
320. A word is enough for the wise: **Ubrota, ata komuvwie, ko reyo phiyo'soso./EFIK:** Same.
321. The cup you measure out to others will also be used to measure back to you: **Uko, wo Vwo Vwavwe Korive wen Oyen, aje kavwo Vwawe Kowe/SACRED SCRIPTURE Mtt. 7:2.**
322. The fly that eats from the wound will never accuse it: **Uyen brorhien hwo'ra-a.**
323. The fly that refuses to listen follows the corpse into the grave: **Uyen ronyeme-e, konenorrivwi ruche. EJAGHAM, EFIK/ANNANG/IBIBIO, Same.**
324. What you do to a child remains with the child: **Oboruwu ru'omotete voye dia bede.**
325. The river is just disturbing the calabash; it cannot swallow it: **Etere didi kpokpu'uware, okese sio rivwi.**
326. A rat does not eat potash: **Erawevwi riu uwerin.**
327. A child is crying because the mother went to the market; what does he want the orphan to do? **Omor'ono roye kpeki vie. Kidie Obe tan'oroni ye whuru ru?**
328. The venom of the serpent is inside the serpent: **Obo ri'kohwo vw ?r?dek? ? evur ?r?dek?/SACRED SCRIPTURE: Jesus said: "But what comes out of a man proceeds from the heart and defiles him" Mtt. 15:20; Mk. 7:15.**
329. It is the mouth that made the forest evil: **Unun'ewha bra.**
330. It was somebody that told the king what happened in a man's backyard: **Ohwo vu'ovie oborophiare vw'obuko ruwevwi r'ohwofa**
331. Unless you stumble and spill your luggage, nobody knows the contents: **Esheri amrobo r'owhaa.**
332. A dog has no head to carry load: **Erako vw'uyovwi ro vwo whowha.**
333. The child at her mother's back does not know if the mother is tired: But **EFIK/YORUBA/ BEKWARRA/OGONI-GOKANA:** Diferent from Urhobo: They all say: "The child….does not know that the distance is far. **[COURTESY OF REV. FR. MATTHEW AKPOJEVUGHE,cm & DR. FRANCIS EWHERIDO]**

A. CRS – OGOJA/BANSARA-EKAJUK PROVERBS

1. It is the stick that roasts palm nut that burns its mouth/the one who commits a crime is the one that suffers:**Elti bi wor bi kpo fi nny?**.
2. A bird does not see the wind/One may not know the thing quite close to him:**Egor kp'me nyen elfeb.**
3. If you do not touch your hand on bitter leaf, your had will not be bitter/You're the architech of your own fortune:L**attoho lak ab? ashuu, ashuu wanehm lui**.
4. The head of palm nut cannot be tight in a leaf/What cannot be hidden cannot be hidden:**Ekohn ebohñ bo kp'me gba g? eonyane.**
5. If you want to see too much you have to touch your eye/Trying to be too wise can affect him/.**Aliga uell aman elman elmahr**.
6. Ariver which does not listen to advice goes withbends/ A person who doesn't heed advice will suffer in life:**Elgba ni ki ana ala kpe bakeh**.
7. A cripple does not trade in dogs/You cannot do what does not lie in your power:**Mbanneh kp'me jen are mbv**.
8. The poor eats like one having stomach ache/A person who has nothing can only manage with life:**Nkpak kpo li ana ala kpe bakeh.**
9. Okro does not grow more than the planter/None be can greater than his creator:**Etñoh? kp'me gbal sh'ñhe nk'kakeh**.
10. Excreta doesn't smell white in the stomach/Nobody can know a thing unless made to know it:**Abañ kp'me wv nne ala**.
11. It is he who is on the palm tree that knows how ripe the nuts are/One should not say what he does not know:**Nne nor kuun eb?hñ wo kpo kahn na eb?hñ ma bil.**
12. A rotten water yam remains in the owner's barn/Whatever you are you are still for your peope:**Ebolbol eruñhu kpo n?ñh? ebuñhu nfon?**EFIK:**Idi?k edet esine kpa k'inua/**IGBO:**Anya ko?r? akp? anagh?n'iyi n'ihi n ? ka dƷkwa nm'isi**.
13. The leg cannot be annoyed of the ground/People who are bound to be friends will continue to be friends:**Ekpade kp'me mahrre a ndi**.
14. When a child ecretes on your laps you do not cut off your legs/We must forgive when offended especially by one's own:**Mm?ñ li nyi uel kuna ay? a nehm kim ekpae roh g?**. **[(Courtesy of Rev. Fr. Ralph Mose &Gregory Ebv Egbede-St Joseph's Parish Bansar.CRS.]**

B CRS – UGEP/ITIGIDI-YAKURR PROVERBS

15. hen you quarrel with the hawk you are equally quarrelling with the mother hen:**Ajangha obe okpan na ajangha obe yinon**.
16. No smoke without fire:**Akor esissong etui lipa akoi da na akor ekon**.
17. The bell never rings for nothing:**Ekanyang jang kekangha ea wolli**.
18. The fly that refuses to listen always stands right inside the cooking pot:**Esisong Ye'ebi bong ep? enibeaw keah Enanasowah tem.**
19. One that has tasted some food cannot die of hunger:**Isokeke jang ke omunghi**.
20. If nightfall overtakes you in farm no matter how early you go to the farm, nightfall will always catch up with you:**Lewi ? negho lebilao odeþo püum keblea yang negha lebƷbil?o**.
21. If the day turns dark do not quarrel with it:**Lewi lebikeh labilaw obonjo kajangha**.
22. When you are not going to die of your sickness, you meet a close relation:**Kerma oje aboh na dunghonor oba wor akar**.
23. The trap never releases itself for nothing:**Kepanah jang íekangha ke wilii**.
23A. It is impossible for termites to swim in water:**Kpulu kpulu jang jang jang, kegangho jang ka lowi kebeayi**.
24. Bats are always found near ripe apples:**Nseani mpkali daeh kocanna kükolii**.
25. Rain never falls on one man's roof:**Obase jang kea koten ka onen wanna oteai**.
26. The hawk will never carry the duck's chick:**Okpaw jang wen wa yikalannon odeli**.
27. You may refuse to go on an errand but not a call:**Plaem kotom lede ka plaem**.

28. Little drops of water make an ocean:**Tep tep tep owukei lesowu**.**EFIK**:Little drops of water fills the pot:**Tep tep ?y?h? aba .**
29. Uduomo killed an elephant but could not cary it:**Uduomo otah yoni yokpo**.
30. No matter how the he-goat frowns the cost of it still stands:**Yiteh yikpi yipipin nah yi be?bea Eplah**.**EFIK**:Same.It will still be sold/taken to the market for sale.[**Courtesy of Messrs James Edet, Joseph Gabriel Willie & Paul Benjamin Ebri:Holy Cross UGEP/Immaculate Conception UGEP CRS.**]

C. CRS - AKAMKPA/OBAN/QUA:ÑKAN EJAGHAM PROPER PROVERBS

31. One who has good friends is rich:**Afon anne, nna ofon kpe-kpe njum.**
32. Slow water runs deep:**Ayip nyam yam, akot nne**.
33. If God endows you with a gift, nobody can take if from you/**TIV: Kwagh yan u ishoho Iun sha kon ga Ekib Obassi, ntaba chang/EFIK: kp? owo enyene owo.**
34. Who has taken good care of a child and yet the child is not a good child?**Eneaturi mmon aronob?**
35. A habit once formed is difficult to correct:**Eru nne, ntura chang**.
36. A tree cannot make a forest:**Etti jit emoyim ekui**.
37. One finger cannot remove lice from one's head:**Iniri fit imoyighi mbi ka echi/EFIK:Nnuen ub?k kiet isioho ida .**
38. A child that listens to advice is never lost his/her ways:**Mmon nyo ayuga nshode nne, amotan mba**
39. If a **child washes his hands clean, he feeds with the elders:Mmone asu uella, ayi njum na anakui?IGBO:Same.**
40. A lazy person dies of hunger:**Njan ojan akpok njae.**
41. **Every** submissive child, gets all he/she requests from his/her parents:**uella mone, ayak njum nyim ofi.Nkam etum mone, ayak njum nyim ofi.**
42. One who is yet to cross the River does not quarrel with a crocodile:**Nne nyo aroyange kpa aya amonuk uell**
43. God's ways are different from man's:**Ntubi mbinge Obassi akajoi ekan ne nji nne**.
44. A mother hates the character of her child, but not the child:**Nyene mmon ajira eru mmon, amogiri ekpin eje/SACRED SCRIPTURE:Thus says the Lord; As I live, I do not take pleasure in the death of the wicked but theconversion of the wicked who changes his ways and saves his life"(Ezk 3311)**
45. God assists one person through another:**Obassi achinga ka nne wod atuna nne etat**.
46. If you hold someone by his feet, it means you don't want/him to walk ie.his progress:**Offi nne ka akat, na okayomiye agimi**.
47. One good turn deserves another:**Ofon ntem afon, obing ntem akam/ENGLISH:**SAME**Kindness gives birth to kindness.**
48 If you sit on the back of an elephant, you can plug salad leaves with your hands:**Okumia ka njim njok, obong mfuni na obor**go/**EFIK:Andidoro ke edem enin ada inua ekibi ik?** .
49. Anyone who favors a child is that child's delight:**Onob ekpin na mmone, mmone akora**.
50. If you are generous to your friends, your friends will in turn be generous to you:**Oyi okare ntem, ntem ayi aka**.
51. Plantain has no place among the classes of yam/ One cannot fit in where he does not belong:**Afan mfan'eyu akak et?k eg?me nj?me' nju na ye er? á**?
52. The rat can decide to ignore salt, no matter how sweet it tastes/ It is not always that one receives offers; Learn to turn down some:**Akaò aseòa, mbe aj?òa**.
53. Through sleep we can explain or claim knowledge of how death is/ Demands caution in everything especially little things that could lead to disastrous end:**Akôk ka eyôh ameòa nga ek? h ere.**
54. You kneel in order to receive the crown:**Ar? ò ka nnsi ken ?tabhe itam otui**.
55. Let the cooking pot for the chameleon be the same for the lizard/ Proportionality-equal treatment:**Deeh ebhi njum'eyim ebhak, ej?e ekan uell ekabhuhi.**
56. Every large farmland has boundaries**:Ebhin kpe efa e nan, efôn ndini**.

57. The owl is never a stranger in the forest:**Ekh? h njene asik ka ekwi et?m**
58. When war/ Battle has a slated date / Day, it does not kill the lame/crawling/ He crawls for safety before that day:**Enôk efôn ofu, emoyui mb?ni**.
59. The tongue knows the number of teeth in the mouth:**Eribhi at?ò na emeòa mfan uel ka nnyô**.
60. An okro plant cannot be taller than its owner:**Esni nt?bhi kpe ga ga erabhe, mf?ne akibhinn? abh? ?t?bi**.
61. A poor man's advice is heeded at night/The effect of ignoring a good advice especially if from the poor, which has harmful consequences:**Eti mkpak ayuha nna atûh**.
62. No bird perches on a thorny tree:**Etti ajôòe inôò imô kêbhi**.
63. The Antelope claims to be better than others of its species/ Claiming to be better than others:**Ise atu ntem se obhat**.
64. Children's cutlass is only sharp in the morning:**Itême abhône ijema na ofu**.
65. Everyone respects his own thing:**Jighi! Jighi! Nne ajigha eje**.
66. Do not urinate or excrete into a flowing river, because your relative maybe drinking down the river:**Kafêhi affêhi, uell eku ka ?s? ayip, nne ôah aki gwô mb'osere**.
67. Anyhow a bird soars in the sky, it will surely come down:**Kpe òga òga inôn ifêbe ka ôsô, ikibêt ka nsi**.
68. If a child washes his/her hands clean, he/she dines with elders:**Mmônne asu abhô abhat, ayi njum nna anakui**.
69. Another man's child deserves mercy.
70. The insect that eats vegetable lives behind the vegetable**:Mmône nyam nyô ayak njeh, akuma ka njêm' njeh.**
71. The sky is large enough to contain all kinds of birds**: guru gu afaò abhig nnôn kpekpe**.
72. Whatever has a beginning, has an end:**Nji efône erôhe ndêp,efôn etim**.
73. A man becomes a slave to what he loves:**Nji nne akre, nna ajek ôsun**.
74. What an elder sees sitting, a child cannot see even if he climbs an uell tree:**Nji nne nkui akuma ka nsi ayenna, mmône kpe ajure ?sôh am? yen.**
75. Whatever you sow, that you reap:**Nji ôkpaòe uell ôffhûk**.
76. A stubborn fly dies in a hot pot of soup:A stubborn fly dies in a hot pot of soup:**Nkwwa atuòi njin akpôk ka ebhi isu./URHOBO:Uyen ronyeme-e, konenorivwi ruche/EFIK::Idi?k it? su etiene okpo oduk udi**.
77. Those who live in glass house don't throw stones**:Nne amokumi ka nju affeeh atubha attae**.
78. Everyone should face his portion and clear:**Nne nne affeh ochi nje ôbhe asum**.
79. Man (referring to one's relatives and friends) is wealth:**Nna na're efônêm ka ngun/EFIK::Owo edi inyene**.
80. When the neck survives, it will wear beats:**Ntuò ajôe ekpin, atuhi atem**.
81. What a man does speaks what he is**:? bhô etumi nne na ôsira njumi nne are.**
82. Step on a stone before entering the river/stream:**? chem ka etae ken ôbhêd ayîp**.
83. As the front goes, the back follows:**Ochi ajak, njêm ha**.
84. Age represents wisdom:**Okui are ar?n**.
85. Without touching bitter-leaf, your hands wouldn't taste bitter:**? rôfîd ochu, abhô ama' moyu**.
86. If you don't get close to a fallen tree across the road, you would not bend low to pass under it:**? rôkpiri nna nkôhe ômô sere**.
87. Humility goes before kingship:**? sera biji ôrak otui ochi/EFIK:Nsuh?ridem ebem ub? iso**.
89. When you beat a child with the right hand, you call him back with the left**:Osum mm?ne na ôbhô orumôtabhe nna ôbhô' kae.**
90. A man of many words is a man of many faults:**Oti achôt,gb?ônyô**.
91. Whatever you do to a man, he does same to you:**Oyim ntem, ntem ayima**.
92. Eat the leg of porcupine and pay with a whole goat:**Oyi ôttah nyôp, ôgôm mbui**.
93. Eat, and give to a friend, a friend will eat and give to you in return:**Oyi ôkare ntem ntem ayi akaah//EFIK:.Edia ke edia edia idia; eta ke eta eta ita**!
94. Do to someone what you would like done to you:**Yim uell nne nji ôkôre se ntem nne ayim uell**.

D. CRS – ÑKAN KA EKIN/ QUA-EKOI

96. Some people become mad when they come to a position that they never saw or expected before:**Aboninyen ane ade uel öhen, akpena öhen agböna beki**.
97. Wisdom is needed to tackle a difficult taskor situation:**Akö omengeaba uel akun itand**a.
98. The mouth is not like the spoon to endure serious heat:**Efioba akaga ka nyö, nyö ade ifionga**.
99. However large a bush is, there is a boundary:**Egbe efangana, ndena ka nse**.
100. A rat will always remain in its hole and will not come out if it has food in the hole:**Enöb mbe akit ka mfok ebep mbe akit k'otung**.
101. A good dance is known from the dance steps.**Esin enö enö adenge ka esangam**.
102. Using or eating what you are given in trust to preserve or keep:**Kö ke, we ökö uyi**:
103. A lion will stand on its two feet if he sees nobody:**Mgbe adöhen nne ahem anyem**.
104. If a Lion eats a hyena, it reduces its family:**Mgbe ayi ejö, asera njim**.
105. Someone must initiate action otherwise nothing will bedone:**Nne adoye ebö sang**.
106. A fish with a large mouth will swallow another fish.**Nsi afang nnyo uell**.
107. A great artist is made by the adviser:**Ntagha ete aheme nne öka adu ofo**.
108. A diviner does not do the masquerade dance:**Ntoba ebange okom abinam**.
109. If you are seeking someone's head, you will give yours:**Odimi uell okare eya**.
110. Whatever we do, good or bad, will live after us:**Ohem ka nse oyak, okid ka ane ösö**.
111. A lazy man who does not use his hand will go hungry:**Ökö öbö oke ejijit ökö öwha oke njae**.
112. If you want somebody to move fast and the person does not, you have to (overtake) go before him:**Ökpage nne eyen oseng osi**.
113 You are carrying a load of an elephant's meat on your head, yet you are searching for snails with your feet:**Osima esöe njök ka esi, osen ömöma ka akat**.
114. There will be no peace, agreement or reconciliation when a person remembers every ill done to him/her by his /her friend or relation:**Ote-he dugi dugi ya ntem ökönam**.
115. If you respect another person's masquerade, yours will be respected:**Yobe – yobe nne ayobe eje, ösabe okom ntem, ntem asabe öba**. /**EFIK::Ama abak okpo owo, eyebak okuo**. **Courtesy of Augustine Eneachingi-Obasi Asuquo – St. Joseph Ayaebam, Mbarakom, AKAMKPA, CRS**

E. CRS – OBUBRA/OLD IKOM/MBEMBE/YALA PROVERBS

116. The longete is used to count the teeth: **Â bî çbrçnyin Kâ âgwûn ôkô-kâ.**
117. A hand is used to wash a mortal and a mortal in turn washes the hand: **Âbôr nûwôrji, wôrji uell nâ âbâ**.
118. Two cooking stones cannot hold the cooking pot but two breasts can take care of the child: **Âchâllâ lçpâ bîô-jâ mçnî, Âmç lçpâ bîô-yî dç-jç**.
119. You don't ask the frog for a seat when you see it uella: **Achîkrîwû îgbrçchî ôhîâhônî**.
120. If you are not wealthy, you cannot look down on the poor or others: **Agç chç lôkô wôgôr Ôbûnî Âkô-gbô dîçâr chç nî**.
121. The birds flys in the sky but drinks water on earth **Agbânâ wûû lîchô wââ âmâ, ââwâ gç gwçnyîn lâjç**.
122. You don't force the sun to set-it sets by itself: **Â-kwîn Yçnô lââ-gbâwû gâ-jç nî- Yçnô gâ-gâ-jç lâbô înû**.
123. You cannot fast-track nature, or else you lose nature's gifts: **A-kòlçyi tíe Yéchéní, nçní ?yòrbû diç-yçchç.**
124. A child is not brought up properly with quarrels and frighting but with gradual parental training and learning: **Âmôr- ôyî lô-jâ nî – â-mâ lô ônwû-nwû**.
125. The palm front falls according to their age-the older ones first:**Âpâlî wûô lô gbôchç gbôchç**.
126. It is the big rock that divides the ocean: **Âyî – âblâ nî hôç ôbgwûn Çjî**.
127. Life is full of struggles, challengers and ups and downs:**Çllâ Yçchç nûmâ lçbç Çnyâ Yâlû mâ, Ôôchî gbâ lçbî îrç Yôô mâ**.
128. Something valuable is lacking if it can cause barreness: **Îgwû nî chçî lî-gâ nî dç dwôgbânmâ**.
129. The yam gets rotten in the farmer's yam barn: **Îhî wââlâ lûkûnâ Yâ dâ înû**.

130. The lillipede says, the woman has no home: **Kpâmâlûlû kâ Ônyâ lûwôlç nî**.
131. The criket says, since it has no blood, he does not listen to blood cases:**Lçtâ kâ ânôrlôr tççyçôyî nî mâ, ânôrlôr Plç-pôr yçâyî nî**.
132. He that leads the way forward will surely know the way back: **Ôchç nî jô ôyçyç mâ, ânû jô-chôrchâ ânç**.
133. No one can have two biological mothers in life: **Ôchôchç yâ bôr gç lç-çnç Ônîpîpe menî**.
134. Let the dead perform their part and allow the living perform theirs:**Ôkû gç dî-înû yâ dâ âlîyekwû-nî ôhôlçyî gç we-yeche**.
135. You don't ask the frog for a seat when you see it itself squoting: **A chîkrîwû îkpô îgbrçchî Ôhîâhônî**.
136. Death is debt we must pay, the earth is the beneficiary of our dead bodies: **Ôpîâ-kû ûrç nç, Âyç rç-çbçr yâlôr ânç**.
137. What affects one today becomes another's problem tomorrow:**Ônçnî lâ dôdçy mâ chî-gç lâ dôgâr uell**.
138. What the mind cannot control, the mouth says it out:**Ônçnî ûkpôrfû gç bîbmç-gç nîmâ,ôkô dç kâ**.
139. Who can identify a cock inside an egg: **Ôpîâ-kû ûrç nç, Âjî mâ**.
140. The spoilt child is still the mother's child, but the good one resembles the father:**Ôyî ôdwôrbî Ôyî mâmâ nç, ôônçrhçhî ôyî yâ dâ ne**.
141. The wind blows the tree alone and not quards too:Ôwû gwô ôchî grç-pôr nî.
142. Misfortunes in life are not one man's business:**Rîwô yçnôr hôr ôche ûkpûkpôhçnî**.

F. CROSS RIVER STATE - IKOM-EKPI PROVERBS

143. The sweetness of the kola nut is gotten from eating:**Afughe arom rebu na redi/ENGLISH:The test of the pudding is in the eating**.
144. The fool thinks the wise man isfoolish:**Afutuop ayuona nkinna mbuoma**.
145. You cannot ask the toad for a sit when it is squatting:**Ayenghe kosin renghua rejewu keti ndi amo orugeruge/YALA**:Same.
146. You do't use flame to put out flames:**Babenghe roku ba yime roku..**
147. A bad child is a disgrace to the parents:**Ebibi okuonghaOfiena ka okira aten.**
148. Mighty men, mighty, calamities:**Egbe nzuok, ozuok obema**.
149. Wnen the glass is clean you drink more water:**Ekume ara eragi enghoghe mani echi**.
150. He who thinks he is wise loses on the day of reckoning:**Ekuomankuom ewak ekpogha ka ofu akak**.
151. Never make trouble in the cerowd:**Katuba reta narefin, eyenghe reto oma oye**.
152. A poor man's contribution is taken lightly:**Kotane oram bafunghe kiore**.
153. If you feail to take advice you go astray:**Mani manche ighe mandima eyo//EFIK::Eyen emi mikopke item in? eka ?du?k idem**.
154. A close friend is the enemy yo don't know:**Ma nzieakuo egbrura ayigawaawa ekap**:
155. Palm wine has eyes:**Mantugi birebire eku manfono jene na mbu bosi na manonghe na erugaruha**.
156. A bad workman quarrels with his tools:**Nde egbe oman obem osang a udu**.
157. Life is turn by turn:**Nkun awuu asak okam, nsak nka wa**.
158. Co-operaation is preferred to single-handed enterprise:**Nmuok eyi akpa ma uell kan aduu akuu**.
159. Don't go looking for a black goat at night:**Obi ebu ba duga na keru/EFIK:**Same.
160. When the going gets tough, the tough gets going:**Obi lap odiemo tana ofina eyabuo otana**.
161. The dead leaf that falls on the ground gives warning to others still on the tree:**Obure rowa ndu roto na roche rojama ndu odori kotu birebire ket..**
162. Your best friend is your worst betrayer:**Odinawu amongho onghunghe wu**.
163. One should not celebrate this world's vanity:**Oni oka kana rokuku**.
164. He that makes laws breaks the laws:**Osi mambet otonghe mbet/SCRIPTURE**:**The Sabbath was made for man, not man for the Sabbath.(Mtt.12:5;Mk.2:27)**
165. What you don't unravel you don't know:**Otuo yi ekoyi.asana ma lappa**.
166. There is no refuse bin for a bad child:**Refogor rera ndi ba maga wobi**/EFIK:**Same but Owo inyeneke**

akai (bad forest) idi?k eyen.

167. Elders don't talk carelessly:**Rejua okim retume rafra rafra**/**ANNANG:**Same but talk anyhow.
168. fowl sweats but the feathers cover them:**Ûgwû bûâlç – ûrû-înû crâ nû ânç**.
169. When the fowl drinks water it does not forget it's Maker –God:**Ûgwûgwçnyi mâ, Ômûânyîn lôwô âdâ yî nû nî**.
170. Life struggles are struggles unto the grave:**Ûnû yççhç, ônû gâ krç-gôr ôkû.**
171. The world is warfare:**Yçchç lçwû nç**.**[Courtesy of Rev.F. Roland Ntambang & Mr. Philip Agaga Awa – Holy Family Parish, IKOM CRS.]**

G. CROSS RIVER STATE – BOKYI: DYITIM – EKAN KE EJA PROVERBS

172. If you were an elder, you would have seen the teeth:**A a/mu okinkan, nen amu a-ryi I ashang**.
173. You throw away the stick after crossing the river:**A a/nyang kace a-fim ochi a-twop**.
174. When you walk with a king, you eat half of the kola nut:**A/cen ne otu a-ryi kyikim-dyibe**.
175. When you walk with the king, you will eat yam with oil:**A/cen ne otu a-ryi kyiru ke bakut**.
176. When you are close with one with lice, you also become affected with the lice:**A/kim ne onet ere e-koo o**.
177. When you fall with your legs, you stand, when you fall with your mouth, you remain:**A/myii ke byika a-buu, a/myii ke ocim a-waa**.
178. Two friends will die together:**Bacen ashi afee ba-kpu u ashi afee.**
179. The two of us are friends of two fingers:**Be ne nyi, bucin mbu efwa efee**.
180. The hand is not more than the lap:**Bubwo boo*shwom bunam**.
181. Trekking does not break the scrotum:**Bucen boo*se dyifiri**.
182. Let the knives go, but let the scabbard remain:**Bushwam boo/dim, bankwop ba-waa**.
183. You will see on the day the lion scratches you with its fingers:**Dyici ndyi uell eda o ewat biinfwa a/chi a-ri**.
184. Twenty fingers can never lack:**Efwa bujam ee*kaa chuom**.
185. The horse does not bark for nothing:**Kabyi orat kaa*gbo dyikaa**.
186. One finger does not remove a louse:**Kafwa kabonge kaa*fim ore***//**EFIK:** Same.
187. Scented leaves never lack odour:**Kajang kaa*kaa (kaa*man) kyinung**.
188. Wrong doing belongs to the owner, goodness belongs to the community:**Kyibi kyi-ja ng oyen, kyinong kyi-ja ng oshe**.
189. The owner enjoys wrong doing, while the community enjoys goodness:**Kyibi kyi-nyin n oyen, kyinong kyi-nyin n oshe**.
190. The tree that hides the animal is the one that eats the bullet:**Kyichi nkyi kyidarem enyam nke kyidaryi esang-okwa**.
191. It is the wood of the gun that will kill the elephant:**Kyichi-okwa nke kyidaju eshwa**.
192. The shoulder is not ahead of the head:**Kyikem kii*shwom dyishi**.
193. Madness does not lack a leader:**Kyifun kii*kaa ntu dyishi***.
194. One who selects from the bottom knows the ones that are bad:**Nca byiku nke odanyit biifufwo**.
195. The mother of twins sleeps facing up:**Wasing mu oo*jwo kyirra*, o-jwo ng ke biicincang – Nfwon afung O-ri i bufuga**.
196. What happens in the goat's house also happened in the fowl's house:**Nkyi kyi/chi ke kyise-ebu, kyi-chi i to ke kyise-ekwa**.
197. A stubborn fly goes with the dead body:**Nshwan dyishi-ocincing o-ja ne kyikwom-okusi/URHOBO/EFIK/YAKURR:Same.**
198. The palm nut will not get burnt in the fire where there is an elder:Okikan oo*kyu anyi eso eshi ke okwa.30.A member need not to be guided:**Onet –kyikyu baa*bam obam*.**
199. The owner of the rabbit has sand on his knees:Oyen-ekongi okyu u ne ecing ke arong.
200. A puppy starts folding its tail from the start:**Wan-kabyi o-kpet ng oci efut ne dyikwa**.
201. The young of a bush fowl always resembles the bush fowl:**Wan-kakwam o-bi ng kakwam**.
202. Bchild knows just once, not twice:**Wasing o-nyit ng kabonge, oo*nyit kafee**.**[Courtesy of Rev.FR.(DR) Elias K.Bisong, Rev.Francis Abang &co.]**

H. CROSS RIVER STATE – BEKWARARA/OBUDU/OBANLIKU-BETE PROVERBS

203. Are we partners of carrying crown yam?/Inequalitry:**Abere n'awo echie achim a**?
204. Many hands killed the elephant:**Abo gichidi igwa útwò**.
205. The right hand washes the left:**Abü riji itwo abü rinmere**.
206. The cocoyam cannot blunt a kitchen knife-Humble fellows:**Abuñ-ebechie ipiere unwachom uni re**.
207. Curly beans cannot confuse me to eat beni-seeds:**Adangere gbin mi ach he re k' uell tibi anañ**.
208. Need the forest goat ask the farm goat where water is?/Pretence:**Ahere añ iritem nga tum uell añ iye dee umo iyi kuñ a**?
209. A guinea-fowl cannot disgrace fellow guinea-fowl:Guilty fellows:**Akañ-akañ eshaba ene irishi re**. /**EFIK:**:**In? ?t? in? ita.**
210. The hawk treats eye problems but its child got blind:**Akpe itia uchi k'irichi k'unwa imin afaa irichi**.
210A. Throwing of nets is not catching fish:**Atara awni iyi uell akwani nga re**.
210B. The heavens fetch water for the mermaid:**Attaba atwo umo ke ogim abo**.
211. The tortoise said 'slow and steady is better:**Atiuku adee otitio afu ache**.
212 It's we we" – uell same profile/traditions:**Aya ya ino**.213.**Atyung ang iywo ubang, 'Bang unyuan ne'**.
214. Do you carry stones to the mountain top?**Eba? akaa pom irikwie**?
215. Love even breaks the scrotum:**Ebenyin itii irikpe**.
216. We cannot say 'let's settle for peace'and still seek for the cause of the trouble:**Ekañ de ashi uell ka mañ bii ikwu iirinam re**.
217. A true word is not spoken inside the throat:**Ekuñ irikañ achichi kañ k'aha alilah re**.
218. You do not competre in a race with the giraffe:**Epia ipia n'ugabam re**.
219. When people are afraid of the lion the forest forest says they are afraid of it-Boasting:**Eshere uell ñgana iritem adee ahe ñ eshere ? gana**.
220. Even though warning is given to the flies, the locust beans –uell should also be warned:**Etia itituñ unaa ngana, edee inuñ kwe-kwe./** /**EFIK:Eti en? eyen-unen, eti en? mbukpo**.
221. The lizard ran to the tree, the tree receives a stone.**Idyung abu fan ùkúm, ùkúm aya ùkã**.
222. Noise cannot uproot the market tree/Action not talking:**Ifia iwubi uchi k'ate re**.
223. One shoulder cannot lift a tent:**Igbañ kin ikuñ utuo re**.
224. The beating of the snake affects the ground also:**Ikung ushi igba kpang itam**.
225. The sparrow got its smallness right from its egg:**Irijun irichiche akpi ye k'ate.**
226. The crab cannot bite you and you blow the water:**Irikama ikwa a wo ishang k'otim umo richom ne**.
227. One's helper is by the roadside:**Irikpen únì iyi k'aya ùkò//EFIK:**
228. A sick fowl fears no hawk:**Ishiere achua re**.
229. The bird said it is where I want to go that the wing is taking me:**Itiakwere adee ipi ahe achah pii nghum iya r'a he ngana**.
230. It is thing of the intestine and the liver-Confidential:**Iyem ahuñ n'ajua nga**.
231. **K'eni eyi re ikerekere imuo ide k'ugbe//EFIK: Enyene uf?k ama adaha iony?ni esin ub?k ke aba** .
232. If the white kernel palm nut does not die, it cannot become a palm oil fruit:**K'irifo ogu uni agu ititam ne, i bung ituo**.
233. When you hurriedly uproot the mushroom you will break its ears-Impatience:**K'otiuñ wubi igwia igbuñ atiuñ**.
234. If your house rejects you, you cannot raise castles:**K'uchu uel wo re, Otiñ Api re**.
235. When the little rat has grown to maturity it can dig its own hole:**K'unya ng ng unwam-uwia, Akpere itum ubere imin.**
236. When the one you love suffers from leprosy you say call it is merely ring worm:**K'uyin wo amu aman okuo he de apere nga**.
237. I did not start making heaps only to find an ant-hill on the way/Sudden problems:**Mkpi abom pom achi n'ichom re.** /**EFIK:**:**Owo id?nke akpan ibet nnanenyin**.
238. I cannot be in the middle of a river and allow soap to hurt my eyes:**Ng nam udidien umo kucha isham irichi re**./**ANNANG:Ade nsine ke ilim at?? and? k anyen.**
239. If you run on the ground you still fall on the ground:**Obu tuñ itañ omua tiañ k'tañ.**

240. You cannot meet your friend/visitors while always in fine clothes – Not at your best:**O c h i r i a l u inuñ kpere r'udim iwon re**.
241. He who eats the flesh forgets easily, he that eats the bone will always remember:**Oji umuñ iwere re, oji ukibi iwetrekpemm**.
242. You fried akara and bought a goat-Resourcefulness:**Oka akara nyie unwa ubu**.
243. You gave me a viper's gift-Adding insult to injury:**Okem uke irifam**.
244. If he who swallowed the food was not satisfied is it then he who only leaked the plate?**Omere goli aguru re onibi malañ h ka ba guru ra**?
245. He who holds the meat licks the hsand:**Okwã abo inyam ipen ùbó**.
246. First put it on your knee the you can say 'help me put it on my head':**Okwachie mi ikwa pom iriuñ uell**.
247. He who keeps a person under the rain does not hold an umbrella:**Okwó ùni nam umo iye ikwa ugwo utuo re**.
248. When you praise the blind, he throws the walking stick away:**Opia ufa richi ikum ugbulo tyan ko**.
249. A child who is carried on the shoulder does not know how far the distance is:**Opom igbang anyie d'ipi yi 'n re**.**YORUBA/EFIK:**Same.
250. When a dog is with a fat bone it faces the forest:**Ubuhu akwa inuñ akuñ achi achie iritem**.
251. It is the stem you know you can cut for chewing stick:**Uchi añ onyie ho bun ja ikaa**.
252. There is the farm landlord; there is the farm maker:**Uchu utien iyiyi, utibi utyen iyi attye**.
253. It is the stick that roasts the palm fruit that burns itself:**Udaachi ang ifaa ituo h' asha ine k' irichi./YORUBA:**roasts Corn.
254. The hen said 'I am not shouting for the hawk to drop my chick but for heaven and earth to bear witness':**Ufaa dee ahe igan k'akpe itiañ unwa min ng'are, ayini k'itañ ahe nuchi enam ahe itee she nga**.
255. A visiting fowl (newly bought) moves with one leg up:**Ufaa ugah iten abia kin**.
256. Buying a hoe is not making the farm ridges:**Ufam anyieni iyi utyen ashini nga re.**
257. Tommorfrow is pregnant-Unpredictabble:**Ufo akwa injem**.
258. The ram normally refrains back before striking/Reason before acting:**Ugbudum inyung ikwu ika tii irishi**.
258A. It's the bird which befriends an owl that knows the owl has a hole in its wimngs-Betrayal:**Ugbuñ angi iten n'kuñ ha ntyie dee ikuñ iyi r'tiyan k'abuba**.
259. A child who wasdhes his hands clean dines with the Elders:**Ugwan a'gha tuo abotang ija riji gwa bo ha ne 'kani.IGBO:**Same.
260. No matter how a person knows how to walk, he cannot avoid shaking his head/Nothing is perfect:**Uni uell n'iten iriten han n'irishi anyungini re//EFIK:: Owo if?nke ima**.
261. The mouth can roof a house/Bragging:**Unwu iman upan**.
262. The innocent should pity the guilty:**Uji iri kpang ine uji iribi ebeshe**.
263. An Eldrer cannot be present and watch the child's roasting criket burnt:**Ukani icha k'itang kiribuate unwatung isha ine re**.
264. When the wind blows the fowl's arse is exposed-secrets v/s disasters:**Unyañ ñ uhum ikum ñ ena ikwu alaa**.
265. When a chief is barbed, that is when he is tortured/Humility:**Unyaò ò ekwen usie irishi òe sha he irifia**.
266. A snake cannot grow biger by staying in one place/Rigidity and idleness:**Ushi iguru k'iricha re//EFIK::Eyen ?w? ?k? ik?t ik?h? uf?k**.
267. He who has a wound knows that the fly has teeth/he who speaks from experience says a fact:**Utang ibaa nga nyie de ititung iyi r'ishang.**
268. The one exposing his arse cannot know that he is doing that:**Utyem ikwu uell dee ahe ityem ka re**.
269. The grass used in lighting fire does not light only place alone.**Uwang omang ine imang ipi kin re; ubu otii ichie ipi kin re**.
270. The snake went sdtrolling and it was deprived of /lost its poisonous gland:Uwum atemn inang yen ebejuo.**[Courtesy of Rev. Mr. Godwin Odugbo: SS Peter and Paul, Ukpah; Ogoja Diocese]**

5. NDUSUK SE UNEGHE (IGBO) ED? H? DE KE NKE YE K'USEM MM?

1. When too much yam is added to the herbal pot, it turns into yam portage:**A bachanyekarʔa ji n'nti ?gw? ? gh?r? ji awaʔ.**
2. Under darkness, a sheep appears as if it bears horns:**Abal?na-eme at?r? ? d?ka o puru mpi.**
3. The way a man behaves often has a lot to say about his background-Anyone who wishes to trace from where the he-goat came into the world should go to its uella's place.**A ch?ba ebe nwamkpi siri bʔa ?wa e jebe ikwunne ya.**
4. Searching for a kitchen knife normally makes one to disclose the type of food eaten:**A ch?ba mmaekwu a gfbaa ámá ihe e riri**.
5. Is anybody going to sleep in the forest simply because he did not kill any game after a hunting expedition?**A ch?? mae nwudeghʔ, a garah? n'ag??**
6. Where a ritual sacrifice is done and the vulture is not there, it means that something has happened in the land of the spirits:**Ach?wa aja ma udele an?r?ya, imara na ihe mere na ala ndi mm??.**
7. The bush-baby is weeping because the monkey nearly fell off from the tree:**Ada chʔr?nwa enwe n'elu ka atan?na-ebere akwa**./.It is difficult to eat a crab without attracting attention:**A dʔgh?at ozu nshʔk? na nzuzo.**
8. It is needless asking someone who enjoys eating meat whether he likes fish:**A dʔgh?aj? mworian? ma az? na-adʔkwa yam ma.**
9. When one arrives the land of spirits it is not necessary to begin asking for dead people:**A digh?ejeruo be mm?? na-aj? ma nd?nw?r? anw? ha n?kwa ebe ah?.**
10. No one should try to climb the shelf to collect palm nuts with both hands(selfishness):**A dʔgh?eji aka ab?? achʔta ?k? n'uko.**
11. It is a waste of time to ask a child to vacate a seat for me, for he will soon get up to answer either his mother or his father:**A dʔgh?m as?nwata kuliere m n'?che n'ihi uell ya akp?gh?ya oku, nna akp?? ya.**
12. Nobody picks up a dead lion right inside his compound:**A dʔgh?an? u'?l? ozu ?d?m**.
13. Ten priests are too much to attend to **ngene** deity at the same time:**A dʔgh?iri ejere ngënë ozi.**Certain claims are too bogus to be true.
14. I do not need to hide before shooting a busbaby because it is incapable of doing me any harm:**Adʔgh?m ezo agba atan?ak? na ? dʔgh?ihe ? ga-eme m.**
15. That one shot an elephant could be true, but that he held it by its leg is a lie:**Agbara m eny?egbe b? eziokwu ma enwudetre m eny?n'?kw? h? okwuasʔ.**
16. After divination the next thing is to declare what brought it about:**A gbachaa ?f? a kaa ka afa sʔr?waa**.
17. When a girl marries, she begins to abuse even those who are quite senior to her:**Agb?gh? l?? di ? malite ʔkp? nd?t?r? ya iyi.**
18. Hired warriors do not fight till nightfall:**Agha ngota adʔgh?an? ji chi**.
19. A frog doesn't run in the afternoon without a reason:**Awgho agba ?z? Ehighe n' nkiti**.
20. When a selfish person is asked to do a head count, he usually begins with himself:**A gwa onye ?sa ka ? g?? mmad? ?n? o buru ?z? g?? onwe ya.**/It is not difficult to point out a positive value even in a highly corrupt society – The cobra can crow heaven and earth but we can still decifer the voice of a cock:**Agw?ubi kwaa elu ala, anyi maara olu di?kpa ?k?k?**.
21. When the market session is over, the vultures take over the stalls:**Ahʔa lachaa udele enwere ?d? ahʔa**.
22. Putting many samples together can lead to a general conclusion:**Ajo aha obodo nwere na-emetu onye ?b?la bi nay a. ma onye ?ma ma onye ?j??.**
23. When a child is asked to demonstrate how rich he would want to be, he stretches his hands to their limits:**A j?? nwata otu ?garanya ya ga-aha, ? chʔsasʔa aka ya niile.**
24. The finger that goes by the corner of the dish also goes to the corner of the mouth:**Aka na-aga n'agʔga ?k? na-agakwa n'agiga ?n?**.
25. After flying up the cricket falls down for the frog to eat it/The proud boaster:**Aku fecha odala aw?.**<u>**EFIK**</u>:**Fiak fe, se fi idem**.
26. There is great difference between acquiring plenty of wealth and taking it home-Good management of ones resources is as important as making the wealth:**Ak? karʔa na ak? ruo ?l? ab?gh?out ihe**.

26A. The palm fruit that buds today and ripens today is definitely a bad one:**Akw? f?r? taa chaa taa ab?gh?**

ezigbo akw?.

27. Begetting a foolish child is next to childleness:**A m? ta amagh?ihe na ume?m? m? b? nwanne**.
28. There is no need to give the tortoise a hot chase since it can never fly:**A na-ach?, mbekwu n'ike ? ga-efe elu?**
29. When a child is being cautioned for injuring himself he normally asks to be shown the blood(challenging advice):**A na-agwa nwata na ? na-egbu onwe ya ? s?ked? ?bara?**
30. Looking at the movement of a lizard's head, it is easy to tell when it begins to change into a snake:**A na-ama –mgbe ngwere mebere isi nke o ji agh? agw?**.
31. The first son is easily identified when siblings are picking shares:**A na-esi n'?kë amata onye b? di?kpara**.
32. A slaughtered animal is no longer afraid of the kitchen knife:**An? e gburu egbu adigh?z?at? ?bere mma egwu**.
33. When a game runs crazily the hunter himself shoots like a crazy man:**An? gbaa aj? ?s? a gbaa ya aj? egbe//<u>EFIK:</u>Unam ?du? ke kukim ebine ke kukim**.
34. Tears run along its own particular channel:**Anya mmiri na-aga n'?wa ya**.
35. The eye of the mother hen protects her eggs:**Anya nne ?k? k? na-eche ëkwë ya**.
36. Urinating together causes foaming/Cooperation:**Any? k? mmamiri ?n? ?gb?? ?f? f?.**
37. Any person who insists on washing off the dark nature of the knee-cap must be ready to waste all the water in the house:**A saba ikere ?kw? ka o si oj?, mmiri uell agw? n'?l?**.

37A. When a sheep soils her tail, she thinks that she is messing up the compound of the owner:**At? r? na-any? re ?d? d? ya, ? s?nay a na-emet? obi onyenwe ya**.

38. Take all and eat alone is not an offer from the heart:**Buru rie naan?g?ab? gh?ezigb? ihe**.
39. When a strong man is well-fed, he appears double:**Dimkpa rijuo af? ? d?ab??**.
40. When a child cries and points its fingers, either the father or mother is there at home:**Ebe nwata n'ebe akwa ar? aka, Nne ya an?ghi uell 'n uell n? ya**.
41. Let the kite perch and let the eagle perch; if anyone says the other should not perch, let its wings clip off:**? gb? b?r?, ?g? b?r?; nkesi ?beya ?b?l? ?k? kwaya**.41.When the dancers shift position the spectators also reposition their seats:**E bughar?a egwu e bughar?a ?n?d?**.
42. When the hungry man conducts divination, the verdict repeatedly shows death:**E buru ?n? na-agba áfá, ? na-ada ?nw?**.
43. If a hero declines to take up the fight carried into his compound, he becomes a coward:**E buter dike ?g? n'?l? ma ? l? gh?,? b?r? ?j?.**
44. When a person kills a dog in the night and claims that he mistook it for a hyena, what is his excuse for killing it in the day time:**E gbuo nk?ta n'abal?s?na o yiri edi, nke e gburu n'chihie a ga-as?na o yiri g?n?.**
45. The funeral drum (ab?a) is never good for moonlight plays:**E jigh?ëb?a an? egwu ?nwa**.
46. The kite does not carry away the crab:**Eghë ad?gh?ebu ns?k?.**.
47. When thunder concentrates at the same target, it looks as if it is being directed:**Egheigwe gbakar?a out ebe ? d?ka e zitere ya ezite**.
48. Any cow that is cursed by its god does not grow tail:**Ehi chi ya b?r? ?n?, ad?gh?epu ?d? d?.**
49. A worker is entitled to the fruit of his labour:**Ehi na-ezicha ?ka, a d?gh?ekechi ya ?n?.**
50. A stone is never suitable for testing a strong head:**E j?gh?nkume elele isi kara aka**.
51. Morning hours are too precious to be spent in oath-taking concerning pepper fruit:**E jikgh?? t? t? añu iyi mm?n?.**
52. There is no precaution at all in sending a rat to the market on a mission to buy fish:**E jigh?ëz? at? ?kë ah?a**.
53 .A war hero is never easily consumed in a minor shirmish:**E jigh?ihe mmad? kar?r?emakpa ya ah? ma?b? yie ya egwu.**
54. A war hero is never frightened with a mere kichen knife:**E jigh?mma elwu eyi ?ch?agha egwu**.
55. The nodding habit of the lizard makes it difficult to say when it is a sign of accepting a message:**E jigh?z? ikwe n'isi ngwere mara ?ge e ziri ya ozi**.
56. The salutation offered to the man carrying fresh maize could be interpreted in two ways, it is either you are

interested in his maize or you are jealous of his harvest:**Ekele onye b? ?ka mmiri, a na-agh?ta ya ?z? ab?? kelee ya ? d?ka ? wee nyet? g??ka, ?kelegh?ya ? d?ka ? d?b? na ?ka ya adʔch?g?n'obi**.

57. When a man is provoked to cause trouble, he begins to sue for peace, but a woman who is expected to sue for peace is making trouble:**E mee nwoke ka ? b? nwata e chere na? b? ya ga-ab? nwa efurefu na-eweta ihe ?ma n'ezina?l? ebe nke a kp?r? mmad? nwere ike laa n'iyi site n'ajo nd?**.
58. One could be a skilled wrestler but he must appreciate the fact that there is also the power of a slippery ground:**E nwere dimgba mana e nwekwara apʔt?**.
59. It is only when food is shared unto the palms that it becomes easy to notice a fellow that is not loved:**E nyebe nri n'aka ka e ji ama onye a kp?r? asʔ**.
60. If friendship is only about welcoming my mother from market, it is better for that type of friend to go home:**Enyi b?r? naan?ma nne mmad? l?ta ahʔa enyi ah? laa**.
61. When somebody is praised for slaughtering a ram, he is motivated to kill even a tiger:**E too o gburu ebunu, ? h? ag? o gbuo**.
62. The goat says that any person that chews cord is never starved to death:**Ewa sʔr?na onye na-ataghar? ?n? na ag?? adʔgh?egbu ya**.
63. A goat that is fed by two persons is often starved to death:**Ewu mmad? ab?? na-onye nri na-anw? n'ag??.**
64. The goat that is lying on the ground is lying on its own skin/belly::**Ewu jila n'ala, jilakwa n'elu akp? kp? ya**.
65. It is good to be clever but to be over clever is like being possessed by the malevolent spirit **(ëgw?)**:**Garagara d?mma mana gadada b? agw?.**.
66. Let the he- goat continue to grow beard alongside his owner, on the market day it shall be decided who will drag the other to the market place:**Hap? mkp?ka o soro onye new ya na-agba af??n?, e mechaa ka a mara onye ga-akp? ibe ya were gaa ahʔa**.
67. Throw the bone to the dog, leave it, watch as it fights with the spirit:**Hap? ?kp?kp?, t?p?r? ya nkita,hap? ?g? ya na ndi mm??**.
68. Let the dog go after the grasscutter for they are age mates:**Hap? nkʔta ka ? ch?ba ?chi n'ihi na ? b? ?gb? ya**.

68A. There is no medicine that cures foolishness(change destiny)::**Iberibe enwegh??gw?**.

69. Everything has worked out according to plan:?d?nkwadebe maka ihe kara aka amaka.
70. Making designs on the face with indigo is never the same thing as tattooing:**Igbu ichi ab?gh?ide uri.**
71. When the fowl is being hushed from the palm bunch, it is to save the fowl from losing its head and not necessarily to preserve the palm truits:**Ihe a na-ach?r? ?k?k? n'isikw? b? ka ogwu ghara ʔmapʔa ya anya, ? b?gh?ka akwu ghara igw?cha**.
72. A blind man can only be told when the soup contains no oil, he will definitely know if it lacks salt:**Ihe a na-agwa onyeisi b? na mman? adʔgh?n'?fe, ? b?r? uell adʔgh?ya ? ga-amarʔrʔ**.
73. Everybody wants to take the place of a wine-tapper at a drinking session, but no one accepts to crash from the paalm tree on his behalf:**Ihe a na-a??chitere diochi b? mmanya,? dʔgh?onye na-adachitere ya elu**.
74. Whatever that is not found in the abnomen of the mother goat is not supposed to be seen in that of its kid:**Ihe a na-ah?gh?n'af? nna ewu adʔgh?mma ka a k? ya uell nwa ya**.
75. In any joint undertaking, responsibilities are not always equally shared:**Ihe a na-emek? ?n? nwere ? na-aka abara karʔa ibe ya**.
76. What makes the tiger dangerous is concealed in its claws:**Ihe ag? ji eme ire d?ya na mb?.**
77. What is without remedy must be without regard:**Ihe karʔr?mmad? ike kwesʔr?ka ? nabata ya out o si were h? ya.**
78. Too many ideas on a particular issue can bring confussion and create complications:**Ihe kwesʔr?ka out onyemee adʔgh?mma ka a d??t?t? were malite ime ya/<u>ENGLISH:</u>Too many cooks spoil the broth.**
79. The only thing that overwhelms a sack is a palm bunch:**Ihe karʔr?akpa ike b? naan?isiakw?**.
80. An animal that can bleat is never held by the tail:**Ihe na'ata ar? a dʔgh?ejide ya n'?d?**.
81. A greedy person easily fails into a trap set with his favourite:**Ihe na-at? ?t? na-eduhie onye akpʔr??z?.**
82. Whatever that is after the lizard is also against its eggs:**Ihe na-eso ngwere na-eso ákwá ya**.

83. Things that are acquired very cheaply are rarely useful:**Ihe ?b?la bara uru a na-atra ua ah?h? tupu e nweta ya**.
84. Every problem has a simpler way of approaching it:**Ihe ?b?la nwere ?z? e si eme ya ? ka mfe**.
85. What a fowl pursues under the rain is very important:**Ihe ?k?k? bu? mmiri achu di ya n' isianya**.
86. If a child is tired of doing its chores'assignments, it spoils for a fight:**Ihe aru gwu nwata, ihe oga akara uell/** Whatever that can make one to start running is always a sudden event:**Ihe ?s? na-eme na mberede**.
87. The mere sight of a hero makes a matchet appear blunt:**Ihu dike na-anya mma nk?**.
88. It can be very discouraging to exaggereate the magnitude of problems – That the yam yielded much could be true, but that it cannot be dug out is too unbelievable:**Ji erka nwetre ike ?b? eziokwu ma na ? kwegh? regwup?ta n'ala b? okwas?.**
89. Curiosity exposes the forehead of a monkey as a target for bullets:**Ka e letachaa ka mgb? ji at? ënwë n'ihu**.
90. Yams can be stacked in the barn only if yams are available:**Ka ? d?ba,?b?ch??ba h?r? ji ka ? kee**.
91. Let us prepare the sauce exactly as we did yesterday consumes additional condiments:**Ka e tee e tere ?nyaa na-efu ihe ?fe**.
92. Nobody can claim the monopoly of strength in his house:**Kar?chaa ad?gh?naan?n'?l? otu anye**.
93. Hopping does not harm a toad: **M'ap? ad?gh?egbu nwa aw?.**
94. The tortoise says that if he should lose his life for asking a question that would call for more questions:**Mbekwu obi na-echere**.
95. The tortoise says that it is good to slaughter a cow for his father's funeral but nobody should mention his name if there is going to be a levy:**Mbekwu s?r?na ? d?mma ka e were ehi were kwaa uell ma a s?ka a t?? ?t? onye ?b?la akp?la ya aha/<u>EFIK:</u>Oyom akwa kp? ?k? ?mba ena** .
96. One man's effort is always limited:**Mgbe naan?out onye na-ar? ?r? ? d?ka ?r? ad?gh?ya**.
97. Ever before the discovery of tobacco no one had ever died of catarrh:**Mbge ?taba ap?tabegh? ? nwebegh?onye ?z?z? gburu**.
98. A person thrown down in a wresting match no longer identifies the sitting position of his kinsmen:**Mgba ad?gh?ama ebe ?nd? ?m? uell d?.**
99. A person does not reserve death for himself after leading others in a divination for life**:Mmad? ad?gh? agbachaa ?f? nd? t?t?r? ?nw?**.
100. Nobody has ever finished gathering wealth just as nobody will be able to consume it all:**Mkpata ad?gh? akpatacha ak? nricha ad?gh?ericha ya.**
101. When two persons are running round a hut, it is usually difficult to say who is pursuing the other:**Mmad? ab?? na-agha ?l? gburugburu, a d?gh?z?amaonye na-ach? ibe ya ?s?/<u>EFIK:</u>Asa a iferi iba efehe ntre ntre owo ifi?kke ewe edi idat.**
102. The courage to start a difficult task is a major step to successful execution:**Mmad? agagh?eji n'ihi na ?r? chere ya n'ihu buru oke ibu were hapu imalite ya ma ncha**.
103. One is always eager to accept his favourite as an offer irrespective of whether it is enough or not:**Mmad? nweta ihe na-eto ya akp?r?? d?gh?enyochas?ma o zuru oke ma o zugh?.**
104. The matchet cut that produces pores the same day it was inflicted must have landed inside an old sore:**Mma e gburu taa ? gbaa áb? taa aghagh?b? n'ime ?nya**.
105. When a masquerade overstays in the square, it becomes less important than even the uninitiated:**Mmanw? n?kar?a n'ilo, ogbodu aka yam ma**.
106. The water that one poured on himself does not give him a chill:**Mmiri mmad? kw?srs onwe ya ad?ch? at? ya oyi**.
107. The cow does not feel the weight of the horns on his head:**Mpi ad?gh?anyi ar? n'isi ehi bu ya**.
108. Even when there is the scarcity laughter, it does not affect the friends when they meet: **?ch?na-ak? ?k? ab?gh?ma mgbe enyi zutere enyi ya n'?z?**.
109. Disunity is the first consequence of hatred amongst brethren:**Nd?ah?gh?onwe ha n'anya adigh?n'otu**.
110. A person often loses many of his friends whenever misfortune visits him:**Ndi enyi mmad? na-ad?z??le mghe ?b?la aj?chi dakwas?r?ya**.
111. There is actually no necessary connection between wisdom and wealth as the two are different things

altogether:**Nd?mmad? adʔgh?eji okwu onye enwegh?ak? na ?ba akp?r? ihe, ?b?lad?mgbe ihe o kwuru bara oke uru n'aghanyegh?na ?ba na-esi na chi**.

112. The faires knew well the child that would not be keeping secret and have decided to make it dumb right from the womb:**Nd?mm?? uella ga-agba ámá were mee ya ka ? daa ogbi n'sf? nne ya.**

113. The dove says that ther reason for going to the farm in pairs is to make sure that nothing escape the observation of each partner at least:**Nduru sɔr?na ihe e jiri ad?ab??aga n'ubi b? onye ah?gh?ka ibe ya h? ihe ah?**.

114. Human support is more important than the security provided by wealth:**Ngalaba mmad? karɔr?ngalaba osisi.**

114A. When a runimng lizard bye-passes a tree it must surely be caught:**Ngwrere gbafee ukwu osisi aka akpara ya.**

115. The shrew says that his mouth became pointed when he was still using his father's trumpet, then imagine what will happen when he begins to blow his very own:**Nkakw? sɔr?na ? b? op?uell ka ya na-af? ?n? ya were pʔa ogologo, nay a af?bedʔgh?nke ya**.

116. The dog says that the reason why he normally barks at a visitor is stop him from barking at him first:**Nkʔta sɔr?na ihe ya jiri agb? onye bʔara be ya ?ja b? ka? hap? ibu ?z? gb?? ya onwe ya**.

117. The dog that was able to kill a porcupine could as well dismember a palm bunch:**Nkʔta gbuuru ebiogwu e bunye ya isiakw? ? kesʔa ya.**

118. A dog does not eat kola nut unless it is under a spell:**Nkʔta ? na-ata ?j?ihe ? na-akpa ya?**.

119. Any dog that has tasted the bowel of a grass-cutter will never stop hunting:**Nkʔta rir?akpakwuru nchi adʔhg?aghazʔch? nta**.

120. The dog says that in his effort to welcome visitors, people accuse him of barking:**Nkʔta sɔr?na ? na-ab? ya na-as?onye bʔara n'?l? ya nn??, ? d?ka ya na-aba mba**.

121. Any lizard that over stays inside the hollow in a tree trunk may gradually transform into an alligator:**Nkwere n?karʔa n'ukoro osisi ? gh?r? ngwere agh?**.

122. A bird that feeds very normally does not know how to make a good nest:**Nn?n? na-eriju amagh?akpa ákw?.**

123. A bird that does not have a strong head should not attend the funeral ceremony of the woodpecker:**Nn?n? isi alagh?aka adfʔgh?aga ?l? akwa ?t?r?kp?kp?**.

124. The crab says that he enjoys keeping his eyes open in the market to know how much he is being priced:**Nsʔk? sɔr?na ihe ya ji enwe añ?ru ma e were ya gaa ahʔa b? nay a na-am? anya mara ego ?le rere ya.**

125. A woman rarely appreciates the place of her husband in her life until she turns into a widow:**Nwaanyi adʔgh?ama uru di ya ganye mgbe ? gh??r? ajadu.**

126. A newly married bride says that the smiles in her teeth and the joy of her heart make it difficult for her to blow the fire:**Nwaany?a l?tara ?h?r? sɔr?na ?ch?d?ya n'eze na ?ñ? d?ya n'obi ekweghʔz?ya af?ke ?k?.**

127. The diviner that charges one cowrie fills his pocket before the one who collects twenty cowries:**Nwadibʔa mkp?r? ego na-ebu nke ?g? ego ?z? agbaju akpa ya.**

128. The diviner says that the more he knocks on the tortoise shell, the more of the spirits he sees:**Nwadibia sɔr?na ? na-ab? a na-ak? okoriko mbe.A na-ah?wanye nd?mm??.**

129. A king's son does not get lost in a neighbouring towen:**Nwa eze adʔgh?efu na mba.**

130. A baby that is afraid of falling does not walk in good time:**Nwa na-at? egwu ʔda ádá adʔgh?aga ije n'?ge**.

131. A child should not wander into the household where his father is having an unredeemed cow debt:**Nwata adʔgh?ap? ngaghar?n'?l? be nd?uell ji ?gw? eh?**

132. A child does not tie loincloth while sucking the breast of his mother:**Nwata adʔgh?awa ákwá añ? nne ya ara.**

133. If a child throws its father up, his clothes hits its eyes:**Nwata bule uell elu, ? g?d? ya aw?kp?ya anya.**

134. A child who does not know his mother well should not go out to meet her on her way back from the market:**Nwata na-amagh?nne ya adʔh?ach?pu ya n'?z? ahʔa.**

135. A girl who dances because she puts a pot on the tripod does she think those who cooked in the past fell into the fire-place?**Nwagb?gh? sinyere ite na-agba egwu ? chere na nd?siri nri n'oge ochie dabara n'?k?**.

136. A tittled man who enjoys eating chicken eggs does not know when he has eaten the leg and head of fowl:**Nzë na-ata ëkwë ?k?k? adʒgh?ama oge o jiri ttaa isi na ?kpa ya**.
137. It is useless to start wetting the climbing rope after one had fallen off the palm tree:**? bagh?uru a dacha ada, e were b?ba ëtë mmiri**.
138. The little frog that dances on top of water has someone playing the music under he water: **Obere awhgh? na agba ekwu n' elu mmiri nwene onye n' akurye ya egwu n' ime ya**.
139. The feeling that he has come again with his problems does not allow a pauper to reach out for the crumbs when he would have wanted to:**? bʔa ka ? na-nd?ya adʒgh?ekwe onye ?bʔam akpata mkpamkpa an?.**
140. All the towns that took the ram's title are all descendants of the Sheep:**Obodo nills chiri ?z? ebula b?cha ?m?nne at?r?.**
141. The town where a woman wishes to be married in, even if she is kidnapped into it, she may not have any wish to escape:**Obodo d?nwaany?mma ka ? l?? di ebe ah?, a t?r? ya at?r? t?ga ebe ah?, ? dʒgh?agba ?s?.**
142. The owner normally defends his property with two hands:**? b? aka ab??ka mmad? ji az? ihe ya.**
143. It is not proper to compare two things that are not equal in any way – It is fasle for anyone to claim, that a monkey barks like the ape:**? b? akwuas?mmad? ʒs?na ?nw?na-agb?ka adaka**.
144. The god of a child is first put into consideration before assigning a particular job to him:**? b? e lee ka chi nwata ha e were kenye ya ?r?**.
145. A person who had not subdued his opponent on the ground before trying to tear his mouth often sustains a finger bite:**? b? e nwudegh?n'ala nke ?ma were pʔwaba ?n? na-eweta ʔtaji aka.**
146. It is true that the porcupine has no gun, but it is a good hunter:**? b? ezei na ebiogwu enwegh?ëgbë mana ? na-ach? nta.**
147. Wisdom is never complete until it is mixed with a little foolishness:**? b? e tinye nzuzu n'amamihe ? were zuo ?ke**.
148. The number of gunshots do not necessarily correspond to the number of people hit by the bullets:**? b?gh? ka ëghë sʔr?daa ka mgb? ya si at? mmad?**.
149. It is only a wretched man that can accept to eat the food served in a basket:**? b? ihe adʒgh?ʔr?nwoke mma mere e jiri were nkátá tinyere ya nri**.
150. It is only in its own village that diviner is rewarded with only a roasted yam:**? b? naan?dibia ?l? ka a na'ah?r? ji?k? ma ? gbachaa afa**.
151. It is only a wortless /naughty fellow that sold his sword only to bear the empty sheat about:**? b? nnan? efurefu rere uell turu ?b? ya.**
152. Only a little thing is to be cut off from the mouth of the shrew and it will become a rat:**? b? naan??bere ihe ha a ga-ebchap? n'?n? nkakw? ? gh?r? ?kë.**
153. The kola nut lasts longer in the mouth of those who appreciate its value:**? b? nd?maara uru ?ru bara ?j? na-an?te aka n'?n? ha.**
154. It is only the old man at home that can point out the first issue of the fowl:**? b? naan?okenye n? n'?l? maara di?kpara ?k?k?.**
155. Eventually, the size of the head will one day match that of the hat:**? b? isi na-etokata ha ka okpu**.
156. It is a foolish man who stakes a dangerous bet so as to please his friends(vain glory):**? b? naan?onye iberibe na-eji n'ihi enyi ya were rie ihe e jiri sie ng?**.
157. It is only a person who has cultivated yam that can expect to dig out a yam beetle:**? b? naan?k?r? ji na-egwute ëbe**.
158. It is only through endurance that a porcupine delivers its thorn- infested baby:**? b? ndida ka ebiogwu ji am? nwa ogwu juru ah?**.
159. When the toad in front falls into a pit, the ones following it learn their lesson:**? b?r? na aw? bu ?z? daa olulu, nd?so ya n'az? am?r? ak?**.
160. If a yam farmer insists on harvesting all that he cultivated, which one is he leaving for the patridge:**? b?r? na dʒ?egwutchaa ihe dum ? k?r? n' ubi, ked?z?nke ?kwá ga-ata?**
161. It is only a woman with great enduring capacity that can finish up with only one husband:**? b? ogoli kaa obi ? b?r? ya na out di**.
162. It is he who fetched an ant-infested firewood that invited lizards into his compound:**? b? onye kpatara**

nk? ah?h? s?r?ngwere b?aba n'?l? ya.

163. It is he who pleads for peace that often receives a matchet cut on the palm:**? b? onye na-ekpe udo ka a na-egbu mma n'obo aka.**
164. The market bye-laws are made for foolish ones as target victims (not for the responsible):**? b? onye iberibe ka e ji ama iwu ah?a**.
165. The market bye-laws are made for foolish ones as target victims (not for the responsible):**? b? onye iberibe ka e ji ama iwu ah?a**.
166. It is the one who seizes the handle of a cutlass that also controls the ownership:**? b? onye mmá n'isi b? ya new mmá**.
167. Even if a chicken was used for illustration, that does not mean that a kite should be allowed to pick it up:**? b?r?godu na e ji nwa ?k?k? were maa ët? a s?gh?ka ëghë buru ya**.
168. Even when the grass-cutter is left with only one tooth, it will continue to cut grass:**? b?r?godu na eze nchi f?d?r? naan?out, ? ga-na-egbu achara.**
169. Though I may be looking for a woman to marry, but surely not the one that is nursing a baby:**? b?r?godu na m na-ach? nwaany?m ga-al?, anagh?ach? nke ji nwa n'aka.**
170. If a medicine man is not careful when searching for what is above, he may fall into a pit below:**? b?r? na nwadib?a akpachagh?anya oge ? na-ach? ihe d?n'elu ? dabaa olulu d?n'ala**.
171. When the head is favoured, it also benefits the razor:**? b?r? na ? d??r?isdi mma, ? d??r?a?ba**.
172. If the fowl sits in judgment against the cockroach, the latter must surely be convicted:**? b?r? na ?k?k? kpee ? ch?cha ikpe, ikpe aghagh??ma ya**.
173. The person to cutting the tail of a puppy must first of all put himself in the position of the animal:**? b?r? m ka e ji ebe nk?ta ? d?d?**.
174. Is one going to sleep in the forest if he has hunted and could not catch any game??**? b?r? na a ch?? ma e nwudegh?a ga-arah?z?n'ag??**
175. It is the umbilical chord that gives the tip-off when the belly picks pregnancy:**? b?r? na af? t?ta ime otubo agbaa ámá**.
176. When divination becomes endless, the listeing spirits can even go deaf:**? b?r? na a gbaba afa ebigh?ebi nti echie nd?mm??**.
177. In time of crises, a bachelor can comfortably hide under his bed:**? b?r? na agha daa okokporo ezoo n'okpura ëkwë ya**.
178. The dove can only perch on a calm soil:**? b?r? na ala j?? oy?, nduru ebedo na ya.**
179. If the hunter learns to shoot without aiming, the swallow will decide to fly without perching on any tree:**? b?r? na dinta am?ta at? at?gh?at? uella eleke am?ta efebe ebegh?ebe**.
180. If a lizard with two tails is not eliminated, before long another with three tails will appear:**? b?r? na e hghugh? ngwere nwere ?d? ab??, ? gugh?ete aka nke nwere ?d? at? ap?ta.**
181. When a goat is available, nobody thinks of offering a tortoise as part of the bride wealth:**? b?r? na ewu di, a d?gh?akp?r? mbe were gaba ?luta nwaany?.**
182. When two wise men have a deal, they don't need any other person to counsel them:**? b?r? na mmad? ad?? maara ihe nke ukwuu mekp? ihe, a d?gh?z?ach? onye ga-at?r? ha alo.**
183. He who refuses to work in the dry season may surely be made to face something greater than work during the rainy season:**? b?r? na mmad? aj? ?r? n'?k?ch?n'?ge udummmiri, ? h? ihe kar?r??r?.**
184. When the wailers are tired, the widow settles down to mourn her husband:**? b?r? na nd??z? t?chaa, ogoli nwaanyi akwaba ozu di ya.**
185. When a lizard goes about in the company of a shrew, it becomes a smelling reptile:**? b?r? na ngwere sobe nkakw? ? b?r? an?isi**.
186. When a dog is playing with its owner, it appears as if it has no tooth:**? b?r? na nk?ta na onye nwa ya na-egwe egwe ? d?? nwegh?eze**.
187. When a child has tasted a year old rooster, he may begin to eye even an old vulture:**? b?r? na nwata erie egbene ghara af?, ? h? ezekaudele, ? r?ba ya anya**.
188. If a host town does not start maltreating a stranger, he will not think of tracing his own town:**? b?r? na obodu ?z? emegbugh??b?a, ? gagh?ach?ba obodo uell**.
189. A fowl says that it kills or it do kills before swallowing:? ?kù siri na ? na at?gbugodu tubu oluo:

190. A fowl says that it kills or it do kills before swallowing:? ?kù siri na ? na at?gbugodu tubu oluo:
191. If a host town does not start maltreating a stranger, he will not think of tacing his own town:**? b?r? na obodu ?z? emegbugh??bɔ̀a, ? gagh?ach?ba obodo uell**.
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193. When an old man restrain a child from trying to kill a snake, it is for the safety of the child and not to preserve life of the reptile:**? b?r? na okenye agwa nwanta ya egbula agw?, ? b?gh?ka agw? were hap? igw? n' ?hɔ̀a kam? b? ka agw? hap? ?tagbu.**
193A. Lengthy speeches cause the audience to grow weary:**? b?r? na okwu too oke ogologo, ike agw? nd?na-nt?.**
194. Whenever a skinny person is seated at the doorway of a yambarn, he seems to be begging:**? b?r? na onye tara ah? n?r? n'?n? ?z? ?ba, ? d?ka ? na-aiɔ̀p arɔ̀r??.**
195. If a family member decides to bundle his brother, an outsider will readily help to throw him out:**? b?r? na onye ?l? kee nwanne ya agb? onye ?z? eburu ya t?fuo**.
196. If a blind man threatens to breakyour head with a stone then, know that he is already hiding one under his foot:**? b?r? na onyeisi asɔ̀ba g?nay a ga-at?wa g?isi, ?mara na? nwere okwute ? z?dooro ?kw?**.
197. It is only a badly prepared bow that can snap even when the target is even a wren:**? b? ?ta ekwegh?nke ?ma na-ad?bi ?ge a na-ach? ɔ̀gba nza**.
198. It is only a badly prepared bow that can snap even when the target is even a wren:**? b? ?ta ekwegh?nke ?ma na-ad?bi ?ge a na-ach? ɔ̀gba nza.**
199. It is only a badly prepared bow that can snap even when the target is even a wren:**? b? ?ta ekwegh?nke ?ma na-ad?bi ?ge a na-ach? ɔ̀gba nza**.200.It is only a badly prepared bow that can snap even when the target is even a wren:**? b? ?ta ekwegh?nke ?ma na-ad?bi ?ge a na-ach? ɔ̀gba nza**.
200. When an experienced diviner offers a sacrifice, it is if it was delivered into the waiting hands of the fairies:**Ochie dibɔ̀a ch?? aja ? d?ka ? mm??n'aka**.
201. A person should not abandon his father's farm simply because it has been overgrown with weeds:
202. Anybody who is after/pursuing (the hen)my progress, happiness and peace will stumble and fall whereas I will still (the hen) continue running/Envy, malice and wickedness:**? ch? nwa okuk? nwa odu, ma nwa okukk? nwa igba ?z?.**
203. It is difficult to pease everybody at the same time all the time:**? dɔ̀gh?ad?imetali ihe ga-ad??ha mmad? mma mghe dum**.
204. It is not fair for the person who shared land to himself be accommodated on the anthill(denying himself): **? digh?mma mmad? kechaa ala ka ? t?goro n'elu mkpu.**
205. It is not good for one to allow oneself to fall down after helping the baby to stand:**? digh?mma mmad? kw?bachaa nwata ka ya onwe ya daa n'ala.**
206. The goat should not be made to suffer rotten when actually it was the dog that ate the faeces:**? dɔ̀gh?mma nkɔ̀ta richaa nsɔ̀ka eze ewu.**
207. The slaughtered fowl should not begin to bend the neck for the pot that cooked it while leaving the knife that killed it:**? digh?mma ka ?k?k? hap? mma gburu ya gaa t?g?baara ite siri ya alu./ /<u>EFIK:</u>Unen ?kp? andiwot akabare ?k?h?re it? ekese andifip**.
208. Nobody weould be hapy if his only child alsohas a nose eatenup by yaws –It is very painful to lose a precious thing especially through a worthess cause: **? dɔ̀gh?anye ? ga-ad?mma ma ? b?r? ya m?t?r? out nwa nchiche bie ya imi**.
209. Ever before the army commander was born, people have been waging wars:**O digh?onye ga –ab? a h?ghi ya ihe ?b?la agagh?ekwe ?m?me**.
210. There is no person who has been inflicted with acute sickness who still remains the same:**? dɔ̀gh?onye ?rɔ̀a gbara ng?.**
211. Nobody would be happy when he has only one child and the nose is eaten up by yaws:**? dɔ̀gh?onye ? ga-ad?mma ma ? b?r? ya m?t?ra otu nwa nchɔ̀che bie ya imi**.
212. Great peace follows a personwho keeps his promisae comewhat may:**? dɔ̀gh?onye na-ezu ike ganye na ?**

mejup?ta ihe ? kwere na nkwa.

213. It is better for an abominiation to be identified and called by its name even if it is not going to be cleansed:**? d?mma ka e kwere na ar? b? ar? kama ka a ghara ?kp? ya akp?.**
214. Despite the beauty of the fowl, it is never used for any ritual:**? gaz?machagodu mma, e jigh?ya ag? mm??.**
215. A dancer does not always realize tha the body can get tired:**? gba egwe ad?gh?ama na ike na-agw? ah?**..
216. A person who walks along the farm boundary should not crush any crop with his foot:**? ga n'?ke ad?gh? az?h?a.**
217. How is it that whenever I come out for wresting, the next thing is for rain to begin to fall:**Oge ?b?la m p?tara mgbá mmiri ezobe.**
218. An in-law is a third relation:**? g? b? ikwu at?.**
219. When doves fight nobody expects to see bloodshed:**? g? nduru ad?gh?agbap?la ?bara.**
220. The grave-digger must always be allowed a free access to the corpse:**Ogwuini a d?gh?ezonah? ya ozu.**
221. The forest that does not want basket must not grow mushrooms:**? h?a na-as?**.
222. A person who searches for food in the night may not know that his footprints must be seen at daybreak:**Ojiabal?akpa nri amatagh?na chi b??, a h? ?kw? ya.**
223. The spirits do not eat any kolanut that was made deaf through over ritual: **? j?a g?chiri nt?, mm?? ad?gh? ata ya.**
224. The ovation given to a hero is often more than his actual expoits in the battlefield:**? jija a na-aja dike na-akar??g? ? na-an?.**
225. One who consumes with the eyes also share with his mind:**O ji anya eri jikwa uche ëkë.**
226. Going and coming does not allow the pathway to be overtaken by weeds:**? jije na ?l?a ad?gh?ekwe uell ?z? taa ah?.**
227. A person enjoying his own today often forgets that tomorrow could be the turn of another person:**Oji taa eri ad?gh?ama na onye echi ga-enweta nke ya.**
228. The people standing must first of all take their turn before it can come to those who are squatting:**Oke ga-eutegodu nd?kw? ?t? ma ya f?d?z?a nd?tukwu ala.**
229. An adult who says the he does not know how to dig a pit is playing pranks?**Okenye sa?r?nay a amagh? egwu ala b? agh?gh??**
230. The male dog that uses his head to receive warmth in the hearth must keep in mind that there is plenty of hairs on his head:**? ke nk?ta j?isi anya ?k?, ? makwaara na aj?d?ya n' isi?**.
231. A bachelors that entyers the tird round of dance is using up his cooking time and may have to go bed without food:**Okokporo gbara ugboro egwe ab?? malite ake at? b?z?kwa ag?? ga-ag? ya ka ? na-ach?.**
232. A person who started shouting after firing a gunshot, does it mean that his voice sounds louder that the gun?**Okokporo sinyere ji-ag?r? ya n'?k?, ? b? ya na onye na-az? ya.**
233. A bachelor who suddenly becomes desperate to have a wife, with whom had he been living over the years?**Okokporo s?r?ka a nwaanyi ?s?s?, ? b? yanu onye bi ogologo oge niile gara aga?**
234. A boy that is smaller than the cloth he wears, when the wind blows on the cloth, it blows him as well; when the wind carries it also carries him as well**:Okoro etogi eto wal? ?g?d?, ikuku buru ?god? oburu okoro.**
235. If a lad ties loincloth without being mature for it, both the boy and the cloth will be swept away when the wind comes:**Okoro eugh?eru were wara ëkwë, ikuku b?a o buru ya, burukwa akwa ya.**
235. A Great flames that rage very fast do not last till day-break:**? k? gidigidi ad?gh?enwufo chi.**
236. The fowl that perches on the ring rope dancesa as the ring also dances:**? k?k? bere na ngige, egwu, ?k?k? egwu.**
237. The fowl does not forget the person that pruined its tail feathers during the rainy season:**? k?k? ad?gh? echefu anye foro ya ?d? n'udu mmiri.**/The cock crows the lazy man is displeased:**Akúk? k? ?l?pose**.
238. Any fowl that is searching for food in the compound of a thief is very close to a soup pot:**? k?k? na- akpa nri n'obi onye ohi n? ite ?fe nso.**
239. If a fowl starts pursuing someone in the morning, one should run for the bird might have grown teeth over the night:**? k?k? p?ta ?ra ch?ba uell ?s?, ya gbaba n'ihi na ? magh?ma ? nabaara n'abal?puo eze.**
240. The fowl says that when the issue for discussion centers on kolanut, he never want to make a

contribution:**? k?k? sɔr?na e kwube akwu ?j?nay a adʒgh?etinye ya ?n? n'ihi na ? dʒgh?uru ?b?la ? baara a.**

241. The fowl says that it is only those who are strong that can go to war but as for himself, his own battle ends with the palm bunch:**? k?k? sɔr?na ? b? naan?nd?ike d?na-eje ʒg?, nay a onwe ya na-eje ?g? isiakw?.**
242. The fowl says he knows how to discover snails only that there is no p[erson following him with a basket:**? k?k? sɔr?nay a maara out e si akpata ejula kama nay a ah?gh?onye ga-ejidere ya ntata.**
243. ? kr? often does not flourish in the farm of a goos cook:**? kw?r? adʒgh?anɔr?nwa ?te ?fe.**
244. When relatives are tired of wailing, the next thing is to bury the corpse:**? na-ab? ëkwë karʔa ikwunaibe, e bunyezie ala ozu.**
245. Wasting much time in drawing the bow before shooting may provide the opportunity for the target to escape:**? na-ab? e sekarʔa ? të, ihe a ga-agba efelaga.**
246. When two heroes meet on the road it becomes the time to determine between potash and tobacco.**? na-ab? dike zute ibe ya n'?z? a mara akannw? na ?taba nke na-akp?lite uel/EFIK:Ut?k okut ut?k ?s?r? ?d?k idia .**
247. A proud person does not admit failure easily but rather takes solace in trading blames-When a lizard is incapable of giving birth, it alleges that its kinsmen put her in bondange:**? na-ab? ike adigh?ngwere m?? nwa ? s?na ?mu?nna yak ere ya agbu.**
248. Whenever a simpleton learns to use chewing stick he breaks every shrub around his father's compound:**? na-ab? ofeke m?ta ʔta at? ? kpajisie osisi nile d?n'ama uell**.
249. Whenever death kills as if the victim has been pointed at, only very few normally cry:**? na-ab? ?nw? gbuo ka a t?r? aka, nd?ëkwë adʒgh?ebegbu onye ha.**
250. Whenever the head drops a load it falls on the shoulder to carry it:**? na-ab? isi t?p? ubu ebughara**.
251. When things are well spelt out many set free from fear and misery:**? na-ad?mma ka a kp?? onye okwu dɔr?aha ka nd??z? nwere onwe ha.**
252. It is better for the hen to break its eggs with its own beak (only himself to blame):**? na-aka mma ka ?k?k? were ?n? ya t?waa ?kw? ya.**
253. The only place where a person may enjoy loneliness is in the womb:**? n?d?otu onye na-aka mma naan? n'ime af?.**
254. The moon neither smites yam nor cocoyam:**? nwa adʒgh?egbu ji nke ? na-egbe ëdë.**
255. When a pot-bellied man bends double, it looks as if he has two heads:**Onye af? ukwu huilata ala, ? d?ka ? nwere isi ab??.**
256. The mad man says that in the day he makes up his mind to say all that he saw that people say tha his lunacy has worsened:**Onyeara sɔr?na ? b? ?b?chiri ka ya lwuchaa ihe dum uell h?r? ka a na-as?na ?rʔa ya na-aka nj?.**
257. A woman who is not married does not complain about sharing one husband:**Onye al?gh?di adʒgh?enwe nwunyedi.**
258. One who declines an invitation to carry a corpse saying that he has not done it before, does he wish to start with a living person?**Onye a sɔr?ya bʔa buru ozu s?ba ya ebunbubegh?ya mb? ? ga-eji onye d?nd? were m?ta?**
259. One who killed an animal but did not ask for a kitchen knife, is he going to dismember it with his finger nails:**Onye gburu an? mana ? ch?gh??bere mma, ? b? mb? aka ka ? ga-eji were b?? ya?**
260. It is better for one to admit what one cannot do and the limit of his ability:**Onye ch?r? ʔkwanyere onwe ya ugwu na-ekwere ka ike ya hadebere.**
261. A person consumed by thought rarely responds to any salutation:**Onye echiche adʒgh?ekwe ekele.**
262. A notorious person can reconsider his evil ways and make overtures for amendment:**Onye e ji ihe ?j?? were mara kwesɔr?ka ? were aka ya gbaa mb? maka ?z? ? ga-esi were mwetere onwe ya ezigbo aha.**
263. One who denies the obvious is practicing deceit:**Onye emegh?ihe a t?r? anya n'aka ya adʒgh?onye ga-emere ya ebere ?b?la.**
264. A person who has run a race like a man should not start putting like a woman:**Onye gbachara ?s? ka nwoke adʒgh?mma ka o kube ume ka nwany?.**
265. A person who lost his voice after commiting murder, who does expect to speak for him? **Onye gbuchara ?ch? akpɔr?bʔa tachie ya, ? b? onye ka ? ch?r? ka ? kpeere ya ?n? ya?**

266. A person who has procured a talisman for wrestling, has he gone to fetch from the stream with a slippery road?:**Onye gw?r? azu eru ala, o chuola mmiri apɔt??**
267. When a foolish man is roasting and eating his entire yams his friends tell him saying he is cultivating them.**Onye iberibe na-ah?rɔcha ji ya, ndi enyi as?na ? na-ak? ya ak?.**
268. One does not know wqhen a habitual liar tells the truth:**Onye ihe ?j?? maara ah? ? na-ara ah? ɔch?p?ta mgbe ? mere ihe ?ma.**
269. He who will hold another down on the ground must stay on the ground to keep him down:**Onye ji onye n'ani ji onwe ya**.
270. In the face of great hardship one may be tempted to borrow even from a deity.**Onye jiri otu uel siri dɔr?ya o bite ar?s?ego.**
271. Even the person who seems to be unimportant can be very useful e time or the other:**Onye mmad? chere na ? digbh?mkpa na nd? ya nwere uru ? ga-abara ya otu ?b?ch?.**
272. Do unto others only what you wish them unto you:**Onye mara ihe a ga-emee ya ? d?ya nj?, ya emela ya onye ?z?.**
273. A visitor gradually losses a lot of prestige and self-respect whenever he overstays his wecome:**Onye mechara ihe mgbe a t?r? anya na-ebu ugwu ya ala**.
274. If anybody maltreats the tortoise because he is of small size, he still has a way of showing himself a killer of cow:**Onye mee mbekwu ihe maka na ? pere mpe, o gosi onye ah? ihe o jiri b?r? ogbueh?.**
275. A person who is looking for someone to kill is also asking for somebody to kill him:**Onye na-ach? onye ? ga-egbu na-ach?kwa onye ga-egbu ya//<u>EFIK:</u>Oyom mkpa okokut owot owo.**
276. Some special tasks require extraordinary skills:**Onye na-aga ɔr? ?r? siiri ike ga-ad?nkwadebe nke ?mamaka ime ihe ya nay a so.**
277. A person who takes sufficient precaution rarely makes mistake:**Onye na-akpachap? anya tupu ? mee ihe na-ara ah? tupu ? mee ihe a ga-ata ya ?ta.**
278. Anybody who is persecuting a young palm tree should not forget the day of making a fence:**Onye na-anagbu nwankw? ya chetakwa ?b?ch?a ga-agba ?gige.**
279. One who did not go to market early enough usually buys rejected commodities:**Onye na-ejegh?ahɔa n'oge na-azu ihe ahɔa j?r? aj?.**
280. The lame man can still not come out for wrestling no matter how he sighed:**Onye ngw?r? machagodu ?s? ? gagh?ap?ta mgha**.
281. Patience is a virtue and it rewards:**Onye nwere ntachobi na-echere ihe ?ma ruo mgbe ?b?la oge ya ruru.**/.Correct things are better done in the right placer and at the right time and with discretion:**Onye nwere uche adɔgh?eme ihe niile ? maara eme oge ?b?la o jiri mas?ya.**
282. He whose house is well known could not be said to be living in a remote place:**Onye ?b?la a maara be ya ebɔgh?n'ime.**
283. A person who could not collect palm nuts when he fell on its heap must certainly come home empty-handed when he decides to go to the forest to search for it:**Onye ?b?la dara ada n'ikpo ak? mana ? chɔtagh?? b?lad?mgbe ? gara mkpa ak? ? gagh?akpata ihe ?b?la.**
284. A person's particular condition and situation ought to guide his decisions and actions:**Onye ?b?la na-eme ihe ? na-eme kwesɔr?ka ? na-echeta ?n?d? ya onwe ya.**
285. A beneviolent man is always the resort of any beggar:**Onye ?b?la na-eme nnukwu ebere nd?na-ach? amara adɔgh?ekwe ya ezu ike.**
286. A person who has received a scratch and a bite from a rat, does he want the rat to slap him as well:**Onye ?ke tara ar? gaa ya mb?, ? na-echgz?ja ? makw?? ya ?ra?**
287. When a person digging in haste breaks the yam tuber, he then kneels down to bring out the second half:**Onye omenngwangwa gwujie, jik o tukwuru ala gwutw ?d? ya.**
288. A person who has consumed the stomach of a dog has gone halfway eating human faeces:**Onye riri akpakwuru nkɔta ?kara mposi.**
289. A person who wants to kill the medicine man who prepares his peotection portion, does he think he has lost sight of those who want him dead:**Onye sɔr?ka e gbuoro ya nwadibɔa na-agw?r? ya ?gw? nchedo, ? chere na nd?na-ak? ya ns?agw?chaala?**
290. He who request a yam to be removed from the fore to enable him roast something,

290A. What is it that is more valuable than yam?**Onye sɔ?r?ka e wep? ji ka ya h?nye ihe n'?k? ked? ihe ? ga-ah?nye n'?k? karɔ?r?ji?**

291. A hungry person may often be confused into using eve his left hand:**Onye sɔ?r?na onye na-ataghar??n? na ag?? adɔ?gh?egbu ya.**

292. He who is older than anyone is also older than his common sense:**Onye t?r? mmad? t?r? uche ya.**

292A. There is a limit to manipulation of the truth:**? nwere ebe a na-agh?ruo agh?gh? onye a na-agh?r? amara.**

293. When the chicken wants to die it starts sending the kite on fire-fetching missions: **? nw? g?ba nwauriom ozibe egbe gaa g?itara ya ?k?**.

294. A palm nut eater will certainly spit it out whenever he encounters its shell:**? taak? takuta ichere ? b?chaa.**

295. He who request a yam to be removed from the fore to enable him roast something. An orphan receives recognition only when there is a job to be done:**Otito nwa ogb??na-ab? n'?ge ?r?.**

296. No matter how the fly flies, it cannot reach the level of the eagle:**Otu o nbu ná èjiìì ya feruo, ogahi eferu dika ugo/<u>EFIK</u>:Obobom ekpenek ineke ne eko** .

297. A lot of regrets await the person who is too weak to help himself:**? t?t? ihe mgbawa obi na-emakar? onye na-adɔ?gh?ike ɔ?z?p?ta onwe ya.**

297A. The vulture says that there is nothing to lose regarding his wife's pregnancy, if she delivers, that gives him a childs, and if she dies, then there is something to eat:**Udele sɔ?r?na ime nwunye ya d?baara ya uru, ? m??n'udo ya enwerew nwa; ? nw?? n'af?ime ya enwee an? ariri.**

298. The eagle has perched, ready to be shot:**Ugo eberla na mgbagbu.**

299. The moment an eagle decides to feed on a toad, the beauty is lost:**Ugo rie aw?, uell ar??.**

300. The breadfruit does not decompose the very day it fell from its tree:**? kwë adɔ?gh? ere ?b?ch? ? adara**/Nobody is ever expected to trip while walking an old path way:**? kw? adɔ?gh?akp? mmad? n'?z? ochie.**

300A. Pounded uell can never fall on the ground and still remain without sand:**? tara adɔ?gh?ada n' ala gbara aka aja.**

300B. The pounded uell that falls on the ground does not go without sand:**? tara dara n'ala adɔ?h?as? aja**.

300C. When a handshake goes beyond the elbow, it becomes an arrest:**Wkemnaka gafee nku aka ? b?r? njide**.**[Cf. Rev. Stan Obi &Rev. Brendan of Catholic Diocese Aba and F.O.F Onwudufor; Mman? E Ji Eri Okwu Vol I,Owerri, Nigeria. 2012, Rev.Ogbaje Vitus Chigbogu SJEMC Congregation-Enugu Ezike]**

6. NDUSUK SE OKUSA (YORUBA) ED? H? DE KE NKE YE K'USEM MM?

1. He who lives with one and does not understand one's behaviour is one's enemy:**AbÜnigbé mÜ m? ìwà ?nì, ?tÜ ?ni ni**.
2. It is only " I Can" that can do it for you:**Abani se ni oluwa.**
3. However the thin hole of a needle it never is an hindrance for the thread to penetrade:**Abere al? kona okun to d ore.**
4. An enemy cannot alter one's destiny:**Abínú ê pa kádàrá dà**.
5. A word is enough for the wise:**Abo ?r? lansof?m? luwabi toba denu adi//<u>EFIK:</u>Ik? kiet ekem ye ?fi?k kp? owo.**
6. A tormentor makes his victims more energetic:**Adá nilürü fi agbára k?ni**.
7. The funeral fowl cannot be eaten with impurity:**Adi? ìrànà kì í ?e ohun àj?gbé**.
8. The white chicken does not realize its age/A white fowl is always honoured because of its nature, but despite this it mingles with other fowls of lower cadres/Respect.One should respect him/herself:**Adɔ?y? funfun k? m? ara r?l?gb?**.
9. He who holds an ember (of fire) in his hand does not linger:**Afi àtéw? f?nná ki í dùrü**.
10. Unity is strength:**Aga agba do owo la fi un s? ya.**
11. An elder is not supposed to behave like a child**:Agbà kì í þorò bí èwe**.
12. An elderly person does not make fun (mockery) of himself:**Agbàlagbà kì í þe láñgbá-láñgbá**.

13. An elderly man who runs in a thorn infested bush is either running after something or something is running after him:**? gbàlagbà tí ñ sáré nínú ??kan bí nñkan ò bá lé e ó ñ lé nñkan.**
14. Empty vessels make the most noise/sound:**Agba ofifo lo ma pariwo.**
15. When helping someone help him completely:**Agba tan lan gba ?l? ti a ba da'?? fun ?l? aa paa laro ni ANNANG:Abet agwo ik?t esibet akgw? ito**.Having loved His own He loved them to the end **(Jn 13:1).**
16. One's mistake leads to another's correction:**Agba tofi si koto o ke awon yoku logbon.**
17A. Things are not expected to go wrong where elders are:**Agba kii wa l'oja kori omo tuntun wo/**
17B. An elderly man who eats without thinking of younger ones will by himself carry his plates home:**? gbà tó j? àj?-ìw?yìn ni ó ru lgbá e? délé**.
18. A man who sees a snake and deos not run, he's courting death:**Agbà tü r' ejò tí sá ara ikú l'ü ñ yá a**.
19. A fortune hunter subjects himself to poverty:**Agbüjúlügún fi ara rè füþì ta**.
20. As a gourd collects sediment from the water, so an elder suffers insults from others:**Agbè ní í j? ?gbinomi, àgbàlagbà ní í jìyà ?ràn**.
21. Lack of knowledge about something makes a person to lose focus and control:**Aigbofa lanwoke, ifa kan kosi ni para**.
22. What one does not know at any point in time cannot be supplied from the sky:**Aigbofa la ? woke, ifa kan ko si ni para.**
23. It is the inability of the horse to reject orders that kills it:**Aìm? i?? k? ??in ló ñ pa ??in**.
24. When the cat is away the mouse will play:**Ai si lë ologbo ile di ile ekute.**
25. Men/women of integrity and honour can be recognized wherever they appear:**Ajanaku koja mori nkan firi tabi ri erin ka sope mori erin.**
26. The elephant has no tether, the king that cannot hold an elephant in leash has not reigned/the powerful and the wicked no one can restrain except God:**Ajànàkú ò léèkàn ?ba tü máà mérin so ò tí ì jê**.
27. A dog that is well fed doesn't play with hungry ones or a well fed dog doesn't' play with the hungry:**Ajá tó yó kì í bá èyí tì kò yó ?eré**.
28. Familiarity breeds contempt:**Aj?gbnép?nü ü fa iná orí**.
29. Some people are superior to others; it is not a matter of wrestling/Display of wealth – the rich v/s the poor:**A ju ara wa l?, tì ìjàdi k?**.
30. One does not get old for what one does not know/Not prepared to ask awkward or obscure questions as an elder:**A kí dàgbà ohun tí a kò m?**.
31. You cannot shave a man's head when he is not present:**? ki?fari lehin olor?**.
32. You don't work with other people's time:**A ki?f?ago uell s?s?.**
33. Money made through crooked means cannot be used to buy a commodity of laughter/Planning mischief in dubious/fraudulent ways:**A kì fi owü êkún ra ? jà ?rín**.
34. The nose cannot be reshaped from it's usual shape/Nothing can change what is already part of one's ife/Bad habits:**A kìí gba kánñbü l?w? imú**.
35. One cannot be in one's house and have his neck fractured/Implicating others in trouble:**A kì í gbélé êni ká f'?rún r?**.
36. The rendition of a talking drum cannot be understood, it is only the drummer who understands what the drum is saying:**A kì í mèdè bí ?ni tó gb?pàá ? dàní, ?r I tó gbómele dání ló m? ñ tó mele ñ s?**.
37. One cannot have a tree in one's farm without knowing its fruits:**Akì í nì'gi lóko; ká máà m? èso r?**.
38. If one has a relative in an orange plantation one cannot eat unripe ones (oranges):**A kì í l?ni ní m?sàn, ká mu kíkan/EFIK: Ama enyene ada esa omoduk efe**.
39. We need not warn a leprous child provided it is competent to reside ostrsacized in the bush/Provided he/she can bear the consequences of his/her waywardness:**A kí ì pé k?m?dé máà d?t? tí ü bá ti lè dágbü gbé gbé**.
40. You cannot protect another person's interest at your own expense:**A kì í þü orí olüri kí àwòdì gbé têni l?**.
41. The first torment is unlike the last:**Ak?dá oró kò dà bí àdágb?yìn.**
42. Though the goiter suffererer is present we cannot not talk concerning the neck any longer:**A kò lè s? pé torí oníg?g? wà ní'l? kí á má s?r? ?rùn m?. (?r? tí ü jê m? ?rùn)**.
43. We cannot because we want to eat beef call the cow "**Daddy**":**A ko le tor?pe a f? j? nama ki a pe malu ni baba**.

44. A strong man who is thoughtless is even worse than a lazy man/Right thing @the wrong time:**Alágbára má m? èrò baba ?l?**.
45. A chameleon has delivered its offsprings; their inability to dance is left for them:**Alágém? ti bím? e? tán àìm?-?-jü d?w? ?**.
46. The bean-cake seller does not want another to fry:**Alákàrà kan kì f? kí ?nìkejì dín/IBIBIO:? m? -mm? eb?k iyemme ?m? - mm? eb?k afid idip.**
47. Cut your coats according to your clothes:**Ala se se ju a nar? l?.**
48. Inability to talk is the beginning of ill-luck:**Allè s?r? ni ìb?r? orí burúkú**.
49. The bean-cake seller does not want another to fry:**Alákàrà kan kì f? kí ?nìkejì dín**.
50. If blessed with money and you refused to spend it on quality things, it's your own look-out/A stingy person:**Alüwü mà jayé èyin lê m?, àw?n tü jayé lànàá dà w?n ti kú w?n ti** á?.
51. He who perpetuates evil underground if nobody sees him, God almighty sees him:**Amòòkún ?è jà? bá, bí ?ba ayé ò rí i ti ?run ñ wò ó**.
52. Lack of concern for something which is very important to the person concerned.**An ki an sa oloun omo eni toku.**
53. We come together to be wiser not to be stupid:**A ñ pé gb?n nì, a kì í pé g?**.
54. Never think too highly of yourself:**? ñ pe n? gb? n? ?y? ?r?k? ? yoj?..**
55. The sculptor is summoned and the woodpecker shows up/Never presume to be like others:**Àñ pe gb?ìnàgb?ìnà ?y? àkókó ñ y?jú**.
56. Sometimes we fall while walking; how much more when in prostration before an in-law:**A ñ rìn à ñ ºubú mélòü ni kí á d?bál? kí àna êni**.
57. No patridge is taller than another unless the one that stand on a heap/Equality-no favouritism or partiality:**Aparò kan ò ga jú'kan l?**.
58. A stingy person doesn't dress attractively:**Arojú owó kì í ?'???**.
59. The young feel they are on top of the world forgetting the elders also possessed same youthful exuberance:**Aº?º? y? ?g?m? tí ñ fi ìgbágü ºe ?rín rín bü p? títí ü ñ bü p? títí ü ñ b? wá di igi àgbélé he**.
60. A gossip's reward is never more than "thank you"/Nothing to gain!**Aþòfüfü kò gba êgbàá, ibi ?p? lü m?**.
61. An alligator pepper seeing its ground cleared then makes a jest of the palm tree with no one to clear its base/ Bragging of one's good fortune/opportunities and making a jest of unlucky people:**Ataare r'?ni tún ìdí r? þe, ü ñ fi ògbùrü þèþín, ògbùrü bá r'?ni tún ìdí òun náà þe, ìbà sàn ju ataare l?**.
62. What can make elders tremble should not be done to kids:**Atari ajanaku ko seru omode**.
63. Early to sleep, early to rise:**Ate se sun la tete di.**
64. The sole of the foot is exposed to the filth of the road:**At?l?s? ní j? ?gbin ?nà/ANNANG**:Ikpat uwaifid
64A. Inability to catch the thief,the thief caught the owner:**Atete mole,ole moloko.**
65. Over refinement/Preciousity spoils the statue's nose/too much of everything is bad:**Atúngb? ní í ba imú ère j?/EFIK:Ndudi? ikut abiat ikut uyai**..
66. One who enters a town and is disgraced knows his measures/limitations:**Aw?lú-mát?? ìw?n ara r? ló m?**.
67. Nothing is hidden:**Awo nfo loke, komo wipe ara ile now oun.**
68. The modern dog knows how to chase modern days hares:**Ayá ìwòyí lü m? eoro ìwòyí lé**.
69. A roasted dog is delicious, but why should we eat it before it is fully roasted/Patience and endurance before best results:**Ayangbê ajá dú, kinni a ü jê kí ajá tü gbê**.
70. The parents'request that their children be flogged is insincere:**Bá mi na ?m? mi kò dé inù ?lüm?**.
71. Help me discipline my child does not always go well with the mother:**Bam?naa omo mi, ko denu olomo.**
72. Inability to have a helper makes someone look like a lazy man:**Ba reni fi eyin ti bi ole lan ri.**
73. The way we do things in our house is outright forbidden in others' houses:**Báyìí là þe ní' lenwan êêw? ibòmíin**.
74. When a sacrificial lamb is offered to the gods, its tethering rope should also be released:**Bí a bá f'àgbò féégún, à á ju okùn r?l? ni**.
75. Once bitten twice shy:**Bi a ba ji ni do l?kinni a le ji ni do l??keji**.
76. Whether a hen lays twenty or thirty eggs, it shall be confined by a coop/Inevitable:**Bí adì? bá ?e ogb?n àgò ni yóò dé w?n m?l?**.

77. When a dog has some one behind him he can kill a monkey/With supporters one can do difficult things:**Bí ajá l'?ni l?yìn á pa ?b?.**
78. If a strong man ill-treats you, you had better smile at him/Endure a difficult situation:**Bí alágbára j? ? níyà, kí o f'?rínsí i**.
79. If one is not financially okay to buy a slave, then one may hire a servant. (Some say we buy dog, instead of hiring a servant):**Bí a kò bá r'ówó r'?rú à máa yá ìw?fà (à máa r'ówó r'ajá)**.
80. If fire burns you and burns your child at the same time, you will shake the embers off yourself before you shake them off your child:**Bí iná bá jó uell jó ?m? ?ni, tara ?ni là á k?k? gb?n**.
81. When one thinks about all the troubles, stress and headaches involved in making money, one would tend to be 'tight fisted' in giving it out to people:**Bi ode uell ise ro iya, ti o ba peran de'le, ko ni fun eniyan uell je"**.
82. If a child has as many clothes as his elders, he cannot have rags as many as his elders:**Bí ?m?dé bá lá?? bí àgbà, kò le è ní àkísà bí àgbè**.
83. If the carver stops carving, his carvings will never perish/Rewarding good deeds:**Bí onírèsé bá k? tí k? tí kò fin' gbá m?. èyí tí ü ti fín kò le è parun**.
84. If one is not capable of becoming a father, one should not send for an akara hawker/Making niggardly contributions towards family or girl friend:**Bí a ò bá tü baba ?m? í þe, a kì í ránþ? pe alákàrà**.
85. If a dog does not see, it does not bark:**Bí ajá ò bá ri kì í gbó**.
86. If trees fall on one another it is those on top that will first be removed:**Bí igi bá wo lu igi, tòkè r? ni àá k?k? gé**.
86A. When a problem is yet unresolved one keeps trying:**Bi in? ko tan la?? ?j? ki?tan ni eekannan**.
87. You find the solution to your problem before seeking help from even your child:**Bina banyoni fo omo eni, ti ara eni laikoko.**
88. If a child shows gratititude for yesterday's favour that will get him another:**Bí ?m?dé bá dúp? oore àná, á rí òmíràn gbà/<u>IBIBIO</u>**:Reversed-It is the obedient child that food(excreta) fills its stomach:**Et?k ayin akam owo ut?m ke uduaò ?y?h? idib**.
89. If a child falls he looks forward, but if an elderly falls he looks behind:**Bí ?m?dé bá þubú á iwájú, bí àgbà bá þubú á ?yìn wò**.
90. One appreciates the beauty of his daughter but not to the extent of marrying her:**Bí ?m? êni bá dára kì þe bí I ká fi þ'aya**.
91. When a wise man/the rich man has problems he becomes a mate of the fool/riffraff or nonentity:**Bí ?r? bá dé bá ?l?gb?n, yüò dêgb? òmùg?**.
92. When the house is occupied/settled it is only the bastard child that has not yet grown up/is trouble maker/black sheep:**Bí ilé kan ná ñ tòrò, ?m? alè ib? ni kò tîi d'àgbà**.
93. No matter the length of the labourer's beard, the boss is the owner:**Bí irungn?n alágbàþe ti wù ki ü gùn t?, êni tü gb'üko fún un ni ?gá r?**.
94. If a proverb is directed at one and one does not respond it means he is afraid to fight it out/Looking a coward in the face of a challenge; one should be brave to face situations:**Bí òwe bá j? òwe êni tí a kò bá s?r?, ?rùìjà lü ñ uell**.
95. If they say I is waer we'll use to cook the fish, say "it's a lie"/An insidious relation or friend behind one's problems-pretence of affection:**Bí w?n bá ní uell yüò êja jinná aü s? pé ir? ni**.
96. Not everything your eyes see you will take:**Boju bari enu a dake.**
97. All that glitters is not gold: **Cibogbo onu to da ? ko ni wura.**
98. Do good so that good can be done to you: **Damis?waju n?tori pe uell damis?waju ? tëlë tutu.**
99. Joy and happiness derived from something can make you fall below your standard:**Didun lodun la b?r? j?k? tinu oge soge t?d?.**
100. Attend to small problem before it becomes uncontrollable: **D?? d?? nim? ?l?d?? fi ? w?gb?.**
101 Stupidity does not come to them at adulthood, it is from the childhood they had form the habbit of being stupid/Acting below expectations: **Dìndìnrìn kì í bá w?n lágbà, kékeré ló ti ñ bá w?n**.
102. A hungry man is an angry man: **Eba ki no nu ki ?r? mi owo.**
103. We can only feel hungry in a similar manner, but matters don't affect us equally/Serious matters not to be underrated: **Ebi ló ñ pa ni bákan náà, ?ran kì ì dun ni bákan náà**.

104. Punishing the innocent:The monkey cannot pluck corn in the farm but you come and slap the twin-brother at home/It is the finger that offends that is dismembered by the king:**? dun kò le è ya àgbàdo lüko,ká wá gbá ibejí léti nílé**.
105. The masquerade that first danced will become the spectator in the end/Beign meticulous and careful lest you fall from grace to grass tomorrow:**Eégún tü bá k?k? jü, ìran ni yüò wò gb?yìn**. The ants do not truly like the cornstalk, so is the love of other people minimal:**Eera ko fe poroporo denu; kin kinni l'omo araye n fe nimo**.
106. Vegetable does not chase away another vegetable in the same plate:**? f? kì í lé ?f? làwo**.
107. Scorn cannot prevent honey from being sweet/being stigmatized:**? gàn ò ní k'óyin má dún**.
108. United we stand, divided we fall:**Ejo to ba m?? j? ni?to tan, aʔrinp? ejo ni j? ?n? ejo niya..**
109. One man's meat is another man's poison:**Ekan to koju si uell eyon lo k? si ëlom.**
110. It is the owner of the load that carries it at the heaviest part/Help yourself first before others come to your aid:**? l?rù ní í gbé e níbi tí ü ti wúwo/**<u>**EFIK:**</u>Reversed:**? ka nte akpan/uell odobide ke emenere eno**.
111. It is the person one haggles with that one faces and not the market noise/Concentrate on your tasks despite the problems:**? ni tí a bá ñ bá ná'jà là á wò, a kì í wo ?jà**.
112. We know those whom we love, but we don't know those who sincerely love us:**Eni a fé la mò a ò m? êni tü féni**.
113. A groom is not un-necessarily anxious:**Êni à ñ gbé'yàwü b? wá bá ki garùn.**
114. Sometimes you meet your seeker on the way:**Eni anwa ilo ona lanko.**
115. He who wetted the ground before hand will step on cool soil/Kindness gives birth to kindness:**? ni ba da'mi síwájú ni óò t?l? tutu**.
116. One good turn deserves another:**Eni ba dupe ore ari omiran oba.**
117. He who puts ant-infested faggots into his load should not be angry when lizards visit him:**? ní bá gbé igi eléè þüjúgun kò gb?d? bínú nígbà tí aw?n alágbá bá wá ñ bá a lálejò**.
118. The person who is pricked by the thorn is expected to hop to the knife holder:**? ni ?gún gún l?s? ni í ?e lákáñláká t? aláb? l?**.
119. There is nobody with the monopoly of wisdom:**? nìkan kì í gb?n tán//**<u>**EFIK:**</u>**Idihe eka kiet ?b?k efere inem**.
120. Is is he we do not love that his house is considered to be afar/Flimsy excuses for not visiting,etc.:**? ni tí a kò f? ni ilé r? ñ jìn.**
121. He whom one renders help to and he is not thankful is like a thief raiding away one's property:**? ni tí a °e lüore tí kò dúp? bí ?l?þà kü ni l?rù l? ni**.
122. Don't call youself a man if you have never overcome/experienced an unpleasant situation in life/Boasting but can't do anything:**Êni tí ìjá ? bá ní í pe ara rê l?kúnrin**.
123. A person to whom a wife is being brought should not (limb or be too anxious-she's all yours) tiptoe:**? ni tí ñ gbé'yàwó b? wá kì í garún/**<u>**EFIK:**</u>**Enin k'edi ete se nnuk.**
124. He who does not understand the palm-birds' cries will say they are just making a noise:**? ni tí kò gb? ti ?nu ?gà, à ní ?gà ñ pàátó (ñ pariwo lásán)**.
125. He who will not allow one to eat to one's satisfaction will have to add his own extra portion/Making compromises or settling up before hand especially in business:**? ni tí kò ní j? kí á jêun yü, þe ni áà se tir? m? ?n**.
126. He who has no mother does not have a sore at his back:**? ni tí kò níyáà kì í dégbò ?yìn**.
127. When one is under the suspicion of stealing, one should behave/caution himself:**? ni tí ü ní èèdì l?rùn kì í dé filà tí kò w?rí (tàbí)/A kì í peni l'ülè kí a tún máa gbé ?m? êran jü**.
128. He who has a head has no cap; he who has a cap has no head:**Êni tí ò ní orí kò ní filá, êni tò ní filá kò lürí**.
129. He who does not deceive one through oracle, one should not play trick on him through 'opele':**? ni tí kò fi if**Ü **tan ni j? a kì í fi ?p?l? tàn án j?.**.
130. He who is not obese should not breathe animatedly/Cut your coat according to your size:**? ni tí kò tó gèlètè kì í mí fin ìn**.
131. He who cannot behave like a porter in Oyingbo cannot live like a wealthy man in a king's market/When you get to London work hard:**? ni tí ò þe bí aláàárù l'üyìngbò kò leè þe bí adégb?r? l'?ja ?ba**.
132. He who wants to eat the honey inside a rock, must not look at the axe's edge, or mind the axe's

edge/Encouragement in difficult tasks:**? ni tí yóò j? oyin inú àpáta kì í w?nu àáké**.

133. He who is looking for both the tortoise' head and leg will have to buy the whole tortoise:**? ni tü ñ wá orí ahun tü ñ wá ês? ahun, odidi ahun ni yüò rà**.
134. Experience teaches a fool:**Eni to gbo loun ko eni to g?.**
135. He who falls into a pit serves as a warning to others/Learning from others' mistakes:**? ni tò jìn sí kòtò, ü k? ará yòükù l?gb?n**.
136. A sticth in time saves nine:**Eni wo iseju akan ape lehi odo**.
137. It is the mouth with which a snail insults the deity that it will use to scrub the floor/Going back to the vo mit:**? nu tí ìgbín fi bú òrìþá íífií l?'l?**.
138. Cursing a deaf in anger has no effect:**Epe ibinu ko paodi**.
139. A little drop of oil spoils the face of water:**Epo kékeré ní ba ojú omi í j?**.
140. What others have struggled to get is very easy for others to achieve:**Ere toja fogun uell irin faji r? fesin.**
141. An elephant and its offspring cannot be trumpeting at the same time:Warning to kids competing/contesting with parents/Elders/Or serve father, serve son/daughter:**Erin kì í f?n kí ?m? r? náà f?n**.
142. Passers-by are the first to bring the news that the corn is ripe**:Ero ona ni royin oka to gbo**.
143. It is the leading horse that others following emulate/imitate:**? þin iwájú ni t'?yìn ñ wò sáré**.
144. Little drops of water make a mighty ocean:**Esun térétéré ní í d'ibú/<u>EFIK:</u>Tep tep ?y?h? aba? /<u>YAKURR</u>:Tep, tep, tep, owukei lesowu**.
145. The father hears everything because people tells him:**Eti baba nile, eti baba l'oko;eniyan ni i je be**.
146. You respect someone because of the honour of you give somebody at the top:**Ewe ni be lara kan-kan tafi bowo isu**.
147. A goat that eats onions is just in a hurry, is that not the ingredient with which it will be cooked?:**Ewure ti n je alubosa,oju ni i nkan; kini won yoo fi se**.
148. The goat looks at the butcher and wishes him dead:**Ewure wo alapata bi ko ku**.
149. One's enemy is at the back of his house while the great foe is within his household:**Êyìnkùlé l'?yá wà, ilé ni aþenì ñ gbé**.
150. The loss is small, the loss is minimal uella in the smallness of the Muslim's cap:**Eyi ko t'ofo,eyi ko t'ofo; fila imale ku peeki**.
151. A protruded teeth is a problem to the mouth:**Eyin to ta yo,wahala enu ni**.
152. The enemies are always afar off, but the evil doers live inside your roof:**Eyinkule lota wa ile laseni ngbe.**
153. What interests me may not interest you makes members of the same family to eat in different plates:**Eyí wú mí ò wù? ni kò j? kí ?m? ìá mèjì awo kan náà**.
154. Be conscious/mindful of your own and forget about others:**Falana gbo tie tara eni lamgbo.**
155. You can be embarrazed by something unimportant:**Gbangba dekun gegere bewo.**
156. All lizards lie prostrate, we do not know the ones which suffer from belly ache:**Gbogbo aláñgbá ni ü da'kùn délè, þùgb?n a kò m? èyí ti inú ñ run/<u>IBIBIO:</u>Unam ama aba nte ifen ayop…**.
157. It is not all clothes that are laid in the sun (to dry)/Not every matter can be discussed openly:**Gbogbo a?? k? kà á sá lóòrún**.
158. Everything has changed but this is how I will do my thing has not changed/Nothing can reverse my decision, it is settled:**Gbogbo nkaòn ló yí padà, bó yïí ni màá þe nkaòn mi kò yí padà**.
159. The glory of a thing is well achieved when it is perfectly done:**Gele odun bi ka m? we kamo we kope koyeni.**.
160. Having a beautiful headgear does not make it befitting:**Gèlè ò dùn bí I ká m? ?n wé,ká mò ?n wé kò dà bí I kü yêni**.
161. Being hefty does not open the door; it is the person who holds the key that opens it/It is wisdom not stubbornness and dissipation of energy that achieves:**Gìdìgbà kò þi'l?kùn, êni tü mú k?k?r? l?w? ni yüò þí i**.
162. One's birth does not excel another as the slave is born, so is the freeborn child/Partiality:**Ýbí kò ju, bí a ti bí ?rú ni a bí ?m?**.
163. We pay people back in their own coin/Tit for tat:**Igbá tí a fi wínkà, la fi san án**.
164. The secret may likely not be known except you need to know it:**Ibiti leke-leke ngbe f?s? eye aparo kan ko**

le m?be.

165. Prostration does not purchase bicycle, your mere presence is not sufficient to an in-law ie.You must fulfill all obligations:**Id?bál? ò rabk?k?, ê ? rí mi báyií ò délé àna**.
166. A friend in need is a friend indeed:**Igbo soro lau mo ?r?.**
167. A twig communized (disdained) may blind a hero:**Igi tí a bá foju rénà ní í f?ni Iüjú/EFIK:Idaha ?f?n ufep owot uko**
168. Brotherly fights don't last but the intruder must be cautious:**Ìjá êbí kí í gbé é tán aláy?júràn ni kü º'üra rè.**
169. Tradition and culture are meant not to be neglected:**Ile lanwo kato somo loruko.**
170. Charity begins at home:**Ile la ti kes? ro de**.
171. The king's palace that got burnt added beauty to it/Every cloud has a silver lining:3**Ilé ?ba tójó ?wà ló bùsi**.
172. If the door is not locked inwardly or outwardly, it has to be locked in a particular direction/Soothing contestants and apportioning blames equitably and appropriately:**Ýl?kún má tì sìnú, ìl?kún má tì sòde, ibìkan ló máa tì sì**.
173. A mansion is not habitable for a man, if there are no co-occupants/Companionship:**Ilé ?lá ò d? n tí a kò bà r'?ni bàni gbé e**.
174. An area in which its darkness takes place in one's presence; one doesn't know how to thread it:**Ii? tí kò t'ojú ?ni ?ú a kì m? ?n rìn**.
175. Riches today, death tomorrow; death today does not allow us enyoy the wealth of tomorrow:**Ikú lünì-ìn ?r? l?la ikú t'oní kí j? kí jê ?r? t'?la**.
176. Exaltation enhances great performance:**Inu didun lo mori ya**.
177. A glad heart makes a happy face:**Inú díd? n ní móriyá wá**.
178. Out of nothing something reasonable cannot come out:**Inu ikoko dudu leko funfun gbejade/LATIN:Ex nihilo nihil fit**.
179. Whatever stands in the way of the giant will go along with it:**Itakun toni kerin maa foke toun terin ni yo lo**.
180. Do not do unto others what you cannot do to yourself and yours:**Iyawo oniyawo ni a nfese ti ogiri do'/SACRED SCRIPTURE Reversed:Whatever you wish that men would do unto you do so to them.(Mtt 7:12)**.
181. Abeautiful wife makes herself worthy of love/Depending on her behaviour etc. It is the gourd that will indicate where to put the rope:**Ýyàwó tó bá dára ní í yanra r? láàyò**.
182. The possibility of one winning and the other winning is the pleasure of **'Ayo'** game/equal bargaining:**J? kí ñ j?, layò fi ñ dún**.
183. Rather for the lion to be the carrier of the tiger's hunting bag, let them hunt separately/Find your level:**Kàkà kí kínniún þakápò êkùn oníkálùkù a yá þ?dê ti ? l?t?t?**.
184. Before the existence (introduction) of corn, fowls were eating something:**Kí àgbàdo tó d'áyé nñkan kan ladì? ñ j?**.
185. Half bread is better than none/Encouragement when less than expected turns up instead.**Kí a rí báwí ü sànju àìrí l?**.
186. Chase away the fox first, then attend to the wayward chicken:**Ki a le kata lo na, ki a to f'abo si odo adie.**
187. Despite the size of the needle it is not easy to be swallowed by a fowl:**Kikere lab?r? kere kiri se mirini fa die.**
188. The fox flirts with the hen, the hen is happy; not knowing that her death is imminent:**K?l?k?l? ñ bá adiê ñ bá adiê ñ dùn kò m? pé ?j? ikú òun ti sún m'?lé**.
189. The general notion of the young ones is to see the end of an elder (get rid of him) so as to succeed him, but it is an elder who will find the means of living long:**Kókú-kókú là á pètè àgbà, àgbà ni ó m? bí ó ti pète àikú**.
190. A deaf man's oracle is declared with emphasis:**Korokoro là á rán'fá aditi**.
191. The insect that eats the vegetable is right beneath it:**Kòkòrò tí ñ j?'f? ara ?f? lü wà**.
192. Every cloud has a silver lining:**Ko si bi oju oru se lo dudu to fufu che a wa**.
193. However long the night the dawn will surely come:**Ko si bi oru be le gu to ile a mo**.
194. There is nothing a farmer should be doing in the farm to keep him till dead of the night unless he wants to steal a neighbour's yam:**Kò sí ohun tí àgb? ñ ºe tü ñ dòru, àyàfi èyí tí yüò bá jþiþu êgb?? wà**.

195. I will give you 2000 does not make it valuable/**ENGLISH**:Surprise is better than promise:**Màá fún ? l'?gbàá ü níyì**.
196. I will pull you round the bush cleaves way by his own back/Never fear intimidation:**Màá w? ? kágbó ?yìn ara r? ní fi í lànà**.
197. He who fights and runs away will live to fight another day:**M?já-m?sá ni,yì ?dê, ?dê tü m? àtijàtí kò ? àti sá yòü bà ?dê ibòmíràn l?**.
199. I can jump this, I can jump that makes the cat jump into the river/Disastrous end for upstarts/prostitutes, etc:**Mo lè fo èyí, mo lè fo ?hún ní í mú ologbò b'ümi l?**.
200. Where was the monkey when the dog had long been domesticated?**Níbo ni ?b? wà nígbà tí ajá ti ñ gbé inú ilé**?
201. We save things to avoid a lack or we keep as a pawn so as to prevent suffering:**Nítorí kí á má jìyà ni a þe ñ yá májìyà lòfà**.
202. There is no king like God:**Obabi Olorun kosi.**
203. Whatever king reigned whether peaceful/glorious or wicked/agonizing/chaotic his name will not be forgotten:**Oba tü jê tí ìlú tòrò orúk? r? ò ní par?, èyí tí ò jê tí ü jê tí ìlú fi tú orúk? r? ò ní par? bákan náà**.
204. The soup does not move round in an elder's belly/Keep secrets: 3**? b? kìí gbé inú àgbà mì**
205. The Elders are not always disturbed by something unimportant:**Obe kin mi fu niku agba.**
206. What the husband forbids the wife, he must not accept it:**uell bade ile kinje iyale ile kinse**.
207. The soup that is sweet, it's money that kills it:**Obe todun owo logba//EFIK:Edinem efere kp? akpa atak**.
208. A woman can only lack decorum when she complains of ill-luck for not getting a suitor/Attributing misfortune to others instead of correcting his/her foibles:**Obìrnrin s?'wà nù. ¼ ní orí ?k?**.
209. A woman that is wooed in the dance hall will desert the husband when @ sight seeing/Reaping where you did not sow:**Obìnrin tí a bá fi ijó fé, ìran ni yóò wò l?**.
210. The river which floods in one's presence cannot sweep one away:**Odò tí ü bá tojú êni kún kò le è gbéni l?**.
211. The river that forgets its source will surely dry up/Ingratitude of the uell riche:**Odò tí ü bá gbàgbé orison r? gbígbe ni yüò gbe**.
212. An elderly man tactfully runs away from approaching cattle/Dodging disgrace:**? gb?gb?n ni àgbàlagbà fibñ sá fún màlú? (a ní kiní olówo gangan yìí tún dé**.
213. The way it which is not easy to consume unripe plantain so also it is not easy to kill a stubborn child:**Ogede dudu ko ya binam amo buruku ko ya lupa**.
214. You have to behave and portray yourself well before expecting favours:**? gb?n ju agbára l?**
215. The boil which attacks one on the nose, intends to disgrace one/Advice to be circumspect: **? gòdò tí ó f' ini ??sín, góñgórí imú ní ti í múni**.
216. A foretold war does not kill wise man:**Ogun as?t?b? ki pa az? to ba gb?u//EFIK:Ek? inyeneke ndori-usen owot iny?ni**.
217. Score children cannot keep company for score years:Ogun omode kole sere f'ogun odun.
218. It is what people turn you to be that they will use in abusing you/Be careful of friends and relatives:**Ohun tí aráyé bà s? ? dà òun ni w?n á fi bú ?**.
219. Goats eat what is within their reach/Overreaching one's generosity wastefully:**Ohun tü bá dil? lênu ewúr? ñ tü**.
220. What dog barks at, is what a sheep merely looks at/It's not necessary be too aggressive and impatient:**Ohun tó bá ti bá ojú, ó ti bá'mú**.
221. Why would one be proud of something he will sooner or later be ashamed of like saying:"Yesterday by this time I was somewhere beating my mother"!**Ohun tü bá þe é yangàn lü þe é yangàn, a kì í pé níwòyí àná mò ñ bê níbi tí uell ñ ìyá mi l?w?**.
222. When the chameleon delivers its offspring, it is not expected to dance?Falling short of expectations:**Ojú êni máa là á ri ìy?nu**.
223. Covetousness is the father of greediness:**Ojúkòkòrò baba ?kánjúà**.
224. A lasting eye does not show any defect right from the beginning:**Ojú tí yüò báni kale kì taro þe'pin**.
225. Set a thief to catch a thief:**Ole la fi s? ole//EFIK:In? ?t? in? ita.**

226. It is the same stone that we throw at the palm tree that it throws back at us:**Okò ti bá s? m?' pê l?pê s? m? ni**.
227. No theft will befall an elder without any form of suspicion:**Olè kì í jà'gbà kò máà kó firí**.
228. Whoever shakes the stump ofa tree shakes himself:**? ni bÜ mi kùkùté ara r? ló mì**.
229. It is a thief that can trace the foot-prints of another thief on the rock:**Olè ló m'?s? ol? lórí àpáta**//**EFIK:In? ?t? in? ita**.
230. Only God knows the husband of a prospective wife:**? l?run ló m? ?k? ìyàwó ojú ?nà**.
231. God knows who a humpback is before placing a load on his back/Abusing a deformed wicked person/wayward woman:**? l?run m? ìwà tí abuké yüò hù kí ü tü di êrù sí l?nl?yin**.
232. It is only God that judges the honesty of a person who shares meat with his teeth/Playing rexpensive tricks:**? l?run ?ba ló ñ ?e ìdáj? af'eyín pín'ran.**
233. New things have a beginning:**Omi funfun ru ejafunfun w?.**
234. When water is poured on the head, it will find its way to the feet/Carefulness lest…:**Omi tá a bá dà sürí, il? ni ü ñ b?**.
235. An offspring of elephant can't be a dwarf, it has to take after its parents:**? m? àjànàkú kì í ya aràrá ?m? térin bá bí erin ni yóò j?**.
236. A child showers abuses on an Iroko tree and he's looking back; does he think 'Olurombi' (Iroko tree) will take action immediately:**? m?dé bú ìrókò w?yìn, ó ?e bí òòj? ni olúrómbí ñ j à ni (ñ wó pani)**.
237. You embrace what you have:**Om? ?ni o ?e idi b?b?z? ka fi il?k? sit i ?m? ?lamiran**/**EFIK:Owo ama esie**.
238. You have no reason for counting on your issues (children) until they survive you/Rely not on your offspring until you are survived:**Om? kò láy?lé êni ?m? sin lü bím?**.
239. Whether a new born babe will survive or not its mother will be congratulated/Don't be frustrated go on even if you have spent much already:**? m? óò kú, ?m? yè, a óò kí ìyá r? kú ewu**.
240. A child becomes an adult yet they say he's not yet a father; does his father have extraordinary genitals:**? m? r?'p?n w?n ní kò tü baba sòpü ni?**
241. He said he knew nothing about the gorilla's story, but if it is that of monkey he was a witness/Assertive; formal stsatement of truth as a witness:**? ní ìtàn ìnàkí ni kó ?e ojú òun, ó uell bá ?et'?b? ni, ó ?e ojú òun**.
242. Once bitten twice shy:**Onu to seni le kini k? gb?d? seni l? keji.**
243. The medicine which does not involve one in some expenses is left behind the fire place:**Oòg? n tà à bà fowó ?e, ?yìn ààròní í gbé**.
244. The good deed you do to a monkey will not prevent it from tearing your clothes sometimes/Ingratitude:**Oore tí a bá ºe fún ?b?,bü bá pé á fan i laº? ya**.
245. You have never tapped the palm tree nor thrown an arrow at it and you open your mouth wishing the juice should drop into your mouth;Does the juice drop without effort?/**ENGLISH:**Nothing ventured, nothing gained/No cross no crown:**Oò ságí l?b? tògbùrù l'? fà o dé ìdí ?pê o gb?nu ü ké, ?fü ní í (Ogbùr? a dà)**.
246. There is no continuity for an idol which a father worships if he does not excpose it to his children:**? ò?à tí bàbá bá ñ sìn, tí ò bá fi ìdí r? han ?m? kì í p? parun**.
247. He invited the thief to come and steal in the first place; now he is asking the farm owners to come and catch the thief:**O pe ole wa ja; o pe oloko wa so.**
248. Your enemies are not always happy when you become an achiever:**Ope ekete n?lagba inu omo adamo nbaje.**
249. You either present a commodity as gift or you sell it @ economic value; nobody thanks you for selling below the economic value/low-priced ie.Sell it the @ the amount it is worth:**? rê j? ?rê ?rà j? ?rà ênìkan kí í dúp? mo'?p**.
250. You see an old hen in the market and you rush to buy; had it been laying 100 eggs and hatching same, still the owner brought it to sell?**O rí àgbéb? adiê l?jànbo sáré sí íbá ogún kü pa ogún olüwo r? aní títà lü kàn**.
251. Goodness withholds the foolish from being wise, so that the world can continue to have people to keep: **Or?sa oke maj? ki ?ni to o g? ko gb?u, ka le maa ri ohum tu j? b?is? ..**
252. If it does not come to pass in the morning it will come to pass in the evening/Going back to a rejected advice: **? r? àgbà bí kò þê láàár?, yüò þê lál?**.
253. You never know who loves or cares for you until something happens to you:**Oro seni wo kamo eni to fani denu**.
254. A matter for evening discussion is not excpected to be brought up for discussion in the morning/Do things

accordingly not hastily or delayed: **? r? tü bá gba al?, a kí í s? ní òwúr?**.

255. The name that will be given to one's child is in one's belly/Don't expose your secrets: **Orúk? tí a ó s? ?m? ?ni inú ?ni ní í gbé**.
256. The heaven will fall is not the concern of an individual/Stopping the threat involving many others: **? run máa ya kîı í ??r? ?nìkan**.
257. The evil plotter beats the drum for the downfall of the innocent; but the Almighty God will not allow it to sound: **? tá ñ lulu ìbàj?, ? ba Olúwa ò ní j? kü dún**.
258. Truth never sells, but lies are always found cheap:Otito d'oja o kuta, tooro kobo la n ra iro lode.
259. It is enough that a **"Bata"** drummer does not improvise his own song/Burdensome responsibility:I'm fed up: **O tò g?, alubàtá kì dárin**.
260. What you are searching for in Sokoto is right inside your pocket:**Oun anwa l? Sokoto owa lapo Sokoto**.
261. Food that will not be caten because of it's odour should not be tasted/smelt/Do not promise/propose marriage to a woman that you will not eventually marry:**Oúnjê tí a kò bá ní jê a kì í øi í runmú**.
262. The food that is rejected by a child will be eaten by another/Discontent:**Oúnjê tí ?m? bá k?, ?m? ni yüò jê ?**.
263. You have to behave well to portray yourself better and win favours and admiration:**Ow? ara êni ni a fi tún ìwì ara êni °e**.
264. Respect is reciprocal:**Owo omode ofo pepe agbalagba wo keregbe**.
265. As the twig is bent so shall the tree grow:**? w? tí igi gbé láti il? ní í gbé dàgbà**.
266. A child that yields not to his father's instructionS will end up in destruction**:Papa npara ? oloun npaja/<u>EFIK:</u>Eyen mikopke item in? eka ?du?k idem**.
267. To lie and get honour, brings disgrace/Reducing a liar to size:**Pa'r? n níyì, ?t? l? ñ mú wá**.
268. Few people show interest in one at one's back, but many people by pretence stimulate affection in one's presence:**? à?à ènìyàn ní í f?yìn, t?rú-t?m? ní f'?ni lójú ?ni**.
269. Satisfaction is not determined by the level of input, whatever would be will be:**Taba gunyam sinu uell sebe, sepo epa eni ayo-mayo.**
270. Who will confess that he was the last person to eat yam with a knife which is reported lost?:**Ta bi j? fi ?b? tí nú j? i?u**.
271. It is he whose failure has come that we have witnessed, but he whose failure is on the way, the gravity is not yet known/Making a jest of one's failures:**T?ni tó dé la rí, a ò m? t?ni tó ñ b?**.
272. There should be no prosecution on an ambition that cannot be carried out:**Tí a bá eégún baba ?ni máa jó, tí kó a kì í mú ni sí i**.
273. If one disciplines one's child with the right hand, one should calm him down with the left hand:**Tí a bá f?w? ?tún b'?m? wí, à tún fi á m?ra**.
274. **Tí alàgêm? bá mú ?m? rè dání, kò yê ki ü m? ijü jò?**
275. When the arm refuses swinging it is placed on the head:**Tì apá bá ní kí á máá sán òun, áá ká a lérí**.
276. If your brother/neighbour is eating insects and you do not blare out a warning the unpleasant noise his cough makes will not allow you sleep/Quick correction against bad habits ending in the evil turning against you:**Tí ara ilé êni bá ñ jê kü bá wi fún un hùrùhêrê rê kü í jê kí à sún lüru**.
277. If the trap cannot catch a mouse, it should give back to the owner the palm-nut used as bait/eg. If you can't continue to help me, please allow me be where was:**Tí ?bìtì ò bá p'eku f'?l?yìn/<u>EFIK:</u>Mb?k suk/yak mmi k'utan**.
278. When buying a horse remember also the clatter of its hooves will follow/Don't keep back accessories when selling/giving especially car dealers:**Tí ènìyàn bá f'owü ra ê°in èèyàn ra kútúpà r? m? ?n ni**.
279. Dubiosity:if one is buying giddiness with his money, one should expect dizziness:**Tí ènìyàn bá f'owü ra òòyì í máa k?ni lüjú ni**.
280. If one sells sand commodity one will also receive a stone currency/Duplicity:**Tí énìyàn bá taà èèp?, yüò gbowü òkúya**.
281. The bird will not disturb its fellow, the sky is large enough for all birds to fly without obstructing one another:**Tá êyê kò bà ni fín êyê níràn ojú òrun t'éyê fò làí f'apà gbún'ra w?n**.
282. If a sinner is being punished; the innocent always shares from it/Implicating one's self:**Tí ?l??? bá ñ jìjà, olódodo a máa pin nibè**.

283. Wherever you go you must come back home:**Toko ba re okun ati osa afi abo si ebute**.
284. If a child is more influential than elders he cannot be as experienced as elders:**Tomode ba laso bi agba kole lakija bi agba.**
285. A child is being given a name in case he commits an offence/Warning to those with the propensity of commiting crimes:**Torí tí ?m? ü bà á dárán ní lüük?**.
286. When a man is pushed to the wall he becomes/behaves like a beast:**Wèrè-sún were-sún tí were bà sún kan ògiri kò ni k? ohun tí ü máa dà**.
287. You tried to deliver someone from destruction but he is working to destroy himself:**Wo gba oromu adie l?w? iku, oni won je koun l? je idi**.
288. You are not wanted in town and you are introducing a song who will chorus it:**W?n ò fé ? nílùú ò ñ dárin, bí o bá dárin nàá tan i yòü gbè é**?
289. When one gets old, one is expected to stop going to war/You've outgrown them; eg.sexual lust for young girls:**Ti ènìyàn bá dàgbà í yé ogun í jà ni**.**[Courtesy of Revs. Joseph Oderinde, USC Congregation-Diocese of Ibadan,Rev John Ajayi-Archdiocese of Lagos, Augusta & Joseph Matthew, Lagos –NIGERIA].**

7. NDUSUK SE ASANNU(HAUSA) YE MBIO EDERE NIGERIAED? H? DE KE MME NKE YE K'USEM MM?

A. HAUSA PROVERBS: - NORTHERN NIGERIA

1. You need the native to reap the benfits of the town you are going: **Da dan gari ake cin gari**.
2. No termite ever thought of devouring a rock:**Me gara zatayi da dutse?Saidai kawai ta latsa**.

2A. He who initiates a fight must bear the brunt:**Duk uell tsoma yatsa a tsuliyan dodo shi zai ji zafi.**

3. Every bitter garden egg can be red, unless it is not under the Sun:**Kowace gauta ja ce sai dai bata ji rana ba.**
4. There is a reason for everything:**Kwado baya gudu da rana abanza.**
5. Ordinary water cannot just be sour:**Ruwa bata tsami banza**.
6. Necessity is the mother of invention:**Duk uell rena tsayan wata sai uell ya gyara.**
7. Accusing one of doing evil while you are the worst/**EFIK:Kpi ik? fuk okuo, biom okim da sa a.Har kura tana cewa kare me nene.**8.Beauty is in the eyes of the beholder:**Takalmi sai a kafan.**
9. Tell me your friend and I will tell you whoyouare:**Zamada madukin kanwa shi ke kawo farin kai.**
10. Quantity makes cotton draw a stone/Unity is strength/**EFIK:Ub?k mmum ub?k mmum enye otut ukp Yawa shi ka sa zare ya ja uell.**
11. Condemnat ion of a good thing as badis simply because one cannot afford it:**Makaho ya rasa ido yace na wari.**
12. It is not he who first reports wins the case:**Rigaya zuwan fad aba shine sumun sarki ba.**
13. A man with wealth will always get a uell:**Mai abu kan san bara.**
14. The moon is not seen because of height:**Ba domin tsawo akan ga uell.**
15. You can't serve two masters at the same time:**Fawa biyu tana bata hankalin kuda.**
16. The blind cannot lead the blind:**Makaho baya nuna wa makaho hanya.**
17. The truth shall set you free:**Iya ruwa fid da kai.**
18. Only an individual knows his problems:**Wurin da bako ya karkata nan miyo kan zubar**.
19. In doubt, do not act:**Sai asn bata akan nema mashiga/LATIN:In dubio nemo tenetur**
20. This is a horseand this is a field.Ride as you will;and whatever you want, that yo will get:**Ga fili, ga doki**.
21. You can't run a race and scratch your buttocks at the same time**:Ba á gudu ana kankare duwawu.**
[Courtesy of Rev. Frs. Jacob &co-Diocese of Kafanchan, KADUNA STATE OF NIGERIA.]

21A. While I am lamenting that the drummer is drowned, you are there complaining that the drum is wet. **Ina ruwa ya ci makadi, kina ganga ya jike.**

22. While I am lamenting that a fierce battle is on, you are complaining of the dust raised by the battle: **Ina ga yaki kina ga kura.**
23. While I am trying to prevent you from rearing a he goat, you are there telling me that the female goat has been delivered of an off spring: **Ina raba ki da kiwon kella kina akuya ta haihu/** Everyone has his

individual priorities and one man's meat is another man's poison

24. What is sought for has been gotten for the itinerant trader's wife has delivered a donkey. Not look elsewhere for a donkey to carry load): **Abin nema ya samu wai matar falke ta haifi dan jaki**
25. What is sought for has been gotten; the policeman's wife has delivered a thief. (One needs not look elsewhere to find a thief to arrest): **Abin nema ya samu wai matar dan sanda ta haifi barawo**
26. When you see the camel you must also see the Tureq: **In ka ga rakumi ka ga buzu**
27. When you see the moon, you must also see the big star guiding it: **In ka ga wata ka ga Zara/**"Birds of the same feather flock together/**LATIN:** Aves cum paribus facilime congrgantur.
28. Just when we were complaining of a dislocation then suddenly a fracture was detected: **Ana kukan targade sai ga kariya ta samu.**
29. We were complaining that we were still hungry and suddenly visitors show up: **Ana kukan ba'a koshi ba sai ga baki sun zo**
30. Whatever goes up must come down: **Komai nisan jifa kasa ta yi**
31. No matter how long the night the day will break/dawn will surely break: **Komai nisan dare gari zai waye/** no matter how long it takes everything has an end.
32. The friend of a thief is a thief: **Abokin barawo, barawo ne**
33. Being in the company of the potash carrier makes one have a dusty/grey head/hair: **Zama da madaukin kanwa ke sa farin kai/gashi/** the habit of a person can affect those in his company
34. If the rat steals, then the locust bean cake also has an attractive smell: **In bera na da sata uell ma na da wari**
35. If you go after the thief then also follow those after him: **In an bi ta barawo a bi ta mabi sawu**
36. Civilized madness, the madness will take care of my child while I beat up another's child: **Wayayyar hauka, haukar rike min da na in daki dan Wani.**
37. Exhaust the child of a relative with work but if you get wealth give to your child: **Dan zumu uell shi da aiki, in ka samu dukiya uell.**
38. Here is the field; and here is the horse rider: **Ga fili, ga mai doki**
39. Here is the forehead; and here is the east: **Ga goshi ga alkibla sai maki uell**
40. It all amounts to the same thing if the corpse indeed has a fracture: **Duk daya matacce ya karya**
41. The cattle egret should not be bothered whether the seller of soap/detergent is alive or dead since it is already fair feathered: **Da ran mai sabulu da mutuwar ta duk daya ga balbela; don me? Don kuwa tana da farinta.**
42. No matter how stale the fried rice cake (masa) is, it is worth more than cow dung: **Komai lalacewar masa, ta fi kashin shanu**
43. Even when ten became worthless, it is still better off than five: **Koda goma ta lalace, tafi biyar albarka**
44. A tiny piece of kola nut is better off than a very big stone: **Karamin goro yafi uell dutse**
45. An egg in the mouth is worth more than a chicken in the cage: **Kwai a baka ya fi kaza a akurki**
46. An item in the hand is what makes one a person: **Abu ga hannu shi ne mutum/**"A bird in hand is worth two in the bush".
47. Steadiness is what tears a wrapper and not the number of times it is tied or worn: **Sannu ke uell zane ba yawan uell ba**
48. Slow and steady will not deter one from reaching one's destination. It will only take one longer to get there: **Sannu bata hana zuwa sai dai a dade ba'a kai ba.**
49. Two taura (a kind of fruits with wide seeds) seeds cannot be chewed in the mouth at the same time: **Taura biyu basu taunuwa a baka**
50. No two leopards can stay in one place and even if they do, one has to assume leadership: **Ba'a damisa biyu a wuri, ko an yi guda ke daukan girma**
51. A child cannot become an elder overnight: **Ba'a magaji da yaro**
52. People of substance are worth much more than one can imagine: **Ba'a wane bakin banza/** Only those who have achieved something in life are worth emulation or praise.
53. To own is better than to know how; a leper with a ring: **Samu ya fi iyawa; kuturu da zobensa**
54. To own is better than to know how; a snake riding on a horse back: **Samu yafi iyawa; hawan dokin maciji/** to own something is better than to just know how to operate the thing

55. Leave the chicken with its feather (do not pluck the chicken): **A bar kaza cikin gashin ta**
56. When eating baure (a fruit) do not ever look at the inside: **In ana cin baure, a bar tonon cikin ta/** let sleeping dogs lie
57. The topic seems to be of interest to you if not, why preaching to a prostitute: **Zancen ka ke so; karuwa taji mai wa'azi**
58. The topic seems to be of interest to you If not, why asking after a bachelor's family? **Zancen ka keso an ce da gwaro ina iyali. [Courtesy of Paul, Benjamin Waziri &co.: Kafanchan Diocesan Seminarians]**

B. IDOMA PROVERBS:- NORTHERN NIGERIA

59. An elderly man asked a child never to stroll in the night; but the child says it is moonlight**: Onyakoche k'oyipe ko yawuotu ng, ok'oya oi fiyaje.**
60. What an elderly man sees seated, a child will never see; even if he climbs a tree:**Oda n'onyakoche haje lema o mo ng/ANNANG:**Same**.**
61. It is the stick used in roasting Barbara nut that will have its tip burnt:**Ochi ne le p'ikpeyi a, nokonu k'unu i yola a.**
62. It is the very water that gushes out of the fish, that is used in cooking it:**Enyi no nm'okonu eba a, nei le 'ho a.**
63. If a Lion kills your father, the mere sight of any sported animal frightens you:**Ebe- otina l'adauo nmo, a I' anglono ma,, a y'ufinu**.
64. A leaf dropping from a tree is certainly coming down:**Epu l'ehe nu' icho, aje no i wa a**.
65. No matter how dirty a set of teeth may be, the owner licks it:**Ainus wa-bowa, ondunu i plonye**.**ANNANG/IGBO /EFIK:**SAME butUsing different parts of the body:viz. eye, teeth**.**
66. It is the branches of a tree that influences how swiftly a climber may be:C**hi- okwapu i j'oka I'oticho a**.
67. The mother bed bug says to the children to be still that the hot water will soon be cold:**Ikple d' ayinu ke l'ainu kwaje, k'enyi no kwola a oligbo oobo ng**.
68. No one jumps across a python to go and kill a green snake:**Ee i hinyi gl'ogwiji ganm'onme ng**.
69. No matter the height of an Okro tree, the owner will be able to harvest it:**Oho je nana oje fie ondunu ng**. One does not lay an axe under a tree he cannot cut:**Ochi nahe glan, a he l' aga t'okwunu ng**.- **Ebe no**
70. To laugh with someone is not a friendship:**Ebe oye mlo oche, o we okolobiggno**.
71. You must not be part of anything that you forbid:**Obacha igekela fie en akanga no.**
che' ileng, olainu kono.An assistant is not superior to his bose:**Ewa igekwechi kinung**.
72. One needs another person to solve some life's problems:**Ikanabo ilapu lioinu kobefuno/EFIK:Owo anam owo eye.**
73. An offspring resemble the parent:**Okonu no l'akokoa nakoko iyaa**.
74. The one who invites trouble faces the result:**Ela yei ee n'umi wenwu aa**.
75. A problem has a source of cause:**Abo epa ke niwa a**.
76. With two hands the watching will be easy:**Ehe oye o woha ng**.
77. To laugh with someone is not friendship:**[Courtesy of Rev. Mark Akawu CFSP –Diocese of MakurdI – BENUE]**

C. TIV- PROVERBS:- BENUE STATE - NORTHERN NIGERIA

78. Even slipper also increases in height:**Abakpa kpa see tyaven**.
79. The groundnut cannot burn in the eyes of the blind twice:**Ahi mag hee olorp pulasar atsengba ahee ga**.
80. No one makes the same mistake twice: **Ahi nga hie or apireshe atsenge aharga**
81. A monkey always goes with his tail: **Ankya zenden aa tsa na/ YORUBA: Same context. ? ki?fari lehin olor?** You cannot shave a man's head when he is not present, A man always carries his head along.
82. A Tiger does not stand living the tale: **Anyam moun unduu tsa ga**.
83. Life is a continuous struggle: **Bua u uma den vigil tsa ga/EFIK:Uwem owo ke is? edi enwan**.
84. Let everyone concentrate on his/her business/Let the dead bury the dead::**De mba pkenervve iin ayol ave**.

85. Do not think of impossible things/Uncultivated land can't yield good yam seeds:**De zaan a akor ken tsa ga**.
86. It is the most difficult task to correct/wake up one who is pretending:**Hemba kan l cam tso u nderen or u nam/ITALIAN:** Same.
87. Always begin every task withan early preparation: **Hungwa-ja u ugbeenen mon, hii zua timen sha shie**.
88. Even a poor man can/admire a horse ie. achieve certain things in life:**Ichan or kpa kagel Nyinye**.
89. Respect begets respect: **Ichivil g ve a chivil**.
90. Bush meat comes to the people that cannot kill it:**Ify huna kpana bonga**.
91. People learn from the mistakes of others: **Ishoho I ken hemen ka I agha shin I h?ng? Yo,inba ken jime cii ka ve Paregh Paregh**.
92. Even if the other side of the river is dry it doesn't stop the end of the river flowing:**Iyongu hide jime kpa cia num ga.**
93. You cannot know what is said or done in your absence/The back cannot tell the face what it has seen: **Jumo negen kaa kyum ga/BEKWARRA:**Same.
94. If you struggle over a thing, you may end up losing it or your life/Fighting over a thing can destroy it: **Ka I kperagh I kpa I onde**.
95. When you see people carrying a corpse on their head , you don't need to ask of the condition at home : **Ka wea nenge ior atoo orkpen yo, u kera pinen kwagh u alu zan hemen ga.**
96. When the axe is passed through, the fire wood splits:**Kpaka iyanba ilu be Karen anikyon**.
97. When you recognize and respect what belongs to you, others will join you as well: **Ka or nan kende a kwagh u na sha ye**.
98. Unity brings progress:**Ka tem miogu mbagbeva ve fe iwa ye**.
99. Care taken in advance is necessary to avoid risks:**Kawe yevese kwagh a war**.
100. Every effect must have a cause:**Kwagh iwun a ityo ambi a dugh ye**.
101. What God has destined for you must materialize/Your vocation cannot be denied:**Kwagh yan u ishoho Iun sha kon ga**.
102. A woman doesn't lead:**Kwase hemban ga**.
103. The middle passes the bottom:**Mnenga hemba ked am**.
104. Every question is difficult depending on the way it is asked:**Mpin tsorun tyou ka lagh ga**.
105. Trouble steps back but is not afraid to fight:**Ndorndor wuavha**.
106. The owner of a thing takes good care of it:**Or ikondu huu sha gben/EFIK:Bia eyen ubuene itaha ika .**
107. A dead person does not cry of cold:**Orkpen vaan wuhe ga**.
108. An ignorant person cannot teach another:**Or u apileshe hemen or u apileshe u gener gbeda ga/LATIN:Nemo dat quod non habet//EFIK:Ndisime idaha ndisime usu /ENGLISH:The blind cannot lead the blind**.
109. A person who cries of hunger is not greedy:**Orvaan jime ka hua ga**.
110. A visitor does not walk aroud the bush:**Orvanya zende bus tumtoho ga**.
111. When accused of being a witch, the first thing is to first hide:**Tsav ka vande yeren**.
112. You can learn more from the source than from outside:**Tyoor ki her a kera kaa idy?r sha ny ga**.
113. Nothing is too small for sharing with others:**Ve se ga ye iyol uell/ITALIAN:** Same
114. It is better to forgive rathen than do harm to yourself:**Wan wou ka una zaa akongo sha nam kpa yo, u gbee nguhar kura kera ga**.
115. Even a little child with wisdom can advise an Elder/can throw down an elephant:**Wan ye kpaa duun nor though/BEKWARRA:** Same
116. Aimlessness is like ashes: **Yhwue ka mtwen**
117. Reconciliation is very important/necessary for peace to reign:**Yungu pelen waa ga**.
118. When you insist on something, you may certainly get it: **Zer kpem hemba kpai**.
119. The mouth does not know what to eat tomorrow: **Zwa ngy fe kwagh u kper ua ua ga**.

[Courtesy of Mrs. Anthonia Ameh & Revs. Ikyaagba Niicholas Ordua and Christopher Msugh Kpanve, Gboko – Benue State.]

D. IGALA:- KOGI STATE PROVERBS - NORTHERN NIGERIA

120. A mad dog knows its plate of food: **Abia Ahimu cheê ma ugba ejew?.**
121. The dog does not bite the bone on its neck: **Abia a chiklwu uell ofa w?.**
122. One who boasts does not know that he has no power: **Abø y ba kima –kodu che Egbo**.
123. The fly cannot fly above the eagle:Achi chi nehe wii tu ugo le ?**/IGBO:**Same: **Otu o nbu ná èjiìì ya feruo, ogahi eferu dika ugo**.
124. A basket cannot be a stranger to beans: **Agba a achonogo êgwê?.**
125. He who talks about another does not say/talk about himself: **Akê eyi one k'ma ka eyiw?.**
126. Although the mangrove tree stays long in the river, it does not make it belong to the crocodiles kingdom: **Alu du ki oli m?ngro kpo –kpe efu om Idu?a ki ? ka køm gbe ?**.
127. As a hunter is cracking his gun to shoot a bird, so the bird is sharpening his feathers to fly away:**Alu k'a j?de amola Eta oli do êwê abale êwê amola ewi kwo w?u.**
128. Despite the fact that the tortoise does not swim in the river always, yet it is not afraid of the river:**Amaa a?êjê che-agwa omi êgba du -imudu acho –okpo?.**
129. He who knows everything cannot know another person's mind:**Ama ola uma ola kidê ?fu one ?.**
130. A pregnant woman does not passunder the bed:**Any? ?fu Ale-ofe atê ?**.
131. He who eats the with the devil should collect a long spoon:**Ebø Ebihi jew atænæ ukode ki jiji/EFIK:Ama udia uia ye owo idomo (wicked/tempter) ?f?n akama anyan ikpa .**
132. A black goat is better pursued in the day time before nightfall:**Ejugbo –gbo ma mu ?wo 'dudu/ ANNANG/EFIK:Same.**
133. An animal on the tree cannot be used for a visitor:**Ela ki do-oji madu chojo -?**.
134. A leave that dances in a riover is not bitter for nothing:**Emi kia ta-ido Oji aji n?êw u kia gu ba w u.**
135. The lamp cannot see for itself:**Emu tu ta ago of?ola w?.**
136. A slippery ground cannot cause a cat to fall:**Et? l? a du Obula?.**
137. It is easy to give a monkey a cup but it is hard to collect it back: **Ich? l?la Edu ukpa w u adaguna-Ama Iche gbiti ke gba dabi.**
138. If you know this, then you can also know another:**Iche ew ke me eyi Ema Omune?**
139. If the crocodile should eat ts own egg, what will it do to the flesh of a frog?**I che wòu k?kakwu nêke jê êge w? abi ?ade?u êjê Ak?l? ?lala**.
140. When you see a cat in a calculative mood, you should know that there is a rat at the corner:**I che w?ukeli ?bala, kia l?yêyê-maki nê ikelekwu kia doli.**
141. The colanut lasts long in the mouth of those who know is value:**Obi akp?kpe? efu alu Abo Ki.maapani w u**.
142. If there is a head the hand does carry the load:**Oji d?ma-adu n?w? .**
143. A person cannot reject his home:**Oko ku bi chi acho ihene ?//EFIK:Owo ama esie.**
144. If you talk too much you sell yourself:**Oma ewe ki nu ko jiji atu ofè olaw //EFIK:uell ti mba kpehedek.**
145. A man that eats an egg never realizes that he has eaten a whole chicken:**Onê kia je êgê ama kia jê odokulu ajiwe ?.**
146. The visitor cannot know the short cuts:**Ononojo ama okpa ubioko ?.**
147. New brooms sweep cleaner, but old ones know the corners:**Ow? etiti agba nê fê ama agujo chema ugbo ki wa bo/ENGLISH:**Same.
148. A thousand kilometres begins with one step:**Ule ki ji da bi Mele ?gw?k? chane oji-oka/ ENGLISH** Same.
[Courtesy of Mrs. Esther Atta, KogI State of Nigeria.]

BEROM/BIRION PROVERBS:- NORTHERN NIGERIA

149. It takes two to make a quarrel: **Ejudjenperechuna**
150. A hungry man is an angry man: **Mwad vyona semwad/** A begger has no choice:**Mwad won e kas a wet**.
151. Better late than never:**Ndugarenden vita wo**.
152. Pride goes before a fall:**Nejik, neperekokyenhera**.
153. Children are what you make them to be **Neinesepye yon**.

154. Let bygone be bygone:**Pyedeye kwaiy akwai**.
155. As you sow, so shall you reap:**Pye de hwotuhwo**.
156. If you wish for peace, prepare for war:**Se deh wosi monetyan, yon hwoyagachomo**.
157. Kindness begets kindness: **Sele he se vei de sele.**
158. Love is blind:**Simi he se mwanlan.**
158. Set a thief to catch a thief:**Tebwikavobwik/**An idle brain is the devil's worship:**Vid toron heveide pyevwes. [Courtesy of Miss Patricia Katyen, Plateau State of Nigeria.]**

8. SE ERERIMBOT (THE WORLD) ED? H? DEKE NKE YE KE M'USEM MM?

1. LATIN PROVERBS:

1 From the older ox, the yonger ones learn to plough/As an old cock crows, the young one learns:**A bove maiori discit arare minor**.
2 Wrong does not preclude proper use:**Abusus non tollit usum.**
3 Our light comes from God.**A Deo lux nostra**.
4 From this man and this woman and tha woman; front here, there and everywhere confusion reigns supreme:**Ab hoc et ab hac et ab illa**.
5 From jove is my beginning; Let's commence with Jupiter ie.the most important:Ab iove principium.
6 From one learn all –from one example judge the rest:**Ab uno disce omnes**.
7 Pursuits pass over int habits:**Abeunt studia in uell**.(Ovid).
8 The absentee child will not be the heir/Out of sight out of mind:**Absens haeres non erit**:
9 Let there be no ill-will; take it not amiss – envy apart:**Absit invidia**.
10 A precipice in front, wolves behind:**A fronte praecipitium a tergo lupi**.
11 It is better to suffer an injustice than to do wrong(injustice):**Accipere quam facere praestat injuriam**:
12 Eggs today are better than chickens tomorrow/A bird in hand is worth ten in the bush:**Ad praesens ova cras pullis sunt meliora.**
13 It's all over:Actum est/Acta est fibula.
14 Keep jokes within bounds of good taste:**Adhibenda est in iocando moeratio(Cicero)**.
15 With God's help work prospers:**Adjuvante Deo labor proficit.**
16 Against the danger of night fires one conceived the idea of night guards and watchmen:**Adversus incendia excubias nocturnas vigilesque commentus est.(Caesar Augustus)**11.Equity follows law:**Aequitas sequitur legem**.
17 Don't speak against the Sun-wasste time arguing the obvious:**Adverss Solem ne loquitur**.
18 While there is life still (in the sick) there is hope: **Dum spiro spero**.
19 Remember when life's path is steep to keep your mind even:**Aequam memento rebus in arduis servire mentem.(Horace)**
20 Go ahead, make my day:**Age uell gaudeam.**
21 Do what you are doing/Mind yoursdelf:Age quod agis/Action follows understanding:**Agere uell esse.**
22 People say whatever they want to say:some this, others that:**Alli alia dicunt**.14.Another method/way must be tried:**Alia tenanda via est**.
23 A friend is another self:**Alter ego est amicus**.
24 Do to another as thyself/**SACRED SCRIPTURE/FRENCH:Same**:Alteri sic tibi.
25 The deepest rivers flow with the least sound:**Altissima quaeque flumina minimo sono labi.**
26 Even a god finds it hard to love and be wise the same time:**Amare et sapere vix de conceditur.**
27 Lovers are lunatics:**Amantes sunt amentes.**
28 Victory follows those who take pains.**Amat uell curam.**
29 Friends are proved by adversity:**Amici probantur rebus adversus**.
30 A true friend is a rare bird:**Amicus verus est rara avis.**
32 We choose to love, but we do not chose to cease loving:**Amor animi arbitrio sumitur, non ponitur.(King Syrus).**

33 Love begets love:Amor gignit amorem.
34 The love of riches increasesby having more riches:Amor habendi habendo crescit.
35 Love does not know order:**Amor ordinem nescit.(St Jerome)**.
36 Love and cough cannot be concealed:**Amor tussisque non celantur**.
37 He trembles before the trumpet sounds:**Ante tubam trepidat/EFIK:Anam idi?k efehe ke owo mibineke**.
38 The eagle (nobleman)doesn't capture flies(sweat on small things):**Aquila non capit muscas.**
39 Don't direct yor arguments against an opponent's character instead of the issues at hand:**Argumentum ad hominem.**
40 Don't argue on ignorance wasting time when you don't know the issues:**Argumentum ad ignorantiam.**
41 Art is long but life is short:**Arts longa, vita brevis**.
42 The stars never lie, but the astrologers lie about the stars:**Astra non mentiuntur, sed astrologi bene mentiuntur de astris**.
43 To dare is to do:Audere est facere.
44 Hear the opposite side:**Audi alteram partem.**
45 I'll either find a way or make one:**Aut viam inveniam aut faciam.**
46 He increases by giving liberally:**Auget largiendo.**
47 The greedy is satisfied with no amount of gain:**Avarus animus nullo satiatur lucro**.
48 Birds of the same feathers most easily flock together:**Aves cum paribus facillime congrgantur**.
49 To read well is to master the ages:**Bene legere saecula vincere**.
50 He lives twice who lives well.**Bis vivit qui bene vivit**.
51 He gives twice who gives proiomptly/quickly:Bis dat qui cito dat**/FRENCH:**Same.
52 Whoever spares the bad/evil one injures the good:**Bonus nocet quisquis pepercerit malis(Publius Syrius)**.
53 Good must be done and evil must be avoided: **Bonum faciendum et malum vitandum.**
54 Good run but off tract:**Bonus cursus secd praeter viam**.
55 The blind led by the blind:**Caeci caecos ducentes**.
56 The Heaven declare the Glory of God:**Caeli enarrant Gloriam Dei.**
57 It is certain because it is impossible:**Certum est, quia impossibile**.
58 I believe so that I may understand/know:**Credo ut intellegam(St.Augustine)**.
59 Look(think) before you leap:**Cogita ante salis.**
60 I think, therefore I am:**Cogito, ergo sum.**
61 Corruption of the best is worst:**Corruptio optimi pessima**.
62 The love of wealth grows as wealth itself grows:**Crescit amor nummi quantum ipsa pecunia crevit (Juvenal).**
63 The territory of the king is his religion:**Cujus regio ejus religio**.
64 Any one can make a mistake, only the fool keeps making the same one.**Cujusvis hominis est errare;nullius nisi insipientia in errore perseverare.**
65 Patience is the cure for suffering:**Cuivis dolori remedium est patientia**.
66 **Their silence speaks louder than words:Cum tacent clamant**.
67 Concerning tastes there should be no argyuments/disputes**:De gustibus non est disputandum.**
68 Say no evil about the dead:.**De mortuis nil nisi bonum**.
69 Diligence is a vey great help even to a mediocre intelligence:**Diligentia maximum etiam mediocris ingeni subsidium (Seneca)**.
70 By learning/studying, I have become wiser:**Discendo sapientior fio.**
71 War is sweet for those who haven't experienced it:**Dulce bellum inexpertis**(Pindero):
72 Behold how good and how pleasant it is for brothers and sisters to dwell in unity:**Ecce quam bonum et quam iucundum habitare fraters et sorores in unum**.
73 We eat to live:**Edimus ut vivamus**.
74 Entities should not bemultiplied without necessity:**Entia non sunt mutiplicanda sine uella.**
75 There is a middle ground in things:**Est modus in rebus(Horace)**.
76 Nothing comes from nothing:**Ex nihilo nihil fit.**

77 More haste less speed:**Festina lente**.
78 The end crowns the work:.**Finis coronat opus**.
79 By endurance we conquer:**Fortitudine vincimus**.
80 A brave man is he who conquers himself:**Fortis qui se vincit**:
81 Time heals all things:**Haec olim meminisce iuvabit.**
82 Old age certainly has great influence:**Habet senectus magnam autoritatem.**
83 History is the teacherand school of life:**Historia est uell sclaque vitae**.
84 A learned man always has wealth in himself:**Homo doctus in se simper divitias habet.**
85 Man is a wolf to man:**Homo homini lupus/FRENCH:**Same:
86 Honour is the reward of Virtue:**Honor est praemium virtutis**.
87 I am the same asI have always been:**Idem sum qui simper fui**.
88 In necessary things unity, in doubtful things libert, in all thigs Charity:**In necessariis unitas, in dubis libertas, in omnibus caritas.**
89 Ignorance of the law is no excuse :**Ignorantia iuris neminem excusat**.
90 Ignorance of the Bible is ignorance of Christ:**Ignorantia Scripturae est ignoratia Christi**.
91 Superstition is the mark of weak m,inds:**Imbecilli animi insigne est superstitio**.80.In doubt do not act:**In dubio non uell**.
92 By this sign you will conquer.**In hoc signo vinces(Constantine the Great)**.
93 There is truth in wine:**In vino veritas**.
94 Riches and honours are uncertain things in life:**Incerta sunt divitiae et honores**. It is for the good/benefit of all to do right things:**Interest omnium recte facere**.
95 There are many degrees in excellence:I**n virtute sunt multi ascensus..**
96 It is better to praise than to blame:**Iucundus est laudare quam culpare.**
97 Work hard overcomes all things:**Labor omnia vincit**.
98 Doubtful laws don't bind anybody:**Lex dubia non obliga**t.
99 Necessity is the mother of invention:**Magister artis ingeniique largitor venter**.
100 The great thing is to know when to speak and when to keep quiet:**Magna res est vocis et silentii temperamentum.**
101 Ill-gotten gains seldom prosper:**Male parta male dilabuntur(Cicero)**.
102 Physician heal thyself:**Medice cura teipsum.**
103 Where there is a wrong, there is also a remedy**:Maxim ubi jus ubi remedium/EFIK:Abasi obot mbat Enye obot udaraade ikpat**/Better to forestall than be forestalled:**Melius est praevenire quam praevenire**
104 A sound mind in a sound body**Mens sana in corpora sano**./My word is my bond:**Meum pactum dictum.**
105 Many fear their reputation few their conscience:**Multi famam conscientiam pauci verentur.**
106 A mouse does not rely on just one hole:**Mus uni non fidi antro.**
107 Knowledge is power:**Nam ipsa scientia potestas est (Sir Francis Bacon.)**
108 Nature abhors the vacuum vacuum:**Natura abhorret vacua.**
109 No one is able to flee from death or love:**Nec mortem effugere quisquam nec amorem potest.**
110 Nobody can give what he hasn't **Nemo dat quod non habet**.
111 Necessity knows no law:**Nocessitas non habet legem.**
112 We do not fear death but the thought of death:**Non mortem timemus sed cogitationem mortis**.
113 Not everyday is summer:**Non semper erit aestas.EFIK:Idihe kpukpru usen edi ukabare-isua.**
114 I do not live to eat but eat to live:**Non ut edam vivo sed vivam edo**.
115 There is no avarice without penalty:**Nulla avaritia sine poena est.**
116 No crime and no punishment without a pre-exusting law.**Nullum crimen sine lege, nulla poena sine lege.**
117 Opportunity gained with difficulty, lost with ease:**Ocassio aegre offertur, facile amittitur**.
118 Never less alone than when alone:**Minus solum quam cum solus esset**.
119 The characters of children showforth in their games/plays:**Mores puerorum se inter ludendum detergent**.

120 Death knocks with equal foot:**Mors aequo pulsat pede**.
121 There is nothing more silly that a silly laugh:**Nam risu inepto res ineptior nulla est**.
122 Natuire does not make a jump:**Natura non agit per saltum**.
123 Let not that please you which is forbidden/bad unlawful:**Ne libeat tibi quod non licet(Cicero)**.
124 Necessity knows no law:**Necessitas non habet legem(Emperor Syrus)**.
125 No one gives what he hasn't**:Nemo dat quod non habet**.
126 No one is a judge in his own case:**Nemo judex in propria causa** follows.
127 No one lies for nothing:**Nemo gratis mendax/mendacioum dicet**.
128 By doing nothing men learn to act wickedly:**Nihil agendo hominess male agree discount.**
129 Not for me not for you but for us:**Non mihi, non tibi sed nobis.**
130 There is nothing in the intellect which was not first in the senses:**Nihil in intellectu quod non prius fuerit in sensum(Aquinas).**
131 By doing nothing people lesarn to be wicked:**Nihil agendo hominess male agree discount**.
132 Nothing is more lovely/amicable than practising Virtue:**Nihil est amabilius virtute**.
133 No snow falls on the high seas:**Nives in alto mari non cadunt**.
134 Not for me, not for you, but for us:**Non m,ihi, non tibi sed nobis**.
135 Life is not worth living except being in good health:**Non est vivere, sed valere vita est**.
136 Not in doing many things but in doing them well:**Non multa, sed bene**.
137 Courage does not know how to yield to disaster:**Non novit virtus calamitati cedere**.
138 We learn not for school but for life:**Non scholae sed vitate discimus.**
139 Lesarning is not always an easy thing:**Non simper est facile discetre**.
140 People should not wish to be rich for themselves alone:**Nemine non solum dives esse vult(Cicero)**
141 There is hardly a case in which the dispute was not caused by a woman:**Nulla fere causa est in qua uell litem non moverri**.
142 The bad and wicked people hate to do evil simply for fear of punishment:**Oderunt peccare mali formidine poenae**.
143 Everything in the world is worldly:**Omnia munda mundi**.
144 Best/Good things are rare:**Omnia praeclara rara**.
145 The beginnings are always small:**Omnium rerum principia parva sunt**.
146 There is danger in delay**:Periculum in mora(Livy).**
147 Money does not grow on trees:**Pecunia in arbortis non crescit./EFIK:Owo itetkete okuk.**
148 Through the thorns to the stars:**Per ardua ad astra.**
149 Through difficulties to great things:**Per angusta in augusta.**
150 He is forever victor who employs clemency:**Perpetuo vincit qui utitur clementia(Syrus)**.
151 Sycophants/Flatterers are the worst of enemies:**Pessimus inimicorum genius laudantes.**
152 They can because they think they can:**Possunt quia posse videntur.**
153 Slowly, slowly we will get there:**Poli polidi umbuendo/EFIK:K'iso k'so nnyin iyesim.**152A.After the battles come the rewards:**Post proelia praemia/ENGLISH: Slowly slowly wins the race.**
154 After darkness light:**Post tenebras lux.**
155 A great man can come from a hut:**Potest ex causa magnus vir exire (Seneca).**
156 You can run but you can't hide:**Potest currere sed te occulere non potes.**
157 Better death than dishonor:**Potius mori quam foedari.**
158 Better late than never:**Potius sero quam numquam(Livy).**
159 To be forewarned than forearmed:**Praemonitus,pramunitus.**
160 The first thing is to do no harm:**Primum non nocere(Hypocratic Oath).**
161 Promote and remove(out of the way):**Promoveaturur amoveatur.**
162 Charity begins at home:**Proximus sum egomet mihi.**
163 To the pure all things are pure:**Puris omnia pura.**
164 Garbage in, garbage out:**Purgamentum init,exit purgamentum/EFIK:Nduk-nduk w?r?- w?r?.**
165 What hurts often instructs-learn by bitter experience:**Quae nocent, saepe docent.**
166 Seek the truth:**Quaere verum.**
167 The worst kind of (your) enemies are those who can praise (you):**Pessimus inimicorum genus**

laudantes.

168 They can because they think they can:**Posseunt quia posse videntur**.
169 Be the first to be silent and the last to talk/speak:**Postremus loquaris, primus taceas**.
170 Good people are always happy:**Qui boni sunt idem sunt beati**.
171 He who makes also can change:**Qui facere est etiam mutare**.
172 He who approves of each/either of these is bound too use them both:**Qui utrimque probat, ambobis debet uti**.
173 Whatever is honourable is also expedient:**Quidquid honestum idem est utile**.
174 Through hard work to success:**Per ardu ad astra.**
175 Whatever has a beginning has an end:**Quidquid initium habet finem habet**.
176 Whatever is moved is moved by another:Quidquid movet ab alio movetur.
177 The wiser one is the happier he becomes:**Quo quis sapientior eo beatior est.**
178 He who has ears to hear, let him hear:**Quis habet aures audiendi audiat**.
179 Everybody talks about virtue, but scarcely anyone practises it:**Quivis de virtute loquitur, vix quisquam virtutem preastat**.
180 The greater the fault, the slower the punishment:**Quo delictum maius est, eo poena est tardier**.
181 What is written remains:**Quod/littera scripta manet**.
182 There are many opinions as there are people:**Quot hominess tot sententiae**.
183 Repetion/Revison is the mother of learnin:**Repetitio est mater studi**.
184 The lost article cries for the owner:Res clamat ad dominum/**EFIK:Reversed:Efi?h? mio – ndighe in?-o!**
185 The matter speaks for itself:**Res ipsa loquitur:**
186 Rome has spoken, the matter/case is closed:**Roma locuta est, res/causa uell**.
187 The good /welfare of the people shall always remain the supreme law:**Salus populi suprema esto lex**.
188 Sacred/holy things are to be treasted holily:**Sancta uell uell sunt**.
189 **Sapientis est res adversas summa fortitudine ferre**.
190 Knowledge is power**:Sapientia potestas est(Sir Francis Bacon)**.
191 But meanwhile time flies, 'cos time is irreparable:**Sed interea fugit irrevocabile tempus** (**KSM-St. Mulumba's motto)**.
192 Always at work is not the best thing:**Semper laborare mnon est bonum**.
193 When elsewhere/in Rome, live they/elsewhere/Romans live:**Si fueris in Romae/alibi, sicut/ Romanorum /ibi vivito(St.Ambrose).**!
194 In time of war laws are silent/dumb:**Silent enim leges inter arma**.
195 Each person is the architect of his own fortune:**Suae quisque fortunae faber**.
196 More laws less jusdtice:**Summum ius summa injuria(Cicero)**.
197 Give to everyone his/her due:**Suus cuique tribuito.**
198 So great is the power of beautiful things/beauty:**Tanta potential formae est**.
199 Such is the force of honesty that we even love in our enemies: **Tanta vis probitatis est u team vel in honeste diligamus.**
200 Times change and we also change in them:**Tempora mutantur et nos mutamur in illis**.
201 No injury is intended or done to one who is willing:**Volenti non fit injuria**.
202 Truth and goodness are generally found in the middle**Virtus in medio stat**:**Aurea mediocritas (Horace-The Golden Mean)**.
203 God's time is the best:Tempus Dei est optimum.
204 Where There is love/Charity, God is there:**Ubi est amor, ibi Deus est./SACRED SCIPTURE (1Jn4:16)**.
205 Experience is the best teacher:**Usus magister egregious.**
206 Women are always fickle and changing:**Varia et mutabilis simper uell**.
207 True friendships are evertlasting;it exists only among good people:**Vera amicitia est inter bonos-verae amicitiae sempiternae sunt.**
208 The way of the Cross is the way of life:**Via crucis est via vitate**.
209 The voice of the people is thevoice of God:**Vox populi vox Dei.[Courtesy of Self &Rev. FR. James**

Nduka:Author of Basic Latin Grammar, Aboki Publications – Makurdi, Nigeria.]

GERMAN/DEUTSCH PROVERBS:

210 To meet openly, trust one another, see each other eye to eye, have no fear of your weakness and mine, can make us be kind and continue to see how far our relationship grows /An invisible union binds our souls together and drawn to one another without chaining or tying the other to a chain:**Einander offen begegnen, keine Angst haben vor meinem Schwächen und deinem Behutssam mit einander sein und erben wie unsere Verbung wäschst.Ein unsichtbares Band verbindet unseres Seelen zicht uns zueinander ohne zu fesseln(Petra Wûrth).**

211 A friend is someone before whom one can think aloud:**Ein Freund ist ein Mensch, vor dem manlant denken kann.**

212 It is inconceivable what God can do with the broken pieces of our lives, when we hand them over completely to Him:**:Es ist nicht auszudenken, was Gott aus den Bruchsttûcken, unseres Lebens uell kann, wenn wir sie ihm ganz ûberlaßen.(Blaise Paschal)**

213 God gave you the face;laughing you have to do it yopurself:**Gott gab der ein Gesicht, Lächeln mußt du selbst Irischer spruch. God gave us the time; He has said nothing about our hurrying upto make ends meet:Gott gab uns die Zeit von Eile hat er nichts gesagt.**

214 What is it?Reason says it is nonsense:**Was Es ist? Es ist Unsin, sagt die Vernumft**.

215 Love says it is what it is:**Es ist was es ist, sagt die Liebe**.

216 Calculation says it is misfortune or calamity:**Es it Unglûck sagt die Berechhnung**.

217 Fear says it is nothing but pain:**Es ist nichts als Schmerz sagt die Angst.**

218 Understanding says it is what it is:**Es ist Aussichtsslos sagt die Einsicht**.

219 Pride says it is ridiculous:**Es ist lächerlich sagt der Stolz.**

220 **Es ist Leichtsinnig sagt die Vorsicht**.

221 Experience says it is impossible**:Es ist Unmöglich sagt die Erfahrung.(Erich Fried)**

222 Sometimes you need an Angel that protects and leads you, sometimes God sends an Angel when He feels or senses your worries and problems:**Manchmal brauchst du einen Engel, der dich Schûtzt und dich fûrht; Gott schickt manchmal einen Engel wenn er deine Sorgen uell.(Hermann Schulze Berndt)**

223 Take time for yourself to dream dreams and be happy; this is the way to thwe stars/Take time for yourself to love; for it is the true wealth/riches of life.

224 Take time for yourself to be happy; this is the music of the spoul:**Nimm dir Zeit um zu träumen – das ist derWeg zu den Sternen.Nim dir Zeit um liben – sie ist der wahre Reichtum des Lebens.Nimm dir Zeit um froh zu sein – das ist die Musik der Seele. [Aus Ireland Proverbs/SwichtsWorts]**

225 I wish that you learn to use your hands, using them to shape/form and to model/fashion that your hands never forget seeking to stretch themselves out when you yourself want to stop**:Ich wûnsche dir, daß du lernst deine Hände zugebfrauchen mit ihnen zu formen, zu modellieren/ Daß deine Hände nie verlenen sich Suchhand auszustrecken, wenn die dich nach Halt sehnst.**

226 But also, that your hands find power at the end things become different: **Aber auch daß deine Hände Kraft finden wenn sie anderen zum Halt warden.(Mchael Ender)**

227 I wish you the best in Life what the world can offer, that people accompany you who love you and that you sometime arrive at your destination**:Ich wûnsche dir auf deinem Liebensweg das Beste, was die Weld dir geben kann, daß Menschen dich begleiten die du liebst und daßiel konmst irgendwann.**

228 I wish you the ground that reallycarries you, life-bridges not made from porcelain materials: **Ich wûnsche dir Boden der dich wirklich trägt, die Lebensbrûcke nicht aus Porzellan**

229 That the freedom that surrounds you may be like clear air which no cage can parallze your wing**: Daß Freiheit dic wie klare Luft umgibt kein Käfig deine Flûgel lähren kann.**

230 I also wish you but one thing still more: that you feel and never forget: **Doch einem Wûnsche ich dir, noch viel mehe, daß du spûrst und nie vergisst.**

231 No love is so great, no love carries you too high up: **Keine Liebe ist so groß, keine Liebe trägt dich**

so hoch hinaus.

232 No love gives you wings like His love:**Kkeine Liebeschenkt dir Flûgel so wie Seine Liebe.(Thea Eichholz Mûlher)**

233 A soul without destination /goal is like a ship without a paddle**:Eine Seele ohne hohes Ziel ist wie ein Schiff ohne sternerrruder.(Eileen Caddy)**

234 Love is the true colourof life**:Die Liebe ist die Walne Farbe des Lebens.(Marc Chagall)**

235 Love grows through amiable/lovely little things: **Die Liebe lebt von liebenswerten Kleinnigkeiten**.

236 The Ocean knowns it is always full hence cannt be calm or come to rest; this is true of the ocean of Life: **Der Ozean kennt keine Völlige Ruhe,:Dies gilt auch fûr den Ozean des Lebens.(Mahatma Ghandi)**

237 He who places the morning entirely in God's hand and really realizes what he needs for life is the only one that is truly secured:**Wer das Morgen ganz in die Hand Gottes legt und heute ganz emfängt was er zum Leben braucht der allein ist Wahrhaf gesichert.**

238 It's only the one who has a melody that should intone/sing it to the world**:Nur uell eigene Molodie hat, darf auf die Weld (Pfeifen)[Courtesy of Rev. Fr. DR. Chris Umoh – Ikot Ekpene Diocese]**

FRENCH PROVERBS:

239 The Lord tempers the wind to the shorn lamb:**A brevis tondue Dieu mesurele vent.**

240 For each day, there suffices suffering/Deal with today's difficulties without worrying about what might come tomorrow:**Á chaque jour suffit sa peine/SACRED SCIPTURE:Sufficient unto the day is the evil thereof.(Mtt 6:34)**.

241 Nothing is impossible to a willing heart/a brave heart:**Á ceur vaillant rien d'impossible.**

242 No one can be expected to do the impossible:**Âl'impossible, nul n'est tenu.**

243 You can tell an artist by his work:**Á l'oeuvre on reconnaît l'artisan**.

244 A bad workman blames his tools:**Á mauvais ouvrier point de bons outils.**

245 God/ Heaven helps those who help themselves:**Aide-toi, le del t-aider.**

246 Drop by drop water wears away a stone/Time and patience yield results:**A goutte à goutte, I'eau use la Pierre/EFIK:Tep, tep ?y?h? aba /YAKURR:Same.**

247 **I**n the kingdom of the blind, the one-eyed is King:**Au royaume des aveugles, les borgnes sont rois/ENGLISH: Same**.

248 So many heads, so much advice:**Autant des tetes, autant d'avis/ENGLISH:Too many cooks spoil the broth..**

249 Full hands for the innocent:Aux innocents les mains pleines/**SACRED SCRIPTURE:**Blessed are are the meek, they shall inherit the earth((Mtt5:4).

250 Before cleaning up your neighbor's door, you must start by cleaning your own:**Avant de uell devant la porte du voisin, il faut commencer par uell devant sa uell porte.**

251 Do the work well and let them say what they will/Do well and let others speak,One should do one's work well without worrying about criticisms**:Bien faire et laisser dire**.

252 Ill gotten, ill spent; ill-gotten gains/profits seldom prosper/Goods badly acquired never benefit anyone:Bien mal acquis ne profite jamais.

253 A good dog hunts by instinct/Like father, like son**:Bon chien chasse de race**.

254 A good reputation is worth more than a golden belt/A good name is worth more than wealth:**Bonne renommée vaut mieux que cienturc dorée.**

255 It is at the base of a wall that one can see the mason/**T**he tree is known by its fruit:**C'est au pied du mur qu'on voit le maçon.**

256 When there is need that one finds his real friends/**A** friend in need is a friend indeed:**C'est dans le besoin qu'on reconnaît ses vrais amis**/**ENGLISH:**Same.

257 A well-seasoned pan/An old pot is preferable to a new one/The best broth is made in the oldest pot:**C'est dans les vieilles marmites qu'on fait Jes meilleures soups.**

258 It is in/by forging ahead that one becomes an iron monger/blacksmith/**P**ractice makes perfect. **C'est en forgeant qu'on uell forgeron.**

259 It's the drop of water that makes the vase overflow**;C'est la goutte d'eau qui fait dèborder levase/ENGLISH:**It's the last straw that broke the camel's back.

260 It's the pot calling the kettle black/It's six of one or a half dozen of the other; same difference:**C' est la Paille et la Poutre/SACRED SCRIPTURE:Why do you see the speck/mote that is in your brother's eye but do not notice the log/beam that is in your own eye?**22.It is the hen that sings that laid the egg:C'est la poule qui chantc qui a fait l' œuf/**ENGLISH:**The guilty dog barks the loudest**.**

261 One can't teach an old monkey to smile/**Y**ou can't teach an old dog new tricks/There's no substitute for experience: **Ce n'est pas à un vieux singe qu' on apprend à faire la grimace/ENGLISH:Don't teach your grandmother to suck eggs.**

262 It's not the cow that moos the loudest that makes the most milk/**T**alkers are not doers; all talk and no action: **Ce n'est pas la vache qui crie le plus fort qui fait le plus de lait.**

263 What is already done needs not to be done/**D**on't leave till tomorrow what can be done today**:Ce qui est fait n'est plus a faire.**

264 It's the empty barrels that make the most noise/**E**mpty vessels make the most noise:**Ce sont les tonneaux vides qui font le plus de bruit.**

265 It is loving too much when one dies of it/**T**hey love too much who die for love:**C'est trop aimer quand on en meurt**. He who steals gold lands in prison, he who steals/invades a country is made king:Celui qui a uel de l 'or est en prison, **celui qui a vole un pays est fait roi.**

266 Each/Evrery man to himself and God for us all/Every man for himself and the Devil takes the hindmost:**Chacun pour soi et Dieu pour tous.**

267 The charcoal maker is master in his home/**E**very man's home is his castle:**Charbonnier est maître chez soi.**

268 A well-ordered charity starts with oneself:**Charité bien ordonné commence par soi-même/ENGLISH:Charity begins at home.**.

269 A scalded cat fears cold water:**Le chat échaudé craint l' eau froide/ENGLISH:Once bitten, twice shy**

270 Things promised, things owed/Promises are made to be kept:**Chose promise, chose due.**

271 Like a dappled/quickly changing sky, the beauty of a woman – with heavy make-up – does not last long/Transience of things:**Le ciel pommelé et fille fardèe ne son pas de longue durèe**.

272 The heart that sighs does not have what it desires:**Le cœur qui soupir n'a pas qu'il desire.**

273 As you know your saints, so you honour them/**T**o know a friend is to respect him:**Comme on connaît ses saints, on les honore.**

274 As one makes his/her bed, one sleeps:**Comme on fait son lit, on se couche/ENGLISH:As you make your bed, so you shall lie on it**.**URHOBNO**:Same.

275 Two opinions are worth more than one/Two heads are better than one:**Deux avis valent mieux qu'un.**

276 An error revealed is partially forgiven/A sin confessed is a sin half pardoned:**Faute avouée est à demi (à moitie) pardonnée.**

277 Luck comes while we sleep/The best way to become wealthy is to leave it to fate:F**ortune vient en dormant.**

278 **S**trike while the iron is hot:**Il faut uell le fer pendant qu'il est chaud.**

279 One must crack the shell to get the almond/**N**o pain, no gain; one has to break some eggs to make an melet:**Il faut casser le noyau pour avoir l'amande.**

280 **O**ne must take life as it comes:**Il faut prendre la vie comme elle vient.**

281 A door must either be open or closed**/T**here can be no middle course:I**I faut qu'une porte soit ouverte ou fermée.**

282 **R**ender unto Ceasar what is Ceasar's, and unto God what is God's:**Il faut uell à César ce qui appartient à César, et à Dieu ce qui est à Dieu/SACRED SCRIPTURE(Mtt22:20-21).**

283 **O**ne must always keep a pear for thirst:**Il faut toujours garder une poire pour la soif/ENGLISH:Save for the rainy day**.

284 There is no worse blind person than the one who does not want to see:**Il n'est pire aveugle que celui qui ne veut pas voir.**

285 There is no worse water than the water that sleeps/**S**till water runs deep:I**l n'est pire eau que l'eau qui dort.**

286 There is no worse deaf person than the one who does not want to hear:**Il n'est pire sourd que celui qui ne veut pas entendre.**

287 There is no jar so horned that it cannot find a lid/**Il n'est si méchant pot qui ne trouve son couvercle/ ENGLISH:** Every Jack has his Jill.
288 There is no smoke without fire:**Il n'y a pas de fumée sans feu.**
289 All professions are respectable/There is no dirty profession:**Il n'y a pas de sot métier.**
290 There is nothing but good luck and bad luck in the world:**Il n'y a qu'heur et uell en ce monde.**
291 The first step is the hardest/the most costly:I**l n'y a que le premier pas qui coûte.**
292 Only mountains that never meet/**T**here are none so distant that fate cannot bring together:Il **n'y a que les montagnes qui ne se recontrent jamais.**
293 It is only the truth that hurts:I**l n'y que la vérité qui blesse.**
294 Do not ever chase two hares at the same time/Do not do two things at once:I**l ne faut jamais courir deux lièvres à la fois.**
295 Do not judge people by their appearance:**Il ne faut pas juger les gens sur la mine/ENGLISH:Don't judge a book by its cover**.
296 Do not sell the skin of a bear before you kill it:**Il ne faut pas vendre la peau de l'ours avant de l'avoir tué/ENGLISH:Do not count your eggs before they are hatched.**
297 It's useless to undress Peter to dress Paul: I**l ne sert à Hen de déshahiller Pierre pour habiller Paul/ENGLISH/Robbing Peter to pay Paul.**
298 There is time for everything: I**l y a un temps pour tout.**
299 Playing around with your hand is the play of villains/Stop fooling around or it will end in tears:Je**ux de main(s), jeux de uell(s).**
300 The sound does not create the song /**D**o not judge by appearances; appearances can be deceptive:L'**air ne fait pas la chanson.**
301 Appetite grows as one eats/**T**he more one has, the more one wants:L'**appétit vient en mangeant.**
302 Money can't buy happiness: L'**argent ne fait pas le Bonheur.**
303 The spirit we want to have ruins what we already have: **L'espirt qu'on veut avoir uel celui qu'on a.**
304 Clothes don't make the man:L'**habit ne fait pas le moine/ENGLISH:The habit does not make the monk.**
305 Habit is second nature: L'**habitude est une seconde nature.**
306 Man is a wolf toward man/ brother will always turn on brother:**L'homme est un loup pour I'homme/LATIN**:**Homo homini lupus, by Plautus(Plautinus).**
307 The intention is worth the act/**It** is the thought that counts:L' **intention vaut le fait.**
308 Opportunity makes a thief [of anyone]:**L'occasion fait le larron.**
309 Idleness is the mother of all vices/**T**he devil finds work for idle hands:**L'oisivité est la mere de tous les vices.**
310 The uella of some creates the sadness of others:L**e uell des uns fait le uell des autres/ENGLISH: One man's meat is another's poison.**
311 Hunger chases the wolf from the woods/ Necessity knows no law:L**a faim chasse le loup du bois.**
312 Once the party is over, it is good-bye to the Saint/**W**hen his day is done, it's good-bye to the saint:L' **la fête uell, adieu le Saint.**
313 The end justifies the means:L**a fin justifie les moyens.**
314 Fortune favors the brave/Smiles upon the audacious:**La fortune sourit aux audacieux.**
315 Night brings wisdom: L**a nuit port conseil.**
316 All cats are grey in the dark/night/In darkness people and things look the same:L**a nuit, tous les chats sont gris.**
317 Words are silver, yet silence is golden:**La parole est d'argent, mais le silence est d'or.**
318 Patience pays:L**a patience paye/EFIK:Ime edi edu/ENGLISH:P**atience is virtue.
319 Th e morning rain delights the pilgrim as the morning rain is often followed by a sunny day:**La pluie du matin réjoiut le pelerine.**
320 Revenge is a dish best served cold:**La vengeance est un plat qui se mange froid.**
321 When the cat's away, the mice will play/dance:**Le chat parti, les souris dansent.**
322 Doubt is the key to all knowledge:**Le doute est la clé de toute connaissance.**
323 The game is not worth the candle/effort:L**e jeune vaut pas la chandelle.**

324 The wolf always returns to the woods/**O**ne always goes back to one's roots:L**e loup retourne toujours au bois.**

325 Better is the enemy with good will:L**e mieux est l'ennemi du bien.**

326 The sun shines on the entire world/Everyone has a right to what nature provides to all:L**e soleil luit pour tout le monde.** Time is money/L**e temps c'est de l'argent/GERMAN/DEUTSCH:Zeit is Geld.**

327 **Time lost is never recovered**:L**e temps perdu ne se rattrape jamais/ENGLISH:Time and tide wait for no man.**

328 The absent are always wrong/It is always the people who are not there that are blamed:**Lles absents ont toujours tort.**

329 The trees hide the forest:L**es arbres cacbent la forêt.**

330 Beautiful minds find each other:**Les beaux esprits se rencontrent/ENGLISH:Great minds think alike.**

331 Good/Correct accounting makes good friendships:L**es bons comptes font les bon amis/ ITALIAN:Pari conti – cari amici.**

332 **T**he dogs howl, the caravan passes by: L**es chiens aboient, la caravane passé/ENGLIS**H:Let the world say what it will; to each his own.

333 Dogs do not make or become cats/The apple doesn't fall far from the tree:L**es chiens ne font pas des chats/ENGLISH:Like father, like son.**

334 Advisors do not pay for their advice/**N**othing is given so freely as advice: **Les conseilleurs ne sont pas les payeurs/ENGLISH:**Free advice is seldom cheap.

335 Shoemakers are always wear the worst shoes/The shoemaker's son always goes barefoot:L**es cordonniers sont (toujours) les plus mal chausés.**

336 Great sorrow is often silent/Extreme suffering does not make noise:L**es grandes douleurs sont muettes.**

337 Great talkers are not great doers:L**es grands diseurs ne sont pas les grands faiseurs/ITALIAN: Same.**

338 Big fish eat little fish:Les gros uell mangent les petits**/ENGLISH:Survival of the fittest.**

339 The days follow each other but don't resemble each other:L**es jours se suivent et ne se ressemblent pas/ ENGLISH:What the day brings, the day may take away**.

340 Wolves do not eat each other/There is honor among thieves:L**es loups ne se mangent pas.**

341 Walls have ears:L**es murs ont des Oreilles.**

342 Words fly, but letters remain:L**es paroles s'envolent, les ecrits restent.**

343 Small streams form great rivers:L**es petits ruisseaux font les grandes rivières/ENGLISH:**Tall oaks grow from little acorns.

344 Out/Far of sight, out/far of mind/heart:L**oin des yeux, loin du Coeur.**

345 To the living we owe some consideration, to the dead we owe only the truth:**On doit des egards aux vivans; on ne doit aux morts que la verite**.

346 One cannot have woman and benefit at the same time:**On ne peut avoir en même temps femme et uell.**

347 One cannot please everybody and his wife:**On ne peut contenter tout le monde et son père.**

348 One cannot have both the butter and the money for the butter:**On ne peut pas avoir le beurre et l'argent du beurre**. One cannot make a buzzard a sparrow-hawk:**On ne saurait faire d'une buse un épervier.**

349 No one can comb the devil if he does not have a horse**:On ne peut peigner un diable s;il n'a pas de cheveux/ENGLISH:** No man can flay a stone

350 One does not go to the mill with the beauty of one's wife:**On ne va pas avec la beauté de sa femme au moulin.**

351 People who abandon the Vicars for the Tithes:On s'abonnaiot avec les uell pour les d?mes. **EFIK:** Abandon the legs for the thighs:**? kp? ndip ukot ebine ifihe**.

352 When the fallen, everybody runs to the branches:**Quand l'arbre est tombé, chacun court aux branches.**

353 Those who live in a glass house should not throw stones:**Oue celui est sans peche lui iette la premiere pierre:**

354 **Anyone** who loves well, punishes well:**Qui aime bien. Châtie bien.**

355 When a fool goes to Rome, the same fool returns from there:**Qui bête va á Rome, tel en retourne.**

356 Anyone who eats chickens, chickens come to him:**Qui chapon mange, chapon lui vient.**

357 He who looks after his wife and his house has enough to do:**Qui garde sa femme ct sa maison a assez d'affaires.**
358 Who does not have money in the purse must have honey in the mouth:**Oui n'a point argent en bourse ait miel en bouche.**
359 Anyone who was born a cat pursues the mice:**Qui naquit chat court après les souris.**
360 He who can govern a woman can govern a nation:**Qui peut gouverner une femme peut gouverner une nation**.
361 Anyone who makes herself an ewe, the wolf eats her.**Qui se fait brebis. Le loup le mange.**
362 Birds of a feather flock together:**Qui se ressemble s'assemble/LATIN:Same.**
363 He who would drown his dog first calls him mad: **Qui veut nover son chien l'accuse de la rage/ENGLISH:Call a dog a bad name and hang it.**
364 Receiving without giving turns the friendship: **Recevoire sans donner d'amitie**
365 Without gold, honour is just some malady:**Sans l'argent 1'honneur n'est qu'une maladie.**
366 He who seeks for too much will often find too much:**Souvent trop rechercher fait trop trouver aussi.**
367 A Cat after its kind/A chip of the old block Like father like son:Tel père, tel fils.
368 All is well that ends well: **Tout est bien qui finit bien/ENGLISH:Same.**
369 All truths are not to he spoken at all times:**Toutes vérités ne sont pas bonnes à dire.**
370 good deed is not without reward:**Une bonne action ne reste iamais sans recompense/EFIK: Mf?n atak ke id?k uf?k.**
371 A stitch in time saves nine: **Un point fait à temps en sauve mille/ENGLISH:Same.**
372 To be cured of your longing you need only get what you wished for:**Voulez-vous cesser d'aime posseder la chose aimee.**
373 Cold hands, warm heart:M**ains froids, uell chaud.**
374 Bad weeds always grow/In reference to rapid growth of a difficult child:M**auvaise herbe croît toujours.**
375 Never put the plow before the oxen: M**ettre la charrue avant les bœufs/ITALIAN: Same/ENGLISH:** Putting the cart before the horse.
376 Prevention is better than cure: **Mieux vaut prévenir que guérir.140.** Better late than never: M**ieux vaut tard que jamais.**
378 Kill the beast, destroy the venom/M**orte la bête, mort le venin/ENGLISH/Dead dogs don't bite.**
379 Do not awaken the sleeping cat:**N'éveillez pas le chat qui dort/ENGLISH: Let sleeping dogs lie.**
380 Do not do to others what you would not have them do to you:N**e fait pas à autrui ce que tu ne voudrais pas qu'on te fit/SACRED SCRIPTURE:GOLDEN RULE IN NEGATIVE:Do unto others whatever you wish them unto you,(Mtt 7:12)**
381 Necessity /makes [its own] knows no law: **Nécessité fait loi.**
382 No man is a prophet in his own country: N**ul n'est prophéte en son pays.**
383 You are never better served than by yourself: **On n'est jamais mieux servi que par sui-même.**
384 The Lord tempers the wind to the shorn lamb: **Á brebis tondue Dieu mesurele vent.**
385 Life is difficult without the head: **Sans t?te la vie est difficile.**
386 Usually we learn our lessons for the next day: **D'ordinaire nous apprenons nos leçons pour lendemain**.
387 Pain before pleasure: **Pas uell sans peine**. [Courtesy of Rev. Emmanuel Ugochukwu Imor, **CFSP** :Cameroun]

ITALIAN PROVERBS:

388 No good knight without a sword:**A buon cavaliere non manca uell.**
389 A good horselacks no saddle:**Al buon cavallo non manca sella.**
390 No price for a good tip:**A buon consiglio non si trova prezzo.**
391 A few words are enough for the wise:**A buon intenditore, poche parole.**
392 A dog that licks ashes cannot be trusted with flour:**A chien che lecca cenere, è mal fidargli farina.**
393 He who believes,God will provide:**A chi crede, Dio provvede**
394 To whom much is given much is expected:**A chi fu molto donato sarà molto domandato.**

395 To him who does not fear the Lord, the Sermon /Preaching is of little value:**A chi non teme il sermone giova poco il bastone**.
396 The heart cannot be commanded: **Al cuor non si comanda.**
397 The first shot does not fell an oak: **Al primo colpo non cade la quercia.**
398 Friends,gold and wine are goodwhen they are old:**Amici oro e vino, sono buoni quando sono vecchi.**
399 A fleeing enemy is a golden bridge: **A nemico che fugge ponti d'oro.**
400 Lip kisses often do not touch the heart: **Bacio di bocca spesso cuor non tocca.**
401 Good and bad surprises are found in every country: **Belle e uell sorprese ci sono in ogni paese.** **IBIBIO: Id?ò inyiehe nte ofon ama.**
402 Beauty is like a flower that is born and dies soon: **Bellezza è come un fiore che nasce e presto muor**e.
403 An old dog barksnot in vain: **Cane vecchio non abbaia invano.**
404 An expected famine never comes: **Carestia prevista non venne mai./EFIK: Idim idorenyin ikpaha iyak.**
405 The empty house is the home of the mouse**:Casa senza abitanti, nido di topi.**
406 The horse that eats pays: Cavallo che mangia, paga//**EFIK:Oyom akwa kp? ?k? ? mba ena .**
407 Who loves well punishes well:**Chi ama bene castiga bene.**
408 He who throws straw on fire can burn his hand:**Chi butta paglia sul fuoco può bruciarsi la mano**
409 Whoever says what he should not, hears what he would not want to hear:**Chi dice ciò che non dovrebbe** sente ciò che non vorrebbe.
410 Whoever causes his pains must cry himself:**Chi è causa del suo mal, pianga se stesso.**
411 Live by the sword, die by the sword:Chi di uell ferisce, di uell perisce**/SCRIPTURE**:same**(Mt.26:22)**
412 Who despises buys:**Chi disprezza compra.**
413 Who is patient is prudent: **Chi è paziente, è prudente.**
414 Whoever is rich in friends is poor in trouble:**Chi è ricco di amici è povero di guai.**
415 Silence is consent:**Chi tace acconsente.**
416 Whoever has mouth wants to eat:**Chi ha bocca, vuol mangiare.**
417 Who has the saint, has the miracle:**Chi ha il santo, ha anche il miracolo.**
418 Whoever is wrong screams louder:**Chi ha torto urla più forte.**
419 Who really hungry does not need condiments:**Chi ha veramente fame non ha bisogno di uella.**
420 Whoever leaves the old for the new route, loses time, words and steps**:Chi lascia la via vecchia per la nuova, si perde il tempo, le parole, i passi.**
421 Whoever does it must expect it:**Chi la fa l'aspetti**
422 Whoever wants me better, makes me worse:**Chi meglio mi vuole, peggio mi fa.**
423 Whoever is born a cat, must catch the mouse:**Chi nasce dalla gatta piglia i topi/ENGLISH: You cannot stop a cat from mousing.**
424 Whoever is not happy with what he has, would not be happy even if he had what he did not**:Chi non è uell di quello che ha, non sarebbe uell**
425 Who has no head should have the legs:**Chi non ha testa uel gambe//EFIK:**Owo eke minyeneke ibuot wed yak ekekpep utom/enyene ibuot utom.
426 He who dares not,can not earn:**Chi non s'arrischia, non guadagna.**
427 Those who cannot do cannot control:**Chi non sa fare, non sa comandare.**
428 He who never smiles can give you nothing but trouble:**Chi non sorride mai può darti solo guai.**
429 Whoever does not want to dance,should not go to dance:**Chi non vuol ballare, non vada al ballo.**
430 What the heart thinks, the tongue says:**Ciò che il cuore pensa, la lingua dice/EFIK:Inua eti se okopde.**
431 Whoever offends a friend does not spare his brother**:Chi offende l'amico non la risparmia al fratello.**
432 He whotalks much often errs:**Chi parla molto, spesso erra.**
433 He who speaks is sowing, who keeps silence is harvesting:**Chi parla semina, chi tace raccoglie.**
434 First come first to mill/ENGLISH:served:**Chi prima arriva prima macina.**
435 He who sows the wind reaps the storm/whirlwind:**Chi semina vento raccoglie uell.**
436 Whoever serves God has a good master**:Chi serve Dio ha buon padrone.**
437 Anyone who is afraid of the dog is assured of not being bitten:**Chi teme il cane, si assicura dal morso**.

438 Whoever presumes too much, falls the more**:Chi troppo presume, fa maggior caduta.**
439 Whoever promises much maintains little:**Chi troppo promette, poco mantiene.**
440 Who's going with the lame learns how to limp:**Chi va con lo zoppo impara a zoppicare.**
441 Whoever goes slowly goes safely and goes far: **Chi va piano va sano e va lontano.**
442 He who comes out of the pit, knows what is death:**Chi viene dalla fossa, sa che cosa è il morto.**
443 He who lives a stubborn life ends in despair**:Chi vive ostinato finisce disperato 56A.**Who lives will see:**Chi vivrà, vedrà.**
444 Who wants a clean house, should not keep doves:**Chi vuol la casa uell, non tenga mai colomba.**
445. If you want peace, prepare for war:**Chi vuole la pace, uell la uell.**
446. Whoever would move the world, first move himself:**Chi vuol muovere il mondo, muova prima se stesso.**
447 That which is born too early dies soon:**Ciò che presto nasce presto muore.**
448 With his wife beside him the man is always blessed**:Con la moglie a lato l'uomo è sempre beato/ENGLISH:Behind every successful man is a woman.**
449 With a bit of courage you finish the trip**:Con un pò di coraggio si finisce ogni viaggio**
450 God loves to talk to people who like to keep quiet**:Dio ama parlare con chi ama tacere.**
451 Rare things, dear things**: Cosa rara, uella.**
452 God doesn't pay on Saturday**:Dio non paga il Sabato.**
453 A gift of advice is worth more than gold:Dono di consiglio vale più dell'oro.
454 He is a thief who steals and who holds his bag**: È ladro chi ruba e chi gli tiene il sacco.**
455 Better to help than a hundred recommendations**:È meglio un aiuto che cento consigli.**
456 It's better and easier when you do not get into trouble**:Facile quanto mai mettersi nei guai.**
457 Making and unmaking, it's all work**:Fare e disfare è tutto un lavorare.**
458 Great love , great pain**:Grande amore, grande dolore.**
459 War, famine and plague , always go together**:Guerra, peste e carestia, vanno sempre in compagnia.**
460 The dentist eats with the teeth of others: **Il uell mangia coi denti degli altri.**
461 The world is made of steps, there are some going up and some down**:Il mondo è fatto a scale, c'è chi scende e c'è chi sale.**
462 The sated does not believe the hungry**:Il satollo non crede all'affamato.**
463 Silence is golden**:Il silenzio è d'oro.**
464 Into a closed mouth no flies ever entered**:In bocca chiusa non entro mai mosca.**
465 In church with saints and at the table with the gluttons**:In uell coi santi e in uell con i ghiottoni.**
466 Dirty pants are washed at home**:I panni sporchi si lavano in famiglia.**
467 A tree is known by its fruits**:L'albero si riconosce dai frutti.**
468 The true friend you know is at the time of uncertainty**:L'amico certo lo conosci nell'incerto.**
469 The love of the soldier does not last an hour, where he goes is his lady**:L'amore del soldato non dura un'ora:dove egli va trova la sua signora.**
470 Love is a trap.When it appears we see only its light not its shadows**: L'amore ë come una trapolla.Quando appare si vede solo la sua luce senza l'ombra.**
471 The beard does not make the philosopher**: La barba non fa il filosofo.**
472 No one eats beauty**: La bellezza non si mangia.**
473 Hunger drives the wolf from the forest:**La fame fa uscire il lupo dal bosco.**
474 Little drops escavate the stone**:La goccia scava la pietra.**
475 Distance is the mother of forgetfulness:**La lontananza è madre delladimenticanza/ENGLISH: Out of sight, out of mind.**
476 Necessity makes the thief**:La necessità fa l'uomo ladro.**
477 Appetite comes with eating**: L'appetito vienemangiando.**
478 Poverty is the reward of idleness**:La pigrizia è la chiav della povertà.**
479 Looks can be deceiving**:L'apparenza inganna.**
480 Love does not uell by appointment**:L'amore non riceve mai per appuntamento.**
481 The handpulls and the devil brings**:La mano tira e il diavolo porta.**
482 Prudence is never too much**: La prudenza non è mai troppa.**

483 Hope is the last to die**: La speranza è l'ultima a morire.**
484 The cloth covers most defects**:La veste copre gran difetti.**
• True love does not boast how much it gives**:La vera carità non vanta quanto dà.**
485. Life is short and art is long**: La vita è breve e l'arte è lunga.**
486. Gossips do not make the flour**:Le chiacchiere non fanno farina.**
487. The long things become snakes**:Le cose lunghe diventano serpenti.**
488. The master's eye fattens the horse**:L'occhio del padrone ingrassa il cavallo.**
489. The eye is the mirror of the soul**:L'occhio è lo specchio dell'anima.**
490. Hate follows love, as ashes fire**:L'odio segue l'amore, come la cenere il fuoco.**
491. Out of sight, out of mind**: Lontano dagli occhi, lontano dal cuore.**
492. The guest is like the fish stink after three days**:L'ospite è come il pesce: dopo tre giorni puzza.**
493. Cold hand, sincere heart**:Mano fredda, cuor uell.**
494. Better compliments in life than monuments after death**:Meglio in vita un uella che dopo morti un uell.**
495. Better an egg today than a hen tomorrow**:Meglio un uovo oggi, che una gallina uell.**
496. To put the cart before the horse**:Mettere il carro in nanzia i buoi.**
497 When in doubt,leave it out/Don't take any action**: Nel dubbio,astienti.**
498 In the miser's safe there the devil grazes**:Nella cassa dell'avaro, il diavolo vi pasce.**
499 In the country of the blind a one-eyed man is the king:Nella valle dei cechi ogni orbo è un re.
500 There's none so deaf as those who will not hear
501 No rose without thorns**:Non c'è rosa senza spine.**
502 Dispise not who cannot talk:**Non disprezzare chi non sa parlare.**
503 He is not my friend who keeps his and eats my own**:Non è amico mio uell che risparmia il suo e mangia il mio.**
504 Do not put your mouth where it does not reach you**:Non metter bocca dove non ti tocca.**
505 You cannot see the forest if you are among the trees**:Non puoi vedere il bosco se sei tra gli alberi.**
506 Do not remain neutral in the face of suffering and evil**:Non restar uell di fronte al dolore e al male.**
507 Honey is sweet,but the bees sting**:Non si può aver il miele senza la pecchie.**
508 Not only the old are hard of hearing**:Non solo i vecchi sono duri di orecchi.**
509 An eye for an eye, a tooth for a tooth**:Occhio per occhio, dente per dente.**
510 Today for me, and tomorrow for you**:Oggi a me, uell a te/EFIK: Reversed/ Kpukpru usen okuo, mfim okim.**
511 Everything you buy at a price**:Ogni cosa si compra a prezzo.**
512 Every heart has its own sorrow**:Ogni cuore ha il suo dolore.**
513 Every promise is a debt**:Ogni promessa è debito.**
514 No rules without exceptions**:Ogni regola ha la sua eccezione.**
515 All truths need not be told**:Ogni verità non è a dire.**
516 Everyone is the architect of his fortune**:Ognuno è fabbro uella fortuna.**
517 Everyone is a king in his own house**:Ognuno è re a casa sua.**
518 Every man for himself and God for us all**:Ognuno per sé e Dio per tutti.**
519 Honesty and kindness surpass any beauty**:Onestà e gentilezza sopravanza ogni bellezza.**
520 To go far, start slowly**:Per andar lontano occorre partir piano.**
521 Paris is worth offering a Mass**:Parigi vale bene una messa.**
522 To every bird, his own nest is beautiful**:Per ogni uell il suo nido è bello.**
523 Poets are born, but orators are trained**:Poeta si nasce, oratore si diventa.**
524 Poor is that face where there is no smile**:Povero uell viso dove non c'è sorri**so.
525 Early ripe, early rotten**:Presto matura, presto marcio.**
526 Caution is the mother of safety**:Prudenza è madre di sicurezza.**
527 Like father like son**:Quale il padre tale ilfiglio.**
528 When glory arrives fades the memory**:Quando arriva la uell svanisce la memoria.**
529 When the pear is ripe, it falls on its own**:Quando la pera è matura, cade da sola.**
530 When the smart ones go in procession the devil carries the Cross/go in front**: Quando i furbi vanno in processione, il diavolo porta la croce.**

531 When the devil caresses you, he wants your soul**:Quando il diavolo ti accarezza, vuole l'anima**
532 When the ship sinks, the rats run away**:Quando la nave affonda, i topi scappano**.
533 When the devil prays, he keeps an eye on the prey**:Quando il diavolo prega, tiene d'occhio una preda.**
534 Rome was not built in a day**:Roma non è stata costruita in un giorno./IBIBIO:Idooho usen etipeke ube ke mfot asid?k**
535 Love warms more than a thousand fires**:Scalda più l'amore che mille fuocha.**
536 If you have the money you sit otherwise stand on your feet**:Se hai i soldi siedi altrimenti stai in piedi.**
537 Where there is no temptation there is no glory**:Senza tentazioni, senza onore.**
538 If Mohammed will not go to the mountain, the mountain will go to Mohammed**:Se Maometto non va alla montagna, la montagna va da Maometto.**
539 If science cannot help you, then entrust yourself to Providence**:Se non t'aiuta la scienza, affidati alla provvidenza,**
540 If you want the thing to be done, shut your mouth and move your arms**:Se vuoi che la roba si faccia, chiudi la bocca e muovi le braccia.**
541 The wolf is made bigger than it is**:Si dice sempre il lupo più grande che non è.**
542 Only he who believes can have doubts of faith**:Solamente chi crede può aver dubbi di fede.**
543 Practice makes perfect**:Sbagliando s'impara.**
544 Suffer and be quiet/calm, everything has an end**:Soffri e taci, ogni cosa ha fine.**
545 All types of trades give bread**:Tutti i mestieri danno il pane.**
546 Everything that comes from the heart gets back to the heart**:Tutto ciò che viene dal cuore ritorna al cuore.**
547 A false praise is worse than an insult**:Una falsa lode è peggio di un ingiuria.**
548 The caged bird does not sing for love but for anger**:Uccello in gabbia non canta per amor, canta per rabbia.**
549 All is well that ends well**:Tutto è bene, uell che finisce bene.**
550 One hand washes the other, and both wash the face**:Una mano lava l'altra, e tutte e due lavano il vi.**
551 A merry and strong heart wins the bitter fate**:Un cuore lieto e forte vince l'amara sorte.**
552 A bit "for one will not hurt anyone**:Un po" per uno non fa male a nessuno.**
553 A great fear no medical care/doctor can cure**:Una grande paura nessun medico la cura.**
554 To be forewarned is be forearmed**:Uomo avvisato, mezzo salvato.**
555 To will is power**:Volere è potere.**
556 Every heart has its own sorrow**:Ogni cuore ha il suo dolore.neanche se avesse ciò che non ha.[Courtesy of &Rev.Fr.Emmanuel Kufre Etim –Italy]**

ENGLISH PROVERBS:

557 "Nigerians are what they are because their leaders are not what they should be. They have not always elected the best leader, particularly after a long period in which they have not used this facility or free election. You tend to lose the habit."**(Chinua Achebe:1931-2013)**
558 A bird in the hnd is worth ten in the bush.
559 A cat may look at a king.
560 A doctor can save my life. A lawyer can defend my life.
561 A soldier can give me a peaceful life. But You only, O Lord can give me a meaningful life **(Anon**).
562 A drowning man will clutch a a straw.Advice when needed is least heeded.
563 A fault confessed half redressed.
564 A fool may give a wise man counsel.
565 A friend in need is a friend indeed. A friend is easier lost than found.
566 A good name is better than riches.
567 A hungry man is a angry man.
568 A leader is best when people barely know he exists; not so good when people obey and acclaim him; worst when they despise him.**(Lao-tsy, Chinese 16th Century Philosopher)**
569 A man's house is his castle.

570 A mother makes her son Intelligent in 20 years, but a girl makes him Stupid in 2 minutes **(Anon**
571 A rolling stone gathers no moss.
572 A small leak will sink a great ship.
573 A stitch in time saves nine.
574 A stitch in time saves nine. **(English)**
575 A truth that's told with bad intent ; beats all the lies you can invent**(William Blake 1753-1827)**
576 A wild goose never laid a tame egg.
577 A wise man changes his mind sometimes, a fool never.
578 Absence makes he hart grow fonder.
579 Action speaks louder than words.
580 After a storm comes calm.
581 All that glitters s not gold.
582 All work and n polay makes Jack a dull boy:All play an no wor makes Jack mere toy.
583 Among the blind the one-eyed man is king.
584 An apple a day keeps the doctor away.
585 An empty bag will not stand upright.
586 An ounce of prevention is worth a pound of cure OR Prevention is better than cure.
587 As the twig is bent so the tree's inclined.
588 As y make your bed so you lie in it.
589 As you sow so shall you reap. A thing begun is half done.
590 Barking dogs seldom bite.
591 Be not the first quarrel nor the last to make it up.
592 Better late than never.
593 Better to light one small candle than to curse the darkness. **(Chinese)**
594 Brevity is the soul of wit.
595 Bulies are generally cowards.
596 Charity begins at home but should not send there.
597 Curiosity killed the cat.
598 Cut your coat according to your size.
599 Don't count off your chickens before they are hatched.
600 Don't cut your nose to spite your face/Do not lose yourself trying to love someone else.
601 Don't put all your eggs in one Basketr.
602 Early to bed and early to rise makes a man healthy, wealthy and wise.
603 Eat to live but don't live to eat.
604 Empty vessels make the most noise.
605 Every ass loves to hear himself bray.
606 Every cloud has a silver lining.
607 Every dog has its day.
608 Every tide has its ebb.
609 Everyone can find fault few can do better.
610 Everyone thinks his burdens are the heaviest.
611 Example is better than precept/words.
612 Faint hearts never win fair ladies.
613 Familiarity breeds contempt.
614 Fine feathers make fine birds.
615 Fire is a good servant but a bad master.
616 First come first served.
617 Follow the river and you will find the sea.
618 Forewarned in forearmed.
619 Fortune knocks but once at every man's door.
620 Give a dog a bad name and hang him. Give a fool enough rope and he will hang himself.
621 God helps those who help themselves.

622 God never shuts one door but he opens another.
623 Good sense does not always lie with the loudest shouters, nor can we say that a large, unruly crowd is always the best arbiter of what is right.**(Desmond Tutu**)
624 Grasp all lose all. Great minds think alike.
625 Great talkers are little doers.
626 Habit is second nature.
627 Happiness and moral duty are connected.**(George Washington. 1785 – 1&98)**
628 Hasty climbers have sudden falls.
629 He goes a-borrowing who goes a-sorrowing.
630 He that knows nothing doubts nothing.
631 He who is not contented with what he has, wouldnot be contented with what he wold like to have.**(Soctrates)**
632 He who laughs last laughs best.
633 He who takes medicine and neglects to diet wastes the skill o the doctors. **(Chinese**)
634 He's not a man who cannot say No!
635 Hidtory repeats itself first as a tragedy and second as a farce **(German:Georgs Willeheim Hegel 1770-1831)**
636 Honesty is the best policy.
637 I am first an American:My affections are first for my own country, and then generally for all mankiond **(Thomas Jegfferson:1743-1809)**.Idisapprove of what you say, but I will defend to the death your right to say it (Voltaire 1694-1788).
638 If a free society cannot help the many who are poor, itcannot save the few who are rich.**(John F. Kennedy)**
639 If a man deceives me once, shame to him; if twice shame to me.
640 If a man does only what is required of him, he is a slave, but if a man does more than what is required of him, he is a free man. **(Chinese Proverb)**
641 If the cap fits wear it.
642 If wishes were horses beggars world ride/If you wish the sympathy of the broad minded masses, then you must tell them the crudest and most stupid things.**(Adolf Hitler :1889-1945)**
643 Ill-gotten ill spent.
644 Imitation is the sincerest form of flattery.
645 It is an ill wind that blows nobody any ood.
646 It's no use crying over spilt milk.
647 Justice naturally inhabits man's heart (**(Chineese Proverb)**
648 Kind words are worth much but cost so little.
649 Kindle not a fire that you cannot put off.
650 Kindness beget kindness.
651 Knowledge is power.
652 Lend only what you can afford to lose.
653 Let bygones be bygones.
654 Let not the pot call the kettle black.
655 Live and let live.
656 Look before you leap. **(Anonymous – English)**
657 Love is blind.
658 Make hay while he sun shines.
659 Man proposes, God disposes.
660 Many straws may bind an elephant.
661 Men make houses, women make homes.
662 Men make their own history; but they do not make it just as thy please. **(German: Karl Marx 118-1883)16.The moment you stop to think whether you still love someone, you've already stopped loving that person for ever(Carlos Rulz.**
663 Misfortunes seldom come singly.

664 More haste less deed.
665 Necessity is the mother of invention.
666 Never put off till tomorrow what may be done today.
667 Never a rose without thorns.
668 Never cross the bridge until you come to it.
669 Never hit a man when he's down.
670 Never say die! Up man and try. Never too old to learn; never too late to turn.
671 Never trouble till trouble troubles you.
672 New brooms sweep clean/well.
673 No man is an island: entore of it, every man is a piece of the continent.**(John Donne**).
674 No one knows where the shoe pinches but he who wears it.
675 No pains no gains.
676 No smoke without fire.
677 None so blind as those who refuse to see.
678 Nothing ventured nothing gained.
679 Once bitten twice shy.
680 One good turn deserves another.
681 One man's meat is another man's poison.
682 One may lead horse to the river but twenty cannot make him drink. One swallow does not make a summer.
683 Only your feet can tell whether your shoes are suitable or not **(Chineese Proverb)**
684 Out of sight out of mind.
685 Out of the frying pan into the fire.
686 Penny wise pound foolish.
687 Politics without principle, wealth without work, knowledge without character, business without morality, worship witho`ut sacrifice.(**MahatmaGhandi:1869-1948)**.
688 Practice makes perfect.
689 Praise makes good men better and bad men worse.
690 Pride goes before the fall.
691 Punctuality is the soul of business and the politeness of princes.
692 Robbing Peter to pay Paul.
693 Rome was not built in a day.
694 Sauce for the goose is sauce for the gander.
695 Second thoughts are the best.
696 Seek home for rest for home is best/hom.(Thomas Tusser home. 1524-1580)
697 Set a thief to catch a thief.
698 Silence means consent. Slow and steady wins the race.
699 Soft words win hard hearts.
700 Spare the rod and spoil the child. Speaking without thinking is shooting without aim.
701 Speach is silvern, silence is golden.
702 Still water runs deep.
703 Strike while the iron is hot.
704 Take care of the pennies and the pounds will look after themselves.Look before you leap.
705 That which proves too much proves little/**LATIN:**Qui minis probat nimis probat.
706 The cat may fain wish the fish to eat;but hath no will to wet her feet.
707 The darkest hour is nearest the dawn.
708 The early bird catches the worm.
709 The early bird catches the worm. **(Anoymous – English)**
710 The evil that men do lives after them **(English Shakespeare Julius Caesar1546-1616)**
711 The first wealth is health.**(Ralph Waldo Emerson)**
712 The forbidden fruit tastes sweetest.
713 The last said the soonest mended. The morning sun never Lasts the day.
714 The last straw breaks the camel's back.

APPENDIX II - UPDATES

UPDATES – A LIST OF SOME NATIONAL EVENTS 8000 BC – 2014

YEAR	Evolution of the Bantu Race in AFRICA – ditto URUAN/EFIK – Founding of URUAN AKPE	**URUAN/EFIK:** Founding of IBOM
8000 BC	Evolution of the Bantu Race in AFRICA – ditto URUAN/EFIK – Founding of URUAN AKPE	Usahaedet – Cameroun
3000 BC	**URUAN/EFIK:** Founding of IBOM country via Cross River: **3000BC – 2014 AD**	Cradle land in Nigeria
1000 BC	Movement to **AKWA AKPA URUAN** – Permanent Settlement in Nigeria	New Cradle land of Promise
800 AD	Movement of those who later became the **EFIK** to Iboku Esit Edik – Creek Town	Akani Obio
1000 AD	Arrival of the Efuts from the Cameroun by sea via Atimbo River estuary joining C.River	Same kindred with URUAN
1300 AD	Movement to ATA -AKPA ie. ATAKPA via the Great Atlantic a.k.a AKWA AKPA URUAN	Permanent settlementAtakpa
1400 AD	**EFIK KINGDOM:** Further Imigration and Founding of AKPABUYO & ABANA	Final/permanent Settlements
1472 AD	Arrival of The 1st European Portuguse Explorers & naming of **Kalabros** - CALABAR	Atakpa now CALABAR
1703 AD	Departure of ADADIA URUAN from Ca labar territory Okoyong	i/c **Ekpe** Nkanda URUAN
1800 AD	Ascendancy of Othman dan Fodio – Enthronement of Islamic Rule by force of arms –North	Islamic conquests of North
1830 AD	Discovery of the Source of the River Nigerby Mungo Park & Lander Brothers John /Richard	New sea-way thro the Niger
1846 AD	Arrival of the Presbyterian Mission in Nigeria on the shores of Calabar	1st Christian Nigerian Church
1851 AD	1st CSM Missionaries to arrive at Umon by sea/ Baptism of 1 st native Essien Essien Ukpabio	Umon in Akamkpa Territory
1866 AD	Lagos Colony under Governor –in-Chief of West Africa with HQ at Sierra Leone	Under the two Quineas
1868 AD	Publication of the 1st ever Vernacular Bible in AFRICA by Hope Waddell Printing Press	EDISANA WED ABASI
1872 AD	Lagos came under Gold Coast a.k.a Ghana with a Lt. Governor	1st Colonial Adm. Of Nigeria
1875 AD	Civil war between Duke Town and Henshaw Town	Enwan Atakpa ye Nsidu
1875 AD	Arrival of Mary Slessor at Old Town Calabar - Excited about Evangelization in Africa	A Girl CSM from Dundee
1878 AD	War between EFIK and Okoyong – Okoyong then refusing to be under EFIK when Uruan left	Ek? Atakpa ye Okoyong
1878 AD	Establishment of PCN Church School at Ikot Ana by Calabar Teacher	Old Akamkpa Territory
1882 AD	George Watts British Colonial Adm. Calabar sails up to Qua Iboe River in Eket	Opened Urua Watt Calabar
1884 AD	Partition of Africa = EFIK Kings/Chiefs willing sign Treaty to belong to Nigeria	Nigeria as British Colony
1885 AD	Arrival of Holy Ghost RCM Missionaries -Fr.J.Emile Lutz&co.Received by the Obi of Onitsha	The RCM in Eastern Nigeria
1887 AD	Arrival of Qua Iboe Missionaries at Upenekang -Ibuno –Rev. Samuel A. Bill	Eket Territory
1889 Ad	Establishment of PCN Church/Scho ol at Aquagune a.k.a Akwanakwana by Rev James Luke	Biase Territory
1890 AD	Ndem Eno War – Duke Town v/s Enyong	Ndem Eno ie.Enyong Chief
1891 AD	Calabar made HQ of the Niger Oil Rivers Protectorate	Beginning of Nigeria Capital
1895 AD	Hope Waddell Traini ng Institute established with white Staff majority as both Higher Sch. & Polytechnic for	Zik of Africa, Sir Okotie Ebo
1896 AD	Official State Coronation of King Eyamba X alias Ekpenong Ekpe as 1st Obong of Calabar	Kings now re-named Obong
1896 AD	Great Fire Outbreak at Edem Street –Duke Town Calabar	Ika ata Uf?k Asibong Edem
1896 AD	Mary Slessor re-locates to Okoyong HQ Akpap Okoyong to stop killing of tw ins	Obong –Anwan Okoyong
1897 AD	Exile of Oba of Benin to Calabar ostensibly to put Amalgamation of Nigeria on course	Oba Ovonranmwen
1897 AD	Establishment of Princess Margaret Hospital at Calabar	Now UCTH UNICAL
1897 AD	QIM Establishments at Etinan Ci rcuit	ETINAN DISTRICT
1899 AD	Establishment of th West African Frontier Force by Sir Frederick Lugard	Constabulary now at Calabar
1901 AD	Arochukwu Expedition and destruction of the Long Juju	Ibritam Inokon
1901 AD	Native Administration a.k.a N/A or In direct Rule introduced in Old Calabar Province	Formal Colonial Adm.
1902 AD	Opening of Obubra N/A Station – Police Station & Boundary Demarcation with Abakaliki	OBUBRA 1902-1910
1903 AD	Arrival of Holy Ghost RCM Missionaries at Bocco Street Marina Calabar 1st Holy Mass	Rev Mgr. Leon Lejeune & co

1903 AD	Eket –Construction of Eket-Oron Road; Opening of Govt School - Est. of N/A Court P.Office	EKET DISTICT 1903-1909
1904 AD	Mr Brookes as DO opens Govt School at Ikot Ekan	ETINAN DISTRICT
1905 AD	Arrival of Mary Slessor in Itu –Opening of Leper Colony & Hospital -Presbyterian School	ITU DIVISION
1905 AD	Methodist Boys High Scholl ORON established	OLD EKET DIVISION
1906 AD	Arrival of Holy Ghost RCM Missionaries at Use Uruan – Mainland territory now AKS	1st Holy Mass Dec. 25, 1906
1906 AD	Transfer of HQ from Calabar to Lagos –Amalgamation of Lagos with Southern Provinces	Sir Walter Egerton now Vice Consul
1906 AD	Opening of Duke Town Church Calabar with Pipe Organ – AKWA UF? K ABASI	Church still standing strong
1906 AD	Fr. Afterwards Bishop Joseph Shanahan visited Oban – establishes Church station	OBAN territory-Ekang Road
1908 AD	N/A with arrival of D. Commissioner at Ikot Ekp ene – Opening of Govt School at Ik O. Edong	Transferred to IK site in 1928
1908 AD	Arrival of Scottish CSM Missionaries at Itigidi - Adadama Presbyterian Church established	OLD OBUBRA DIVISION
1910 AD	Completion of RCM St Lawrence Church Eman URUAN by Fr later Bishop P. Biechy	URUAN NORTH
1910 AD	Govt. acquisition of land at Bansara – Opening of Bansara Post Office (1914)	OLD OGOJA DIVISION
800 AD	Movement of those who later became the **EFIK** to Iboku Esit Edik – Creek Town	OLD OBUBRA DIVISION
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1887 AD	Arrival of Qua Iboe Missionaries at Upenekang -Ibuno –Rev. Samuel A. Bill	The RCM in Eastern Nigeria
1889 Ad	Establishment of PCN Church/School at Aquagune a.k.a Akwanakwana by Rev James Luke	Eket Territory
1890 AD	Ndem Eno War – Duke Town v/s Enyong	Biase Territory
1891 AD	Calabar made HQ of the Niger Oil Rivers Protectorate	Ndem Eno ie.Enyong Chief
1895 AD	Hope Waddell Training Institute established with white Staff majority as both Higher Sch. & Polytechnic for	Beginning of Nigeria Capital
1896 AD	Official State Coronation of King Eyamba X alias Ekpenong Ekpe as 1 st Obong of Calabar	Zik of Africa, Sir Okotie Ebo
1896 AD	Great Fire Outbreak at Edem Street –Duke Town Calabar	Kings now re-named Obong
1896 AD	Mary Slessor re-locates to Okoyong HQ Akpap Okoyong to stop killing of twins	Ika ata Uf?k Asibong Edem
1897 AD	Exile of Oba of Benin to Calabar ostensibly to put Amalgamation of Nigeria on course	Obong –Anwan Okoyong
1897 AD	Establishment of Princess Margaret Hospital at Calabar	Oba Ovonranmwen
1897 AD	QIM Establishments at Etinan Circuit	Now UCTH UNICAL
1899 AD	Establishment of th West African Frontier Force by Sir Frederick Lugard	ETINAN DISTRICT
1901 AD	Arochukwu Expedition and destruction of the Long Juju	Constabulary now at Calabar
1901 AD	Native Administration a.k.a N/A or Indirect Rule introduced in Old Calabar Province	Ibritam Inokon
1902 AD	Opening of Obubra N/A Station – Police Station & Boundary Demarcation with Abakaliki	Formal Colonial Adm.
1903 AD	Arrival of Holy Ghost RCM Missionaries at Bocco Street Marina – Calabar -1st Holy Mass	OBUBRA 1902-1910
1903 AD	Eket –Construction of Eket-Oron Road; Opening of Govt School- Est. of N/A Court P.Office	Rev Mgr.Leon Lejeune & co

1904 AD	Mr Brookes as DO opens Govt School at Ikot Ekan	EKET DISTICT 1903-1909
1905 AD	Arrival of Mary Slessor in Itu –Opening of Leper Colony & Hospital-Presbyterian School	ETINAN DISTRICT
1905 AD	Methodist Boys High Scholl ORON established	ITU DIVISION
1906 AD	Arrival of Holy Ghost RCM Missionaries at Use Uruan – Mainland territory now AKS	OLD EKET DIVISION
1906 AD	Transfer of HQ from Calabar to Lagos –Amalgamation of Lagos with Southern Provinces	1st Holy Mass Dec. 25, 1906
1906 AD	Opening of Duke Town Church Calabar with Pipe Organ.	Sir Walter Egerton now Vice Consul
1906 AD	Fr. Afterwards Bishop Joseph Shanahan visited Oban – establishes Church station	Church still standing strong
1908 AD	N/A with arrival of D. Commissioner at Ikot Ekpene – Opening of Govt School at Ik O. Edong	OBAN territory-Ekang Road
1908 AD	Arrival of Scottish CSM Missionaries at Itigidi - Adadama Presbyterian Church established	Transferred to IK site in 1928
1910 AD	Completion of RCM St Lawrence Church Eman URUAN by Fr later Bishop P. Biechy	OLD OBUBRA DIVISION
1910 AD	Govt. acquisition of land at Bansara – Opening of Bansara Post Office (1914)	URUAN NORTH
1911 AD	Arrival of Scottish CSM Missionaries at Ugep	OLD OBUBRA DIVISION
1914 AD	Unification of Northern & Southern Nigeria by Lord Frederick Lugard	Nigeria becomes a country
1914 AD	Completion of RCM Manse/School at St. Joseph's Anua by Fr. Later Bishop Paul Biechy	Anua Mission-largest in E.Nigeria
1914-18	First World war – W.Cameroun to Britain as Mandated T. & East Cameroun to France	BUEA/YAOUNDE as HQs
1914 AD	Police Uniforms chaged from Imperial Gr.Britain white to Nigerian Colonial black	Police uniforms black in Nig
1915 AD	Opening of Oron / Opobo Road/ War between Eakins, Kirk etc Europeans & Ikot Ukobo	Ikot Abasi Axis
1915 AD	Death & Burial of Mary Slessor at Mission Hill Cemetery Calabar =Hawkins	General Cemetery today
1916 AD	1st West African Currency Notes Issued – Abolition of the African Manilla	Okpoho/ banned
1918-19	Worldwide Influenza	Effiom-nsa Epidemic
1918 AD	Opening of UYO – ABAK Road – Compulsory Education by early Europeans in the area	OLD ABAK DIVISION
1918 AD	Opening of IKOM Govt School –Construction of Ogoja/Nsadop/Bendeghe Road	OLD IKOM DIVISION
1919 AD	Port Harcourt Railway Lines laid	RIVERS STATE
1921 AD	Arrival of Shanahan at OGOJA – Opening of St. Benedict's Church/School	OLD OGOJA PROVINCE
1925 AD	Prince of Wales visited Nigeria	Anglo-Nigeria Relations
1927 AD	Transfer of Southern Nigeria Secretariat from Calabar to ENUGU	Eastern Regional Govt Inaugurated
1928 AD	1st Tax Assessment in Nigeria	Govt. BIR established
1929 AD	ABA Women's Riot regarding taxation	Nationwide discontent on tax
1930 AD	Arrival of Maynooth St. Patrick's Missionaries from Ireland at Calabar	Taking over from CSSp
1031 AD	Invasion of Locusts- Death of King Eyo Honesty IX of Creek Town	
1937 AD	Establishment of St Thomas College Ogoja – Quasi Polytechnic as Hope Waddell Institute	Fr.P.J.Costelloe as Principal
1939-45	2nd World War – shortage of salt and rationing	
1940 AD	Death of Edidem Ededem Archibong V the Obong of Calabar	
1940 AD	Establishment of St. Augustine's TTC Urua Inyang as replica of St. Thomas Ogoja	Fr.P.J.Costelloe as Principal
1942 AD	Establishment of Holy Family College – Oku Abak & CCC Uyo by RCM Missionaries	Ibibio/Annang Countries
1945 AD	General Strike in Nigeria – Construction of Calabar – Mamfe Road/Akpap Okoyong Road	Calabar – Oban – Ekang Rd
1946 AD	Richard's Constitutional Conference	
1947 AD	Eclipse of the Sun – 1st Meeting Eastern House of Assembly at ENUGU	Worldwide occurrence
1948 AD	Establishment of University College Ibadan (UCI) – The Manilla ceased as legal tender	Total ban of Nig.currency **-okpoho**
1950 AD	Holy Year & Pilgrimage to Rome – Coronation of Edidem Ededem Archibong V	Asibong Ekpo Effiom
1951 AD	NCNC Inaugurated	LAGOS
1952 AD	National Census conducted	
1953 AD	Okom Ita Village founded by three Chiefs –Asikpo, Okey & Itagbor Oga	3 Houses/Families as Founders
1953 AD	Netim District Court removed to Akamkpa/ Old Calabar/Arochukwu Road by Contain	
1954 AD	National Challenge Cup won by CALABAR XI/General Elections House of Representatives	Women voted for 1st time
1955 AD	Establishment of Dunlop Rubber Plantations – Calaro Oil Pam Estate	
1956 AD	Queen Elizabeth II of Britain visited Calabar/ Foster Sutton Commission of Enquiry	Lagos –Trafalgar Square
1956 AD	Installation of Obong Otu Ekpenyong Akiba/Construction of Pioneer Oil Mill @ Akpap	
1956 AD	UPE Scheme Inaugurated in Eastern Region./ Internal Independence in East/West Regions	North Not ready yet
1957 AD	Okoyong liberated by Federal Troops /Liberation of Calabar/ Oron threatened/Influenza epd.	Idu Youths 359recruited en masse
1959 AD	Installation of Kembengta Obong Ekpo Okon Ekpo of Okoyong	
1959 AD	Internal Independence in Northern Region/ Federal Elections NPC-NCNC & AG Parties	
1960 AD	The Nigeria Independence/ 1st Catholic Ordination @Sacred Heart Cathedral FR Godwin Pius Akpan	National Anthen:Nigeria we hail
1961 AD	Eastern Nigeria Regional Elections – Establishment of University of Nigeria Nsukka 1960/61	1st Calabar Provincial Assembly
1962/63	National Census –URUAN Riverine etc. Excluded ie. AKWA AKPA URUAN Territory	Complaints Galore
1964 AD	Embargo on opening of new Schools/Colleges – New Education Code with Salary Structure	
1964 AD	Federal Elections nationwide / Consecration of Bishop of Brian D. Usanga	CKC Uyo
1966 AD	1st Military Coup d' Etat –Beginning of the Nigerian Crisis	
1967 AD	Creation of 12 States & Abolition of Regions/Nigeria-Biafra war 1967 – 1970	1st Police Action @ Gagem started
1975 AD	2nd Military Coup with General Murtala Muhammed as Head of Military Government	Yakubu Gowon ousted
1978-79	Federal Elections with 5 New Political Parties:UPN,NPP, NPP, GNPP&PRP	Coalition NPN+NPP
1983 AD	3rd Military Coup with General Muhamadu Buhari as Head of Military Government	The War Against Indiscipline begun
1985 AD	4th Military Coup with General Ibrahim Badamosi Babangida as Military President of Nigeria	
1993 AD	General Elections with MKO Abiola as presumed winner-Annulment of Elections	2Pol. Parties SDP & NRC
1993 AD	Interim Government with Ernest Shonekan as Interim President/5th Military Coup	Gen Sani Abacha as Head
1998 AD	Death of Sani Abacha/MKO Abiola/ General Abubakar Abdulsalami as Military Head of State	
1999 AD	Federal Elections - multiple parties/ PDP, NPP, AD, PRP, APGA, etc.Chief O.Obasanjo Pres	PDP as Governing Party
2003 AD	Federal Election- Multiple parties -50+ Chief Olusegun Obasanjo as President	PDP Winning Party 2nd Term
2008 AD	Federal Election- Multiple parties -50+ Alhaji Umaru Yar'Udua as President	
2008 AD	Election of Edidem Ekpo Okon Abasi Otu V as Obong of Calabar	
2010 AD	General Census / Death of PresidentUmaru Yar"Udua- Dr. Goodluck Jonathan as Ag. Head	
2011 AD	Federal Elections with multiple parties +100 Dr. Goodluck Ebele Jonathan as President	PDP Winning Party

1902 AD	**ABAK DIVISION:** Abak Colonial Native Authoriy Council Inaugurate	OLD ABAK DIVISION
1909 AD	N/A Utu Etim Ekpo Council Inaugurated	Now ETIM EKPO LGA
1910 AD	Obio Akpa Bridge Construction works – Advent of Qua Iboe Mission	
1912 AD	Ikot Edong High School/ Establishment of Christ Apostolic @ Uruk Uso & Ebong Otoro	
1918 AD	Conflict between QIC and Ekpo Cult Organization throughout the Division	
1922 AD	Advent of RCM in Abak/ QIC Otoro 1927/African Church Mission in Midim District 1929	Advent of Churches in Abak
1930 AD	Establishment of St. Michael's RCM School Midim/ NA Council at Achan Ika 1932	RCM Schools
1932 AD	Estb. N/A @ Ika, St Andrew's Ikwek 1933 –	
1933 AD	Establishment of Otoro N/A Council in Otoro Abak/Afaha Obong- ConstrAbak-Otoro Road	
1934 AD	N/A opened Council@ Ika/ Establishment of Salvation Army & N/A in Western Annang	Old Northern Annang
1936 AD	Transfer of Nigeria Prisons from Ikot Okoro to ABAK HQ	
1938 AD	Advent of Baptist Mission in Midim- Nazareth Church on Abak Division/ Otoro N/A-School	Churches Abak/Midim
1940 AD	Ordination of Pastor E.A. Arthur of QIC/ Opening of Christ Apostolic	
1945 AD	Sir Stuart McPherson G. Gen.visited Abak/Establishment of Palm Oil Mill at Ikot Odiong	Governor 's General visit
1947 AD	Ordination of 1st Catholic Priest of Old CALABAR DIOCESE Rev. D.I. Ekandem	St Anne's Ifuho
1947 AD	Establishment of Obio Akpa Agricultural Station	Now College of Agric
1948 AD	Estb of Govt. P/S Ikot Ibritam /Estb of Ibritam Govt. P/S	
1952 AD	Establishment of St. Mary's TTC Ediene Abak with Rev.FR Troy as Principal	Trans from Urua InyangTTC
1953 AD	Ordination of Rev. Fr. Isidore Peter Umana, Estb Queen of Apostles Afaha Obong	St Anne's Ifuho/Afaha Obong
1954 AD	Ordination of Rev. Fr. Emmanuel Afangaide – Opening of Loreto Girls Juniorate	Anua – Eriam Afaha Obong
1954-59	Estb of Ikot Okoro Joint Hospital of Ikot Leper Colony/Instll.Chief EAU Arthur as Clan Head	1st Recognized Annang P/R
1956-57	Establishment of Bishop Clark's P/S/Construction of Ibagwa Bridge/Abak water Tank	
1964 AD	Tarring of Abak Uyo Road/ Establishment of Urua Anwa market	Biggest market in S.Annang
1968 AD	Eastern Annang County Council Inaugurated/Appointment of Hon E.A. Essien-Comm Abak	1st Nig Civil Commissioner
1851 AD	**AKAMKPA-EJAGHAM/BIASE:**Advent of the Presbyterian Church in Umon	
1878 AD	Establishment of School at Ikot Ana by an African Teacher visited by Rev.E.W. Jarret	Approval of School 1884
1887 AD	Advent of the Jarret Missionaries in Aquagune	
1889 AD	Advent of PCN Missionaries under James Luke in Odumugom/Aquagune	Chief Ebok Ammissinge
1893 AD	Okurike Expedition – Captain Price killed/Ogbodim Ogban hanged– War with N.Delta kings	Amalgamation on Course
1895 AD	Civil war between Uyanga and Ojor/ NA/A Established @ Uwet	
1901 AD	Advent of PCN in Ikun under Rev. R. Collins	
1902 AD	Establishment of Government School Oban	
1908 AD	Paul Talbot visited Old Netim-wife Amaury carried on hammock	1st Europeans ever seen there
1910 AD	Advent of PCN in Okurike/ Establishment of School and at Ikun/Biakpan by Rev. Collins	
1914 AD	PCN School established at Akpet and Uyanga	
1922 AD	Arochukwu Expedition – Long Juju destroyed	
1925 AD	Customary N/A established at Etono Ubaghara	
1927 AD	Akamkpa men to pay tax at the rate of 4/-per male	Taxation v/s 1929 Riot
1930 AD	Forest Reserve Settlement Office created in Nsan and Awi under Akamkpa Scheme	
1932 AD	Migrants from Old Netim arrived at Obiakpani . Acquired land with annual rent of £210-0-0	Lease for 99 years
1932 AD	PCN school established at Betem// 1st Aeroplane flew over Biase territory	
1935 AD	Calaro Palm Estate established/ Egup-Ipa Clan formed from Aquagune,Abayong, Adim/Akpet	
1945 AD	PCN School estb @ Ugbem/ Consytruction of Aquagune – Adim road	
1950 AD	Re-organization o N/A Court to include Erei under Enyong	
1950 AD	Iwuru, Betem, Igbofia grouped under Ehom with D.O. A.D.O Gilles @ Arochukwu	Arochukwu part of Old Calabar
	Ditto Biase, Ugaghara, Erei Clans, Afikpo District, Egup-Ipa administered together	All under Arochukwu as HQ
1955 AD	Establishm. of Egup-Ipa Maternity & Biase HQ @ Ugom Otan between Ugbem and Okorike	
1956 AD	J.A.Offiong crowned Ntufam of Oban//Estb.of Biase HQ @Ugom Otan Cf.Okurike/Ugbem	Father of Sr. Immac. F. Offiong
1970 AD	Construction of Akpet Central – Okurike Road// First motor vehicle ever to be seen 1971	Land Rover on same road.
1892 AD	**URUAN KINGDOM:** British Rule Estb in URUAN NORTH/ War between Itam and URUAN	Death of Chief Ntukidem of Mbiaya
1902 AD	British Rule Estb.@ Ikpa //Hon Nyong Essien estb.Methodist Church @ Issiet Ekim	PCN arrives in Mbiaya URUAN
1906 AD	Arrival of R.CM Missionaries in Use URUAN// Ditto via Esuk Mbehe IDU/Ditto Eman URUAN	Via Ikpa URUAN HQ
1907 AD	Establishment Methodist School @ Ituk Mbang by Teacher Sam Effiok	
1910 AD	Advent of PCN in Ikot Oto Inyie/Ditto Advent of Presbyterian Mission @ Ibiaku URUAN	
1912 AD	In Advent of RCM in Ndon Ebom/Big Bell brought to Issiet Ekim Methodist Mission	
1913 AD	Advent of PCN in Idikpe/ Idikpe citizens started to eat cassava for the first time	Yam as the mainstay in URUAN
1914 AD	RCM School @ Ibiaku Issiet constructed// Ifiayong Obot war with Oku Iboku	
1914 AD	Advent of RCM @ Mbiakong /Ditto Ibiaku Issiet/Establishment of PZ @ IDU–Nwaniba Beach	
1915 AD	Advent of African Church @ IDU /Mbiakong/ Establishment of RCM School Ibiaku Issiet	
1923 AD	Death of HRM Edidem Efiong Eno – Paramount Ruler of URUAN Kingom	Successor Edidem Ekarika Ekpo
1924 AD	Ndon Ebom /Okobo Land case – Esuk Inwang controversy	
1926 AD	PCN School established at Mbiaya /UAC established @ Nwaniba	
1928 AD	Construction of IDU N/A Court//Death of HRH Ekanem Ukpong of Use URUAN/UR South	URUAN CENTRAL N/A with
1929 AD	Establishment of Ituk Mbang Methodist Hospital	
1930 AD	Small Pox Epidemic nationwide/ Locusts Invasion nation wide	Death of Ch ief Udonwa Ukime -

1933 AD	IDU/Ifiayong land Dispute with Magistrate E.E. Anwan as Judge /Case over Esuk Mbehe IDU	a.k.a ESUK IKOT ETUONG
1934 AD	Establishment of RCM Holy Trinity Central School @ Afia Okono Mbiakong	
1935 AD	Dispensary built at Mbiaya URUAN	
1936 AD	Miller Bros @ Ikpa Beach/ Ikot Udo URUAN bought **Ekpe Nkanda** from Adadia	Adadia Custodian of Nkanda
1941 AD	Market Dispute between Ekpene Ukim and Ituk Mbang	
1942 AD	Nung Ikono Ufok N/A Inaugurated	Southern URUAN
1945 AD	Funeral /Memorial Ceremonies for HRM Ekarika Ekpo lasting over three months	Successor Hon Nyong Esien
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1994 AD	AVIATION DEVELOPMENT CORPORATION (ADC by Cpt.Augustine Okon) born	Native of Mbiaya URUAN
1995 AD	Departure to Glory of NSOMM HRM Edidem Okon U.Ekpe aliasTitusWilliams	1st King of IDU after EKARIKA
2003 AD	Election and Inauguration of NSOMM HRM Effiong Asuquo Ekanem alias EBA	S.URUAN - Ituk Mbang
2012 AD	Departure to Glory of Etinnyin N.E.Ufeh alias NUCO (1917-1912) Paramount Ruler IDU	IKOT EWUK – IDU HQ
2012 AD	Election and Inauguration of EtinnyinHRH Nsobom Jerome E. Ekarika ======== IDU	IKOT OSURUA- IDU HQ
2014 AD	Launching of URUAN/EFIK ESSIEN DUOPEBA HISTORY & CONSTITUTION BOOK	CALABAR/IDU KINGDOMS
1882 AD	EKET SENATORIAL DISTRICT - EKET/AKPAKIP ARO//OLD OPOBO DIVISION	George Watts s ailed toQua Iboe
1884 AD	Establishment of UAC & Appointment of Vice to Consul General o Calabar @ Eket	
1887 AD	Arrival of Rev Samuel A. Bill and Establishment of Qua Iboe Church @ Upenekang –IBENO	Indp. Missionaries UK
1891 AD	Pastor David Ekong, Bill's H-boy accompanies Bill to UK	
1903 AD	Construction of laterite(ndat-ndat ntan) 1st ORON – EKET Road- all was bush, no roads	Just like Calabar/ITU
1904-12	Construction of Qua Iboe Church @ Mkpanek, Ibeno and Upenekang	Permanent Churches
1909 AD	Establishment of both Govt School and N/A Court at EKET	Native Authority = LGA
1910 AD	Building of Eket P.Office: linking Calabar – EKET – Bonny POs by Telegraph	
1912 AD	Establishment of N/A – UAC – P/A Telephone - Qua Iboe Church @ Awa	
1914 AD	Establishment of the Catholic Church @ OKON EKET–Cf. IKOT ATAKU	1st Church after Qua Iboe
1921 AD	Establishment of EKET Central School @ Ikot Use Ekong	
1928 AD	Salvation Army Church established @EKET	2nd Church after Qua Iboe
1932 AD	Establishment of OKON/IBIAKPAN N.A. Court @ Itreto	NSIT UBIUM LGA
1949AD	Wooden bridge construction liking Eket thro ATABONG to the Mainland via OKON	Road to UYO /IK –ABAK
1941 AD	Departure to Glory of Rev. Samuel A Bill – Opening of Emmanuel General Hospital	Lutheran Hospital EKET
1952 AD	Inauguration of EKET COUNTY COUNCIL now LGA system/ OKON P.AGENCY	Alao Maternity 1954.
1957 AD	Establishment of County Council TTC Ndon Eyo II now Senior Science College	Shell D'Arcy @ Uquo
1962 AD	Establishment of St. Francis Secondary School	1st Cath Secondary School
1966 /68	Return of EKET citizens from the North following th 1st Coup de Etat/Eket Liberated	Federal Troops –Col Adekunle
1979 AD	His Excellency Gov. Clement Isong erstwhile Central Bank Gov. Elected under NPN	1st Civilian Gov. of Old CRS
1880 AD	IBIBIO COUNTY-OLD OPOBO:IKOT ABAS/MKPAT ENIN: Death of Chief	Epelle// Ibeno Raid on Opobo
1887 AD	King Jaja exiled to Calabar// Chief Cpt. Uranta seceded from Opobo Town	Naval Blockade of Opobo 1889
1891 AD	King Jaja died @ Tenerife Island/Ditto death of Uranta//War canoe & mourning Ceremony for	Burial Ceremonies of King Jaja
1894 AD	Dedication of St Paul's CMS Opobo Town //Establishment of Opobo Mission School	Death of Chief Sam Annie Pepple
1895 AD	Construction of Telegragh Line Opobo/Aba// British Consulate estb.@ Isong Inyang Down Town	Ibekwe v/s Ubani people Riot 1897
1902 AD	Establishment of Opobo N/A// Mbre Abakpa //Death of Chief Oko Jaja	Anglican arrives Andoni -Chief
1903-05	Establishment of W.B.MacIver&G.LKaizerFactories//1st N/A Court opened @ Opobo	Establishment of Opobo Town
1906 AD	Transfer of Consulate from Norah Beach to Egwanga Beach //Death of Chief John Africa	Death of Warribo Uranta
1908 AD	Unveiling of King Jaja's Monument// Civil war between Eppele and Black Fubara	Dedication of St.Paul's 2nd Church
1909 AD	St. George's CSM Anglican Church established//Wesley Methodist Church established	Mbre "Abakpa" founded in Ibekwe
1910 AD	Construction of Opobo Main Market// Chief Mac Pepple Jaja elected successor to K.Jaja	Death of Chief Bruce Jaja
1911 AD	Birth of Egbert Dr.Udo Udoma//G.B.Olivant established// Ditto Divisional Administration	MacIver/GLKaizer removed to
1912-18	Arrival of RCM & Qua Iboe Missions in the Areas /Ditto St Luke's Ikot Esenam 1919	King Mac Pepple killed a leopard
1914 AD	Installation of Chief Ntuen Ibok/ Arrival of RCM in SS Peter & Paul Essene	Last Canoe war ceremony

1920 AD	Coronation of Chief MacPepple Jaja// Opobo v/s Andoni land dispute – Court case	Introduction of Taxation in Opobo
1929 AD	1st Aeroplane landed at Down-Below Opobo Isong Inyang// Introduction of Nwa Otam Play	Ogoni indp. Division of Opobo
1931 AD	Establishment of Agafor N/A Court/Ditto N/A School@ Ngo, Andoni//Methodist Church@Osute	Riots Ogonis v/s Unyeadas
1932 AD	Baptism of King MacPepple//His Award of Medal by King George V// His death May, 1936	Successor Chief Douglas Jaja
1938 AD	Departure of Sir U.Udoma to UK for Golden Fleece on Ibibio Union Scholarship// Estb.of N/A	@ Ikot Ebak /Ikot Ibritam/Ukam
1945 AD	Ekpe Ikpa-Ukot Invasion of Opobo// Return of Dr. Udo Udoma from the UK – LLD Honours	Small pox epidemic known
1952 AD	Chief Douglas Jaja re-installed as Amanyanabo of Opobo//Installation of Annang-Ibekwe Chiefs:	AyaraAkpabio-WilliamUmoh-Clan
1954 AD	Edem Aya separated from Ikpa Nung Asang// Installation of Chief Jonah Ukpeh of Ikpetim as	Clan Head of Ikpa Ibekwe – Mkpat
1957 AD	Consecration of Bishop Afonja 1st Opobo born CSM Bishop// Dr.Azikiwe 's visit as Premier	Introduction of U.P.E. in Eastern
1967 AD	Ordination of Rev Fr. Sylvester J. Udoh as 1st RCM priest of the Area	Return of Refuges after the war 1970
1897 AD	ETINAN AREA- Establishment of Qua Iboe Church @Etinan by Rev.John Kirk	Western Nsit-NSIT ATAI
1905-10	Brookes @ Afia Nsit II –Daniel Itinah opened laterite Road from Ikot Nya to ETINAN	Then to Nung Udoe
1913 AD	First public Osusu Society a.k.a "Amanamana" throughout IBIBIO land	Fore-runners of COOPERATIVES
1914 AD	War between Eakins Kirk & European Coys AND Ikot Ukobo Communities	Villagers fled their home
1915 AD	1st Influenza " Effiom-nsa" Epidemic in IBIBIO land/ ORON/Okobo laterite Road	There were no roads whatever
1916 AD	Establishment of ETINAN Training Institute/ Opening of laterite UYO – ABAK Road	
1920 AD	Establishment of W.Nsit N/A Court @ Ndiya with red capped Chief Akpan Inyang as President	
1928 AD	Establishment of African Church Mission (ACM) by Rev. Smart + N/A Court@Mbiaso	
1929 AD	1st recorded invasion of Locusts – Women's Tax Riot @ Opobo, Abak and ABA	Tagged ABA Women's Riot
1932 AD	Afaha Offiong,/Ikot Nya/Mbiaso – Afaha Ikot Laterite Road constructed by N/A Admin.	Public Works Department (PWD)
1934 AD	Opening of Urua Ata @ Ndukpoise & Ubium North N/A Court	Modern NSIT UBIMA LGA
1948/49	Establishment of UBIUM Union & N/A Court @ Ikot Okwot –now LGA.	
1953-55	Call to Glory of Chief Sampson Udo Etuk/Building of Pioneer Oil Mill@Ekpene Ukpa	1st President IBIBIO UNION/
1964 AD	Selecvtion of Chiefs J.D.Esema & E.U. Okoko as Clan Heads of Afaha and Ise Clans	Chiefs for ENUGU Council Chiefs
1967/70	Rev. Frs. (Profs) J.S.Ukpong of Ikot Mfon & Sebastian Eboh of Edem Ekpat Ordained	1st Catholic Priests of EKET ZONE
1901 AD	IKOT EKPENE SENATORIAL DISTRICT – AFE ANNANG COUNTRY	Arrival of 1st. DC or Colonial DO
1902 AD	Pubic Execution of arch- slave dealer Mr. Ukpong Inokon@ Ifuho	Ifuho – Ancient URUAN from
1908 AD	Arrival of 1st Methodist Missionaries in IK land= Rev. Christy McDonald/Govt P/S /1 . Roman Catholic School	Ikot Obong Edong Village
1917/18	Rev. Grooves takes over – Ist Locust invasion of Annang country-RCM arrives Ifuho	Rev. Frs. Josef Kraft/ Paul Biechy
1920 AD	Establishment of IK Govt Dispensary now General Hospital Ikot Ekpene	Become G.Hospital; 1st Dr Peacock
1928 AD	IBIBIO UNION Inaugurated with Joseph M.Ito as General President IK District	I.U.Akpabio Education Union
1946 AD	Establishment of Ibibio State College with DR. I.U.Akpabio as 1st Principal	Now State College IK: Which State?
1947-49	Eke Ikpa Ukot Menace also Ukana Clan Ama-Uke marauders/Armed Robbers	Vigilantes & Road blocks all over
1963 AD	Bishop Ekandem afterwards Dominic Cardinal Ekandem appointed 1st Bishop of IK	By PP Paul VI of Vatican II
1908 AD	CENTRAL ANNANG AREA NOW ESSIEN UDIM HQ – 1st RCM School @ Nsasak	c/oUse URUAN Mission /M Mr.
1910 AD	Urua Akpan market opened/ Use of Bicycle transport introduced in the area	Chattered @ 3d per hour in IK
1917 AD	Ikot Ama/Nsasak Road constructed to link Etim Ekpo in OLD ABAK Division	No roads throughout the area B/4
1918 AD	Ikot Ama N/A Court established – Fowls /Goats used for Summons fees	No currencies B/4 1924 in Annang
1919-20	Qua Iboe School &Methodist Church established @ Ikot Ama / Ikot Ebak	Ditto Arrival of RCM Missionaries
1921/24	RCM established @ Ekpenyong Atai, Urua Akpa, Okon and surrounding villages	**Manilla c**oins intr. in Annang
1925 AD	RCM School opened under the auspices of Chief Patrick Bassey Isobra	Methodist @ Ikot Ebak 1930
1930 AD	Construction of 1st laterite Road to link Afaha/Okon with Aba Ikot Ekpene Road	Missionaries trekked thro' bush
1934 AD	1st Aeroplane flew past to be watched and seen by Annang people	2nd World war planes
1940 AD	RCM Sch. established @ OKON with Mr.Ijeomanta as H/M C/Annang City Council	Barr Ekukinam Bassey 1st Pres.
1942 AD	2nd World War - scarcity of Salt everywhere – hits Annang country very badly	At Nwaniba I was given 2 cups
1946 AD	1st "NWAIGWE" Police Stationed established @ Ikot Umo Essien	
1950 AD	Central Annang County Council established with Dr I.U.Akpabio 1st Sect/Treasurer	
1954 AD	1st Eastern Nigeria Legislative Council-Dr. I.U.Akpabio as Minister of Education	
1956 /57	Departure to Glory of Chief (Barr) Ekukinam Bassey – UNIVERSAL Pr.EDUCATION	Throughout Annang land
1965 AD	1st Nigerian IGP Mr. Louis O.Edet visited Nwaigwe Police Station	
1967/69	1st Priest Rev.Fr.Emmanuel Asq.Akpan ordained –Liberation of Central Annang land	Federal Troops 25th Nov.1969
1805 AD	UDIM DEVELOPMENT COUNTY COUNCIL AREA/Establishment of Obo Annang market	By Madam Eduo from IKA
1901 AD	Chiefs Nyoyoko, Iba Akpan Itam, Udo Orok Ukpo, Udo Akpabio, Ankai Udo,Akpan Oyo Ekpe &IsenamColonial Warrant Chiefs	
1905 AD	Methodist Church Ikot Ntuen & Ikpe Ikot Akpa established by Rev. Grooves	Mr. I.U. Akpabio as Teacher
1909 AD	Ikot Ekpene- Abak Road constructed= No Roads throughout the territory except tracts	
1915 AD	Catholic Church / School established @ Adiasim by Fr. Josef Kraft /Ukana Iba	Mr. James Udo Iso Idio H/M
1932 AD	Ukana, Adiasim & Ikpe N/A Courts established –Ban on Obo Annang market on Sundays	
1944 AD	IBIBIO STATE UNION Scholarship: I.U.Akpabio graduates @ Columbia University/1965	NB.Awarded D.Litt by UNN
1953 AD	Rev.Fr. Isidore Peter Umana ordained@ Ifuho/ UkanaParish established in 1960/1959	FR.S.U.Etok ordained@ Rome
1966 AD	Rev.Fr. Matthew Ekpo ordained@IFUHO/Consecration of Bishop E. S. Obot 1971	Ukana East established 1972
1973 AD	Ordination of Rev. Frs. Patrick Udofia & Peter Andrew Inyangetor @ Rome	I preached @ their 1st Mass
1905 AD	OTORO DEV. COUNTY COUNCIL AREA – Construction of Mbiaso/Nto Road	To link IK – Umuahia Road
1910 /13	Methodist Church Nyara Enyin/ Ikpe Mbak Eyop established – Methodist Sch.Mbiaso/	Ikot UkpongEstablished in 1918
1920 AD	Boundary Agreements between Usaka and Igbo Communities signed	Nto Edino market opened

1925 AD	Sacred Heart RCM School Ikwen established/ Construction of Obot Akara bridge 1927	Otoro N/A Court 1927
1930 AD	Establishment of St Theresa's Catholic Church Nko/ Parish created in 1941	Fr. Patrick Doyle 1st PP
1940/43	Nto Edino Parish opened/ Establishment of Nto Ndang Police Station./Cath. & M CN	2 P/Schools Nto Ndang 1948
1950 AD	Establishment of Otoro County Council with Chief R.U.Umo Inyang as 1st Chairman	Ibibio State Union Official
1955 AD	Tarrying of Umuahia Ikot Ekpene Road – the first tarred Road in Annang country	Boundary Ngwa v/s Okop 1967
1881 AD	ITU AREA Arrival of Rev. Cruickshank of Presbyterian Mission – Abam Raids 1887	Ibiono & Ikpanya Villages
1901 AD	Arrival of Scottish Missionaries @ Ikorofiong/ Mary Slessor in Itu Opening of Hospital	Dr. Biscott as1st Medical Officer
1908 AD	Establishment of N/A Customary Court with Chief Mkpanam Koko- Bassey as Judge	Mary Slessor Adviser to Court
1909 AD	Establishment of Govt.School Ikot Ada Idem/ Ordination of Okon Etim Ntanwan	1st African Presbyterian Elder
1910 AD	Arrival of Portuguese Merchants @ Itu/ Establishment of Presbyterian Church @INI	Mbak Itam I -1912
1916 AD	Construction of Itu – Ikot Ekpene laterite Road/Arrival of RCM Missionaries Fr.Josef Kraft	Ikot Ada Idem – Ibiono No.1
1920 AD	Establishment of Ediene Itak, Obong, Ikot Offiong & Eyere N/A Courts	RCM Ibianang opened in 1926
1928 AD	Establishment of ITU Leper Colony/ Opening of P.O. & Installation of Telegraphs 1930	INI @ Urua Usung Iruk
1931 AD	Amalgamation of McIver, Miller Bros & Russell companies/Opening of Ikpanya N/A Court	Establishment of N/A @ INI
1934 AD	Establishment of Govt Offices @ Ukpom Ikot Ntuen – INI/ Est. Of Ikono Central School	Ikot Idaha
1936 AD	Arrival of Lutheran Missionaries @ Ntan Ekere –Rev.Sweppi/Closure of UAC Ntan Abat	Ditto Use Ikot Amama Beach
1948 AD	Establishment of Union Sec.School @ Ibiaku/ Closure of UAC @ Ikot Amama Beach	Commission opened @Ikot Usen
1956 AD	Chief N.U.Akpan appointed Secretary /Agent General Eastern Nigeria Legislative Council	Chief PE.Ekanem Fed.1959
1960 AD	Transfer of Itu Mbonuso from Bende Division to Itu Division/ Establishment of ENDC	Eastern Nigeria Dev.Corp.Iwerre
1964 AD	Establishment of IBIONO COUNTY COUNCIL with Chief A,G.Umoh as 1st Chairman	Death of Ikoni Eyibio of Itu Hill
1894 AD	**ORON AREA – EKET DISTRICT:**Estblishment Methodist Mission@James Town	N/A Court @ Ukpata with Chief
1903 AD	Establishment of Methodist Mission @ Eyo Abasi/**Oron-Eket Road construction**	Methodist B.H.School estb. 1905
1914 AD	Erection of Got Rest House @ Oyubia - later occupied by Methodis Missionaries	N/A Court @ Oyubia- Urue Offong
1915 AD	Establishment of RCM @ Okobo. Ditto Esin Ufot Oron in 1918 /Okobo NA	NB.Atabong Methodist 1907
1918 AD	Mr.E.E. Ekpo of Ekim first ever in AKPAKIP ARO to pass Std.VI/1921Census	M.Enyenihi & Thomas Ufuo as Officials
1922 AD	Rev.MacKenzie established Oyubia Central Sch. /Esere Beans used on witches/1 Batch of Methodist Teachers graduated – Chief A.M.E. Mba & J.E. Udo among grandaunts.	S.U.Onobo appointed DO's Interpreter
1925 AD	Founding of ORON National Union in opposition to IBIBIO UNION @**Calabar**	N/A/Taxation introduced
1932 AD	St. Marks Cath.Church & Sch. transferred to present site/ N/A Roads constr.	Oron Urban/Oyubia Grade C
1939 AD	Establishment of N/A Court and Sch. @ Okobo/Scholarship Awards Overseas to Esin Anwana Esin - Law & Oyekunyo Otu Ita – Medicine	ORON National Union
1947 AD	Herbert Macaulay & Dr.Nnamdi Azikiwe tour of ORON for Self Govt.	Ditto URUAN etc.
1950-52	Methodist Mission estb.@ Odobo and Okobo/County Councils in Oron areas	
1957 AD	Establishment of ORON Museum	
1902-06	**UYO DIVISION:** Construction of Eket –Uyo laterite Road. No roads but tracks	By Brookes' Adm.
1914-18	Arrival of Qua Iboe Mission to Asutan Ekpe/ African Church @ Ikot Atang Esen 1927	Asutan Ekpe N/A Court 1932
1922-24	Opening of Etinan –Issiet Roads -D.O.Jeffrey's Adm./Rev.JONATHAN U.Ekong Overseas Studies	Ibibio State Union Scholarship
1933 AD	Ibesikpo Church Incorporated established with William Udo Akpan as 1st Elder	Native of Nung Ukana
1935-37	Arrival of Lutheran Mission thro Rev. Dr. Nau/HQ removed to Obot Idim by Dr.Nau	Return of Dr.Jonathan Ekong
1940 AD	Establishment of Lutheran Bookshop @ Obo Idim/ Postal Agency @ Nung Udoe	Arrival of Bicycles from UK
1947 AD	Nyong Essien to attend National Movement Conference in London/Man Leopard Menace.	Oil Mill arrives the country
1956 AD	Dr Azikiwe/s E.O.Eyo rumpus over Foster Sutton Tribunal on ACB Bank palaver.	
1905 AD	OGOJA – PROVINCE:IKOM-OBUBRA AREA: Govt. Station transferred Okene	Abu/Boje N/A Courts 1916
1910 AD	Obubra Police Station established/ Obubra-Abakaliki Boundary demarcated	Obubra P.O.Established 1925
1911 AD	Arrival of CSM in Ugep/ Ugep-Adim inter Village war/ Oniri Egom fire- 1915	Itigidi /Adadama CSM established
1914-18	Ikom people compelled by White men to carry loads to Agbokim-Mamfe	Govt School Ikom established
1922 AD	Okundi N/A Court established/ Ditto St Francis School Ntamante	Locusts Invasion 1931 all over
1927 AD	Osopong N/A Court built/ Obubra Prison established// Sub-Treasury/Ugep N/A 1928	St Francis RCM Sch.1931
1928 AD	Ugep-Ediba road construction by Communal labour/Yakurr N/A Court construction	Ekurekube RCM established
1932 AD	Govt. School Ikom taken over by Presbyterian Mission/ Obubra CSM Sch. 1939	Kakwagom Leper Colony1937
1940 AD	St Patrick's Sch.Kawagom trahnsferred to Hill Top president site	Nsadop/Boje Land dispute 1943
1942 AD	Establishment of Obubra General Hospital/ Hippopotamus menace /Ediba CSM estb.	RCM established @Adadama
1947 AD	Eclipse of the Sun –Darkness over the earth. Mfum Bridge constructed	Ikom Hospital established 1955
1957 AD	Nam/Abanyum Clans merged with IKOM/Obubra-Ediba Road tarred/Agbo Rice Coop	Obubra-Abakaliki Road constr.
1960 AD	Ikom County Sch. Taken over by Govt./ Holy Child Girls Sec.School. Ikom opened 1966	Heavy Floods ravage IKOM
1962 AD	Okom-Adun Maternity established /Ditto Eja Memorial Hospital	
1900 AD	Invasion of Obudu by Tivs (Iganyi)British Expedition from the North 1906	Begiapon war 1908
1912 AD	Estabishmentof 1st N/A Court /B**4** seved as part of Tiv Division	Establishment of Obudu Hospital
1915 AD	Establishment of N/A court @Ibong to serve Bette, Bendi, Alege, Utuigwang, Ukpe	Ditto Eastern Boki and Irruan
1917 AD	Introduction of "Izor Dance" to eliminate witchcraft/ Ditto "Umbulukpa Dance"	Establishment of Bette N/A 1920
1922 AD	Establishment of St.Charles OBUDU / "UGIGA dance" for bravery/Death of Akang Utsu	Establishment of N/A @ Bendi

1931 AD	Installation of Chief Ushie Afufu of Beguagam, Ditto chief Ugbe Utsu of Ohong1934	Establishment of RCM Sch.Ohong
1944 AD	Construction of Utugwang – Irruan laterite road/ Establishment of Okorotong N/A Court	Opening of present Obudu market
1951 AD	Construction of Obudu Cattle Ranch & Road to Obanliku/ Estb. St Patrick's RCM Okwei	Detach. of Balegette from Wula
1956 AD	Establishment of St. Paul's RCM Utugwang/ Constr. of water tanks @ Obudu begun 1964	Constr. of Obudu Secretariat
1972 AD	Death o Thomas Andor Udie of Ketting, 1st President of Bette/ Bendi N/A	
1901 AD	OGOJA DIVISION: Installation of Chief Nkita Aruku of Ogboja/Expedition against Ekajuk	Stab. of Bansara Post Office1914
1919 AD	Establishment of N/A @ Ogoja/ Ditto St. Benedict's RCM Ogoja as1st P/S in the Division	Construction of Bansara -Ikom Road1928
1934 AD	Odey Akpabi Gakem killed a leopard with bow/arrow/ Establishment of Okuku N/A Court	Ntrigom/Mfuma inter-tribal war
1935 AD	Cpt P.M.Rley appointed 1st Resident/D O of Ogoja/Rev.Fr. Hannon PP Ogoja died 1943	RCM Sch. Established @Gabu in 1944
1945 AD	Estb.of Leper Colony @ Okuku// Posts/Telegraphs established from Bansara – Ikom	Mary Knoll Sec.School estb in 1952
1956 AD	Abolition of post of Resident for Provincial Secretary/ Construction of Aya bailey bridge	Sen Philip Nuakuku HRM of Ekajuk
1962 AD	Immanuel Med. Centre estb.Yahe/Abakaliki-Ogoja Road tarred/ PO opened @ Yahe	Ntara v/s Yahe Disturbances
1965 AD	Ordination of Fr. Joseph E.Ukpo – 1st Priest of Ogoja/ Yahe/ Alifokpa Invasion by Kabu	Liberation of Ogoja P.by Fed Troops
1971 AD	Consecration of Bishop .Joseph E.Ukpo/ Transfer of Clans: Ogoja West to Okpoma and	Osokom & Irruan to IKOM Div.
1983 AD	Establishment of Pope John Paul II Minor Seminary, Okpoma – Yalla	==========
1999 AD	Appointment of Rev.Sr. Rita Abang as 1st Provincial Superior HHCJ	==========
2004 AD	Installation of Archbishop Joseph Edra Ukpo as Provincial Metropolitan A-Bishop of Calabar	==========
2006 AD	Pontifical Ordination of Bishop John Abebe Ayah as 2nd Indigenous Bishop of Ogoja	==========
2017 AD	Pontifical Ordination of Bishop Donatus Edet Akpan as 3rd Indigenous Bishop of Ogoja	==========

[Courtesy of HRM Edidem Okon U.Ekpe alias Titus Williams the Nsomm of URUAN /National Census Secretariat Calabar]

APPENDIX III - EPILOGUE

Now that by God's inscrutable ways I see myself concluding this task that I began writing starry-eyed and head-in-the-clouds in 2010, I want to thank the Good Lord of Providence and my Maker because there is nothing more fulfilling and gracious than to complete a task that had kept one on one's toes all the time like an infinity, ever praying for when it would be done. "If it were done when it were done, it were well, it were done quickly", so thought the legendary William Shakespeare **(Cf. William Shakespeare in Macbeth; 1546 - 1616).** I remember that Dominic Cardinal Ekandem started right during the Holy Year he prominently participated in 1950 to dream about founding a Religious Congregation of Nigerian Priests, and that never materialized but in the 1980s. But this never happened to me. It was frustration, tears of joy and sadness, anxiety, sickness, festic wounds, sleepless nights bordering on despair and worry but with a great dose of prayer and wakefulness. Personally, I had contemplated writing A History Book on the Mission Stations and Parishes of Old Calabar Diocese, but look at when it has come to pass, and even then, very very incomplete at that. I understand Archbishop Joseph Ekuwem has collected life-photos of Churches in the Archdiocese of Calabar, yet nobody knows when these will make any headway from the Archdiocesan Archives! Sometimes I take a long look at myself. I consider where I come from; my resources, my strengths, my weaknesses and above all my providential endowments and antecedents. I consider how far others more endowed and beter off than me have gone. I look at their endowments and successes, even their failures, if any. Sometimes I consider how the world no doubt, has become an oyster laced with pearls for them. But what about me? Then I look back at myself and reminisce how I feel the narrative of my life has been anything but bumpy and rough. But then I soon come to realize and learn from my journey of life that delay is not denial. I discover that sometimes things will come when they will come because nobody can hurry it along no matter how much anyone works, or plans or prays.

What we need is a great deal of patience, trust and resignation to God's Most Holy Will because for Him, there is no time limit. God has the most perfect timing for what is meant for each of us. He is certainly going to come through for us as long as we keep faith and refuse to give up but keep on working even harder. **Our Rev. Fathers taught us to keep faith and admonished us: "work as if everything depends on you; pray and trust as if everything depends on God."** Sometimes the delay is God's inscrutable way of preparing you for greatness beyond what you even envisioned because God didn't bring you this far to leave you behind, and you didn't bring yourself this far to give up. Hence I continue to increase my determination and pray in order to be able to do everything with all my might while at the same time exercising patience. I am talking particularly about this Book which has taken me almost ten years to accomplish. I can forget about other areas of my life for the moment. Nevertheless, l believe that God deposited lots of Graces and Virtues in me and l tried with all my best to ensure that l did not lose the focus.

My only worry is the neo-Nigerian system of governance and rule which have kept the Nigerian gentry and masses gaping, disillusioned and disconcerted. This is not exactly what those of us who in their twenty's, old enough and after finishing at High School, and even getting employed in some cases, expected Nigeria to be. Most importantly and especially after "wonderfully and enthusiastically" celebrating the Golden Age of Nigeria, to wit, Nigeria's Independence Celebration on October 1, 1960. Considering my humbleself as House Master and Tutor in a Higher School, life was full of promises.

Then certainly this is not the Nigeria we saw enfolding before us. But all that expectation has been dashed, flattened and completely annihilated if not disillusioned and abused. I therefore make bold to warn and at the same time admonish and exhort the handlers of this country who have put the gentry and the masses of this nation including even our revered age-old Traditional Rulers notably the Obong of Calabar, the Shehu of Borno, the Olu of Warri, the Oba of Benin, the Oni of Ife, the Obi of Onitsha – maybe and possibly the Sultan of Sokoto into their pockets, thus making themselves the owners of this blessed country of ours. How-be-it you can begin to argue, but please a MOMENT? Don't include the Sultan of Sokoto, the Oni of Ife, the Oba of Benin or the Obi of Onitsha! Well you can tell that to the marines for all they care. But I know, and I repeat: without the subjugation of the then Obong of Calabar by the British in the 1880 - 1890s, though they actually could not, and his signing the Treaty of **AMALGAMATION**, there would be no Nigeria for these crop of Nigerians today to pocket. Why? Because he was the only one holding the **LAST TRUMP CARD.** He alone could OUTMANEUVER **AMALGAMATION** and hold it firmly in his grip. Then nothing would have happened. The British even with their West African Frontier Force (**W.A.F.F.**) could do nothing and nothing could have happened to him. Because as **URUAN ATAKPO - EFIK EBURUTU** say, and I repeat: **"? kp? inamke Abasi Abriba ke Abriba**." **Ikponyu inamke, idinyu inamke: ? kakat itaha itiat; ibuot ik? ke Ekpe"**. Watch the TV when these Royal Fathers and guys are on telecast and show whether you will notice the **OBONG OF CALABAR** and the **AMANYANABO** of Rivers/Bayelsa there in any recent Nigerian Celebrations. They are completely blacked out and ignored if not sequestered and insulted.

I want the political class cum military brass of this country who have hijacked the Nigerian State and made her their possession to take note of this that doom's day may be awaiting this country if we continue like this. They have made the Nigeria of our dream a seeming circuit of sorts. You can fool some of the people some of the time and even all the time; but you cannot fool or take all the Nigerian citizens for a ride all the time. When the citizens, the good people of Nigeria will say: "**ENOUGH IS ENOUGH**", let them not take the next available plane in flight in whatsoever guise or guile. It will be like unto Sodom and Gomorrah in the days of Lot. Remember Lot's wife **(Cf. Gen. 19: 1-29)**. Let all also try and read this:

GOVERNANCE BY THE CABALS: COUPS AGAINST NIGERIAN CITIZENS

At this juncture it may be profitable if not absolutely necessary to pause a little and point out that both the masses and the citizenry in African nations but most especially here in Nigeria, will never get it even if only peanuts when the Potentates and Rulers continue to take this dammed nation of ours as their portion. The political mantra or slogan in politics and in the African mentality of '**governance and rule**' is about **"who gets what"?** Nobody talks about legacies because there is so much cynicism between those who govern and the governed. And those in power whether of the military or civilian brands will always lord it over the masses including even the gentry of this nation. Only just a handful of the cabal will subjugate the masses and keep them prostate for all you care by amassing all the wealth and good things belonging to this nation and keeping the Commonwealth for themselves, their families, cronies and stooges for eternity. This is because they have no conscience and do not care a damn for the masses. But why"? Because did not the Lord Jesus say it to the consternation and bewilderment of His adoring crowds: **"And He said to them, 'You know that the Rulers of the Gentiles lord it over them and their great men exercise authority over them to make their authority felt and to be called 'Benefactors' (Cf. Mtt. 20:25-26; Mk. 10: 42 – 43; Lk. 2225-26).** Yes, **BENEFACTORS** simply **FOR THE PEANUTS AND DREGS OR STOMACH INFRASTRUCTURE WHICH ARE SURRENDERED AS HAND-OUTS TO THE MASSES TO PICK UP AS SCAVENGERS. OH, POOR NIGERIANS!** These are our so-called political class and big wigs with dirty money and acquired wealth of filthy **lucre** which sources nobody cares to find out. These are our Politicians, Religious Leaders and Preachers of the

Gospel of Affluence, Prosperity, and Breakthroughs, but most especially our rich industrialists, ex-military generals, business tycoons, money magnates, moguls and entrepreneurs of commerce, the military elites, the rich oil barons and the Bill Gates, the Dangotes, the Otedolas and the Adenugas of this world who never want the goods and resources to trickle down to the masses.

Governance is not about charity or stomach infrastructure, even if it is, those who want to govern must have the conscience, the moral principle and character; the competence and vision-driven aptitude and "**sense of leadership with service and humanity".** They have to also be imbued with a good dose of good intentions to serve for the benefit, upliftment and progress of their suffering masses whom they have brought forth on their hands through their actions and inactions. "Poor masses" in any country of Africa are as a result of the system of governance and rule they are operating. They should know that inequality in the sharing, distribution and amassing of the goods of this world is evil. Whatever they have amassed, whatever comes forth from whatever name called system of Governance, belongs to the people and must be for the benefit of all – the real owners of the Commonwealth and Nation vis-à-vis Nigeria.

But who are they? They are mostly the men – military and civilian, who after running their home States as Governors, Senators, MHRs, etc. promote themselves to the Senate or even when as Senators and Hon MHRs return home as they age, to become Monarchs of the Regnum to thereafter hand - over to their sons and cronies to lord over the masses and keep them forever and ever marginalized and pauperized. Can there be any hope or future for the Masses of Africa, nay the Nigerian masses to ever get there or to even get the crumps that fall from the table of the masters? The masses will never get such a chance, rather it will so happen that 99% of the goods and services of this country will be in the hands of the cabal 1% while the remaining 99% of the population will always go hungry, angry and confused and reduced to living at less than a $1 per day. Unless, and until there is governance in complete sync with our African version of governance and rule ie. between the Military/Political class, the Religious Leaders and the Civil Class with absolute natural Traditional Rulers carrying their people along, then forget about it. Call it the reconstructed and reformed version of the **INDIRECT RULE** which recognized the triumvirate or tripartite system of governance whereby everybody/ie. every class of the citizenry had a stake in government and rule.

It should come to where nobody lords it over another and where the total goods and services of the nation are controlled by the citizens of this country. Then Africa nay Nigeria is certainly heading towards anarchy and doom. God forbid! You cannot do it better than the Colonial guys and those seemly and decorous godly British Potentates who discovered to their shame and confusion that they could not "impose" whatever **"civilized form of government/rule"** on the already well-structured and organized pagan African societies of yore, without running the entire system aground. And that is what our African Potentates in whatever category or school of thought/ mentality are trying out and very unsuccessfully too, if not wickedly and maliciously trying to do so, and without any qualms, without conscience and principle. My take on **"RESTRUCTURED INDIRECT RULE"** is that considering the developed and advanced economies like the USA, China, Japan, etc. these practice a sort of participatory economy whereby everybody including as in our case, market women, palm wine tappers, groundnut sellers, roadside food vendors etc. are seen as part and parcel of those growing the economy of this country, and not just the money magnets. **Market-Moni, Trader Moni, etc.** should not be practised because they look like **HAND-OUTS,** and only very few can participate. Everything should be set on motion to enable every citizen practise his/her trade. Cash and carry Royal Politicians including those who had been Senators, Governors etc. should not be elected Village/Clan Heads or Paramount Rulers anywhere. They are **NOT** original, and certainly not natural Rulers or God's Vicerents on earth. Authentic and natural

Paramount Rulers only should be appointed as Heads of LGAs with seasoned career civil servants and technocrats of ranks not lower than DGs and Permanent Secretaries appointed also as Heads of Service and Administrators of LGAs in-charge of supervising and administering the funds accruing to Local Governments nationwide. No Royal Father should handle Government revenue but should be well mobilized, remunerated and motivated with necessary instruments and means to execute and accomplish their legitimate functions among the people.

In fact, as a kid in the 1940s, I often noticed the Colonial D.O. coming to our compound to meet HRM, my granddad who was the Paramount Ruler of the entire **UYO PROVINCE**. During the meetings, they talked about money and some infrastructures to be carried out in the N/A Areas. After that the D.O. would bring out some papers for my granddad to sign ie. by appending his right thumb on it. Usually there were three copies each: ie. for the D.O. himself, for my granddad and for N/As Presidents. After which my grand dad would promptly dispatch them to the different N/As in the Province. This scenario was not lost to me as I was growing up and taking up responsibilities especially when I was the R.C.M. Education Secretary in -charge of Catholic Schools in Calabar and what is now Akwa Ibom State. This meant accountability and transparency. Of course, trust the British Colonials with integrity, and the name of the British Crown to protect! Afterwards the D.O. would bring out a small brown envelope for my granddad because in those days, Royal Fathers of any Grade whether as Village or Clan Heads were not on any salary. Yes, this is the only brand of governance I consider good enough for Africans as proffered in those pages above, viz. a triumvirate whereby the unadulterated and apolitical traditional Leaders direct the governance and their people in the Local Government Authority Areas, especially in rural communities. It will also be profitable as a resumé to summarize the Reviews of this Book you are holding in your hands.

A SUMMARY OF THIS BOOK REVIEW

I have come to the conclusion and consider it necessary for the benefit of readers of this Book to give a brief summary of the comments of those who have made what can be considered an appraisal of this book by way of Book Review. Those who have made the Book Review notably, Lady Eno-Abasi Urua, Professor of Linguistics in the Department of Linguistics and Nigerian Languages University of Uyo, Dr. Ubong Umoh who is Senior Lecturer in Military History in the Department of History and International Studies, University of Uyo as also Very Rev. Fr. Dr. Francis O. Essien Sr. Lecturer and H O D in the Department of Missiology a.k.a Theology of Missions in St. Joseph's Major Seminary Ikot Ekpene, Akwa Ibom State of Nigeria. According to them this monumental twelve Chapter book with over 1400 pages sets out to reconstruct the evolution and development of what it terms "URUAN/EFIK" as a model melting pot for national and continental unity. Very early in the book, any reader would be seduced to the author's confidence in the "melting pot thesis" rather than the "salad bowl model" as an ace for unity, peace and progress in Nigeria. The book has twelve Chapters, 58 preliminary pages (in Roman figures) and 1378 pages (Arabic figures) of the main work including bibliography and index. Not much justice can be done to a book of this volume by summarizing it in a few pages and within such a limited time. However, we will give in a resume the contents of each chapter for the sake of brevity.

The book does not seek to establish an empire but rather to build a consciousness, identity, and solidarity of URUAN/EFIK ethnic nationality which has often been confused if not wholesomely distorted leaving to the minds of those seeking the truth often gravely agitated. Furthermore, the book does not advocate political irredentism but rather a rallying point for unity. This is analyzed from four connected levels of analysis: the individual, group/domestic, interstate/systemic and continental levels. It harps on the overall integration and general development of the ethnic nationalities in Nigeria with URUAN/EFIK setting the pace. The book is an intellectual extension and historiographical improvement upon the attempts of earlier scholars on the thematic area of discourse such as G. I. Jones, M. D. Jeffreys, E. J. Alagoa, K. Nair, E. O. Erim, M. E. Noah, Okon Essien, M. B. Abasiattai, E. U. Aye, E. O. Akak, among others. The preliminary vortex of the book places the setting of an extensive lamentation thus: "It appears the generation which epitomized the URUAN/EFIK ancient laws and traditions is rapidly disintegrating and accordingly a new generation, mostly of the elite that hastily cast off most valued traditional norms and customs have emerged adopting Western ideas and cultures thereby eroding the African heritage (Cf p. 103).

The book resents the wholesale disintegration of order in Nigeria as a consequence of a rather successful and continuous challenge on an existing order which predates Christianity and Colonial Rule in the geographical space that later became Nigeria. It represents it as a conflict between tradition and modernity in three forms. The first is the conflict between the old people and the youth, the second between the natural rulers and politicians, and the third between Orthodox and Pentecostal Churches. The conflict is identified by the Author as a loss of continuity. Consequently, the author progresses on a dialectics, making a strong case for a return to the "ancient regime" or the "old order", precisely what has been now mouthed in the mantra of the **"RESTRUCTURING OF A NEW NIGERIA"** with a New Dispensation and Constitution in tow. However, in his submission, this should be done in such a way as to accommodate and not mindlessly embrace contemporary disorder. It highlights contemporary disorders as deviation from the original which has resulted in the struggle between the old (thesis) and new (antithesis) awaiting a **SYNTHESIS**. Such a synthesis is expected to contain more of the old than the new, making more for continuity rather than change. He submits that the crisis in Nigeria is arguably a

neglect of continuity. The Author also maintains strongly that the contemporary problems of socio-economic and political development that traverse many of our Nationalities cannot be holistically addressed except within their historical and cultural contexts – quoting an age-old and venerable URUAN/EFIK adage: **"ema efre ntak, ntak ?t?h?"**, one of the many proverbs he employs to add profundity and colour to the book.

To this end, the author cautions the youth against being misguided into further distortion and dispersal of our age old historical, social values and traditions and goes on to link traditional institutions to the cosmos of the people. The energy of youths should interlock with the wisdom of the Elders. This explains his peculiar emphasis on the Chieftaincy/Traditional Institution as a moral institution that should be tapped for the development of Nigeria and a rallying point for governance and legitimacy **(Cf. p.426)** and insists that on no account should it be traded to the highest bidder and to cash and carry politician Chieftaincy /Traditional Rulership seekers. The Author has confidently provided a tonic for good governance by separating politics and governance arguing that "governance should be a shared responsibility between the politicians and the Natural Rulers" **(Cf. p.440)**.

The book vents upon laziness, identifying distinguished selfless service and integrity as the basis for appointment into offices. However, this is overshadowed by ignorance which has challenged progress and change. He equally identifies a clear weakness in collective inability to reciprocate our national forbears who were known to be industrious, courageous, highly talented and purposed. Hence a total departure from the expectations of our illustrious ancestors into the criminality, chaos, poverty, ignorance, lethargy and underdevelopment among the modern youths. He also argues further that new developments in the plurality of religious sects and the quality of "new" churches appear to have scrambled the possibility of high moral values, hard work and patriotic spirit in communities, leading to lack of unity, crisis of value and the absence of collective development. Consequently, although Nigeria is blessed with abundant human capacity to succeed, it appears to be halted because it has not exploited its ethnic inter-connectedness and natural inheritance to ensure the future and prosperity of the nation.

The book sends out strong currents of an inside out perspective on the ethnic nationalities in Nigeria with particular reference to **URUAN/EFIK**. However, it appears that the Author in his proposed "New Ideas" did not take into account the predominant Islamic Religion of Northern Nigeria in his clarion call to a return to God under "**ONE CHURCH**". But elsewhere and knowing where the Author is coming from, he had advocated that it was not a mere wish, but that the Lord Jesus Himself had emphasized about the need for unity in his Church including Islam and others "outside the fold: **"And I have other sheep, that are not of this fold; I must bring them also. So there shall be one flock, one Shepherd" (Cf. Chapter VIII pg. 758: Jn. 10:15-16).** Besides, the title of the Book appears elastic and hazy. Although the Author argues on keeping the book in one volume, it would have encouraged greater readership if the font size was increased. Otherwise a multi-volume approach would be ideal barring astronomical publication costs!

In all, the book serves as a proposal and advocacy for **'nation building,'** using the ancient values of **URUAN-EFIK** as case study. Proverbs, idioms, satires, anecdotes and even sarcasms of some ethnic groups in Nigeria have been exhumed to show what is peculiar and what connects, thus strengthening the central theme of the book which intends to show our inherent interconnectedness. It is an interdisciplinary **MAGNUM OPUS** which bestrides linguistic relations, social anthropological matrix, gender relations, religious and cultural studies, migration history among others, supported with photographs. The 1133-page book has a page for everyone depending on class, gender, age, status and

exposure. This makes it a deep penetrating book and arguably, a "One **size fits all"** kind of book. Beyond these, the Author projects **URUAN-EFIK** culture through its plays and dances, and topping the list pride of place is given to **EKPE** and understandably so. **EKPE** is the society which the Author goes on to explain the foundations, functions, and the different masks in detail. It is indeed a study of the rich cultural heritage of **URUAN-EFIK** peoples which the people should always be proud of and therefore promote and sustain.

It is practically impossible to review a book of this magnitude in two or three months. It is not even possible to digest the book within such a period of time talkless of writing a meaningful review. What we have done is merely to present this review in very broad strokes, scratch the surface, tempt and entice the reading public with sufficient baits to invite them to taste the vision of the Author and the richness of this book! The Author has bequeathed an enviable legacy to the UFRUAN-EFIK peoples, to the envy of other nationalities in Nigeria. No one has done what the Author has for us Nigerians as a people – spiritually, historically, culturally, socially and politically. Prior to now. Today we can hold our heads high anywhere in Nigeria and beyond. As the Author himself has pointed out, we have a generation of young people who are not interested in reading books. Therefore, to make this effort worthwhile, our educationists must endeavour to extract the relevant potions of the book into a reader - friendly text that our young people, whom the Author is targeting, would want to read. This should also be taught in the schools especially in **URUAN-EFIK** and should be seen in every home. The Author from this book and the Interview he grated the Reviewers of this Book, is passionate about the re-unification of URUAN-EFIK peoples and understanding of where the rain as Chinua Achebe wrote," started beating us so that we know how to forge ahead". The Author also reveals the interconnectedness of the different ethnic nationalities in Nigeria which should then be mobilized to forge group and national unity. Our diversities have arisen simply because from a common history and should not be a source of division and as the Author puts it: **"Idibi ke ete – ke ete idige odusat"** ie. coming from the different cultural groups just like children from different brothers/sisters of one and the same parents should not be a source of disunity and division or going in separate directions.

Finally, the Author has shown uncommon courage in delving into issues of our history that are sometimes outrageous, controversial, unfounded and leading to divisiveness and uncertainty. Of course, the debate has not ended and the Author's colossal contribution can be seen as an important reference and resource book and the platform for a take-off of the debates. He has also made enormous personal sacrifices of time, in human and material resources to produce this legacy, which calls for all of us whether as URUAN-EFIK, or simply as citizens of the Nigerian nation state, to support this effort. We therefore wholeheartedly recommend this edifice to our dear readers!

Specifically, the Book Presentation and Review of this Book by Rev. Fr. Francis Essien also needs special mention here because as he puts it, "of all his works, the Author Monsignor J. P. Ekarika describes this as **My OPUSCULUM."** Indeed, it is his greatest work written at his retirement. It is a clear indication of one who is not tired of writing and we congratulate him that even at his age his memory is still lucid.

METHODOLOGY: As the work is very voluminous and vast in contents, the author uses Deductive method, inductive method and didactic method of objective evidence. In some cases, competent people were interviewed. Oral traditions embedded in epic narratives, legends and cultural practices have also formed the sources of information in the course of writing this book. In the introduction, he explains the difficulty that one would encounter while setting out to write a pre-history account and events of "non-literate societies" with precision when historical facts were transmitted through oral tradition and

archeological findings. The readers of this Book should therefore not be surprised to find therein some controversial issues, doubtful claims, disputed facts and dates. However, before the author puts them down he was reasonably sure of his facts.

The book is historical; it traces the origin of some tribes to biblical roots. The main means of transport then was by water and the Author has shown how some groups had voyaged to settle in their present day locations. Not basing strictly on Genesis account of creation, the author attempts to show a common ancestral origin of peoples—the oneness of humanity as Christ prayed Father may they be one. His account brings out vividly the privileged position of URUAN/EFIK peoples and distinguished personalities from this part of the world. For instance, Calabar was the first capital of Nigeria in 1893, the then Headquarters of Oil River Protectorate. Hope Waddell Training Institute was the first Higher Institution founded in 1895. This institution had produced great men in Africa and Nigeria in particular the likes of Chief Nyong Essien, E. N. Amaku, Zik of Africa, Sir Festus Okotie Eboh, Sir Francis Akanu Ibiam, Denis Osadebe and later on Cmdr. Okoh Ebitu Ukiwe (rtd). Of the 15 people that represented Nigeria in 1947 at the London Pre-Independence Conference, 8 were ex-students of this College. The first Nigerian Professor, Professor Eyo Ita came from here so too was Hogan Bassey the 1st Nigerian Boxing World Champion in 1957. Mr. Foot Ball first FIFA Representative, Etubom Oyo Orok Oyo-Ita, the first Nigerian Inspector General of Police, Sir Louis Edet, the first Photographic and Phototropic Studios in West Africa all had their origin from Calabar. The first ever private institute - the West African People's Institute (WAPI) was founded by Professor Eyo Ita here in Calabar. All these are to remind us of URUAN/EFIK greatness in the past. It is also to enable us all know where we were then and where we are now most importantly where we should be henceforth.

This Book to be presented to you the general public is its second edition and articulates those other Nigerian Nationalities that were not treated in the first Edition. But altogether in both editions, URUAN-EFIK, Annang, Eket, Ibibio, Aba, Tiv, Idoma, Ijaw, Igbo, Yakurr, Igala, Hausa-Fulani, Yoruba, Ikom, Boki, Bekwarra, Fernando Poo, Cameroun, Ekoi, Qua, Efuts, Okoyong, etc. are included herein and the beginnings of the Catholic Church in Eastern Nigeria, particularly Old Calabar/Ogoja Missions as they were called.

The fundamental Thesis of the Book is in the FOREWORD, where the author maintains that all the arguments written and un-written about the EFIK, URUAN and ORON even the ANNANGs, IBIBIOs, EKET etc. indicate they all come from a common stock and Tribe. EFIK, URUAN and ORON being a single unique sub-tribe with all their peculiarities, features and cultural traits which have only one ancestral root. For this, reason, they should be united and strong as one single nationality.

The book is divided into twelve chapters including some wise sayings - Proverbs from other races and tribes in Nigeria and elsewhere in the world including Latin, German, Italian English and French garnered from those who were ready and willing to contribute as well as a Glossary for easy elucidation of foreign words and references to materials which needed re-occurrence. **Chapter I** deals with the culture and ethnographic history of ancient **URUAN** including the evolution of the great **EFIK** kingdom and URUAN-EFIK in the Diaspora. **Chapter II** treats **URUAN-EFIK** Traditional and political structures with demographical and sub-tribal dimensions. **Chapter III** treats Cultic Organizations especially the great **Ekpe** mystical cults including **Idem Ek? kemba, Ekpo Ny?h?, Akata**, etc. while **Chapter IV** takes on the whole issue of **URUAN/EFIK** Religion in all its ramifications including world religious practices and artifacts. **Chapter V** deals with **URUAN-EFIK** socio-cultural and moral institutions together with a synthesis for crime detection and their penalties. **Chapter VI** treats the complex

structures on marriage, both pre-Christian and modern with emphasis on crimes against the Marriage Institution, while **Chapter VII** concentrates on Chieftaincy Affairs and their Institutions. **Chapter VIII** gets back to Religion and particular churches as also denominations with specific reference to the Council of Churches, Inter-Religious Dialogue, Ecumenism, etc. The story of the Catholic Church in particular detailing the origins of the Church both in some stations and villages caps the Chapter. **Chapter IX** treats the new re-organization of **URUAN-EFIK** in her clans and villages with reference to the rebuilding of the **URUAN-EFIK** nation. **Chapter X** deals with URUAN-EFIK National Congress with IDU as paradigm. **Chapter XI** brings back the reader to the main title of the book viz. the re-building of **URUAN-EFIK** as a progressive city vis-à-vis the NIGERIAN nation in Africa. **Chapter XII** completes the book and presents the yet to be implemented Constitution and Bye-laws for URUAN-EFIK nation which was proposed since the 1950's with the Author as one of the prominent members of that Constitution Committee. The Author also took time to supply readers with some age-old Proverbs and Wise Sayings to enable readers avail themselves of the ancient language of our ancestors worldwide especially from their speeches and writings since these will also be beneficial even for those who preach the Gospel of Love, Tolerance, Initiative and Goodwill in our churches because they will add flavour to and vivify their expressions, homilies and talks. These are figurative expressions which constitute the spices that give taste to the language of the living which also encourage intellectual exercise.

ADVOCACY: The Author strongly recommends Nigeria's return to a new manageable viable six Regions as formerly with the 3/4 before the Nigerian civil war for authentic fiscal and political federation of NIGERIA. This advocacy seems to be in line with the restructuring mantra bombarding the Nigerian media-space because the economy of the regions especially in terms of trade in goods and services catapulted into millions of Pounds – viz. billions and trillions of Naira in our clime. It also involved millions of traders and other personnel within the regions and the Federation. True, the foray of the military into the Nigerian political space signaled the death of regionalism in Nigeria when General Aguyi-Ironsi on February 21, 1966 announced its obituary with his famous Broadcast:

> **It has become apparent to all Nigerians that rigid adherence to "regionalism" … no doubt the country would welcome a clean break with the deficiencies of the system of government to which the country has been subjected in the recent past.**

With this Obituary General Yakubu Gowon later made the Obsequies when he created the "Twelve States" to which were added another 7 by General Muritala Muhammed to make it 19 States followed by General Ibrahim B. Babangida 11 thus making Nigeria a nation of 30 States; and lastly 6 created by General Abacha to complete the 36 States we now have. By this action the Military had thereby invariably transferred all the powers of the Regions to the centre. Since then, here we are. The advocacy for a return to regionalism by the Author has to go with due recognition and proper transfer of appropriate powers to the Traditional Rulers or Royal Fathers as well as giving them their due God-given respect, authority and prominence as the Nigerian Colonial Government and Administrators did.

The Author further emphasizes that this is specifically in order to tackle the hydra-dead problems of insecurity in kidnapping, armed robbery, violence, insurgency, rapes, cattle rustling etc. The British Colonial Government for example tried with all their might using the West African Frontier Force to destroy the Oba of Benin, Nnana of Itsekeri, Jaja of Opobo, and the Obong of Calabar but could not. They equally tried to destroy the Long Juju and Man Leopard insurgencies but failed woefully. It was to the Traditional Rulers the British Colonial Masters appealed, and pronto Slave Trade ceased, ditto the **EKPE-IkpaUkot-Man Leopard** and the **Long Juju**. Traditional Rulers are the Almighty God's

Vicerents on earth; let our neo-Nigerian Politicians leave them alone to do their God-given duties for the good people of Nigeria and Africa. For if you create leadership without authority you destroy the society and by implication, the Nation. The Author makes a clear distinction between "Traditional Rulers" of yester-years and our modern "politician and **cash 'n carry** traditional rulers". On the part of the Royal Fathers, the author pleads with them to avoid cash and carry politics, bribery and corruption and alerts the citizenry to rise up as one and purge evil rulers from the land by deposing such personae **non gratae.** They are those who make Nigeria a theatre of sorts before the international community. Unfortunately, many of them want to march in with the extravagant and materialistic life style of today and compromise their positions in favour of corrupt political policies. Nigerians should not worry much about such. God will feed them and cloth them; in His divine providence, He will always take care of them and their needs. The book is quite voluminous, the scope is wide and tends to confuse one on what direction the Author is really moving—Sacred Scripture, culture, politics, ethical conducts, Missiology and ethnic sentiments and rivalry are all discussed in the work. Having them in different volumes would probably have spelt out their uniqueness but the Author explains management of specific Volumes has always proved unwieldy, awkward cumbersome, and tricky if not complicated and problematic especially trying to find out whether the issue at hand is in Volume One, or three or seven. It is difficult to carry all the Volumes along and this has been tried already.

Finally, according to Prof (Very Rev. Fr.) Evarestus Igwe, "my job in this task of **BOOK REVIEW & RESENTATION** is simply to present a summary Review of this BOOK to the public and by implication all would-be readers of the Book. It is not going to be a long winding Book Review because you have and are going to and will likely get a copy into your hands". This Book is titled: **NIGERIA: URUAN-EFIK ESSIEN DUOPEBA – AKWA IBOM EVOLUTION,** which is of course the original title of the Book as also the Revised Edition. The addition which the Author has inserted into the Title of the Book is simply: **"AND ORIGINS/PRE-HISTORY OF THE OTHER ETHNIC NATIONALITIES – SPOTLIGHT ON THE ARCHDIOCESE OF CALABAR AND DIOCESE OF OGOJA**" simply to articulate those other nationalities not treated in the first Edition. Altogether URUAN-EFIK, Annang, Eket, Ibibio, Aba, Tiv, Idoma, Ijaw, Igbo, Yakurr, Igala, Hausa-Fulani, Yoruba, Ikom, Boki, Bekwarra, Fernando Poo, Cameroun, Ekoi, Qua, the Efuts, Okoyong, etc. were included in the first edition herein and the beginnings of the Catholic Church in Eastern Nigeria, particularly Old Calabar/Ogoja.

My views on the Book are in line with the FOREWORD which have also ON being a single unique sub-tribe with all their peculiarities, features and cultural traits appertaining.

The book includes some wise sayings - Proverbs from other races and tribes in Nigeria and elsewhere in the world including Latin, German, Italian and French garnered from those who were ready and willing to contribute as well as a Glossary for easy elucidation of foreign words and references to materials which needed re-occurrence. **Chapter I** deals with the culture and ethnographic history of ancient **URUAN** including the evolution of the great **EFIK** kingdom and URUAN-EFIK in the Diaspora eg. Ikot Osurua, Ifuho, Nkap, Abiakpo, Ikpe Ikot Nkon, Ibesit, Ikot Ibritam, Afaha Group of Villages, etc. **Chapter II** treats **URUAN/EFIK** Traditional and political structures with demographical and sub-tribal dimensions. Chapter III treats Cultic Organizations especially of the great **Ekpe** mystical cults including **Idem Ek?**

kemba, Ekpo Ny?h?, Akata, etc. while **Chapter IV** takes on the whole issue of **URUAN/EFIK** Religion in all its ramifications including world religious practices and artifacts. **Chapter V** deals with **URUAN/EFIK** socio-cultural and moral institutions together with a synthesis for crime detection and their penalties. **Chapter VI** treats the whole structures on Marriage, both pre-Christian and modern with emphasis on crimes against the Marriage Institution, while **Chapter VII** concentrates on Chieftaincy

Affairs and their Institutions. **Chapter VIII** gets back to Religion and particular churches as also denominations with specific reference to the Council of Churches, Inter-Religious Dialogue, Ecumenism, etc. The story of the Catholic Church in particular detailing the origins of the Church both in some stations and villages in the Archdiocese of Calabar, Uyo and Ogoja Diocese. **Chapter IX** captures the new re-organization of **URUAN/EFIK** in her clans and villages with reference to the rebuilding of the URUAN-EFIK nation. **Chapter X** deals with URUAN/EFIK National Congress with IDU as paradigm. **Chapter XI** brings the reader back to the main title of the book viz. the re-building of **URUAN/EFIK** as a progressive city vis-à-vis the NIGERIAN nation and Africa. **Chapter XII** completes the book and presents the yet to be implemented Constitution and Bye-laws for URUAN/EFIK nation which was proposed since the 1950's with the Author as one of the prominent members of that Constitution Drafting Committee. The Author also took time to supply readers with some age-old Proverbs and Wise Sayings to enable readers avail themselves of the ancient language of our ancestors worldwide especially from their speeches and writings since these will also be beneficial even for those who preach the Gospel of Love, Tolerance, Initiative and Goodwill in our churches because they will add flavour to and vivify their expressions, homilies and talks. These are figurative expressions which constitute the spices that give taste to the language of the living which also encourage intellectual exercise.

As has been well articulated by the Editors of the Book to the effect that all the arguments written and unwritten about the EFIK, URUAN and ORON even the ANNANGs, IBIBIOs, EKET etc., all of them are seen come from a common stock and Tribe but the EFIK, URUAN and ORON in particular, come from the one and same group. However, the author strongly recommends Nigeria's return to the manageable viable six Regions as formerly before the war for authentic fiscal and political federation of NIGERIA with the Traditional Rulers OR Royal Fathers given their due God-given respect, authority and prominence as the Nigerian Colonial Government did in order to tackle the hydra-dead problems of kidnapping, armed robbery, violence, insurgency, rapes, cattle rustling etc. The Colonial Government for example tried with all their might using the West African Frontier Force to destroy the Oba of Benin, Nnana of Itsekeri, Jaja of Opobo, the Obong of Calabar but could not; they tried to destroy the Long Juju and Man Leopard but failed woefully. It was to the Traditional Rulers they appealed, and pronto Slave Trade ceased, ditto the **EKPE IKPA-UKOT, Man Leopard**. Traditional Rulers are the Almighty God's Vicerents on earth; let our neo-Nigerian Politicians leave them alone to do their God-given duties for the good people of Nigeria and Africa. On the part of the Royal Fathers, the Author pleads with them to avoid cash and carry politics and Bribery & Corruption. God will feed them through their people and always take care of them and their needs. Let them allow politicians to do their work but let all play their roles together. As for URUAN-EFIK the author pleads with them to implement the **CONSTITUTION** w.e.f. 2018 and in sync with the Diaspora for a greater tomorrow and a return to URUAN-EFIK mother tongue.

CONCLUSION: URUAN-EFIK in the past were not behind in education, politics, sports and arts. Monsignor Ekarika's book is out to remind us of our greatness in the past and to challenge us to rise up again and shine as ever before. Most of our land holdings have been sold out by the younger generation not remembering to ask if their forebears had done such what would have remained for them for outright sales of patrimonial lands? Most of the beautiful buildings in our localities are now owned by non-indigenes. We are challenged to ask where did we go wrong? Our spirit of patriotism is thereby challenged. If we sell out all our lands today where will our children build their houses tomorrow? Where shall we cultivate food to feed the coming generations? If things keep on going the way we see, we are an endangered species and we will soon go extinct. These pertinent questions should be asked in our political and ethnic gatherings. It is not the place of a royal Father to canvas for votes to deliver our wards, our villages or clans to one special political party but thereafter return to worse situations after elections. This

book is a clarion call for genuine patriotism. From the history, we are matching backward in our political aspiration. There seems to be no ambition to become great again rather we feel proud in our intellectual and physical laziness and irredentism. This accounts for our political backwardness and the sit-tight lazy lords' (**leaders'**) attitude; always expecting strangers to do things for us. Irresponsible leaders like these could be opportunistic with abject shortsightedness. It is simply the devil's alternative and some of our so-called leaders are simply devils within. They do not seem to have any sobriety for community/national governance. This explains more poignantly why we are rapidly falling into deepening poverty and behind in every index of progress and in human development. No, we must do for ourselves what strangers may and will never do for us.

Let our traditional rulers and politicians lead us to a brighter future; each acting well his part with sincerity, integrity, honour and patriotic commitments. As each and everyone plays his roles well, the Author pleads with URUAN-EFIK people to implement the **CONSTITUTION** with effect from 2018 and in sync with the Diaspora for a greater tomorrow and a return to URUAN-EFIK mother tongue—our pride and heritage.

Book Title: NIGERIA: **URUAN-EFIK ESSIEN DUOPEBA – AKWA IBOM EVOLUTION AND ORIGINS/PRE-HISTORY AND HERITAGE OF THE OTHER ETHNIC NATIONALITIES.**
Author: J. P. Ekarika, (2014/2018).
Publisher: Lagos, Homographic Company Nigeria, 2018, 1378pp.
Reviewers: Eno-Abasi Urua, Professor of **LINGUISTICS**: Department of Linguistics and Nigerian Languages, University of Uyo-Nigeria.
Dr. Ubong Umoh, Senior Lecturer in **MILITARY HISTORY,** Department of History and International Studies, University of Uyo
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Very Rev. Fr. Evarestus Igwe, Prof of CHURCH HISTORY & ETHICS, Dept. of Philosophy, University of Benin, Nigeria.

APPEDNIX III - GLOSSARY

A:

ABA: A fenced enclosure usually for keeping livestock for sale in the open market; OR to prevent them from wandering about and destroying people's crops/food in the house. It also means a fenced garden against domestic animals OR hole burrowed by a wild animal or fish.
ABAKPA: As above, but this is the name given to the **Quas/Ekoi** by ancient **URUAN and kindred EFUTS,** because at their arrival in the territory, they discovered that the **QUAS** had already occupied the hinterland hemmed in as it were by the thick forest region of massive land mass hence **ABA**, but separated by the by the Calabar River – a tributary of the Cross River ie. **AKPA** in Qua language, hence **ABA+AKPA = ABAKPA.**

ABASA KO: A reddish net-like woven cloth/raffia material worn by **Ekpe** masquerade on the forehead and at times there may be a similar one at the back of the head
ABIA IB? K: African traditional. Native medical doctor
ABIA UMAN: midwife
AL QAEDA: Arab terrorist from Afghanistan, Pakistan, etc. in Central East Asia
ADIA ABASI: Annang for Taboo; Anathema

ADUA : A special type of mud clay found along river basins for molding earthen pots, bricks etc.
ASAB? : Python
AFAKA: Special sharpened knife/matchet used by Annang people

AFA : A foot-path in the forest or farm made by constant walking through by people. Also a special African soup made from crawler vegetables grown in forests or special gardens eg. Ukw?h? Edika Afa .
AFE ANNANG: Annang Assembly or Afe = a hut, water front, out-post, hall, etc.
AFID: Annang word for excreta
AKAI: Forest

AKARA : Literally = Arrow of God. An African razor blade in the form of a penknife use for shaving the hair/ beards etc.
Akaraku: Hausa for Manilla coin.

AKARA ABASI: Literally arrow o f God but means in URUAN/EFIK = the swallow bird
AKATA: A wooden throne made from whole wood eg. Ebony/mahogany and decorated with symbols of the Tribe URUAN/EFIK
AKIN: The early Portuguese/European traders mistakenly referred to Quas as **KWA** anglicized **Qua** but the Quas regard themselves as **Akin** and their language as **Ekin**.
ANANSA: NDEM; URUAN/EFIK goddess of the sea
ANATHEMA: From the Greek word meaning abomination, curse, domination, censure, something loathsome, abhorrence
ANAWIM: Hebrew for remnants of Israelites in Palestine during their exile/captivity in Babylon
AKPA: Ocean, sea viz. **AKWA AKPA URUAN** = the Atlantic Ocean bay opening into main **URUAN** territory and Cross River
AKPAKIP ARO: The ORON nation, literally the entire territory and people of ORON tribes/Clans
AKPASA: Basket but in our case all kinds of baskets made from assorted materials eg ekete used for sacrifices at the sea side

ANWAN: Wife, woman or girl/ female. Akani-anwan = an old woman, usually an old widow. Also a verb = toast in the oven

A WAMBRE: Public Gallery, Village/Town play grounds
APOLOGIA: From Greek - Defense: A defense of one's conduct, doctrine, theory etc. A methodology of proof by objective arguments particularly through external evidence in order to prepare and project the way for a judgment of credibility and authenticity.
AQUA/AKWA: Wooden tray used in the kitchen for all sorts of purposes: In olden times = a baby's crib used for washing it at delivery
ASE: Litany – Eulogies in praise of the King at Traditional Ceremonies or of Saints eg. the Blessed Virgin Mary, St. Joseph, etc.
Asua: Enemy
ATE ANNANG: The Assembly complex used by the Annang political class eg. House of Assembly for their various meetings, dinner, seminars etc.
AWA ITAM: Ndem; Itam clan goddess

AWAK MM? : Aloe Vera

AWAT INYA : Sea farer, usually used for fishermen including those who ferry passengers, etc.

AYA UB? : A decorated Royal Broom to sweep away evil from the land and their subjects usually held by Monarchs/Kings as a symbol of sweeping away evil and calamities

B:

BAKASSI: QUA, From **Mba-AKASI = "**the road has not reached there" ie. Impenetrable land of thick equatorial forest first inhabited by the **QUAS** in ancient Cameroun including modern **IKANG** in Akpabuyo which they later founded while immigrating into Nigeria about 200AD.
BARBARI: Latin word for barbarians. See above used in the Greco-Roman times for strangers, etc.
BABAROI: Greek word for barbarians, the uncivilized/cultured, illiterates, savages, wild natives
BIDAK: URUAN/EFIK head-wear woven from white cotton yarn worn by the Royalty, titled Chiefs esp. the ETUBOMs
BOKO HARAM a.k.a Jamaatu Ahlil Sunna Lidawati wal Jihad: Like the Al Qaeda in Afghanistan, Al Shabab in Sudan, Eritrea etc. they are terrorist gangster insurgents in Nigeria.
BRUSAI: gestapo, impunity behaviour, adamant and sagacious action without respect or principles
C:
CANTAB: Short for the Cambridge Schools Certificate Examinations for West Africa conducted by the Cambridge University UK but since 1954/55 being conducted by WAEC.
CAMMERADIE: "Bourgeoisie language" = Acronym for companion usually those of Trade Unions in Nigeria.
CADUCEUS: This is Ekpe figure with its double serpents - a Symbol which the Ancients employed to coceal secret lessons on the Truth from the un-initiated. Ekpe Confraternity is top mystical organization as the Ancient Greco-Roman Mystical Religions BC.
CUJUS REGIO EJUS RELIGIO: Latin, Literally, the Religion of the Sovereign is the Religion of his people: The people must follow the King/Ruler to whatever Denomination he attends.

D:

DEO VOLENTE: Latin- God Willing: In sha Allah –by the Grace of God
DEUS IGNOTUS: The Unknown god

DEUS TREMENDUM: The Transcendent God, God Almighty, God of Power and Might
DIBE: A command given by an Ekpo Adept/Initiate to get the masquerades into hiding while women and non-initiates can pass on unmolested
DIBIA: African Native doctor/medicine man/woman as also diviner

E:

EBI? : Porcupine
EBO BIO: decapitate him; kill him by beheading him; cu off and bring his head

EBOT NS? IBUOT: A goat/cow as "fine and punishment" for impregnating a girl before Marriage and paying the bride price, etc.
ECCE HOMO: Behold the man you are looking for/you are talking about! This was said by Pontus Pilate (33 AD)
EDARI/EDAT: The bark of a special African tree brownish in colour for mixing in fresh palm wine to change and give the wine a reddish or orange colour.
EDEM –EKA: Literally grandchild, or any female from the mother's family/kindred usually who could be betrothed even though only a first cousin or second to her suitor.
EDIDEM: King, Monarch, one of great majesty and having absolute power like Caesar
EDIK: Creek, branch of a river eg. Edik Anakpa, Edik Obio Oko = of Creek Town

EDIKA IK? : Specialty dish of URUAN/EFIK prepared from fluted pumpkin leaves and talinum with assorted condiments, fish, meat, etc.

EDIA : African breadfruit ie. trecula Africana usually eaten by the porcupine always staying under it.

EDIKOT WED: Primer, basic elementary text book eg. English Readers, for JSS I-III; Edikot wed Amaku books 1-VI
EDITIBE: Inoculation medicine/device to ward of sickness or harm; a native potable concoction against virus
ED? N: Special riverine mud for making kori-kori bricks
EFE EKPE: Literally an Ekpe Shrine; also an Assembly Hall for Ekpe Cultic performances especially **MB? K? ,** town hall
EFE ASABO: Shrine for the crowning of the Obong of Calabar
EFFIOM NSA: Influenza epidemic
EFAMBA: In connection with **IDEM Ekpe** display of manifested cosmos staged in a confined space, eg. **Ekpe** forest. It employs artifacts and symbolisms. Cf. cap. III:6,vii.
EFE ASABO: revered sacred shrine for traditional coronation of the Obong of Calabar @ 19 Bocco Street Marina, Calabar.
EGWANGA: Old name for Opobo, now Ikot Abari Town and HQ.
EKA ABASI: literally, mother of god but here Goddess of children responsible for babies' illness and other attacks
EKARI UF? K: Imported wooden "upstairs" houses from Europe by rich Efik Chieftains
EKETE: Raffia bowl for putting sacrificial offerings eg. eggs, fish, meat chipping @ a river
EKIM: Black potash used by African (native) Traditional medicine practitioners in concoctions
EKIK? : Cock, male of domestic fowl
EKOI: URUAN/EFIK for Ejagham peoples etc. ie. Old Ogoja Province, especially the Quas living in Calabar land
EK? MBI: Typical URUAN/EFIK women dance

EKPAKU: Usually with **KWA** = beads; Beaded colourfully designed bracelets used @ traditional dances
EKPE IKPA-UKOT: Man leopard with shoes to match which reigned supreme at the close of Slave trade in Annang country and up till the 1940s viz. Abak, Ukanafun, Ekparakwa environs.
EKPEME IKAT: A big bottle measure usually wrapped in basket form measuring .60 -.75 litres

EKPEME IKA : A bottle measure of 15 - 20 litres equivalent of ½ bottle

EKPO KA OWO: Literally, the ghost of Adultery: **Mbiam curse** which can result in the death of an adulteress or adulterer

EKPUM? - Y? : Colonial tinned foods mostly from granulated fish with other ingredients just like corned beef.
NDIT? EKA-IBA: Twins; but here referring to Akpayafe and another River /Ocean tributary running to and from the Atlantic to form the peninsular of ancient **ABANA**, now Bakassi in Cameroun Republic.
EKPENE: Agriculture -Shifting Cultivation: portion of fallowed farm- land for cultivation that year.
EKPE ? B? N: Grade of **Ekpe** URUAN
EKPINOI: Secret cult for acquiring wealth, power, fame, etc.

EKPO KA-OWO: Ghost of adultery in consequence of Mbiam curse

EKUK IDI? : Idi? lodge/temple especially for use by Idi? priests/priestesses
EKURIKU: Small excrescences on the skin or root hair to ward of cold; Most especially for determining Royal Families ie. a special tender perennial thorny tree which grows naturally in Royal compounds; also Royal Sceptre, Mace, Insignia

EKW? : Snail
ENOKPA: Igbo; The spirit/ghost of Adultery and fornication that kills the adulterer/adulteress

ENY? : The sky, Heaven Cf. "Abasi Eny? ye Is? " - God the Father Creator of Heaven and Earth

ER? /ED? : Sheep, also Lamb

ESA UB? : Sceptre, Royal Staff
ESIK: A type of hand net for catching fish, insects etc.; also a dangerous Ocean Whirlpool
ESUK MBEHE: Beach "Port" market **Cf. ESUK MBEHE IDU**, Esuk Mbehe Calabar, Oron etc.
ETINNYIN ABASI: God Almighty our Father – Literally meaning God or Father; sometimes denoting ancestral father
ETEFIA: NDEM-The God/Goddess of IKONO peoples
ETO NNUNUNG: Mangrove tree found all over the Coast of West Africa useful for building
ETUBOM: Pater familias: Lord and Father of the Household/Kindred – originally Head of the fleet
EX NIHILO: Latin meaning: "From nothing, nothing can come"; the world was created from nothing; Nigeria cannot create jobs from nothing for the teaming unemployed youths without putting the structures in order to make it happen
EYAMBA/IYAMBA: Prime Minister of Ekpe URUAN/EFIK; Ekpe Grade of the Highest Order
EYEI: Traditional symbol of alert/warning or invitation to be presented by reputable envoys
EYEN OBONG: Prince/Princess
EYEN ISONG: An indigene; literally son/daughter of the soil/land, Native

EYEN ER? /ED? : Lamb, ewe

H:

HEXAMERON: The six –days of creation

I:

IBA BA : Buoys for keeping afloat and prevent the user from seeking
IBAT: Bongafish, also Mathematics

IK? : Kola, used for sacrifices and for festive entertainments, also **Ekpe** special leaf outfit
IBRITAM: Long Juju; originally ancient URUAN Instrument of divination/Fortune -telling

IDA : Arrow, also an immoral expression in URUAN-EFIK for Fornication or Adultery

IDAK-IS? : Underworld
IDEM: Plural for gods; also Masquerades

IDI? : Divination; Fortune Telling

IDU /OBIO: Ibibio or URUAN/EFIK word for village/town, country
IBUOT UFOK: Pater familias; Head of the family/household/Kindred
IF? T: Witch or wizard- pertaining to witchcraft.
IFUO: URUAN/EFIK word for excreta
IFUN EFIK: Literally Efik slave; here remnants of Igbo slaves turned bona fide citizens
IKA: A Meteorite = METEOR – Bolite OR Comet
IKAA: A Split sword used almost all over West Africa at Traditional Ceremonials eg. during the Coronation of a King

IKAN KUKIP: Sleeping Mat
IKAN URUAN: Anathema and curse of the gods against impunities and upstarts Cf .cap 13(a)

IBAN IS? : Women Organization, but nowadays as vigilantes for punishing crimes against/ debasement women in the society
IFUN EFIK: Derogatory for an Efik slave servant

IKA : Fire, double barrel gun = **Ika Mbakara**, also ½ bottle 15-25cl

IKE /USAM: A metal a harpoon /weapon like a spear for lancing and catching big sea animals like manatee, whales, etc.
IKON: Native Xylophone
IK? EFIK: URUAN/EFIK language
IKOT EBUA: Hunting dog; hound
IKPA EKPE: Leopard skin

IKPA IS? : Tribe, usually in connection with Paramount Ruler viz. ? b? Ikpa Is? = Traditional Ruler of a Kingdom/Kindred
IKPAYA: White raffia robe worn by the King at traditional coronation

INAA A-INAA A: Wild, Acting and behaving madly, menacingly and threateningly
INAM: The Institution for training wise sages or diviners; also the sage/diviner himself
INOKON: A citizen of Arochukwu – Ancient URUAN citizens @ **IBOM** now turned the Aros

INYANG UDO WANKWO: A tributary of the Cross River running into Abiakpo/Ikot Osurua river named after the Founding Father Udo Nwankwo who sailed thither from Arochukwu to Ikot Osurua in IDU URUAN HQ then to Ikot Osurua in IK
I PADRI - I PRETI: Italian for Rev. Fathers usually Missionary/Religious Priests- The Fathers

ISANDA: A raffia necklace worn at Royal Ceremonials at Iso Atakpo: The Shrine of Atakpor ie. URUAN deity
ISO ATAKPOR: Ancient shrine for the crowning of the Nsomm of URUAN; In modern times it is the citadel at **AKWA AKPA URUAN** for all Royalty Ceremonials and Rites
ISUA ND? K: Liminal year ie. leap year
ITIAT EKPE: Literally **Ekpe** Stone Cf. cap. III:6, IX. Sitting on **ITIAT Ekpe** is the highest Initiation Rite
IT? KR? K: A small wooden slit-drum held in hand and played with a stick, rattle; also bush fowl found in Northern Nigeria which lays delicious small eggs.
ITU: MANATEE ie. A large comestible and appetizing water animal (fish) with front legs and a strong tail but no back legs.
ITU MBON-USO: Last ancient URUAN Group now in Eastern Ibibio Ikono to immigrate from ancient **IBOM** country to their present territory bordering Arochukwu
IWAAT: Ekpo Grade; also agile young persons

K:

KALABROS: Early Portuguese merchants' designation for Calabar territory and beyond as land of Mangroves = coastal trees
K? RI – K? RI: Burnt bricks from **ed?n** coastal swamp clay or mud

L:

LUX CATHOLICA: Literally meaning educated men and women as the "LIGHT OF CATHOLIC CHURCH" - Catholic Graduates' Association of Professionals founded by then Bishop Ekanem in Old Calabar Diocese, still waxing strong in Ikot Ekpe Diocese.

M:

MBAKARA: Colonial master; white man from Europe
MBAKARA ED? K OBOT: URUAN/EFIK expression for "since the arrival the early Europeans" from 1400 AD onwards
MBIAM: A native concoction for oath taking. Cf. cap. V: 5
MBIA EDIM: Native doctors for the control of rain
MBIA IBOK: Native doctors / medicine men and women
MBIA MFA: Adepts at divination and sorcery
MB? K: Please, also wrestling match
MBUP ND? : Literally – Marriage request ceremony ie. Traditional Engagement ceremony and betrothal
MEIN MANN: German for my husband; literally = my man
IS? TI/ MFAT - ITO: Small pox epidemic
MMIN NT? T: Matrimony; the special wine like Whisky given by the family of a suitor to inform the parents of the intended wife about the intention to get the hands of their daughter for the son
MKPAHA UB? K: Wrist bangles
MKPISONG: An Ibibio Member in Ntisong's Court Or Council
MM? NY? : A Sacred Sceptre held by the an Ekpe Adept before the King as symbol of himself as Commander-In-Chief to defend his people. This sceptre when pointed at an oppressor etc. with incantations can kill
MOKO: Caribbean word for "do you hear what he/they said to/ what he/they told you"?

N:

NEAVEAU RICHE: People by circumstance who have now become rich and famous, money bags
NDISI: Dropsy, Convulsions

NDISHI: Igbo; the spirit of Adultery: URUAN/EFIK **Ekpo ka Owo,** ie. Mbiam
NDIT? EKA-IBA: Rio del Rey-The Confluence of the Cameroun River – one to Nigeria, the other to Cameroun – ie. Nigeria-Cameroun border now in dispute thus giving **Abana** a.k.a **Bakassi** to the Cameroun Republic
NDIT? EMANA: Children of the new generation in their ways and characters
NDIT? UBOM: Paid/ hired servants who row the boats/canoes for their masters
NDIT? EKA-IBA: Twins /brothers and sisters; here referring to the two Rivers from Abana –Calabar and the Cameroun emptying into the Atlantic at Akpayafe.
ND? K: Carnivals and displays at the end of the liminal/ African leap year a.k.a. **ISUA ND? K,** eg. Isua Utuak **ND? K**
NDOKI: Clan in Abia State with Azumini as Capital city
NDOMO: Oracle, also ordeal for detecting crimes
NDON: Farm land with humus soil; usually farmland after abandoning a living area for years
NKA ADIAHA OBONG: Literally the Princess Society: Catholic Women's Organization (CWO) founded by Dominic Cardinal Ekandem in 1954.
NKA UKP? TI? : Vigilantes and able-bodied (cult) group for detecting and punishing defaulters and insubordination in the society
NKA UYEP: Vigilantes, spies
NNUK ENIN: Ivory, symbolizing strength and health just as an elephant- used at Coronation

KAIFERI: Virgin girl

KPARAWA: Plural, Singular: **Akparawa**; Virgin boys

K? I EBI? : Porcupine quills
NKPISONG: Usually in the plural form; Grand Chiefs of Ibibio with **Ntisong** (sing) as Grand Monarch

KUKIP: River plant with long hard leaves for making mats, ropes, etc. kuku kp?y?riy?: Locusts

KUH? : Boudoir well-furnished room for a girl's quarantine in traditional preparation for marriage; also the virgin girl herself so prepared
NSAK: Rattles, usually with **Ek?m?** dancing drums

NSARA IKA : Torches, usually special sticks for fetching and carrying lighted fire

NSA KOT: Peacock
NSEI: A yellow clay concoction for incantations and spraying on objects for sacralization/prevention from harm
NSIBIDI: Cultic sign codes in **Ekpe** Cf. cap. III: 4, l
NSUK: A native inoculation usually a potable concoction to neutralize the effect of Mbiam or poison
NTINYA: Traditional crown usually woven with leopard skin for Kings and Traditional Rulers
NTIMI: URUAN/EFIK Women dance
NTISONG: Ibibio Supreme Paramount Ruler/ Royal Father
NTUFAM/NTUNKAE: Qua for Chief/Chief Mrs.

NTU /NDA : A royal foot stool for the King to rest his legs while in a sitting position

WED UDO BARA IKA : Primer Reader for Pre-primary Classes usually 1st Grade Kindergarten

WED USARI: Primer Reader for Pre-primary Classes usually 2nd Grade Kindergarten

WOMO: African Shrine usually for exhibition of Royalty paraphernalia, also Cenotaph.

O:

OBIO OKO = Creek Town ie. Iboku Esit Edik
OBONG: King, Chief, Monarch
OBOT: Nature, Creator
OKPOHO: Manilla coin used in Nigeria until 1948

OKP? KP? –OKPOMKPOM: is a cloth necklace worn by Ekpe Adepts and by VIP men during traditional ceremonies. It is an adornment nowadays used on big occasions by Efik and even AKS men on such occasions.

OKU IDI? : Native priest and oracle interpreter/diviner or prophet using "Ndomo", ? k?i ebi? , etc.
OKU INAM: Native priest and celibate prophet – diviner
OKUKUBARAKPA/UKARAKPA: serpent whale with starlights on the head up to 300 metres long
ONYEISHI: Igbo; Literally=Head man, the Traditional Ruler, Chief and oldest man
OQUA: Founding Fathers of the Quas, but mistakenly pronounced **QUAS** by the early Portuguese merchants
ORDO EXSEQUIARUM: Catholic Book of Ritual for Christian Funerals
ORUK ABASI: Rainbow
OSUSU: Ibibio/Annang Thrift Organization
OTI: The Royal Gong to be sounded by a Princess Royal during Ase Recitation, etc.

OTU EK? : Triumphant warlord in Uruan-Efik – Captain in the military
OWOK EKPE: EKPE Forest Cf. cap3:6, VIII

P:

PANYA: Colonial Equatorial Guinea – España ie. Spain and Colonial Santa Isabel
PREPOSITUM: Latin; given data presupposition
PATER FAMILIAS: Family Head or Kindred - The Chief of the house-hold

R:

RAISON D'ÊTRE: French; purpose of a thing; the reason for so doing

S:

SCRIPTUM MANEAT: Latin, what has been written remains permanent eg. "**Se mma kewet, mewewet**" **(Pontius Pilate - 30 AD)**
SENSUS NUMINIS: Natural or innate understanding of the idea of the Transcendent
SERVIRE EST REGNARE: Latin; Literally: to serve is to reign: Servant king/Ruler

SIDI : Colonial Shilling = 10 Penny/Kobo
SISI: Colonial Six Pence - 6d
SITIM: Colonial ¼ Penny/Kobo
SANCTUM SANCTORUM: Latin for Holy of Holies, inner Temple for the Nobility and Ekpe
SPEI SALVI: Encyclical of Pope Benedict XVI on Salvation through the Virtue of Hope ie. "**Saved in Hope"** and spirits/**NDEM**
SENSUS NUMINIS: Latin, The Transcendent, All holy – All powerful etc.

T:

TINAPA: Special tinned delicacy from granulated fish brought by Early European merchants
TR? : Colonial Three pence: 3^{d}

U:

UBOM –UWATOWO: Commercial sea and deep sea /Atlantic Ocean Boats
UBONG: Kingdom/Chieftaincy
UDAK: Raffia woven Insignia of Traditional Installation of a Chief/King or Traditional Ruler

UDUA : Ibibio word for Excreta
UFAK: Bay or Strait, usually a wide creek projecting into the larger and wider portion of the sea eg.
UFAK EFFIONG – UFAK ABIN Strait/Canal projecting from a Confluence of a River
UF? K IKPO: Mourning House

UKA : Delicacy for special occasions eg. Traditional Marriage prepared with dried fish stew

UKA : Ordeals, usually conducted to ascertain and detect stubborn culprits who do not freely want to confess
UKARA: Sacred **Ekpe** Loin cloth worn by Adepts Cf. cap III: 6
UK? IYAK: Fishing occupation
UKWA: Usually Mbre Ukwa; men and women play with swords
UNAM OKUK: Literally animal money; Cult society for acquiring quick money by diabolical means

UTIBE – MME UTIBE KP? : Mysteries – wonderful happenings/Events also Miracles

UTIP IS? : Price money for use of land; usually to be paid by all adult citizens

UF? K KUH? : URUAN/EFIK Boudoir (room) furnished for virgin quarantine in preparation for marriage
Usan Idem/Abasi: Literally=God's plate; a special earthen saucer/plate for sacrifices and offerings
USARI: EGRET = Kingfisher - A bird with long legs and long white tail feathers
USEN MBEHE: Market day; special market day when traders from all coastal areas bring their articles of merchandise to the particular coastal port
US? R? IKPO: Memorial Service
UWEM: Life

V:

VIATICUM: Food for last journey; Holy Communion given to the sick at the hour of death
XENOPHOBIA: From Greek: Dislike of foreigners, Racial intolerance, racial prejudices and chauvinism

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Msgr Joseph Ekarika is a Nigerian and hails from IDU in URUAN, the capital city of URUAN kingdom at the lower Cross River. He holds a PhD in Moral and Divinity from the Pontifical Universities of the Lateran and the Urbanania, all in Rome. He also holds a MSc. Degree in Philosophy and Social Sciences from the Angelicum University, Rome. He was a foundation member and lecturer of Philosophy, Religion and Church History in the Department of Religious Studies and Philosophy, University of Calabar and now a Lecturer and Chaplain in the Theology Dept. of St. Joseph's Regional Major Seminary, Ikot Ekpene. The Author of many books, Monographs and "Series", Msgr. Ekarika is a priest of the Archdiocese of Calabar and was the former Director of Religious Education and General Manager of Schools & Colleges as also Chairman of the Ecclesiastical Court, Marriage Tribunal and Canon Law in the Archdiocese of Calabar, CRS.
I have sanctioned and authorized the writing and publication of this book and therefore recommend it to be read by every son and daughter of URUAN/EFIK and by citizens of Nigeria, Africa and the entire world. **His Eminence, Edidem Ekpo Okon Abasi Otu V. The Obong of Calabar & Patriarch of Efik Eburutu Kingdom and in the Diaspora.**

I have lived in the old Calabar Province for 50 years. From Ekang town, border of the Cameroun Republic to Ikot Umo Essien village, bordrer with Abia State is a mosaic of diverse cultures, but there is one common denominator; the stranger is totally accepted by all. Msgr. Ekarika's book is meant to replicate this mosaic in perspective. As a priest I find it difficult to imagine a more interesting and fulfilling scenario. All I can say is, I am grateful to the Lord for leading me here. **Very Rev. Fr. Jim Kelleher, Director of SPS Mission & Promotions, African Region.**

My Rev. Msgr Ekarika has included among other things in his book some of our revered and cherished Cultural and Traditional Organizations in URUAN/EFIK. This has made it possible for the often misconstrued nature and cosmology of **Ekpe Confraternity** in particular as recondite and esoteric to become an interesting and easily assimilated piece. **Ekpe** it was that controlled our very existence and norms including the soaring socio-cultural, political, religious and traditional issues of life which have made us what we are till today. I recommend this book to all lovers of African cultures and traditions worldwide. **Etinnyin (Engr) B. E. Bassey (Former Commissioner for Education Old CRS**)

Re-writing the Ethnographic History of a prehistoric people and everything in between, URUAN/EFIK ESSIEN DUOPEBA IN PRE-HISTORY AND HERITAGE should be one of the best selling Cultural and biographical histories of the past two centuries of our era and a mainstay for scholars, students, citizens and others looking for an accessible history of URUAN/EFIK vis-a-vis Africans. I commend the authoritative and thorough approach of the Author from such topics of fury, dissent and distortions to sound advocacy of renewal embedded in the book. **Engr. Prince (Chief) Joseph P.Akpan, son of HRH Okuku Placid O.Akpan erstwhile Paramount Ruler of URUAN SOUTH).**

Uruan/Efik History and Perspectives is a masterpiece. The analysis is quite revealing and illuminating. **Rev. Fr. Dr. Israel Ekpo, Rector Magnificus & Ete-Idung I of St. Joseph's Regional Seminary- Ikot Ekpene, Nigeria.**

Msgr Ekarika's book deals in a most commendable manner with the history of URUAN/EFIK. It is a timely, forceful and curious reminder of the patrimony of the EFIK culture to the African continent.
DR. Kekong Bisong; Editor: Nigerian Journal of Theology.

Msgr. Ekarika is our son and his book is marked by a rare combination of technicality, and simplicity. He has also broadened the horizon of our knowledge by bringing in new perspectives to the understanding of our culture and traditions in its religious, political and socio-cultural dimensions. I want all the citizens of URUAN INYANG ATAKPOR to avail themselves of the contents in this book about us and the world, for to be ignorant of one's cultural history is to be ignorant of tomorrow.

His Royal Highness, Edidem Atakpor Nicholas E. Ukpong, Paramount Ruler, URUAN CENTRAL.
This book now being published is at the request and yearnings of all of us and the true sons and daughters of URUAN/EFIK, but it is also for all men and women of good will worldwide especially those who love the Truth, togetherness, and co-operation for a good cause both for themselves and for humanity. **His Royal Majesty, Edidem E.B.A.Ekanem - Paramount Ruler & Grand Patriarch of Uruan Kingdom.**